

ROLE MODELS AND VALUES OF SCHOOL-GOING BLACK ADOLESCENTS

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## ABSTRACT

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Adolescent development and adjustment are matters of serious concern not only for parents but also to those involved in education and in the welfare of young people as well as in the progress of our society. Youth represent the energy of the present and hope for the future. However, very little is known about the needs, attitudes, interests and growth potentials of black adolescents in South Africa due to the scarcity of research done in this field.

The broad aim of the present study, was to identify and gain understanding of the social sources of influence on adolescent cognitive development as reflected in their value system, their reported role models and anti-models; and their sources of information about these models. The sample consisted of 409 students 9 female (N = 218) and male (N = 196) pupils selected from two High Schools in Umlazi (N = 203), one High School in KwaMashu (N = 88) and two high schools in KwaNgwanase (N = 118). Subjects from Umlazi and KwaMashu constituted the urban sample (N = 291) and subjects from KwaNgwanase constituted the rural sample (N = 118). Subjects responses to a questionnaire were content analysed and the following prominent values were discernible : Educational, Occupational, Altruistic and to a lesser extent Material. The most salient models and anti-models reported were people between the ages of 26 to 35 years, non-relatives, who were known to subjects through Personal Contact. Models were admired mostly for their Social Attributes. The anti-models were rejected because of their negative Social Characteristics. Admired models belonged mostly to the category of Service or Other professions. Anti-models belonged mostly to the category of the unemployed. Sex differences in subjects' responses were observed. Minor differences in the responses of subjects from different geographical, parental educational and occupational backgrounds also appeared to exist.

The work presented in this study represents the present researcher's original input. However, quotations and other theoretical information from literature have been used and acknowledged to highlight and clarify major concepts pursued by the researcher.

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*social development*

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## 1. INTRODUCTION

### 1.1 Rationale

The present study which is a Masters research project, is also a follow up of a pilot study conducted by Smith (1985). These studies came about because of the growing interest, among the researchers in the Applied Developmental Research Unit of the Psychology Department, in the period of adolescence and in the formation of values in different cultures. The role that values play in cognitive development and in motivating academic achievement was part of the reason for this interest.

Black adolescents, in particular, seemed to be disregarding the role models and values of the older generation, in at least some spheres of action. It was, however, not known to what extent this rejection of older people as models extended to other spheres such as cognitive skills and achievement related values.

### 1.2 Research Objectives

The broad aim of the research was to identify and gain understanding of social sources of influence on the cognitive development of urban and rural school-going black adolescents as reflected in their choice of role models and in their achievement related values. It was hoped that the study would help to establish:

the extent to which parents, teachers and older adults are accepted or rejected as intellectual and work role models and as a source of knowledge or instruction.

the extent to which peers and older adolescents now form such models and source of knowledge and influence.

the extent to which symbolic individuals known through hearsay, reading or television function as such models.

the extent to which such models are drawn from their own or other cultures.

The more specific aims of the present study were:

to determine the extent to which the models chosen and values expressed by females and males differed, and to what extent these differences, if they exist are congruent with traditional sex-role stereotype.

to determine the extent to which models chosen and values expressed by urban and rural black adolescents differed, i.e. to examine the relationship of the variable of area to the dependant variable of reported role models and values.

to determine the extent to which models chosen and values expressed by subjects from different parental educational and occupational backgrounds differed, i.e. to examine the relationship of the variable of socio-economic status to the dependent variable of reported role models and values.

### 1.3 Definition of Terms

It appears appropriate at this stage to give a brief definition of the key concepts that form the basis of the present study.

### 1.3.1 Adolescence

The terms "adolescence", "adolescent stage", adolescent period", teenager" and "youth" appear to be used interchangeably by different authors as referring to the transition period from dependent childhood to self-sufficient adulthood. The term "adolescence" is derived from the Latin verb "adolescere" meaning "to grow up" or "to grow to maturity" (Crow and Crow, 1965; Gerdes, 1981; Hurlock, 1975; Muus, 1962; Seltzer, 1981. Chronologically, adolescence is the time span from approximately twelve or thirteen to the early twenties, with wide individual and cultural variations (Muus, 1962).

Among the traditional Zulu speaking people, the development from childhood to adulthood was not, as among the Western nations, one of gradual, almost imperceptible change, but it consisted of clearly marked steps or stages, each of which brought with it increased status and greater responsibility. The first period from birth to weaning took place between one and three years of age. The childhood period occurred during the next two to four years. At about the age of seven or eight boys had to learn to herd the cattle often up to the age of eight or more. Girls had to help in and around the house. The piercing of the ears was the first step from childhood to adulthood which brought the child a higher status. Attainment of puberty marked the end of childhood.

Initiation ceremonies where boys and girls received sexual and general instructions were performed. The young people were regarded as adults after initiation

and they were then allowed to marry (Dreyer,1980; Steyn and Rip,1968).

With the changes brought about by industrialisation and their effect on African family life, development from childhood to adulthood has become less and less institutionalised. A larger percentage of the rising generation no longer undergo the initiation ceremony. They truly become adolescents in the Western sense of the word. Their schooling and the education they seek force them to be dependent upon their parents and others for a much longer period than in the past.

Since adolescents in modern society receive fewer specified definitions from their society, they tend to feel isolated and alienated. This results in an increasing articulation and common identification within the adolescent age group (Dreyer, 1980).

### 1.3.2 Adolescence and Pubescence

Ausubel (1954)and Craig (1976) use the term "pubescence" as the more restricted concept that refers to the biological and physiological changes associated with sexual maturation. The words "puberty" and "pubescence" are derived from and related to the Latin words pubetas, "the age of manhood", and pubescere, to "grow hairy". The concept of adolescence generally goes beyond biological and physiological changes to which the Latin words pubertal and pubescere refer. Adolescence is considered to be a broader , inclusive concept that refers to changes in behaviour and social status (Seltzer, 1981).

Cole and Hall (1964) regard adolescence as including

such non-pubertal changes as development in intellectual capacities, interests, attitudes, personal adjustments, emotional adaptations, vocational and academic interests, aptitudes, and religious and moral attitudes. Knepler (1969) maintains that Cole and Hall's (1964) definition applies to a considerable number of cultural groups. The adolescent sample of the present study was selected among Std. 9 pupils. Their ages range from sixteen to twenty-five years. The mean age is eighteen. Most of the subjects have grown past the period of pubescence. However, they are at a stage where they are all faced with the task of making serious decisions regarding their social and occupational status; becoming involved in meaningful and lasting relationships; developing a clear personal identity; and reaching higher levels of moral reasoning. Black adolescents are also becoming increasingly involved in the political struggle nowadays. The violence they experience in this mission is bound to affect their cognitive development.

### 1.3.3 Role Models

#### 1.3.3.1 Role

In psychological literature the term role refers to a position occupied in society, coupled with a set of behaviours and attitudes which are regarded as appropriate to someone playing that role. In other words a person's role is associated with both the social position which he fills and the functions of that position.

Each individual fills several social positions and thus

has several roles, e.g., a teenager may be a daughter to a mother, a caregiver to her siblings, a pupil to her teacher, and a lover to her boyfriend. Each of these roles indicate who she is in relation to others, how she is expected to behave towards certain people and how she may expect them to behave towards her. The total of all these roles constitute her public identity (Gerdes, 1981).

Development is enhanced when an individual's public identity corresponds well with his personal attributes, and if attitudes and goals are compatible with the requirements of a particular role. He will then be able to identify readily with that role, act with confidence, meet the demands of that role, get rewarded by society and gain self-esteem.

If a person occupies a role whose functions bear little correspondence to his characteristics, attitudes and goals, he may experience role strain, develop a negative self-image, feelings of failure and lack of confidence which further impair his functioning, elicit social censure, and thus perpetuate the strain. (Gerdes, 1981)

This concept has relevance for the present study because it is one of its major objectives to acquire information concerning the sample's social values, including occupational as well as other social roles they would like to adopt in future; their source of information about these roles and the reasons underlying their choices of these roles.

### 1.3.3.2 Modeling

In modeling the emphasis is upon increasing/acquiring skills as a result of observing people and demonstrating the skills in either a real or imaginary setting (Hargie, 1986)

Much of the behaviour one displays is learned through a process of modeling and imitation of significant others. Bandura (1971), has developed a social learning theory in which he purports that all repertoires of behaviour, with the exception of elementary reflexes (such as eye blinks, or coughing) are learned. This social learning process involves the modeling and imitation of significant others and it begins at an early age.

While this view neglects the role played by the child in the construction of reality (Piaget 1954), the pervasiveness of this form of learning is also clearly evident in naturalistic observation of childrens play in which they frequently reproduce the entire parental role, including the appropriate mannerisms, voice inflections and attitudes, much to the parents surprise and embarrassment. As the child develops, he or she will then model others, including peers, pop stars, film actors, or sports personalities.

Various behaviours will be tried out until eventually one builds up patterns of responses which suit his/her personality, and eventually evolve a personal style of communication (Hargie, 1986).

#### 1.3.4 Values

The term "values" may refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions, attractions and many other modalities of selective orientation (Pepper, 1958). Values, in other words, are found in a large and diverse universe of selective behaviours. It is therefore doubtful that any one descriptive definition can do complete justice to the full range and diversity of recognizable value phenomena.

However, one of the more widely accepted definitions in social science literature considers values to be conceptions of the desirable, influencing selective behaviour (Allport, 1963; Hofstede, 1981; Kitwood, 1983; Rokeach, 1973; Smith, 1963).

In this restrictive definition, a distinction is made between what is desired and what is desirable, the latter being equated with what we ought to desire. Values regulate impulse satisfaction in accordance with the whole array of hierarchical enduring goals of the personality, the requirements of both personality and the socio-cultural system for order, the need for respecting the interests of others and of the group as a whole in social living (Kluckhohn, 1951). Kluckhohn defines a value as: " a conception explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions". According to Williams and Albert (1968), Kluckhohn's definition is a highly socialized view of values which rules out, for instance, purely

hedonic values.

In broader view, anything good or bad is a value (Pepper, 1958), or a value is anything of interest to human subject (Perry, 1954). People are not indifferent to the world, they do not stop with a sheerly factual view of their experiences. Explicitly or implicitly, they are continually regarding things as good or bad, as true or false, as virtues or vices.

This comprehensive view gives the impression that value phenomena have certain common features, viz:

- it seems that all values contain some cognitive elements;
- values have a selective or directional quality; and
- that values involve some affective as well as motivational elements.

Values serve as criteria for selection in action. When most explicit and fully conceptualized, values become criteria for judgement, preference, and choice. When implicit and unreflective, values nevertheless function as if they constituted grounds for decisions in behaviour. For example, people do prefer some things to others, they do select one course of action rather than another, out of a range of possibilities, they do judge the conduct of other people.

It is, therefore, evident that purposive actions fall within boundaries of evaluative action. Within purposive action we can identify three main kinds of values, viz:

- conative (desire, liking);
- achievement (success vs frustration); and
- affective (pleasure vs pain or unpleasantness)

#### 1.3.4.1 Related Concepts

Psychologists have employed a number of terms that are related to the concept of values, e.g. attitudes, needs, sentiments, dispositions, interests, Anthropologists have spoken of obligation, ethos, culture pattern, themes and life-style. Sociologists and political scientists have referred to interests, ethics, ideologies, mores, norms, attitudes, aspirations, obligations, rights and sanctions.

A reasonably clear distinction can be drawn in general terms between values and such related concepts, although this is often difficult. Examples of these differences will be given later when the nature of values is discussed.

#### 1.3.5 The Term "Black" as it is used in the South African Context

The very nature of South Africa's apartheid system requires the application of a racial nomenclature. Officially there are four groups, the Asians (largely of Indian descent), the Blacks (formerly officially termed the Bantu or the indigenous African people), the Coloureds, (of mixed blood) and the Whites.

The Asians, Blacks and Coloureds are sometimes referred together as "blacks", to express a collective identity, and avoid the possibly pejorative term "non-whites" (Smith, 1982). In this study the term "Black" will be used to refer to the native African people.

#### 1.3.5.1 South African Urban and Rural / Tribal Blacks

The sample of the present study consists of urban Black adolescents (from the black urban areas of Durban) and rural/tribal black adolescent (from northern Zululand near Swaziland). It seems appropriate, therefore, at this point to give a brief clarification of the concepts "urban" and rural as they will be used in this study.

Urbanisation is a sociological concept and refers to changes in behaviour consequent upon coming to town (Dubb, 1974). Interest in just what these changes are, how and when they occur, and whether or not they are permanent, has led to a number of different approaches. Mayer (1962), defines urbanisation strictly in term of social relationships. A person is fully urbanized when his extra town - ties - i.e. with people in the rural tribal areas - are of minimal importance or have completely disappeared in comparison with his social relationships in the town itself. The migrant (from the rural areas) therefore becomes a townsman when he is no longer subject to the pull of the country home but is fully committed to the town and its people.

Most families of urban black adolescents in the Durban area appear to be committed to the town, its educational and occupational resources and its people. Their commitment is largely due to lack of such facilities in the rural area. Some of these families, however, stil have ties with relatives or people in the rural areas.

Traditional tribal institutions exist in rural settings in which there is simple technology and a simple division of labour. Relatively small, closed groups cooperate on the basis of kinship and/or neighbourhood, while authority is based on age, seniority and political position. These conditions are highly descriptive of KwaNgwanase area where the rural sample was drawn.

In town, however, migrants come as individuals, and in general, have to fend for themselves as individuals. Kinships, neighbourhood and frequently even common tribal affiliations have receded in importance as new systems of norms of defining and regulating relations have developed to meet the needs of urban life (Dubb, 1974).

However none of the black urban centres of South Africa has emerged as a city in its own right. They can be described as "special suburban" appendices to the "white" town or city. They are not only distinguished by the racial, ethnic and cultural features of their inhabitants, but are administered by law accordingly. Their primary functions were concerned with providing residential accommodation for the workers employed in the industries, commercial and other sectors of employment belonging to the white urban centre and, hence, can justifiably be termed "dormitory townships".(Coetzee, 1976)

## 2. LITERATURE REVIEW

### 2.1 THEORIES OF ADOLESCENCE

#### 2.1.1 Introduction

##### 2.1.1.1 The Significance of Adolescence Theories

One of the major objectives of adolescence theories is to clarify what actually constitutes adolescence as a stage of human development. Many theories which have been advanced to explain this phenomenon range from an explanation of adolescence in terms of biological changes to one based almost entirely upon psychological processes (e.g. Darwin, 1809-1882; Dreyfus, 1976; Muus, 1968, Erikson, 1968; Freud, 1958; Lewin, 1946.)

The present study concerns mostly an enquiry into the socio-cognitive changes that occur during adolescence. Most of the subjects in the sample have already gone through the main biological changes that accompany puberty or early adolescence. Therefore, theories which will form the basis of this study are mainly those that focus largely upon psychological and social changes that occur within the individual during this period. The most relevant, among these theories are : Erikson's Theory of the Establishment of Ego-Identity; Kohlberg's theory of Moral development; Sprangers theory of adolescence, and Bandura's Social Learning Theory.

#### 2.1.2 ERIKSON'S THEORY OF THE ESTABLISHMENT OF EGO IDENTITY

Erikson (1950) based his modification of Freud's theory of psychosexual development on anthropological findings

and his concern with social factors (Muus, 1988). Mussen, Conger, Kagan and Houston (1984), also maintain that patterns of identity formation may vary widely among particular adolescents, or groups of adolescents, as a result of influences that range from parent-child relationships to cultural or subcultural pressures and even the rate of social change. In a simple primitive society where there are only a limited number of possible adult roles, and little social change, identity formation may be, a relatively simple task that is quickly accomplished (Conger and Peterson, 1984; Erikson, 1968; Marcia, 1980; Waterman, 1982) (Mussen, Conger, Kagan and Houston, 1984). In the present study identity formation might prove to be difficult for the urban sample and much simpler for the rural subjects.

Each of the developmental stages of Erikson's theory is characterized by a conflict that has two opposing possible outcomes. This dual aspect of the social crisis gives each stage its name. If the conflict is worked out in a constructive, satisfactory manner, the positive quality becomes part of the ego and further healthy development is enhanced. However, if the conflict persists or is resolved unsatisfactorily, the negative quality is incorporated into the personality structure. In that case the negative quality will interfere with further development and may manifest itself in psychopathology. Erikson's description of the eight stages of development corresponds to Freud's description of the psychosexual stages of development; and they constitute the following:

- trust vs mistrust (oral sensory);

- autonomy vs shame and doubt (muscular);
- initiative vs guilt;
- industry vs inferiority (latency);
- identity vs role diffusion and identity confusion;
- intimacy vs isolation (young adulthood);
- creativity vs stagnation (adulthood) and
- integrity vs despair (maturity).

However the most relevant stages for the present study are :

- identity vs role diffusion and identity confusion and
- intimacy vs isolation.

(Muus, 1988)

#### 2.1.2.1 Identity vs Role Diffusion and Identity Confusion

Adolescence has been characterised by Erikson (1950) as the period in the human life cycle during which the individual must establish a sense of personal identity and avoid the dangers of role confusion. The search for identity entails several developmental tasks viz:

- (a) the establishment of a meaningful self-concept in which past, present and future are brought together to form a unified whole. In a rapidly changing society the search for identity replaces the socialization process. For example, since the older generation no longer provide effective role models to the adolescent - or the adolescent may reject them as personally inappropriate, if they did - the importance of peer groups in helping the individual answer the question "who I am?" becomes significant. The answer to this question depends

on social feedback from others giving their perception and evaluation of the individual.

Therefore adolescents are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are and with the question of how to connect the earlier cultivated roles and skills with the ideal prototypes of the day.

- (b) interaction with significant other people. This process involves going through a period of almost compulsive peer group involvement. Conforming to the expectations of peers helps adolescents to find out how certain roles fit them. Eventually adolescents must free themselves from this new dependency on peers - which has just replaced their dependency on parents - in order to become themselves - that is, to attain a mature identity.
- (c) learning to accept body changes and the new libidinal feelings as being part of themselves. The identity crisis depends partly on these psychophysiological factors. If ego identity is not satisfactorily established during adolescence, there is the danger that role diffusion will endanger further ego development. Where this is based on a strong doubt as to one's sexual identity, delinquent and outright psychotic incidents may occur. Falling in love, which may involve many crushes and infatuations serve a genuine developmental purpose.

- (d) developing a vocational identity. Adolescents at this stage hold highly glamorized, dealized, and sometimes unrealistic conceptions of the vocational roles they dream about. Furthermore, goals and aspirations are often much higher than the individual's perseverance and ability warrant. Frequently, the adolescent chooses vocational goals that are attainable by only a few models e.g. actors, actresses, rock musicians, athletic champions, car racers, etc. They even go to the extent of imitating their glamorized heroes and they rarely identify with their parents. They often rebel against parental dominance, value systems, and intrusion into their private life. This is a necessary part of their growing up, since they must separate their own identity from that of the family and develop autonomy in order to attain maturity.
- (e) the formation of a personal ideology or a philosophy of life. This gives the adolescent a frame of reference for evaluating events, and aids in making choices and guides behaviour.
- (f) developing the willingness to accept one's own past and establish continuity with previous experiences. This process helps to complete the search for an identity where the adolescent must find and answer to the question "who am I?" He must also establish some orientation towards the future and come to terms with the questions "Where am I going?" and "Who am I to become?". The adolescent must develop a commitment to a system of values - religious beliefs, vocational goals, a

philosophy of life - and accept his sexuality.

The adolescent who fails in the search for an identity will experience self-doubt, role-diffusion and role confusion. Such an individual may indulge in self-destructive one-sided preoccupation or activity. He will continue to be morbidly preoccupied with the opinion of others or may turn to the other extreme end of no longer caring of what others think and withdraws or turn to drugs or alcohol in order to relieve the anxiety that role diffusion creates.

#### 2.1.2.2 Intimacy vs Isolation (Young Adulthood)

Once a personal identity has been achieved, the need for personal intimacy becomes the next stage in the psychosocial development of the young adult. The conflict at this level involves finding intimacy or isolation in interpersonal relationships. At this stage peer group conformity has lost much of its earlier importance. Intimacy involves establishing emotional closeness to other people as a basis for enduring relationships.

It follows that ego-identity must be established before the possibility for marriage can be realistically considered, or else the selection of a partner appears futile. This may explain why the divorce rate of teenage marriages is much higher than for the population in general. The conviction that emerges

during the intimacy stage is "We are what we love". The plural pronoun "We" rather than the singular "I" is a significant reflection of the mutuality of the relationship. The positive outcome of this stage is intimacy, including sexual intimacy, genuine friendship, stable love, and lasting marriage. The negative outcome is isolation and loneliness, and if intimacy is not based on a permanent identity, divorce and separation may result.

Evidence of cross - cultural applicability of Erickson's theory is not yet available. However the above mentioned section of his theory will be used to give clarification on some of the results of the present study.

### 2.1.3 KOHLBERG'S THEORY OF MORAL DEVELOPMENT

Kohlberg (1969) based his theory of moral reasoning on the responses of seventy - two American male subjects aged ten, thirteen, and sixteen years. For Kohlberg, the adolescent years rather than those of childhood become the critical time for the development of advanced levels of moral reasoning.

Kohlberg's (1969) theory distinguishes three basic levels of moral development: the preconventional or premoral level, the conventional or moral level, and the postconventional or autonomous level. Moral development begins in young children as an undifferentiated, selfish, and egocentric idea; but with increasing maturity, as the individual moves through specific stages of moral thinking, it becomes more sophisticated and sociocentric. In some individuals, moral judgement may reach an awareness of

both universal values as well as ethical principles of justice. Kohlberg subdivides each of these three general levels into two stages to create a highly differentiated and elaborate theory of moral development consisting of six stages. Each stage of moral reasoning represents a distinct moral philosophy that has implications for social and political organization and can serve as a typology of moral orientation even among adults. (Muus, 1988)

### The Pre-Conventional Level

#### Level 1, stage 1 : The Obedience and Punishment Orientation

This is most prevalent during childhood and is concerned with external, concrete consequences to the self. At this lowest level of moral reasoning, the main motivation for obeying a rule is to avoid punishment and achieve gratification. "Good" and "bad" are defined by the obedience of authorities and rules. Still unclear about human values and human life, children value people in terms of the benefits they can provide. The actual physical damage of an act rather than the underlying interest becomes primary in the child's evaluation of goodness or badness. This confusion of the physical with the social - moral world correspond to what Piaget calls "moral realism".

#### Level 1, Stage 2 : Instrumental Relativism Orientation

At this stage children can distinguish between physical damage and psychosocial intent. They, however, still confuse individual needs with what they think is right or wrong. At stage 2 which involves a hedonistic orientation, morally right behaviour depends on what

satisfies one's own personal desires. A major motivating force becomes the manipulation of others in order to obtain the desired reward - for example, being good before Christmas in order to maximise the number of gifts one will get. The notion of reciprocity is beginning to emerge; consequently, under circumstances when it will be to one's benefit, the needs of others receive consideration. Reciprocity, then, depends on an exchange of powers and favours rather than on considerations of loyalty and justice. Stage 2 individuals cannot decenter their thinking sufficiently to consider the position of another person objectively.

### Level 2 : The Conventional or Moral level

At this level children become concerned about meeting external social expectations. They base their moral orientation on an acceptance of the existing social order and a clear recognition of the rights of others.

### Level 2.Stage 3 : The Conventional / Moral Level : Interpersonal Concordance Orientation

This is the first stage of the conventional level of moral judgement in which the egocentric orientation is replaced by one that is sociocentric. Kohlberg refers to stage 3 as the "good boy - good girl " approval seeking orientation in moral development. Personal needs and morality can be distinguished, but the confusion is now between social approval and right and wrong. Living up to the expectations of others becomes more important than "goodness". Good behaviour now becomes that which pleases or helps others, and children will try to behave not because that is the right thing to do but in order to win the approval of

right thing to do but in order to win the approval of their peers. Actions are "right" if they win the approval and "wrong" if they elicit disapproval from significant others. Both as adolescents and adults, females remain at the stage 3 level longer than do males.

#### Level 2, Stage 4: Orientation Towards Authority, Law and Duty

Characteristics of morality at stage 4 is a strong belief in "law and order", with support for the existing social order as a primary value. Moral rules and a focus on duty become distinguishable from feelings of approval. However, rather than involving abstract principles of justice at stage 4, the rules are concrete: "Thou shalt not..." (Muus, 1988). One obeys and respects the laws to avoid the penalty that legitimate authority can impose; one realizes also that others have legitimate rights. Breaking the law produces guilt. Therefore both personal guilt and fear of legitimate censors motivate moral behaviour. The moral orientation involves believing in existing authority, obeying the law, doing one's duty, showing respect for authority, and maintaining the social order at any price.

#### Level 3 : The Post Conventional or Autonomous Level

The individual at these levels is primarily concerned with self chosen moral principles.

### Level 3, Stage 5 : The Social Contract Orientation

Moral reasoning at this post conventional level depends on fundamental principles such as individual rights, equality, human dignity, contractual agreement, and mutual obligation. Consequently, Kohlberg refers to this stage - which is based on formal, abstract operational thinking ability - as the principled stage of moral thinking. Moral behaviour reflects a concern for the welfare of the larger community and a desire for community respect. Because the individual believes the law should preserve human rights and serve the larger community, it follows that unjust or unfair laws must be changed. Laws and rules for behaviour are not right in and of themselves. In contrast to the individual at stage 4, the post conventional thinker views the law as long as such change reflects consensus and follows rational deliberations and considerations of social unity.

### Level 3, Stage 6 : Universal Ethical Principles Orientation

Kohlberg has omitted stage 6 as a distinct stage in some of his more recent material because it is neither universal nor invariant. It seems to emerge primarily in Western democratic societies that emphasize a "Liberty and justice for all" philosophy, but very few adolescents (or adults) ever get that far. Morality at this most principled stage of moral reasoning assumes a conscience that is based on self-chosen ethical principles which place the highest value on human life, equality, and dignity. Rules are binding only to the extent that they represent these ethical

principles. The concept of justice at stage 6 goes beyond any particular existing social order. Consistency, logic, comprehensiveness, and universality characterize the ethical principles of stage six subjects. These principles are abstract, they are not specific moral rules, such as the Ten Commandments. No one can attain the individual principled level without having operated first at the social contractual level or having clearly understood the basic contractual nature of the existing social order (Muus, 1988).

Kohlberg (1970) claims that these stages of moral judgement represent an invariant developmental sequence because they are universal and the thinking of anyone moral stage remains fairly consistent in a variety of situations. Development inevitably progresses from the lower to the higher stages in an invariant sequence. Theoretically, according to Kohlberg, these stages are constant, and normal development requires that each occur in sequence. According to Kohlberg, the age at which a child reaches a specific stage may differ from individual to individual and from culture to culture, but the individual cannot function at stage 5 without having previously moved through all the preceding stages. Kohlberg, however, maintains that the principles of justice reflected in post conventional reasoning level are free from culturally defined content. Cross cultural research has indicated that people in other cultures go through the same stages of moral development (Moshman, Glover and Bruning, 1987). The other countries investigated include the Bahamas, Great Britain, Canada, Honduras, India, Israel, Kenya, Mexico, New Zealand, Nigeria, Taiwan and Turkey. In all societies studied, the prevalence of stage 1 and 2

thinking declines sharply as a function of age, especially in early adolescence. The thinking representative of stages 3 and 4 increases at least until middle adolescence, and in the more primitive societies until late adolescence, when it begins to level off. Moral reasoning representative of the post conventional level shows a slow increase during adolescence primarily in the Western democratic societies, although the total percentage of even late adolescents reaching the principled stages remains very small. This levelling - off trend is especially pronounced in the educationally and technologically underdeveloped societies. Education plays a major role in the development of moral reasoning and individuals who terminate their formal education tend to remain at the level of moral reasoning they attained while at school (Muus, 1988). This should have serious implications for the development of moral reasoning of the black adolescents since their education is at present greatly affected by political riots and school boycotts.

Recent work by Gilligan (1982) has led psychologists to acknowledge that morality includes considerable care, compassion and personal responsibility that had been overlooked in Kohlberg's emphasis on justice (Moshman, Glover and Bruning, 1987). Current evidence, however, does not support Gilligan's (1982) contention that women are more orientated toward morality of care and men toward a morality of justice (Moshman, Glover and Bruning, 1987). However, the conception of morality of care could be associated with the black peoples' ideology of "ubuntu" (Humanness), i.e. the respect of a person irrespective of circumstances of birth or worldly possession (Vilakazi, 1983, P:11).

#### 2.1.4 SPRANGER'S THEORY OF ADOLESCENCE

Spranger investigates the changes which accompany development during the period of adolescence. In his theory, Spranger maintains that the adolescent himself does not fully experience the meaning of his own development. Spranger maintains that many of the adolescent phenomena of consciousness have a purposeful meaning only if one learns to understand them as developmental phenomena. Adolescence is not only the transition period from childhood to physiological maturity, but - more important to Spranger - it is the age during which the relatively undeveloped and undifferentiated mental structure and psyche of the child reaches its full maturity.

Since he is interested in individual differences in structural changes during adolescent development, Spranger is concerned with typology. During this stage a more definite and lasting hierarchy of values is established. According to Spranger the "dominant value direction" of the individual is the profound determiner of personality. Therefore he classifies personality types according to the value direction which is predominant in the individual's personality structure.

Spranger resolves the controversial issue of whether adolescent development is gradual and harmonious or disturbed and full of stress by asserting that adolescent development may be experienced in different patterns or rhythms. He distinguishes three patterns of adolescent development:

The first pattern is experienced as a form of rebirth,

stress, strain and crisis, and it results in personality change. The second pattern is a slow continuous growth process and gradual acquisition of the cultural values and ideas held in society, without a basic personality change. The third pattern is a growth process in which the individual himself actively participates. The youth consciously improves himself and forms himself, overcoming disturbances and crisis by his own energetic and directed efforts. This pattern is characterized by self-control and self-discipline which Spranger relates to a personality type that is striving for power.

Spranger states an interesting theoretical idea about sexual-affectual development of the adolescent. He makes an important distinction between sexuality and "pure love". Sexuality refers to the conscious sensual body pleasures that result in sexual excitement and desire. "Pure love" refers to the spiritual form of love without a desire for physical contact and stimulation; it is basically aesthetic, not sensual. Pure love is a psychological function depending upon understanding, empathy, and sympathy. Sexuality and pure love originate in different layers of psychological structure. In a genuine love relationship of mature adults, sexuality and pure love merge into affectual sexuality. But they develop separately and independently during adolescence.

It is this division of sexual development that results in many adolescent problems. This split goes so far during adolescence that a boy directs his pure love towards one girl and his sexuality towards another. According to Spranger's explanation of the difference between sexuality and pure love, the precocious period

occurs at the onset of the adolescent stage when sexuality and pure love are sharply separated in consciousness. The two aspects of sexual development unite toward the end of the adolescent period, preparing the mature person for marriage. From this concept of divided sexual development, Spranger concludes that sexual gratification has to be postponed by inhibition. Inhibition of sexual desires is an important aspect of personality development. Precocious sexual experiences result in disharmonious psychological development. Furthermore, since ethical, volitional, inhibitory forces have not yet developed sufficiently, precocious sex experience will further inhibit such development and have far reaching negative effects on further growth of personality.

In traditional Zulu society the relationship between sexes was strictly regulated by tradition and social custom. Initiation into adulthood took place immediately at the onset of puberty and individuals were free to marry.

In contemporary Zulu society relationships with the opposite sex are considerably Westernised - perhaps and even more broad - minded (Dreyer, 1980) However Paw (1963) in his study of urbanized Bantu in East London, found that even girls of the ages of 11 and 12 years had special friends of the opposite sex and the majority of cases experienced sexual intercourse before they were 15 years old. Women as well as men had more than one boyfriend or girlfriend at a time, and women mostly entered into these relationships for enjoyment. The result of the decline in the control measures in respect to sexual intercourse is that a large number of illegitimate children are born (Steyn and Rip, 1968).

These conditions apply mostly to the urban samples of Umlazi and Kwa-Mashu where the urban sample for the present study was drawn. The same conditions, also apply in the rural areas of KwaNgwanase, where the rural sample was drawn, but to a lesser degree. Prevalence of these conditions are bound to affect the development of values of children born under them.

Spranger also sees a dualism between fantasy and reality. The child frequently does not fully comprehend the distinction between the two. The adolescent learns to distinguish between fantasy and reality and now dares to do things that he previously engaged in only in play or fantasy. When he does indulge in fantasy, he recognises it as such. Structural development of the psyche of the growing youth is determined by a combination of internal and external factors, with maturational factors being preponderant. The three areas in which the structural change of the organization of the psyche can be observed are (a) discovery of the ego or self, (b) gradual formation of a life plan, and (c) the selection and integration of a personal value system.

In referring to the discovery of the ego, Spranger does not say that the child has no ego experiences. Rather, his ego and the world appear to be united. During pubescence this unity is divided and the juvenile begins to reflect upon himself by directing his attention internally and analyzing himself.

The discovery of the internal ego experiences, now as separated from the external world, results not only in loneliness but also in a need to experiment with one's own undifferentiated ego in order to establish ego

unity. This brings about three effects:

- (i) a challenging of all previously unquestioned ideas and relationships. Thus there is a rebellion against tradition, mores, family, school, and other social institutions;
- (ii) an increased need for social recognition and interpersonal relationships;
- (iii) a need to experiment with different aspects of one's own ego, trying out and testing one's own personality. Adolescence is puzzled and challenged with the question, "who am I?". Spranger relates the desire of many youths to become actors, as well as their admiration of actors, to this need and suggests the educational use of this attitude.

According to Spranger, adolescence has not yet obtained internal harmony and unity at this stage. He suggests as a criterion for the achievement of maturity, a relative degree of stability, harmony, self-acceptance, and ego unity. One interesting characteristic of adolescence, which adolescents have in common with delinquents, is that it has many egos which are in a constant fight for supremacy. The unification of the several fighting egos into a single stable psychic structure is considered the attainment of maturity.

Spranger does not limit the idea of the formation of a life plan to the selection of a vocation, but refers in a more general way to a philosophy of life and a life orientation toward the future. While the child lives chiefly in the present, the adolescent rapidly expands

his time perspective into both past and future. He sees himself as a growing totality in which each experience is influential in his future development. Spranger states that the life goals which adolescents set for themselves, owing to their vivid fantasy, are frequently too high; the individual could not reach them even with great ability and effort.

This overestimation of one's ability is based on a lack of experience as well as on an inflated self-assessment that is typical of adolescence. There is an active attempt to acquire a personal value system with regard to aesthetics, religion, love, truth, power, and money as a reflection of one's own identity. For the child these aspects of life are not yet differentiated or fully conscious. Youth experiences them in a subjective way, with personal involvement, and frequently with strong acceptance or rejection. These values become filled with personal experiences; they are evaluated in the light of one's own ideas, beliefs and judgements. The various attitudes of the adolescent are differentiated, but they are still unrelated, just as his own ego appears to be divided.

The issue of whether biological or psychosocial factors are the main determinants in adolescent development is not important in Spranger's theory. His theory recognises the importance of biological factors in physical development, but he limits his concern to psychosocial factors.

Spranger also does not deny that the content and form of adolescent experience, and even the structure of the psyche, are influenced by formal and environmental conditions. He assumes environmental influences when

he advances the hypotheses that differences in the structure of the psyche are greater between urban and rural youth than between lower and middle class youth, and that increased complexity and advanced technology of a culture increase the length of the adolescent period.

Spranger is one of the few psychologists who directs almost all his attention to the psyche of pubescence and adolescence and makes little effort to understand the childhood psyche. He did not advance a general developmental theory and wrote very little about child development. He pays minimum attention to the childhood period in order to emphasize the totality and the wholeness of psychological development and organization. Furthermore, he states that the child lives in a different world from that of the rest of the human population. The underlying meaning of this statement is that reality is not a constant factor, but changes with the psychological organization and development of the person. Therefore, one can conclude that Spranger sees adolescence as a specific developmental period that has unique characteristics different from both childhood and adulthood.

Spranger, in his theory of adolescent development, does not attempt to explain cultural differences. He limits his investigation to one specific culture, that of Germany. However both cultural and individual differences are implicitly assumed. He wants only to develop a psychological picture of the typical adolescent. The individual case must be approached by way of the typical and the general. Science, he feels should be concerned with the derivation of generalizations. But, although he offers no theory to

emphasis on understanding the individual - his values, goals, and total situation. (Muus, 1968).

#### 2.1.5 BANDURA'S SOCIAL LEARNING THEORY

Bandura's Social Learning theory is the most popular among all the other theories of modeling, e.g. Freud's Psychoanalytic theory, (1958); Kohlberg's (1969) moral development theory; Piaget's (1954) cognitive development theory; Perry and Bussey, (1984). According to Bandura (1969, 1977) children learn a multitude of new social responses simply by observing the reactions of salient models around them, viz; parents, siblings, teachers, playmates, television heroes, and even storybook characters - and by storing these responses in their memories in the form of mental images and other symbolic representations. Bandura calls this process observational learning. Bandura believes that this is the major way children acquire new patterns of social behaviour.

However, children do not imitate or perform everything they learn through observation. They know that some responses are appropriate for them to perform whereas others are not. Most boys, for example, know how to apply lipstick and put on a dress, presumably from observing female models, yet boys rarely perform these responses. This distinction between observational learning (or acquisition) and performance is of major importance (Perry and Bussey, 1984).

### 2.1.5.1 Processes in Observational Learning

- (a) Bandura contends that much observational learning occurs at a covert, cognitive level. By paying close attention to a model's actions and by forming mental representations of the model's behaviour (such as mental images or covert verbal descriptions,) children can learn and retain a vast repertoire of complicated new response patterns. However this process will not occur if the child is too young to possess the cognitive skills necessary to encode a model's actions, or if the child for some reason is not motivated to remember the modeled activities. Furthermore the child must possess the motor capabilities necessary to reproduce a model's response before one can say that he or she has truly acquired it.
- (b) Most of observational learning takes place without the child overtly performing the modeled action at the time it is modeled. Because of this reason Bandura has termed his theory of observational learning, a theory of no trial learning. This theory represents a radical departure from the view point of the conditioning theorists who insist that children must both perform and be reinforced for a response before it can be learned.
- (c) Although children can and do acquire new patterns of motor activity through observational learning, they also acquire more abstract sorts of knowledge from observing models. Often this knowledge takes the form of response - outcome contingency rules. For example, if children consistently see others

rewarded for behaving altruistically, they may abstract the general rule that helping other people is praiseworthy. Social learning then can be largely regarded as an information - processing activity in which information about response patterns and environmental contingencies is transformed into symbolic representations that serve as guides for behaviour (Perry and Bussey, 1984).

#### 2.1.5.2 Determinants of Imitative Behaviour

There are three main ways in which children learn response - outcome expectations, viz; Children learn through verbal instructions. Secondly children learn through the direct rewards and punishments they receive for imitating. The third and perhaps the most powerful way in which children learn to anticipate the consequences for imitation is by observing the outcomes that others receive for their actions (vicarious consequences). For example, by seeing what happens to their sibling; their class mates, their parents, and other people for performing or failing to perform certain responses, children rapidly expand their knowledge of outcome expectancies.

In the present study, subjects have been requested to give information about their models and anti-models; their reasons for admiring the models and rejecting the anti-models; what they could do to be like their models and also about what they perceive to be the underlying causes behind the anti-models' behaviour /condition.

Over and above the three main ways mentioned above childrens' imitative performance is also influenced by

children's anticipated self-evaluation. Children realize that certain behaviours are considered worthy of praise and others worthy of blame; they often internalize feelings of guilt for engaging in disapproved activities. Thus social learning theory states that performance of observed behaviour is influenced by three sources of incentives, viz; direct, e.g., verbal instructions or direct rewards and punishments; vicarious, e.g., by observing the outcomes that others receive for their actions; and lastly self-produced - e.g. by the children's anticipated self-evaluations (Perry and Bussey, 1984).

#### 2.1.5.3 Component Processes In Observational Learning

According to Bandura (1977) there are four component processes in observational learning, viz; attention, retention, motor-reproduction and motivation. It is suggested that children simultaneously mature in all four domains as they grow. Adeptness in observational learning stems from acquiring skills in discriminative (selective) observation; in memory encoding; in co-ordinating sensorimotor and conceptual motor systems; and in processing information about the probable consequences of matching another's behaviour.

The fact that children display less imitative memory as they grow older, does not mean that the importance of modeling in the socialization theory declines with age. Overt imitation is just the "tip of the iceberg" of what children learn through observation. As children mature they rely to a greater extent on observational learning in developing their motor, social and cognitive competencies. They are cognitively encoding more action consequences than they actually imitate;

they are abstracting rules about which models and responses are appropriate for them to imitate (Perry and Bussey, 1984).

Much of the child's knowledge about human behaviour is learned through a process known as abstract modeling. Children frequently observe other people performing responses that embody a more general rule or principle. If children are capable of extracting the crucial properties shared by diverse examples of a principle, they may integrate the information into a rule and even use the rule to produce new instances of the behaviour themselves. By detecting a common thread that runs through diverse behaviours of a model, children probably recognize and adopt a variety of generalized motives and attitudes, such as prejudice, friendliness, helpfulness, selfishness, aggressiveness and the like. Abstract modeling also plays a major role in language development and in the formation of values (Perry and Bussey, 1984).

#### 2.1.5.4 Choices of Models

Because children are more attracted to some people than others, they will spend more time with these people and learn more from them. Infants are especially attracted to their caregivers, so they will learn most from them. They can, however, also learn from other people and even television personalities when given the opportunity. Preschoolers tend to segregate themselves by sex therefore, children tend to learn behaviour appropriate for members of their own and the opposite sex (Perry and Bussey, 1984). Children also tend to pay closer attention to, and hence learn more about models who are warm powerful or perceived as similar to

themselves (Perry and Bussey, 1984).

In adolescence an individual may model after the parents, glamorous people, political heroes, members of the peer group or any other significant people who have influence on his developing ideals. The role of models in the transmission of novel social responses has been demonstrated most extensively in laboratory studies of aggression. Children who had been exposed to aggressive models respond to subsequent frustration with considerable aggression much of which was precisely imitative, whereas equally frustrated children who had observed models displaying inhibited behaviour were relatively non-aggressive and tended to match the behaviour of the inhibited model (Perry and Bussey, 1984). Evidence from some of these studies also show that dependency responses and anxiety about sexual behaviour can also be transmitted from parents to children. Cross-cultural and clinical observation have provided examples of the shaping of antisocial, autistic, and other forms of grossly deviant response patterns through modeling. The theory however does not suggest that people model themselves or those they do not in some way admire (Perry and Bussey, 1984).

In the present study, subjects are also requested to mention their anti-models and the perceived causes underlying the anti-models behaviour. The foregoing discussion thus serves to give some idea of the socio-cognitive changes that occur within the individual during the period of pre-adolescence, early adolescence and late adolescence. Certain sections of this discussion will be used to interpret the results of the present study where it is appropriate.

## 2.2 THE STUDY OF VALUES

### 2.2.1 The Nature of Values

Although it is often difficult in specific instances to distinguish between values and such related concepts as beliefs, needs or motives, reasonably clear distinctions can be drawn in general terms.

When we think of values as components of personality, for example, it is clear that values are not the same as needs or desires. Needs derive from deficiency or disruption. Desires are wishes, or appetitions directed toward certain objects or states. Desires may be so intense as to become needs and needs are typically intermingled with corresponding desires. It is also possible for there to be a need or desire (for example, for food,) in which values are not the only, or even the most important component. On the other hand, values themselves may be a source of needs and desires, as one seeks to remove the pangs of not fulfilling one's duty.

Values are not motives. Many particular motives may reinforce commitment to a given value; i.e. a given value may have a strength that is relatively independent of any particular motive, though it remains in some sense a function of the total motivational system.

Values are not the same as norms for conduct. Norms are rules for behaving - they say more or less specifically what should or should not be done by particular types of actors in given circumstances.

Values are standards of desirability that are more or less independent of specific situations. The same value may be a point of reference for a great many specific norms - a particular norm may represent the simultaneous application of several separable values.

There are two important functions which values serve. One such function is that values serve as standards which will guide our conduct; they help us, for instance, to evaluate and judge, to allocate praise and fix blame on ourselves and others. The second function which can be called motivational, is concerned with the component which expresses our striving towards its attainment. We strive to be honest, for example. In this sense, striving for the fulfilment of this value represents a human need. If values occupy a central role in our lives, then this need to achieve standards of excellence becomes conceptually tied to our need to maintain and enhance self-esteem (Reich and Adcock, 1976).

To say that a person has a value is to say that he has an enduring prescriptive or proscriptive belief that a specific mode of behaviour or end-state of existence is preferred to an opposite mode of behaviour towards objects and towards situations; it is a standard that guides and determines action, attitudes, toward objects and situations, ideology, presentation of self to others, evaluations, judgements, justifications, comparisons of self with others, and attempts to influence others. Values serve adjustive ego-defensive, knowledge and self-actualizing functions. (Tyler, 1978).

### 2.2.2 The Development of Values

One of the most important challenges of adolescence is the development of a set of guiding values. This process begins very early in the life of an individual when he, as a child, is told not to lie and not to steal. Through the processes of socialization such as modeling, identification and reward and punishment, the child learns to distinguish right from wrong. However, developing a mature value system is quite different from processes of early morality training. A person must eventually reassess and analyze these principles in order to build a coherent set of values.

Also the preadolescent child may be unable to construct his own value system, even if he should want to. Cognitive theorists quoted above maintain that the individual must have the ability to make rational judgements about what is right in order to form a mature system of morality. The preadolescent does not have the mental capacity to form his own framework of these principles. It is necessary to be able to consider all the possible alternatives, to have a cause - and - effect logic and a future orientation, and to be able to consider fully the hypothetical. The ability to consider fully all the consequences or implications of hypothetical alternatives is not reached until adolescence or a later stage (and sometimes not at all). These new intellectual abilities are an important reason why the adolescent years are so full of rapid changes in deals, values and attitudes (Craig, 1976; Crow and Crow, 1965; Dreyfus, 1976; Du Preez, 1984).

Kohlberg (1966) describes the development of morality as a six stage process which depends heavily upon each person's cognitive abilities and experiences. By the time they reach their teens, most children have outgrown the first stages of premoral development and are sometimes in the level of conventional role conformity. They may stay at this level for the rest of their lives, especially if they received no stimulation to think beyond this level. If however, they participate in informal stimulating discussions and experience moral conflict at the right time, they will be more likely to pass on to the next higher stage in the third level of self-accepted moral principles.

Black adolescents nowadays appear to be living under severe conditions of conflicting political and socio-cultural ideologies. This is often evidenced by their revolt against oppressive political conditions which often bring about conflict, disagreement and misunderstanding between the adolescents, their parents and other adults in the community. Also the increasing assimilation of Western patterns of behaviour by the Black community in general creates a cultural gap between the adolescents and their parents, which further aggravate the relationship problems between the two parties.

Kohlberg's theory of moral development is based on research done mainly on Americans. However, Kohlberg claims that his stages of moral development apply to individuals in all cultures. Research on Kohlberg's stages of moral development has been done in a wide variety of cultures and has generally supported his

theory. However, research in India, Taiwan, New Guinea and Kenya revealed instances of moral reasoning which were difficult to score within Kohlberg's system (Mosham, Glover and Bruning, 1987) It is also essential to note that the concept of a universal sequence of stages does not rule out important differences between cultures in the rate of development, the highest stage commonly attained, and the way the stages are expressed.

Carl Rogers (1964) looks at the development of adolescent values from another perspective. For him adolescence is a potentially exciting time in the development of each individual's values. It is a time when, if the conditions are right, the child can learn to stand on his own feet, to trust his own values, and to believe in himself as the best judge of what is right and wrong for him.

Rogers (1964) describes the development of a mature value system as a circular process of three stages. The first stage is seen in the first months of life when the infant has a "value system" of his own which is both flexible and self sufficient.

He cries when his environment does not suit his tastes. He can change his values as he wants. As he grows older, these values no longer become self-sufficient, so he enters a second stage of values. He learns to love his parents; and in order to win their love (or avoid their disapproval), he forgets his own value system and adopts theirs. Later on he studies hard instead of playing soccer so that he can go to college

and get a good job. He has learned to distrust his own values and to depend upon those of others instead. Because he cannot test these values with his own experience, he holds them rigidly, often without understanding why he does so.

Many people remain at this second stage and depend upon others for a value system they may not even understand. But adolescence is a time of re-evaluation and integration of attitudes and values for every individual; and some persons, but not all, are fortunate enough to emerge from this chaotic period with a higher set of values. If their experiences and abilities allow it, they are able to retain the "organismic", self-sufficient and flexible value system they possessed at birth - with the important difference that this system is now also in touch with the needs of those around them. Rogers contends that it is only the self sufficiency of a mature value system that can keep modern man from being lost in the confusion and relativism of the world around him, e.g. increasing divorce rates and decreasing rates of church attendance (Reich and Adcock, 1976). However, no evidence exists as yet regarding the cross cultural applicability of Rogers' theory of moral development.

According to Erikson (1968) the development of values can be understood on the basis of his theory of the eight stages of identity development, viz: trusts vs mistrust; autonomy vs shame and doubt; initiative vs guilt; industry vs inferiority; identity vs identity confusion; intimacy vs isolation; generativity vs stagnation; and integrity vs despair.

Each of the eight stages is characterised by a conflict that has two opposing possible outcomes. If the conflict is worked out in a constructive, satisfactory manner, the positive quality becomes part of the ego and further healthy development is enhanced. However, if the conflict persists or is resolved unsatisfactorily, the negative quality is incorporated into the personality structure. In that case the negative quality will interfere with further development and may manifest itself in psychopathology. For example, an adolescent who fails in search for an identity will experience self-doubt, role diffusion and role confusion. Such an individual may indulge in self-destructive one-sided preoccupation or activity. He will continue to be morbidly preoccupied with the opinion of others or may turn to the other extreme of no longer caring what others think and may withdraw or turn to drugs or alcohol in order to relieve the anxiety that role diffusion creates. (Muus, 1988).

Erikson (1950) based his modification of the Freudian theory of psychosexual development on anthropological findings and his concern with social factors (Muus, 1988), Mussen, Conger, Kagan and Houston (1984) also maintain that patterns of identity formation may vary widely among particular adolescents, or groups of adolescents, as a result of influences that range from parent child relationships to cultural or subcultural pressures and even the rate of social change. In a simple primitive society where there are only a limited number of possible adult roles, and little social change, identity formation may be a relatively simple task that is quickly accomplished.

### 2.2.3 Determinants of Values

This section deals with mechanisms by which values and attitudes are initially transmitted and how they are modified by and modify later interactions. The process by which values are acquired may be thought of as being made up of three overlapping and interrelated levels, viz;

- the personality of the individual and the predispositions he brings to bear on any situation;
- the socialization process which involves the interaction of the child and adult with other members of his social milieu; and
- the group membership of the individual and how this affects attitudes and values both within the individual and in relation to others, not in the group. (Reich and Adcock, 1976).

#### 2.2.3.1 Personality Factors

In this approach, personality factors are the predisposing characteristics governing which attitudes and values will be assimilated by the individual throughout life. Personality theorists differ markedly in the roles they assign to "person" factors, whether innate or acquired, and situation factors in influencing behaviour. Eysenck (1976), Rockeach (1960) and Freud have written extensively on personality factors as determinants of values.

However, Freud's explanation appears to be the most relevant for the present study. Freud regarded as the most influential of all personality theorists, crosses the boundary between personality perse and socialization. For Freud the acquisition of both

morality and values and attitudes was embodied in the development of the superego within the child's personality through the process of identification and this identification is initially with the parents. In this way the child originally shares the values and attitudes of his parents which are later replaced by those of the peer group with whom he identifies. In suggesting this idea Freud comes closer to recognizing the role of society, although primarily in the form of parents, as determinants of values and attitudes (Reich and Adcock, 1976).

2.2.3.2 Socialization can be broadly seen as the process whereby individuals attain the role expectancies, values and attitudes of society through interpersonal relationships. This process is not confined to the child but continues throughout life, for example, when the individual occupies a new position or joins a new group. Socialization takes many forms and approaches. One central approach to this question comes from the learning theory.

The key concepts in learning theory are classical conditioning and instrumental conditioning. Education process have for a long time maintained these roles; the girls studying arts, domestic science and needlework; the boys studying sciences, woodwork and engineering. More recently these definitions have been breaking down, although, resistance still remains, both in the attitudes of others and in the socialized attitudes and values of the individuals. The attitudes, values and role expectations of the sexes are getting increasingly diffused. This does not mean to suggest that there are no genetic and physiological differences, merely that the attitudes and values

associated with the sex-roles are moving from a male - female distinction to one tailored to the individual's needs irrespective of sex (Reich and Adcock, 1976).

However Cloete (1981) in her study of 1718 south African black students in form III, V and firsts year university found that the choice pattern of both level and field of occupational orientation as well as the range of occupational choice revealed a strong sex stereotyping.

Dreyer (1980) also found similar results in his study of Zulu adolescent boys and girls. It is one of the objectives of this study to establish whether there are any marked differences in the occupational aspirations of male and female subjects (as reflected in their chosen models' occupation and in what they hope to achieve in their lives) and whether these aspirations have any relationship with parental attributes e.g. father's occupation or mother's occupation.

2.2.3.3 Group Membership also plays an important role in determining values. For example, every group one joins, for whatever reason, holds certain social norms regarding appropriate behaviour, thoughts, feelings and attitudes. There is usually a large amount of pressure on members to conform to the norms of the group and certain rewards and punishments are administered to maintain it. (Reich and Adcock, 1976).

In the traditional Bantu society, for example, children were grouped together according to sex as they grew older. Members of the same age group were very close to one another and throughout life they formed a cohesive group. They also passed through the

initiation school together when they reached puberty. In these age groups there was a large amount of primary social control which compelled the group members to conform. Members of the group also had rights and privileges towards one another, and if one committed an offence the whole group was held responsible. They applied mutual sanctions and control measures to one another. The principle of seniority also played an important role, and the members of the junior age group had to respect members of the senior group (Steyn and Rip, 1968).

However, with the breakdown of the traditional family system, responsibility toward the group or clan has given way to family-centred concerns. Individualism has become a fairly common phenomenon among many Zulus. Adolescents now discuss their problems with parents and adults and even venture to differ and argue about matters. From his research, Dreyer (1980) concluded that peer group fulfills a definite function but adolescent socialization is still primarily regulated by parents and not by peers. Relationships with the opposite sex are considerably Westernised - perhaps an even more broadminded approach. Models are limited to the range of learned people and political leaders only.

A considerable number of adolescents nowadays are also affiliated to different political groups that currently exist and they strongly adhere to their political ideologies and practices.

To conclude this section one may state that there is a two way relation and interaction among the levels discussed above; i.e. personality affects socialisation which in turn affects group membership. However, the converse is also true (Reich and Adcock, 1976).

## 2.2.4 Values, Attitudes, Interests and Behaviour

### 2.2.4.1 Attitudes and Values

An attitude is a mental or emotional position i.e. an individual's feeling about a person, thing, or situation. It may be thought of as an expression of a person's values (Dreyfus, 1976).

The principal difference between attitudes and values is that an attitude is directed toward a particular object or situation, a value toward a much wider range of things. For example, Anti-Semitism is an attitude, but belief in Nordic superiority is a value, as is tolerance for and acceptance of diversity. One value may affect a large number of attitudes, and an individual's value system govern his/her attitudes towards almost everything. But, although values are broader and more basic structures, attitudes also constitute structures through which possibilities are screened (Tyler, 1978; Crow and Crow, 1965).

It is characteristic of adolescents to want to assert a rightfully developing attitude of independence and release from earlier accepted adult control. The teenager may seem to defy adult authority, in spite of, or perhaps because of a realisation of his insecurity. The most important factors which shape up adolescent attitudes are, inter alia, environmental factors, close contact with significant people, peer group opinion, mass media, and parental influence (Dreyfus, 1976).

#### 2.2.4.2 Interests and Values

An interest can be interpreted roughly as a motivating force that stimulates an individual to participate in one activity rather than in another. As a result of influences outside himself, he may engage in certain behaviour in which he personally is not interested. (Crow and Crow, 1965). Interest patterns like value patterns are structures for processing possibilities. There is some overlap between the two concepts but they are not identical. For example, what may govern one's choices, occupational or otherwise, is a value structure in which comfort and security rank very high. Another person, even the one who chooses the same occupation, may be attuned to what its members like and reject and may give little or no consideration to the values the work serves (Tyler, 1978). The latter situation may reflect a habitual attitude on the part of the individual to be willing to satisfy the interests of others rather than his own. Left to himself, he might act differently (Crow and Crow, 1965).

It is characteristic of adolescent interests to change with age as to those of the child. Like the child, the adolescent is interested primarily in himself and his own welfare. At the same time there is expansion of his former intense interest in his family and immediate environment, and thus he is more able to include the welfare and activities of many other persons and groups.

Specific adolescent interests can be classified in terms of three categories; personal, social and vocational. These interests usually have some

implications for the adolescent values - i.e personal, social or vocational values. Personal interests include physical attributes, grooming, voice and dress, conversation i.e. expressing one's opinion, writing autobiographies, studying, engaging in some work at home or elsewhere. Social interests include attending parties, dating, engaging in games and sports, reading newspapers, magazines and books, watching television, listening to the radio and watching motion pictures. Vocational interests also occupy a central part during adolescence (Crow and Crow, 1965). The categories of values, developed for the present study cover the three broad fields of adolescent interests.

#### 2.2.4.3 Values and Behaviour

Human social behaviour is the outcome of physiological states and capacities of the organism, of the stimulus field to which it reacts, of the conceptual schemes within which it interprets its environment, and of motives or needs which are not identical with the value elements which enter into them. Values only constitute one among several classes of factors that should be taken into account if one seeks to predict and understand human behaviour (Albert, 1968). Preston - Whyte (1984) maintains that values are not necessarily consonant with behaviour. People may also hold a number of conflicting or alternative values. The issue in this instance is that choice of values and more importantly behaviour are essentially contextually based. Values exist as conceptions of the desirable - but they are properly no more than this. What actually affects behaviour (both in the experimental and real life situation) is an enormous range of other factors, and even these change from context to context, possibly

from moment to moment as the individual sums up his total position in the light of all relevant (and often rapidly changing) information.

In conclusion it could be stated that attitudes, values and interests contain a cognitive, affective and a tendency to act component and that there is a positive relationship between these components. By knowing the direction and strength of one of the components, one should be able to predict the same for the other two (Adcock and Reich, 1976; Crow and Crow, 1965). It therefore appears that values, attitudes and interests have a degree of intrapersonal consistency and that they are persistent over time. The relationship between these three concepts and behaviour is far more tenuous. It is difficult to predict specific behaviour by knowing some one's values, interests and attitudes. It is however much more easier to predict from someone's intentional behaviour what his attitudes, interest and relevant values are towards objects and situations.

Extreme changes during adolescence appear less in behaviour irregularities but rather in changes in values, attitudes and interests which the growing person can claim as his own, and according to which he can then direct his behaviour as a unique individual.

#### 2.2.5 Classification of Values

Values enter into each of the four great systems of human action: organism, personality, society and culture. Therefore any value analysis must at least take into account the existence of values answering to appetites and aversions, including both affective values, having to do with pleasure and conative -

achievement, having to do with the achievement of desired states. In addition such an analysis must be aware of the prudential values, character (personality integration) values, social values, cultural values, and biological survival values (Pepper, 1958). Changes in the patterns of culture, society, and individual personalities affect values that in turn affect attitudes and behaviours (Thornburg and Thornburg, 1984) By paying attention to the four great systems of human action, in the analysis and classification of values, one would avoid committing an error of over emphasizing a single kind of value while ignoring or underestimating others.

Values can then be further divided into abstract values and concrete values; and instrumental values and terminal values. Abstract Values may be realized or felt by individuals whether adolescents or not, e.g. happiness and self respect, and also abstract values can be social constructs that one embraces but rarely has a chance to truly influence - for example - national security and a world of peace.

Concrete Values may be realized within the immediate time span of adolescence, e.g. true friendship and pleasure, or concrete values may be idealized by adolescents but be functional for adults, e.g. family security and a sense of accomplishment. Terminal values represent end states of existence, such as security, peace, and freedom. Instrumental Values represent modes of conduct through which end states are attained, such as intelligence, ambition, broadmindedness, cheerfulness.

The questionnaire that was used as an instrument of

gathering data for the present study and the system of content analysis were structured in a manner that would take into consideration adolescent values that would fall within the above mentioned four broad systems of human action.

#### 2.2.6 Adolescent Values

A young person's developing ideals represent the goals or life values he is attempting to build for himself. They have their origin in his gradually habituated attitudes towards the self, self and others, religion and morality.

##### 2.2.6.1 Personal Ideals

With preadolescence comes greater understanding of personal responsibility for behavioural attitudes. A preadolescent's actions tend to be motivated by his developing conscience; he may experience feelings of guilt concerning actual or fancied wrong doings. He is becoming more interested in the welfare of others. He is beginning to realise the fact that some of his age peers have different standards of right conduct from those to which he had learned to adhere during childhood years. Adolescents gradually develop tentative or more permanent ideals that are based in good part on their earlier experiences.

##### 2.2.6.2 Adolescent Attitudes and Group Standards

An adolescent of ten years of age is uncertain concerning the value to himself of imitating the conduct "modes" of any one or more of his associates. Through a kind of trial and error and trial and success

process he attempts to effect a compromise between his own interests and attitudes and what he believes to be significant behaviour ideals of his group. To the extent that he thereby achieves personal satisfaction and group approval, his developing attitudes are strengthened, become constructive ideals, and represent worthy life values (Crow and Crow, 1965)

#### 2.2.6.3 Sources of Adolescent Ideals

The life values or ideals that an adolescent gradually acquires serve as motivators of his behaviour and reflect his maturation and his recognition and acceptance of those standards of conduct that he encounters during his growing up years. He may imitate, often unconsciously, some of the attitudes of the individuals whom he admires. The other sources of adolescent ideals include: the family, religious experiences, radio and television programmes, reading materials, expressed points of view of associates of the same age and older, the school and the individual's socio - economic status.

#### 2.2.6.4 Adolescent Moral Values

Developing ideals, changing religious understanding, and broadening moral concepts represent integrated and integrating life values. The terms "moral" and "ethical" often are misinterpreted. Morality, morals, and moral behaviour carry a religious implication; while ethics and ethical standards have social or cultural significance. Another common error of interpretation is to limit the application of the term moral or immoral to unacceptable sex behaviour. By dictionary definition, morality, derived from the Latin

word "moralis", connotes moral conduct (rectitude, chastity, virtue), or conformity or degree of conformity to conventional rules, without or apart from inspiration of guidance by religion or other spiritual influence. Ethics refer more directly to the study and philosophy of human conduct, with emphasis on the determination of right and wrong, or the basic principle of right action. If morality is conceived as conformity to group standards, group accepted moral codes are pointed at achieving a good society. The interpretation of the term good may vary among social groups. Moreover certain behaviour may be in accord with a group's moral standards at one time but later be condemned, partly, because of the long - range ill - effects of the formerly approved behaviour. The change of attitudes toward enforced racial segregation, shown in recent years by some N.G.K. leaders, is a case in point.

Important in the daily life of an adolescent, for example, are differing cultural attitudes towards the acceptability of smoking, drinking, premarital sex relations, respect for authority, and other forms of conduct that may be severely condemned by his parents and their close friends, but condoned if not entirely approved by the cultural group of which his high school or college friends are members.

Viewed more widely, variations in moral acceptability may exercise a tremendous effect upon a society's possibility of advancement or even survival. The present problems associated with rising divorce rates, differences of opinion concerning the rightness of utilizing atomic power in the waging of war, and the practising of the principles of apartheid and

oppression, represent some of the major differences in moral codes that constitute fundamental effectors of future cultural advancement or deterioration.

The adolescent becomes confused by the discrepancies in the moral codes to which he is exposed. At first he may be uncertain concerning the management of his own behaviour. Consequently, he attempts to conform to the standards of whatever group he finds himself in, but eventually acquires his own moral code that is related closely to his developing ideals. The personal and social effectiveness of the moral values expressed in his behaviour depends to a great extent upon the environmental factors that have operated in the building of his code.

The fact that the teen years tend to be a period of unrealistic idealism may cause an adolescent to set high standards of conduct for himself which he cannot achieve. He is then likely to become discouraged, his conscience hurts, his guilt feelings arouse emotional tension; he may experience violent reactions of anger that are directed not only to his own inadequacy but also at other persons who are involved in anyway with the failure situation e.g. parents, teachers, the government.

#### 2.2.6.5 A Mature Philosophy of Life

Childhood and adolescence are regarded as stages in an individual's life during which growth and maturation of the organism and developmental experiences gradually are preparing him for the assumption of self-interested and self-directing activities on the adult level. As compared with his earlier experiences, the matured adult enjoys relative freedom of decision

and action, is self-motivated toward establishing and fulfilling purposeful life goals, and desires contentment and a feeling of security in his life relationships.

Physical and intellectual maturity normally are attained by the late teens or early twenties. The age at which the individual's interests, attitudes, emotional reactions, and social adjustments can be considered to be those of a mature adult varies in terms of the degree of stability and consistency of his developed life values. Some adults in their attitudes and behaviour display emotional immaturity, inadequate interpersonal adjustment, and confused appreciation of moral standards (Crow and Crow, 1965). Life circumstances may also favour a more rapid attainment of maturity in certain cohorts of young people.

South African Black adolescents live under extremely disruptive socio-economic conditions. They often find themselves taking the lead in the political struggle and this brings about conflict between the youth and authority figures, i.e. the parents and the law. The economically and technologically backward townships and rural areas where they live are bound to affect the rate and level of their attainment of cognitive maturity.

### 2.2.7.3 Conclusion

An attempt has been made, in this section of the study of values, to give a picture of the magnitude of the nature of values. Hence, it is the purpose of the present study to contribute to the understanding of this phenomenon to include, in particular, its

### 2.2.7 Conclusion

An attempt has been made, in this section of the study of values, to give a picture of the magnitude of the nature of values. Hence, it is the purpose of the present study to contribute to the understanding of this phenomenon to include, in particular, its occurrence among South African black adolescents.

## 2.3 RESEARCH ON VALUES OF ADOLESCENTS

### 2.3.1 Introduction

Early studies on adolescent values focused mainly on the values of white adolescents (Hill, 1930; Havinghurst and Taba 1949; Eppels, 1966; Bull, 1969; Searle, 1971). Very little is known about values of black adolescents. Norman, Sprinthall and Andrew (1988), for example, point out that although people of colour make more or less 20% of the population in U.S.A., very little is known about black adolescents and their families.

The few studies that have been done on black adolescent values in Africa and the other Western countries have focused mainly on adolescents' occupational, personal and social values; - the development of the self - concept and personal identity; and on social sources of influence on the development of adolescents' values.

### 2.3.2 Studies on Adolescent Occupational Aspirations

Schonmeier (1979) studied the professional goals and training plans of significant groups chosen from Somalia's formal educational systems. He also attempted to determine the extent to which these goals are influenced by family and scholastic background, the individuals aptitude and attitude which might have a bearing on his choice of occupation, and the individual's perception of the occupational context and his occupational plans. The results showed that two-thirds of the young people opted for technical occupations (engineer, pilot, technicians, skilled

workers) and only one-third for non-technical ones (primarily civil services and high managerial and medical occupations) as desired occupations despite the fact that only 125 of the 437 subjects studied attended technical institutes. Many of the occupations desired were of high status and appeared to be unrealistic especially for the intermediate pupils. They however became more realistic during the course of their training. Occupations which were often rejected were the nomadic herdsman - the prototype of the traditional Somalian society - the Smith and other craftsmen. Occupations of entrepreneur and shopkeeper were also refused as were clerical occupations and a variety of modern occupations carrying high status. The researchers concluded that it was possible that a fairly large percentage of the young pupils had not yet completed developing their own occupational identity. The educational system also did not fulfil its function of diversifying levels of aspirations.

Cloete (1981) investigated the occupational orientation of 1,718 South African black students in forms III,V and first year university. A strong attraction for the social services (69,4%), and business organisational occupations (14,9%) was noticeable in contrast to lack of interest in the technical (7,9%) outdoor (0,67%) and arts (7,1%) categories. As could be expected the majority aspired (45,6%) and expected (33,4%) to enter occupations at the professional (47,6%) and semi-professional (36,3%) fields while ignoring those in the skilled areas. Both field and level of aspiration were incongruent with projected demands but not completely discrepant with the labour market structure for blacks. For example, the distribution in the labour market was 50,3% for social service and

41,5% for business organisations (Department of Labour, 1977). However there was no discrepancy in as far as science (0,3%), technical(7,8%) and outdoor (0,1%) were concerned. Cloete (1981) points out that a comparison of the choice pattern of his subjects with that of reported subjects from other developing African states shows a closer resemblance which contrasts with the choice pattern of subjects from white South African and other industrialised countries. More than 70% of the black students from South Africa (Cloete 1981) Zambia (Hicks, 1969) and Nigeria (Abiri, 1977; Osuji, 1976), expected to enter professional and semi-professional fields, while less than 51% of the students from England (Fogelman, 1979) the U.S.A. (Flanagan, 1964) and white South Africa (Garber and van Aarde, 1974) had similar expectations. Cloete (1981) contends that the occupational choice patterns of blacks can be attributed to the fact that Blacks are not thing oriented but people oriented, which corresponds with the theory of Roe and Seligman (1964) namely; that people from warm and accepting environments with an emphasis on social interactions tend to choose occupations which involve contact with other people. Van der Vliet (1972) also maintains that the child rearing practices in the traditional African society are essentially people oriented. In addition, Cloete (1981) maintains that when blacks make vocational choices, they do not have to consider only the factors that influence the decisions of Whites but they must also take into account a variety of racially discriminatory practices operating in the labour market; for example, blacks have been excluded from the occupations in the technical field.

However, Lystad (1970) in a study of 42 boys and 53 girls from Johannesburg and Swaziland (age range: 13 years to 19 years; mean = 16 years two months) found that of the 72 students who replied only two mentioned farming. The remainder of the cases mentioned upper and middle class, predominantly urban occupations. For the boys, the occupations of doctor (10 cases) and engineer (9 cases) were most popular. Teachers and technical specialists were also mentioned several times, for the girls nursing was the favourite occupation (8 cases) followed by that of social worker and sociologist.

Lystads' (1970) results appear to be congruent with those of Schonmeier (1970) in as far as the subjects' choice of careers in the technical field is concerned. The results are however incongruent with most of Cloete's (1981) study where only 10.1% of the rural sample and 7.8% of the urban sample opted for the technical field.

Gerber and Newman (1980) in their study of 992 pupils, aged 17-18 years and older, from four high schools in Soweto (Johannesburg), also found that responses of subjects to questions of occupational choice showed that 92.4% of the girls and 64.45% of the boys aspired to professional occupations. For both boys and girls two professional occupational groups were distinguished:

- Professional I: which includes long periods of study and are marked highest on any status measure (medicine, law, science), and Professional II: (social work, nursing, teaching) which are still of high status, but requires less preparation. However only 81.5% of the girls and 48.89% of the boys expected to

enter these courses. The other categories of occupations chosen by girls contained creative occupations- acting, singing - followed by the next group of skilled and semi-skilled jobs (dress making, typing, hair dressing and shop work). The final category contained all unskilled work, e.g., domestic and unskilled factory work. For boys the category which followed the two professional groups included clerical and white collar jobs. After this was a category of entrepreneurial and independent occupations such as store-keeping or taxi-driving. The next group was of skilled but non-manual jobs, and finally the unskilled category included street-sweeping, road-building, factory work, construction and domestic work. No mention was made of skilled work that is based on formal apprenticeship system - since apprenticeship was not open to blacks. Cloete (1981) also found that the choice pattern of both level and field of orientation as well as range of choices revealed a strong sex stereotyping. A deviation from the American pattern (Hout and Morgan, 1975; Marini and Greenbegger, 1978) was the finding that female of above average mental ability did not have lower aspirations and expectations than their male counterparts. The possible implication of this was that the loss of good potential amongst black females could be less than was the case for white women. None among the female subjects in Cloete's (1981) study intended becoming a housewife. The intention of black women in South Africa to mix career with marriage, instead of opting for either one or the other corresponded well with data regarding black women in U.S.A. (Currie et al, 1978). However one could also question the possibility of whether this is really an option for S.A. black women - or rather a necessity

to work if they can find a job, because of the poor conditions underwhich they live.

Gerber and Newman (1980) report that personal variables such as age and place of birth (rural/urban) were found not to correlate with job expectations and aspirations. The potential impact of sex-role differentiation on the samples job aspirations and expectations were not matched by the impact of the family. The occupational level of the father was found to be significantly related to job aspirations but not expectations. No correlation was observed between either job aspiration or job expectation and ordinal position, family size, and type of family structure. Gerber and Newman (1980) point out that since the family variables in general, including parents' education and occupation exert no influence on job expectation, it can be argued that expectations about the occupational future are constrained by factors extraneous to the family. Examining the jobs to which the sample aspired, it was found that father's education correlated only with the job aspirations of boys. No such relationship was found for girls.

Once again in this study one finds a strong orientation of subjects towards professional/service occupations. Gerber and Newman (1980) report that most subjects gave altruistic reasons for their choice of these occupations. Subjects in Dreyer's (1980) study described a desired career as a challenging (41.90%) job or a steady employment that requires good qualifications (33.09%). Only 7.3% would like a job in which they would be looked up to and be respected by others; 17.61% wanted highly paying jobs.

Lee (1985) made a study of the psychosocial variables associated with the educational development of Black adolescents in south rural environments in the South Eastern region of the United States. People in this region often live in places which cannot provide a variety of educational services found elsewhere because of inadequate facilities and limited financial resources. The sample consisted of 68 black students identified by school personnel as being successful both academically and socially, often despite personal, social and academic hardships. There were 29 males and 39 females. The analysis of the results showed that the occupational aspirations of these subjects include careers in technical work, legal work, maths - science work and social services. However half the sample stated that their expectations were somewhat below their aspirations. Financial problems and unexpected pregnancies were the most frequently projected obstacles to future plans. Hauser (1971) in a study of the identity formation of 23 black and white adolescent boys from lower socio-economic classes (aged 14 and 16 years) also found that Negroes envisioned a limited number of possibilities for the future regarding their plans and expectations concerning future work. Many of these employment possibilities were particularly desirable but with many pitfalls. The risk of unemployment was seen as very high. On the other hand Whites had many plans for their future work. These plans were optimistic and numerous. Unemployment was not a major catastrophe.

Edwards (1976) investigated the components of academic success of achieving black adolescents. The sample consisted of 21 achieving black male adolescent students who were selected from a large enrolment

(+3,000) of a predominantly Black (99%) senior high school located in a residential - industrial neighbourhood in one of the Mid - Western cities of America. Conversation with these subjects revealed that only 21 stated that they had definite career choices. When encouraged to indicate a single career which they would most like for themselves, responses were as follows:- secretary 41; physician 3; attorney 3; engineer 2; printer 2; actress, administrator, computer programmer, draughtsman, housewife, nurse, no preference. Financial reward was listed more frequently as an aspect of career that made it more attractive. Half the students listed the "opportunity to help others" or "work with people."

Isralowitz and Singer (1987) investigated the effect of long term unemployment of the head of household on black adolescents' work values. The rationale behind the investigation was that the father or head of the household's work status established certain behavioural demands and these shaped the individuals personality characteristics. The sample consisted of 98 Black youths of both sexes between the ages of 12 to 17 years from low income families of a large city in the Midwestern parts of the United States. Super's (1976) Work Values Inventory assessed the two groups. Results showed that youths from an unemployed environment gave less importance to work that permitted one to undertake tasks in one's own way and at one's own pace than youth of the comparison group.

Males from an unemployed environment valued altruism - work that enables one to contribute to the welfare of others - more ( $P < 0, 04$ ); and surroundings - work that is carried out under pleasant conditions less

( $P < 0,03$ ) than their employed counterparts. Female from an unemployed family setting were found to value independence less ( $P < 0,03$ ) and associates - work that brings one into contact with fellow workers whom one likes - more ( $P < 0,01$ ) than those from employed families.

### 2.3.3 Research done on General Values of Adolescents

Lystad (1970), in a study of attitudes and values of black adolescents, analyzed the stories told to and the stories made up by students from highly segregated townships outside Johannesburg and Swazi students attending secondary boarding schools in Manzini, Swaziland. The results showed that the favourite stories told to S.A. students were favoured because they were informative, or because they represented such moral values as obedience and respect to elders, unselfishness, patience, hardwork and dutifulness. However, stories told by students themselves involved threats of physical harm to persons, particularly Africans against Africans. Stories told to Swazi students showed a need for social approval rather than for material goods. The students own stories were intimate, group orientated and non-hierarchical. In the majority of stories told by most students, goals are attained and the future looks good.

D'Hondt and Vandewiele (1985) attempted to measure the exact influence of the values of knowledge and prestige among the Senegalese adolescents. The majority of students (93%) confirmed the wish to acquire wide knowledge. 56% felt that knowledge would help them to solve their immediate community and family problems. 15% broadened the scope to include service to society,

country and continent. For example, knowledge would help them to overcome problems of daily life: educating the youth, curing the sick, aiding the poor and ensuring peace and harmony. Some (9%) associated the acquisition of knowledge with meeting practical requirements of modern life: success at school and learning job skills, eg. get a good job, to do research or even invent machines. Lack of knowledge would cause them to be called an illiterate, a failure, a good for nothing, a nonentity or worse, a lunatic or beast. In terms of prestige and respect, knowledge would help them to become rich and admired by peers, be a winner, a celebrity, and be able to discuss issues with the greater part of the world, write books, and leave one's name for posterity. On the other hand, only 7% would renounce the possession of knowledge because they believed it could not serve the cause of peace but would foster vanity and saw the seeds of disorder in society. They did not object to knowledge per se but its misuse. Prestige was accepted by 56% of the subjects and rejected by 44%.

Munro (1984) administered a prototype 81 item Life and Work Values Inventory to 400 male and female black student teachers in Rhodesia. Two prime concerns seemed to run through the pattern of responses i.e. concern with self and concern with conforming to the demands of society. Freedom, individual dominance and a comfortable life were components of the first; and the desire to be accepted; to be morally and socially righteous; and to be competent in one's work, were components of the second. Munro (1984) speculated that these could be poles of the individualism vs collectivism dimensions of Hofstede (1980) and Triandis (1985).

Bentley (1983) studied the future time perspective of Swazi and Scottish college students. The hypothesis to be tested was that where issues of concern for the future were the same across cultural groups, then the length of time perspective would be the same. The content analysis of responses to the personal and global questions showed that for both Scottish and Swazi subjects the general categories of responses were similar but differences in emphasis were noted. In some instances these differences were more apparent for one sex than for another. In response to the question of personal futurity the categories of work and education were the most frequently mentioned issues of all groups except Swazi women for whom the most frequent concern was the category of Marriage/Children. Swazi subjects were more likely to mention marriage and family affairs than were Scottish subjects  $X= 4,62$ ,  $df= 1$ ,  $P< 0,05$  for men and  $=10,24$ ,  $df= 1$ ,  $P< 0,01$  for women. Scottish men and women were more concerned with personal happiness.  $X= 5,03$  of  $=1$   $P< 0,05$  for men and  $X=4.74$   $df=1$ ,  $P< 0,05$  for women. Responses to question of global futurity showed that Scottish men were more likely to ask questions about the possibility of a world war than were Swazi men  $X= 5,27$   $df= 1$ ,  $P< 0,05$ . On the other hand Swazi men were more concerned with questions relating to local politics  $X= 5,01$   $df = 1,5 < 0,05$  than were Scottish men. For Swazi women, questions related to social change were more frequent than for Scottish women ( $X=4,38$ ,  $df = 1$ ,  $P< 0.05$ ) with the most frequently mentioned issues of concern centred on the need for change in the role of women in Swazi society.

In conclusion, Bentley points out that the data obtained provided support for the view presented by

Cottle and Klineberg (1974) who suggested that it is social conditions which prevail in a society which determine the issues of concern for the future.

Gilbert (1982) studied, inter alia adolescents' aspirations and anxiety and the impact of the socio-political environment in a group of 1,830 black pupils. Subjects were drawn from secondary schools in Kwa Zulu. Analysis of the data revealed that 36% of the males and 40% of the females had personal and educational aspirations; 21% of the males and 23% of the females had personal and vocational aspirations; 11% of the males and 13% of the females wanted to help others; 1% of the males and 6% of the females desired to see social change. Gilbert (1982) maintains that these aspirations are similar in some respects to those of adolescents in the Western world.

A question designed to elicit information concerning adolescents anxieties revealed that 19% of the males and 25% of the females worried about personal problems; 10% of the males and 12% of the females worried about family problems; 25% of the males and 26% of the females worried about their relationship with peers; 24% of the males and 19% of females worried about social problems. Concern with peers involved particularly those who did not want to go to school. Concern with social problems included anxiety about the education system, school boycotts, unemployment, and the oppressive nature of the South African Society. Concern over problems facing family members included financial problems of parents and the well being of relatives. Gilbert (1982) points out that these findings appear to be incongruent with Erickson's (1963) general adolescent theory which asserts that

adolescents experience anxiety and tension arising out of personal insecurity and the resolution of a new identity.

However a similar finding regarding the focus of adolescents away from themselves onto others was reported by Danziger (1963) and Bloom (1975). To the black adolescents, this could be a manifestation of the ideology of "Ubuntu" ("Humaneness") i.e. the respect of a person irrespective of circumstances of birth or worldly possessions (Vilakazi, 1983: P11). Gilbert (1982) also maintains that this over concern of the black adolescent for others does not imply complete absence of anxiety on their part. For example a considerable number of adolescents in his study agreed with the statement "I Worry a lot about what other people think of me".

Dreyer (1980) found that Zulu adolescents valued intellectual achievements. Their least admired person was a selfish, snobbish, unco-operative and a disloyal person. Bad manners, bad temper, bossiness and a domineering attitude were also the characteristics of the least admired person. 63.56% expressed the need to be knowledgeable about and to understand world affairs. 70.47% regarded the Bible as a source of strength and spiritual revelation.

Lee (1985) found that black adolescents in a Southern rural environment (America) had a high degree of achievement motivation. They stressed the importance of academic success to future educational and vocational plans; the desire to please parents, and a sense of personal satisfaction or pride in doing well. Apart from mentioning educational goals, occupational

goals, marriage and family life, the other important things they wanted to consider in their future were religious beliefs, health and looks and helping the community. The things that could help them to achieve the kind of future goals they desired include having a positive attitude, determination, and self-confidence. Financial problems and unexpected pregnancies were most frequently projected obstacles to future plans.

Thornburg and Thornburg and Ellis - Schwabe (1984) studied the assignment of personal values among adolescents from upper, middle and lower class socio-economic groups. The first group came from the major South Western United States City and the second group came from a small South Western Community. The results indicated that happiness, freedom and true friendships were ranked high by both 9th and 10th grade students. The other values mentioned were self respect, family security, comfortable life, exciting life, wisdom, inner harmony, mature love, social recognition, national security and a world of beauty.

#### 2.3.4 Studies related to the development of adolescent sex-role identity and self-concept

Gerber and Newman (1980) investigated, inter alia, gender effects on the aspirations and evaluations of 992 adolescents from four high schools in Soweto. The results showed discrepancies between the subjects occupational aspirations and their expectations. Girls, in particular, tended to have high aspirations, with 92.4% aspiring to professional work and 81.5% expecting jobs in these categories. Only 64.45% of the boys aspired to professional occupations while only 48.89% expected to achieve that position. The manner

significant sex-differences. Girls appeared to be less critical of the environment than boys. High occupational aspirations for boys correlated with negative evaluations of the tribe or less involvement with the tribe and the church. The opposite appeared to be true for girls. There also appeared to be a significant relationship between the higher level of job aspirations and greater dissatisfaction with the existing political - legal system. The trend was particularly significant for boys.

Lee (1985) investigated the impact of Psychosocial variables associated with the educational development of black adolescents in a Southern rural environment in the United States. The sample consisted of 68 Black students identified by school personnel as being successful both academically and socially, often despite personal, social and economic hardships. As a group, these students were evaluated as having a very positive view of self. This was accompanied by a high level of self confidence. When asked to discuss the things they liked about themselves, the following characteristics were identified most frequently: the ability to get along with others, determination, academic ability and talent, openness in personal interaction, physical appearance and the ability to bounce back when things go wrong. Conversely, when asked about the things they would like to change in themselves, the negative characteristics were: procrastination in completing school work, lack of academic discipline, attitude and temper problems and physical appearance (eg. to be slimmer, taller, etc.). 38 students expressed the desire to be older than they were, preferably to be in the middle or late 20's so

that many of their education and career aspirations could be realized.

Hauser (1971) studied the identity formation of 23 black and white adolescent boys from lower socio-economic class. The results showed that the Negro self-image of what he would like to be if all dreams were realised was a remarkably static one in relation to both its contents over time and its relation to the current self-image. This was due to a limited number of role models available for them. Negroes also envisioned a limited number of possibilities for future employment and very few of them being particularly desirable with many pitfalls. The risk of unemployment was also seen as very high. However, in a place of virtual sense of predetermination expressed by blacks was the whites assumption of free will. Many of them felt they could decide what their future vocation might be. Whites had many plans for their future work. These plans were optimistic and numerous. There was also an overwhelming number of heroes and role models for the white adolescents. However, in a more or less similar study by Dales and Keller (1972), slightly different results were obtained. These researchers studied the self-concept scores of black and white culturally deprived adolescent males from North Florida. The results showed that blacks surpassed whites in self-concept scores from grade 9 through grade 12. (Higher scores mean higher self concept) This occurred at a period when difficult decisions had to be made regarding college or vocational options. These decisions would be expected to erode the exaggerated self-concept scores. It was assumed that the fact that self-concept scores for blacks were higher in the

twelfth grade might indicate some of the influence of black-consciousness and pride in high-school age youth.

Lee (1984) conducted a study to examine the relationship of self-concept, perceived parental influence, socio-economic status, race and sex to occupational aspirations and expectations. The study was designed to test the contribution of these variables to the production of occupational aspirations and expectations of rural black and white 10th grade students. The sample was drawn from five integrated high schools in five rural counties in the Southwest of America. The results showed sex differences in occupational choice. There was also an indication that parental influence, socio-economic status and self-concept had important relationships with occupational aspirations and expectations of young men and women. These independent variables also predicted aspirations and expectations differentially for black and white students. For example, self-concept appeared to have a greater influence on aspirations and expectations of white students than upon those of black students. Lee (1984) points out that it might be conjectured that the traditions of discrimination which have often confronted rural minority people might affect the ways in which black people perceive themselves and their place in the world of work. These perceptions may be different from those of white counterparts. These findings appear to be congruent with those of Hauser (1971); Dreyer (1980) and Gerber and Newman (1980); but contrast those of Lee (1985) and Dales and Keller (1972).

Edwards (1976) made a study of the components of academic success of achieving black adolescents. The

sample consisted of 21 black adolescents who were selected from a large (3,000+) enrolment of predominantly black (99%+) senior high school located in a residential industrial neighbourhood in one of the large Midwestern cities of the United States. The students were selected because they had accumulated an academic grade point of 3,0 or better (on a scale of 4,0) over their senior high school years. An analysis of their beliefs revealed that 11 believed that it takes more work for blacks to reach goals; 16 believed that blacks who work hard achieve as much as whites; 16 disagreed with the statement that most job chances are better for black than for whites; 15 believed that age and experience were signs of wisdom; 17 believed that if you plan to work hard things work out (internal Locus of control) and 16 believed that most people can make what they want out of life; 15 had a negative attitude towards the use of marijuana; 10 had a negative attitude towards sex out of marriage. The success which these students enjoyed in course work apparently generated a positive self-image which permeated other aspects of their lives. They rated themselves high in terms of looks (13); dress(9); grades (17); Personality (15) and (for males) athletic ability (4). These students also had numerous occupational choices despite the rigid constraints that had been imposed on their occupational opportunities.

Thomas and Shields (1987) made an investigation of gender influences on work values of black adolescents. The sample consisted of 154 black high school adolescents (33,6% boys; 66,2% girls) residing in a United States Northeastern urban city. The results showed that black adolescents have strong intrinsic ( $M=13.90$ ;  $SD=1.31$ ) and extrinsic ( $M=13.05$ ;  $SD=1.38$ )

work values. This suggests a balance in the valuing of both the importance and instrumental aspects of work. As a result these youth might view work not only as a means of obtaining money, but of a way of achieving independence, self-esteem and autonomy.

Contrary to previous research (Lindsay Knox, 1984; Steinberg et al, 1981) and conventional sex-role stereotype, girls were likely to value the extrinsic rewards of work more than did their male counter parts. In particular, females valued the monetary rewards of work more than did the males. However, the race of the subject could have played a crucial role in accounting for differences in these findings. In particular, it may be that black adolescent females acknowledge the possibility of having to support themselves and their children as single parents or having to assist in the support of the families; or to a perception that societal forces might limit men's earning power. Boys cited "doing important things" as more valuable than did girls. The researchers speculate that the career aspirations of the sample influenced these findings. That is, since black females consistently selected traditionally feminine occupations, while boys aspired to a wider array of careers, the latter group might expect to fulfil more challenging and rewarding goals.

The youth tended to cite same sex and same race person as their influencer. These results may suggest that black youth do perceive themselves as having appropriate role models and key influencers within the black community.

#### 2.3.5 Research on the social sources of influence on

2.3.5 Research on the social sources of influence on adolescents cognitive development

Smith (1985) studied the role models and values of South African black adolescents. The broad aim of the study was to identify and gain understanding of social sources of influence on cognitive development of urban black adolescents as reflected in their choice of role models and achievement related values. Analysis of results revealed the following trends in adolescents' values: educational, social and political values were the most prevalent. Political values were more salient for males and for science pupils, while social values, altruism in particular, were more salient for females.

These trends were discernable both from the values expressed, from subjects' occupational choices and from the type of models chosen as well as the reasons underlying their choice. More than half the sample chose service professions as the desired careers. Accepted and rejected models were chosen from people subjects had come into contact with more than from mass media (television, magazines and newspapers).

Kotze and Norval (1983) made a cross-cultural study in political socialization. The aim of the study was to determine which socializing agents played an important role in various sub-cultures in South Africa. The impact of socialisation was studied by determining the influence of such socialising agents as the family, teachers and peer groups.

These three agents comply with the pre-conditions for influence, viz; exposure, communication and receptiveness. Although black respondents' parents

were less interested in politics than were white respondents' parents, the blacks showed a remarkably higher interest in politics than their white counterparts: 47% of the black respondents reported that they were interested in politics as compared to 22% of the whites who reported the same. A high degree of political differences was observed between the black students and their teachers. The difference between the white respondents and their teachers was small; only 12% in comparison to the 32% of the blacks. Peer group appeared to play a significant role in the socialisation of black matriculants. More than 50% regularly discussed politics with their friends/peers, as compared to 17% of white respondents in this category. The conclusion reached was that there was a definite difference between white and black socialization in Johannesburg area. A smaller difference also existed between Afrikaans and English speaking respondents' socialization. It therefore seems possible to link the influence of the various agents with the specific context in which they operated.

A similar study was conducted by Kotze (1985) to determine the role of the mass media in political socialization of South African school children. The results showed that the black matriculant group had the largest percentage of daily newspaper readers in this sample. This group mostly read black and liberal English-speaking papers. The black group was mostly interested in reading about politics (41,1%), nearly twice as many as the second highest rating i.e. Indians and coloureds. The white group manifested the least interest in politics. The black group also preferred the English (64%) and African (61,3%) radio services to

the music stations. Music stations of radio 5 and 702 were the most popular with the white (84,1% Afrikaans and 90,1% English), Coloured (56,9%) and Indian groups (86,6%). All groups except the Indians regarded TV as the most reliable medium. The high reliability with which blacks credited television did not concur with their political views.

Kotze (1985) maintains that the possible explanation for this might be found in the argument that insists that people have a tendency to reject information inconsistent with beliefs previously held. The implications of this could be that blacks may automatically reject what they see as political propaganda while they attach some veracity to items with a relatively low political content like sports and entertainment. T.V. is also generally considered to be the most credible among major sources of political information. In an American study, Peterson, Stivers and Peters (1986) studied the family versus non-family significant others for career decisions of low income white youth from rural areas of Southern Appalachia and black youths from the rural South. None of the comparisons involving each S.O. (Significant Other) choice for occupational plans maintained consistent race differences across all three of the developmental periods (i.e. elementary period of studenthood, late adolescence and early adulthood). The conclusion reached was that the results of this study demonstrated a complex pattern of influence by SOs on the occupational plans of the youth studied. Although parents were consulted consistently across the three developmental periods, a variety of SOs (parents, older siblings, teachers, peers, spouses) seemed to influence their decisions, either constantly across time or for

shorter periods of development. That is, the influence of SOs on the youth seemed to vary, depending on the specific period of development. Finally the results of this study did not support deficit interpretations of the black family as the context for the socialization of the black youth.

Coates (1987) found that a large portion of his sample of black adolescents (from Mideastern Atlantic cities and Washington Baltimore area) identified family or non-family exclusively as role models and some portion of the sample were unable to identify any role model. Nonfamily nominations usually were famous adults, peers or school based adults. These patterns varied significantly as a function of gender. More females (26%) than males (19%) nominated family members exclusively while more males (30%) than females (21%) nominated nonfamily models exclusively. The results of this study also showed that parents were preferred over peers for material help. Father was preferred as a source for financial assistance over the mother. Mother was preferred over the father as an emotional resource. Peers were preferred as interpersonal resources over the parents. These results also seem to be congruent with those of Peterson, Strivers and Peters (1986) and those of Dreyer (1980). Coates points out that numerous studies have demonstrated that parents and peer influence occur differently and are complimentary (Hunter and Youniss, 1982). Data also supports the finding (Valiant, 1983) that parents and peers serve different functions. Parents are overwhelmingly nominated as primary material resource while peers are chosen significantly more often as emotional resources.

MS

→ this is congruent with M. Samuels' (1995) observation.

However, black adolescents may be much more family oriented than the other groups.

Lee (1985) investigated the important psychosocial variables associated with the educational development of black adolescents in a South rural environment in the U.S.A. Analysis of data revealed that the youth identified as successful received a high degree of parental encouragement. Extended family members also participated in parenting, encouragement and listening to problems and concerns. Nieces served as role models. Church attendance was a major factor in the families of these students. A large percentage of the students themselves had a high degree of achievement motivation. Their significant others included friends who had good social attributes. Boyfriends and girlfriends also helped with homework listened and understood problems and also offered encouragement. Subjects also showed a strong future orientation. Apart from mentioning their educational goals, the other important things they wanted to achieve were: marriage and family life, health, looks, religious beliefs, helping the community. The subjects also manifested a strong positive view of the self and a high level of self-confidence.

Hauser (1979) however, found that Negroes had a limited number of heroes. Most of the subjects stated frankly that they had no heroes, nor people they wanted to resemble now or at any time. Occasionally, uncles, teachers, prominent Negro athletes and Negro business owners were selected as ideal figures. However, their responses were not sparse when the question turned to anti-heroes, those they did not wish to resemble. Readily listed were bums, beggars, gangsters and

thieves. In some cases the most prominent anti-model was father. A major figure of conscious admiration and virtual worship was the heroine mother. However their white counter parts had an overwhelming number of heroes. The men they admired varied from history teacher to astronaut. The number also continuously grew. Whites also had a fewer number of antimodels. In addition to being small this number remained stable over the years.

Lack of  
role models  
& self-reflection?

Oberle, Stowers and Falk (1978) also found that black adolescents had a limited number of role models. Their study examined the significance of the place of residence and role model preferences of urban and rural subjects. The researchers also discovered that rural subjects also had different and fewer role model preferences compared to urban subjects. The study confirmed the significance of the place of residence to role model preferences of black youth.

Lee (1984) studied the relationship of self-concept, perceived parental influence, socio-economic status, race and sex to occupational aspirations and expectations. The major aim of the study was to measure the contributions of these variables to the production of occupational aspirations and expectations of rural black and white 10th grade students.

The results showed sex differences in occupational choice. There was also an indication of parental influence. Socio-economic status and self-concept had important relationships with the occupational aspirations and expectations of young men and women. These variables also predicted aspirations and expectations differentially for black and white

students. For example, self-concept influenced the aspirations and expectations of white subjects more than it influenced those of black subjects. Higher SES had a negative effect on the occupational expectations of black youth.

Edwards (1976) reports that the achieving black adolescents (21) he studied received encouragement from teachers and parents. Older brothers and sisters provided role models for them. Of 22 older siblings for whom data was available, 13 completed high school, 12 attended college and 11 had a "B" or better average at school.

### 2.3.6 Studies on Methodological Issues

#### 2.3.6.1 The Ideal Person Test

Most of the empirical studies on adolescent values reported in literature have made extensive use of the Ideal Person Test. These studies date as far back as 1898 (Bull, 1969). Most of these studies were, however, conducted on white adolescent subjects. Subsequent studies were later conducted by, inter alia, Bull, 1969; Edwards, 1973; Eppel and Eppel, 1966; Harvington and Taba, 1949; Hill, 1930; Musgrave, 1980; Searle, 1971; Simmons, 1980; Simmons and Wade, 1984.

The questionnaire that was used for gathering data for the present study was a modified version of the one used by Smith (1985) in the Pilot Study (see appendix C). Smith had adapted her questionnaire from the one used by Simmons and Wade, (1984), which incorporated an Ideal Person Test (see appendix D).

## 2.3.6.1.1

The rationale behind the format of the Ideal Person Test

The rationale behind using the Ideal Person Test to tap young persons' most prominent values can be summarised in Hill's (1930) basic assumptions:

"Persons are more interesting to youth than concepts" and "The essence of hero worship is that our habits and our hopes take a form strongly modified by the mental images of those persons who are what we are not or who possess what we crave for but have not (Simmons and Wade, 1984: P 38)."

Simmons and Wade (1984) maintain that Hill's (1930) second assumption is more widely accepted in literature of Ideal Person Tests. For example, Eppels (1966) in their study of 227 young workers aged between 15 and 17 years of age were interested in the models the young people referred to since they reasoned that strong sentiments for people are likely to be and to become sentiments for what people believe in or stand for. Bull (1969) in his study of 360 young people aged between 7 and 17 years of age was concerned with young people's ego-ideals which: "are derived not least from identification with people who are loved, respected and admired (Simmons and Wade, 1984: P 890)."

Searle (1971) claims that it is generally agreed that the people a child adopts as models - that is, people he admires and wants to be like - exert a powerful influence over his social attitudes and

values. However in Hill's (1930) research there is evidence to suggest that not all young people accept this basic assumption behind the Ideal Person Test as this was evidenced by a section in his work of responses (40%) which contain those who would like to be "like themselves." Nevertheless, Bull (1969) and Eppels (1966) still maintain that young people's values can be discovered by examining the models they aspire to be like.

Simmons and Wade (1984) questioned both of these basic assumptions. Using an unfinished sentence: "The sort of person I would most like to be ...", they found that 352 or 44% of their sample of 820 fifteen year olds wrote about ideals without personifying them or naming models. This was not to say that these young people wrote on purely conceptual level or they did not in their day to day living admire significant others, but rather that in writing about their personal ideals, they did not find it necessary to name specific individuals whose actions and beliefs they wished to emulate. Second, Simmons and Wade (1984) found that an additional 155 or 19% made "myself" choices. By definition myself choices constitute a rejection of the notion of modeling and hero worship. Eppel and Eppel (1966) reported that 45% of their sample of 230 fifteen to seventeen year olds wished to remain themselves (Simmons and Wade, 1984.)

Bull (1969) concluded that the remarkable growth in the number of "myself" choices in Ideal Person.

Tests over the century indicated increasing self-knowledge, self-acceptance and personal autonomy in young people brought about by less authoritarian and more democratic attitudes to young people in both home and school, coupled with a more widespread humanistic outlook on life. Searle (1971) concluded that those who made "myself choices" in her survey were happy and contented with their lives and did not need "any dreams of escape". (Simmons and Wade, 1984). However, Smith (1985) in her pilot project did not observe any incidence of "myself" choices. She concluded that Searle's (1971) explanations would be more relevant for understanding the nature of her results in this instance. Since Searle's (1971) subjects were deemed to be happy and contented with their lives and did not need "any dreams of escape", her black South African subjects were far from being happy and contented because of current conditions of political unrest which involved mostly the youth.

In the development of their questionnaire, Simmons and Wade (1984) took Kitswood's (1980) definition of values into consideration. Kitswood defines values in terms of "the beliefs of human beings about what is right, good or desirable and of their corresponding actions and attitudes. (Simmons and Wade, 1984 : P 25).

Following upon Kitswood definition of values Simmons and Wade (1984) contend that much research into values deals chiefly with peoples judgements about what is right, good and desirable without taking into account their related contrasts about

what is wrong, bad and undesirable. Kelly (1955) points out that one can only understand what is meant by "good" if one also understands something of what is meant by bad. By the same token one's understanding of "right" is deficient without an understanding of "wrong" and one's knowledge of desirable is limited without an awareness of what is undesirable.

Simmons and Wade (1984) applied this principle in their study by presenting items in their incomplete sentences both in their traditional positive form and also in a negative form. For example, the first item "The sort of person I would most like to be like..." belongs to a tradition of ideal person tests whereas the second item, The sort of person I would least like to be like..." has a much shorter history. These principles were adopted by Smith (1985) in her pilot project; and they have also been adopted in the development of the questionnaire for the present study.

The second question in Kitswood's (1980) definition concerned the degree to which actions and attitudes correspond to words. For example, there is no evidence that young people practice what they preach and indeed this type of evidence is not commonly obtained in research on values. It is true that most people will observe certain priorities when taking part in a survey. For example a social desirability factor will operate and modify peoples' language and level of expression, but there is no way of knowing the degree to which this factor operates in people.

There seems to be an assumption on the part of most researchers that, on the whole people will respond honestly to questions and enquiries and will live in the light of their stated beliefs. However, Havinghurst and Taba (1949) addressed this second question in their study of character and its development in the 16 year old population of Prairie City, a Mid-Western town in the United States. They decided to investigate the relationship between the values expressed in an essay similar to the first item in the Simmons and Wade (1984) questionnaire and the reputation of the writer of the essay. They analyzed character in terms of moral traits-honesty, responsibility, moral courage and friendliness - and obtained reputation ratings for these three traits on their sixteen year old subjects from peers, day school teachers, sunday school teachers, youth leaders and employers. They concluded that: "of all the factors positively rated to high character reputation, verbal statements of ideals, when obtained in an essay of the type used, have a relatively high relationship with reputation (cited in Simmons and Wade 1984; P 27)."

However three factors were found to have operated and affected reputation and might also have prevented the relationship between stated beliefs and reputation from being even higher. The first was social class and ethnic stereotyping on the part of the judges of reputation; the second was that three subjects who obtained low scores on values were regarded as very ambitious persons by the judges. Their personal values were found to be selfish and materialistic. The third factor was

that several people who ranked high on values were rated unusually low on reputation.

However if Havinghurst and Taba's data could be corrected for the distortion caused by the operation of the above mentioned factors, then the correlation between expressed values and reputation would be very high indeed. This would provide support for the proposition that values expressed in open ended essay type responses are likely to be reasonably congruent with the values and attitudes of the individual essay writers.

#### 2.3.6.2 Results of related research employing the Ideal Person Test

The initial pilot project for the present study was conducted by Smith (1985). Her sample consisted of 92 standard 9 pupils who were attending school in KwaMashu, one of the townships which fall under the Kwazulu Government. Fifty-one of the subjects were male and 41 were female. The sample consisted of one science class (N = 53) and a non-science class (N = 39). An open - ended questionnaire that was designed to tap the respondents values and yield information regarding their Ideal and Least Ideal models was used. The questionnaire was a modified version of the incomplete sentence questionnaire used by Simmons and Wade (1984). A brief description of Smith's questionnaire is given below under the development of the questionnaire for the present study.

Analysis of the results showed, inter alia, that the majority of subjects in the sample chose as both

accepted (80%) and rejected (86%) role models, individuals with whom they had come into contact. This was regarded as congruent with du Preez's (1985) hypothesis that blacks will produce a high proportion of local prototypes. The major source of information about role models was the media. There were, however, significant sex differences in this regard, and also subject stream differences. More males than females and also more science than non-science subjects selected the media. Sex differences were also observed on the politicisation of the subjects. Males appeared to be more politicised and females displayed a more social orientation. These major differences were regarded as evidence of the traditional sex-role stereotypes: women are expected to be nurturing and benevolent while men in the Zulu culture have always displayed the dominant role in political decision making (indaba) and in political activity as warriors serving in their local military regiment (Dreyer, 1980). The other major finding was that the urban Zulu speaking males and females expressed very similar views with respect to their aspirations, to a large extent.

Educational, social and political values were the most salient in the sample. Service professions were chosen by more than half of the sample as their ideal career. As this research was conducted in only one urban school, the conclusion reached was that further research needed to be conducted on a wider basis among the urban black adolescents of South Africa, considering their status as the most significant political group in South Africa (Smith and Clark, 1986).

One other factor that deserves clarification in this pilot project is the salience of political values in the sample and the fact that the then State president of South Africa, P.W. Botha, was chosen as the least ideal person by 23% of the subjects. These results could have been influenced by the fact that the State president, P.W. Botha was the leader of the oppressive regime, the National Party. On July, 20, 1985, Botha had declared a State of Emergency in over 30 magisterial districts in South Africa. Moreover, five days prior to the administration of the questionnaire Botha delivered his unpopular speech in Durban jeopardizing the credibility of reformist ideas that were forwarded at that time. Another crucial event was the outbreak of political violence in Kwamashu and the other black townships in Natal after the death of Mrs. Mxenge, wife of the deceased political leader, claimed to be affiliated to the African National Congress. This indicates the influence of current events on young people's choice of least ideal persons.

The other outstanding features of the pilot project were the absence of role models chosen from literature or history and also the absence of "myself" choices. Simmons and Wades' (1984) study also showed absence of historical models. In Hill's (1930) study, however, over 60% of Ideal Models were derived from literature and history, Searle's (1971) explanation was adopted for clarification in connection with the absence of "myself" choices. She concludes that those who made "myself" choices in her study "were happy and contented with their lives and did not need any dreams of escape" (Simmons and Wade, 1984, P 39). Because of the disturbed political conditions, described above, subjects in Smith's (1985) sample could have been far

from being happy. Another explanation given for the absence of "myself" choices in Smith's (1985) project was the fact that the wording of the questionnaire stipulated precisely that subjects had to answer all questions, and moreover, the questionnaire was administered during the classroom hours and might have been approached by subjects as a document that required complete answers.

The second pilot project involved the administration of the questionnaire for the present study to a visiting group of 20 Std.10 pupils from Ubombo Mountains who were on an educational tour around Durban. The subjects took between 35 and 45 minutes to complete the questionnaire. A short discussion of about 15 to 20 minutes was then held in order to determine whether they had understood the questionnaire.

Occupational values also appeared to be prominent among Ubombo subjects. Most of them wanted to leave the rural area and move to the city when they completed school in order to get better job opportunities. A few felt they wanted to stay in the rural area and develop it.

The teachers appeared to be the most salient models for the Ubombo children. An indepth discussion broke out on the desired qualities of a good teacher. Among the other models admired were people between the ages of 25 to 40 years; and they included teachers, businessmen, nurses, social workers, doctors and motor mechanics. Most of these models were people that subjects had come into contact with. Parents were never mentioned either as admired or rejected models. Education and altruism were also among the prominent values of these adolescents. The most feared outcome was the death of

the parents and the resultant lack of financial support for studies. Only one subject mentioned political values as something he wanted to achieve.

Rejected models included criminals and workshy people. The perceived causes underlying the anti-models problematic behaviour or situation, was poor education or lack of it and poor social upbringing. The results of the second pilot project appeared to be more or less congruent with those of the first pilot project (Smith, 1985), except for the fact that only one subject among Ubombo pupils expressed political values. In Smith's study politicians and political leaders constituted a salient prototype pool for subjects.

In a related piece of research the same questionnaire was administered in English to a sample of 187 Std.9 white male and female pupils drawn from higher and lower socio-economic areas of Durban (Bagshaw, 1987).

The results showed that among the subjects' long term goals, marriage, employment, education, reputation and material gains were the most salient values. Among the short term goals, material values, reputation, travelling and relationships with the opposite sex were the most salient. When subjects were asked to give reasons as to why the attainment of their goals would make them happy, materialistic and achievement related values were seen as of primary importance. Altruistic values were of secondary importance. However, with the black group (Smith, 1985), and in the responses of Ubombo pupils, educational and altruistic values were of primary importance in the achievement of their goals. It is interesting to note that altruism was expressed mostly by white pupils from the higher socio-

economic area (Bagshaw, 1987). The most feared outcomes for this sample involved the loss of life (25%) or ill-health (23%) of oneself and others close to them; "Personal and/or social mishappenings" e.g. "never to get a girlfriend" (Bagshaw, 1987, P 103). The other factors mentioned were failure to complete education, failure to get a job, and involvement in criminal or amoral situations. Smith (1985) found that 27% of her sample mentioned personal death as the most feared outcome. These subjects associated death with political riots and clashes with the police and army forces in the townships. The white sample rarely associated personal death with the present political State in South Africa. Bagshaw (1987) points out that South Africa's white adolescent values in her study are far more comparable to British adolescent values than to other race groups in their own country.

Results on the ideal and least ideal persons showed 4% of "myself choices" unlike the 19% found by Simmons and Wade (1984) and the 25% found by Musgrave (1984). In Smith's (1984) there was complete absence of "myself" choices. The same was also observed in the responses of Ubombo pupils. The people admired by Bagshaw's (1987) sample were mostly close friends (36%) and people from the other communities (24%). 44% of the sample chose a person between the ages of 16 and 24 years of age and 24% chose people between the ages of 25-34 years of age. These results show the importance of the peer group to the adolescent. It also supports Erikson's (1959) theory that the older generation no longer provide effective role models for the adolescent, or if they do, they might be rejected as inappropriate for their situation. Admired persons in Bagshaw's (1987) study were most often scholars (25%); people in

service professions (13%); other professions (11%) (e.g. personnel manager, businessman, insurance broker); and glamorous occupations (18%). 24% chose parents and relatives as ideal persons and 12% chose relatives as the least ideal persons.

This showed that parents had not yet lost the capacity to provide adequate role models to the South African white adolescent. However, the opposite appears to hold with the black adolescent, as it is shown by incidents of political riots involving the youth and their parents.

Differences between high and lower socio-economic areas revealed that respondents from the higher socio-economic class were more materialistic than the lower socio-economic class respondents; and lower socio-economic class respondents valued short-term education more than those of the higher socio-economic area.

In Smith's (1985) study, education was the most salient personal value and it received rank order 1. 40% replied that the worst thing that could happen to them would be that their educational aspirations might not be realized.

The conclusion reached was that the South African white adolescents appeared to be contained in a social vacuum, highly involved in their own world. The egocentrism was demonstrated vividly in their choice of role models. Ideal and least ideal persons were chosen largely from the respondents social environment; from their own age category; and from people with whom they had come into contact.

### 2.3.7 Conclusion

Different approaches have been adopted by researchers quoted above, in their attempt to establish the psychosocial factors that influence adolescents cognitive development. Comparison of the results of the present study with some of the results of studies quoted above will be made to establish similarities and differences in values of adolescents from different cultural backgrounds and the network of socio cultural factors that play a role in their development.

## 2.4 THE ECONOMIC AND SOCIO-POLITICAL CONDITIONS UNDER WHICH THE BLACK YOUTH LIVES IN SOUTH AFRICA

### 2.4.1 Introduction

An in depth discussion of the determinants of values was made under section 2.2.3.7. The discussion centred around the mechanisms by which values and attitudes are initially transmitted and how they are modified by and modify later interactions. The whole process involves three overlapping and interrelated levels, but the most relevant among these for our present discussion are the last two processes, viz:

- (a) the socialization process which involves the interaction of the child with other adult members of his social milieu.
- (b) the social class and the group membership of the individual and how this affects attitudes and values both within the individual and in relation to others in the group.

In Bronfenbrenner's (1979) ecological view, human development is contextual. Different social settings have a major influence on how children think, perceive social situations and act. Some contexts affect children directly whereas others have an indirect influence. The direct and indirect influences of different contexts can be understood in terms of the four levels of social settings which play an important role in children's experiences as they grow up in interaction with the society of which they are a part. The four levels are: the microsystem (the most intimate level), the mesosystem, the exosystem and the

macrosystem (the broadest and least intimate level).

#### 2.4.1.1 Microsystems

Microsystems are made up of the child and those people and settings that are closest to her/him. For example, parents, relatives, brothers, sisters, the house and objects in the house, may form one microsystem while the pre-schools or daycare centres, friends and teachers may form another. The importance lies in the pattern of major activities that take place, the different roles played by people in these settings and, the interpersonal structures within them as perceived and interpreted by children. A child may, for example, attach a significant meaning to the house where he stays, how it differs from the other houses in the neighbourhood, the objects he plays with in this house and also to the fact that he belongs to this house and to the family that lives in it. Also, the relationships that exist between the child and the different members of the family, among the family members themselves, between the child and the colleagues in the day care centres, or pre-school and also between the child and the teachers at the pre-school and day care centre, all play an essential role in influencing the child's social and cognitive development. Some children may be treated with love, kindness and understanding in their families and later on learn to love and respect other people. Others may grow up under severe conditions of poverty and child abuse and thus grow up to distrust and hate other people. Within the family the child learns the different modes of behaviour appropriate under various circumstances. For example, he learns to sit quietly when he is in the church. He learns to obey the older

members of the family. He acquires skills of interacting with the other children and teachers at the pre-school. He also learns to observe certain cultural practices at home. Most of the child's development, therefore occurs within the microsystems where the child participates directly.

#### 2.4.1.2 Mesosystems

Mesosystems are made up of the relationships people create, through their participation, between two or more settings. For example, a child's interactions with the family members, peer group and teachers at school each form microsystems; but the relationship between the child's participation at school and his network of relationships at home form a mesosystem. According to Bronfenbrenner, a child's development is facilitated if people in different settings in the mesosystem communicate closely and effectively. For example if parents, teachers and relatives all share the same ideas about effective child rearing practices and education and if all are concerned about the healthy development of the child, and communicate with each other regularly, the child's potential for positive development will be enhanced. Likewise, a child who has been helped to develop effective problem solving skills in one microsystem will be able to use these skills effectively in other microsystems if his mesosystem is made up of positive relationships among different microsystems.

The mesosystems of black High School children in the urban areas of Kwa-Zulu are often negatively affected by conflicting political ideas that prevail in these areas. These conditions undermine the relationships

that exist between the high school teachers, parents and the school children themselves. Schools are often closed down temporarily under these circumstances. For example, although parents and teachers are concerned about the education of the youth, the youth themselves feel it is their moral obligation to fight against the present discriminatory system of education by rejecting it. School children have adopted the philosophy of liberation first and education tomorrow.

#### 2.4.1.3 Exosystems

Exosystems consist of one or more settings that do not actively and/or directly involve the child, but which include events that indirectly affect the child. The parent's place of employment has a great influence on the parent-child relationships and on the quality of life that a child may be exposed to.

Because of better working conditions in the place of employment some parents may be able to secure good education for their children, afford to go on holidays with their families and also maintain good living standards within their families. All these benefits which may come about as a result of the decisions and events that take place at the parent's place of employment may contribute directly to a child's healthy development. Other parents may be earning low salaries and unable to make adequate provisions for their children; they could have longer working hours and a short time to spend with their children and to meet their emotional and social needs. As a result children could be left in the care of inefficient child minders who are not trained to cater for the child's physical as well as psychological needs. Exosystem effects,

therefore, come about through links between the child's life and conditions outside the world he currently experiences. Parents most often provide the links, but other links occur through the third person or indirectly through the economic conditions in the exosystem.

#### 2.4.1.4 Macrosystems

Macrosystems refer to the broader cultural or subcultural aspects of a society which play an important role in shaping up the micro-, meso-, and exosystems of the developing child. These could include, inter alia, the religious and educational values that are shared by family members, the neighbourhood or the society as a whole; the political structure of the country and the effects its policies have upon the rights of different subgroups within it e.g., the distribution of the economy, availability of job opportunities for its members, the quality of living conditions for all members. These factors play an important role in determining the quality of life that a developing child is likely to have i.e. the quality of family life the child is likely to have, the kind of neighbourhood experiences he may enjoy and the quality of education that will be offered him, (Moshman, Glover and Brunning, 1987).

Bronfenbrenner's model of the ecology of human development, therefore, provides an appropriate framework for the discussion of the economic and socio-political conditions under which the black youth live in South Africa. It helps to give insight into the role played by the South African macrosystem in determining the nature of the micro-, meso and

exosystems that play a role in the development of the Black child in this country.

#### 2.4.2 The Socio-Political Conditions

The sample for the present study was drawn from a rural area situated in the north of the Kwa-Zulu homeland area and also from two black townships which are situated in the Southern urban areas of Kwa-Zulu. In order to understand the current living conditions in these areas some historical background is necessary.

##### 2.4.2.1 A brief overview of the history of the South African homelands

The Native Land Act of 1913 brought about the establishment of areas then known as "African Reserves". Through this Act, Africans were not only prohibited from owning Land but they were also forbidden to cultivate crops and graze stock outside the prescribed areas. The Bantu Reserves make up only 7.3% of the total land of South Africa, and they served mainly as reservoirs of cheap labour and dumping places of labour no longer needed by the South African capitalist system. The African reserves are the most economically backward areas in the country (Magubane, 1979).

The land owned by Africans soon became overpopulated and the soil became eroded due to overuse. Sufficient crops could no longer be cultivated to maintain the entire African population in the reserves. Africans were then forced to move to the cities and the mines to seek employment in order to get money to support their families who were dying of hunger in the reserves

(Magubane, 1979).

The passing of the Bantu Authorities Act of 1951 changed the status of the Reserves to that of the homelands or Bantustans. This Bantu Self Governing Act of 1951 lay the basis for independence of the Transkei and other Reserves.

Hand in hand with the change of status of the Reserves into Bantustans, the government began a drastic program of population removal, uprooting three million of rural Africans from what was called the "black spots" (in white areas) between 1960 and 1970. Millions of Africans were moved into areas that were systematically underdeveloped by the development of the capitalist industry and agriculture elsewhere (Magubane, 1979).

The one-sided and discriminatory operation of the South African macrosystem had far reaching disastrous consequences on the economic and socio-political conditions of the black people in the homelands.

#### 2.4.2.2 The Rural Areas

Magubane (1979) reports that the most disastrous effect of the migrant labour systems (i.e. the movement/urbanisation of Africans from rural areas to the mines and cities in search of employment), was the resultant poverty and the breaking down of the social life in the reserves.

The reserves were deliberately designed so that the African people residing in them had no choice but to seek employment in the capitalist sector. The migrant labour force in South Africa is almost entirely made up

of able-bodied males; men who are single or unaccompanied by wives and children (Magubane, 1979), who are sometimes forced to live in compounds. In these compounds homosexuality is the norm, though not a few of the migrants find solace with female prostitutes, and almost all find solace in drink. The system is richly productive of drunkenness, all forms of violence, venereal diseases, and, of course, the disintegration of family relationships (Magubane, 1979).

Duncan (1968) also points out that the migrants leave their families and homes on a contract which lasts for a year. This becomes the pattern of the whole of their working lives. The labour tenant system on farms was abolished. The labourer could no longer stay with his family on the premises of the employer. Farm labour also had to be on the migrant system.

The long absences from their homes caused many fathers to accept less and less responsibility for their families, and thus to lose control over the young ones, (Van der Vliet, 1974). The youth began openly to flout the authority of the women and the elderly who remained the main source of discipline in the rural areas. All this caused a marked increase of unruly, even delinquent behaviour in young people. The youth then began to experience a gradual neglect of traditional customs and group values. This resulted in a general uncertainty of what had to be regarded as right or wrong; a general feeling of confusion and despair developed among the young and their parents. The microsystems of these children were thus severely affected. The absence of the male adult population from these areas and the extreme lack of educational

and training facilities also limited the range of role models with whom the youth could identify. Lack of parental control over children and the decline in the traditional customs also affected the general value systems of the rural youth, thus bringing about fears, and uncertainties in connection with psychosexual and socio-cultural aspects. For example, Dreyer (1980) in his study found that the modern black adolescents experienced the same emotional conflicts as the youth in the Western societies, due to the break down in traditional customs of child-rearing practices.

The socio-political conditions discussed above apply mostly to the area where the rural sample for the present study was drawn. According to the principal of one high school in this area, who was interviewed during the research, fathers in most families are absent, working in the far away cities and towns eg. Empangeni, Durban, Pietermaritzburg and Johannesburg. There is little chance for the children who complete their matriculation to get a job in the local area. They had to further their education in the bigger cities or join the migrant labour system like their parents. A limited number of girls could be employed by the only local hospital and train as nurses.

#### 2.4.2.3 The Urban Areas

According to Steyn and Rip (1968) the urban Bantu family is also very unstable. The most important factors which had a tremendous influence on the social life of the urban Black were religion, economy, family life, legislation and the school. These practices together with the new groupings such as the political groups for men, women's associations and youth gangs

which are found in the urban areas appear to be very individualistic in nature and do not serve as a foundation for a stable social order. In fact the family is adversely affected by divided loyalties and different interests. The main reason behind the disastrous effect of these organisations and practices is that they have not yet been integrated into the Bantu community life. In fact, they tend to have a further disintegrative effect on the family.

The relationships between husband and wife, for example, have undergone significant changes. The status of the husband has been greatly reduced. He does not have the same say in the family matters as he had in tribal life, nor does he necessarily act as the representative of his family in religious and legal matters or in the world at large. The status of the wife has, however, increased. She is accepted by the Christian religion as the husband's equal; the girls receive the same education as boys and the law protects the wife's rights within the family. (also Dubb, 1974).

Changes in parent child relationships involve some relaxations in as far as the discipline of children and strict adherence to traditional child rearing practices are concerned. Parents have lost control over their children and the broader consanguineal group is gradually disintegrating (Steyn & Rip, 1968).

Both parents often work outside the home so that children are often left without parental care or other adult care. Cock, Emdon and Klugman (1984) report that formal child care facilities which are provided by either the state, private sector or welfare organisations in the urban areas, are inadequate

although relatively cheap. Informal attempts by parents in providing child care facilities for their children involve largely the use of child minders and other children are often locked inside the house the whole day when the parents are at work. Child minders are often the old exhausted women who have spent many years in wage labour or it could be the neighbours or unreliable and inefficient young women. Most children therefore, grow up under extreme conditions of neglect. The above mentioned conditions serve to illustrate the abnormality of the exosystems of the urban black children, all of which are the results of the master designs of the South African macrosystem.

Most parents enjoyed no schooling, but most children attend school and come into contact with Western values and goods, with the result that parents and children grow apart (Steyn and Rip 1968). This tendency is further reinforced by the cinema, books and magazines with which the child becomes acquainted but which remain strange to the parents. This points to a break down in communication networks within the child's mesosystems. While the influence of parents is diminished, in some spheres, control of the youth by peers also no longer takes place. Initiation schools for young girls have disappeared, but there are still initiation schools for young men in some areas (Steyn and Rip, 1968). The whole rise of young people's political organisations took place after this study. Mobilisation of the youth into these political groups culminated into the Soweto uprisings of 1976.

Very few parents provide sex education for their children. The children receive their information from friends, and sexual intercourse is engaged in from a

young age (Pauw, 1963). The direct results of the decline in the maintenance of the codes of sexual behaviour, include, among other things, illegitimacy. When a woman has more than one illegitimate children, there are often different fathers. Attitudes in respect of illegitimate children have changed. Mothers of illegitimate children are no longer looked down upon because of the prevalence of illegitimacy. Illegitimate children have the same status and rights as legitimate children in the community. Parents are concerned about the deteriorating standards of behaviour but they have no control over the situation (Steyn and Rip, 1968).

The structure of the family has also changed considerably. Four types of family structures are often found among the urban Bantu populations: (i) a complete nuclear family with a husband at the head, with or without additional members (i.e, relatives or non relatives); (ii) the multigeneration complete families with the man at the head with or without additional members (i.e, the married daughters' complete nuclear family could also be living together with this family) (iii) the multigeneration incomplete family consisting of mother and children with or without additional members; and (iv) the multigeneration incomplete family with the wife as the head, with or without additional members.

According to Steyn and Rip (1968) three factors seem to have an influence on the family structure and thus give it a complexion different from that of the pure nuclear family. First there is the phenomenon that a family seldom occupy a home of their own. There are usually additional members consisting of relatives and non-relatives who live with the family because of

inadequate housing facilities in the urban areas. Secondly, it is often found that illegitimate children of the unmarried daughters stay with the family since they do not have any other home. A third factor has to do with the incompleteness of the families, i.e. the husband or wife are absent from home because of either death, divorce or separation. The conditions that have been described above apply generally to the urban areas of KwaZulu where the urban sample was drawn.

#### 2.4.3 Economic conditions in the homelands

It was pointed out earlier in section 6.2.1 that the homelands were established primarily to serve as reservoirs of cheap African labour that was needed to enhance rapid development of the economy of white South Africa (Duncan, 1968; Magubane, 1979; Natrass, 1981; Swart and Oosthuizen, 1972). The homelands had to be perpetually dependant upon white South Africa for their own existence, and as such, the separate land areas which comprise the ten black states represent the most economically backward regions of the Republic of South Africa. In general, the land areas are rugged and the soil depleted owing to overpopulation and poor husbandry in the past.

The majority of the Black States (except for Boputhatswana and Lebowa who have significant deposits of minerals, notably copper, chrome and platinum), are not well endowed with minerals. These conditions have forced the majority of the young able-bodied and intellectually gifted blacks to leave the rural areas and move to the cities and mines to seek employment. Thus, this is a decision which faces the rural black school learner when thinking about the future.

#### 2.4.3.1 Economic Conditions in the Rural Areas

The majority of people in rural areas depend upon the land to supplement the remittances from migrant workers and live in tribally organised societies. They grow crops mainly for their own use and keep cattle predominantly as a store of value and as a means of fulfilling their tribal obligations rather than for commercial use (Nattrass, 1981).

The absence of a large proportion of adult male labour force further aggravates the deterioration of the economic conditions in the rural areas. On the average 60 per cent of the men aged between 20 and 40 in the rural areas are away working as migrant labourers in the urban areas and in many communities this percentage rises as high as 80 per cent (Nattrass, 1976; Magubane, 1979; Nattrass, 1981). Because the migrant labour system is age and education selective, the absence among those aged under 40 years means that it becomes increasingly difficult to introduce new farming techniques in an area so deprived of men in those age groups. In an African context where the man is traditionally the decision maker, this effect is reinforced and the decision making process becomes increasingly difficult as the proportion of males absent from this area arises (Nattrass, 1977).

The introduction of new agricultural techniques also requires investment. Conditions in these areas are, however, not conducive to any form of savings since the wages earned by the migrant labourers are too low. About twenty per cent of these earnings are used to buy food and clothing for the migrant's family who is

continuously dependent on him for their own existence. (Nattrass, 1981)

#### 2.4.3.2 Economic Conditions in the Urban Areas

Most of the people who leave the rural areas in the homelands to settle in the cities or homeland urban areas become commuters (Duncan, 1984). The official definition of a black commuter is a person who resides in a national state and travels to his work in "South Africa" on a daily basis. Commuters are, of course, urbanized people. They share in the current limited efforts made by the private sector and the government to improve the "quality of life" for urban people. Maintaining stability in the commuter townships is important to white South Africa. Their residences are close by. They are not, however, the urban black. They are better off than those homeland dwellers who live outside the commuter belt but they are very much part of the extended majority, politically, socially and economically. Homeland areas are excluded from any equitable allocation of the country's financial resources. In 1984 only 8.8 per cent of South Africa's wealth was spent on the welfare of 54 per cent of the black population, officially resident in homeland areas (Duncan, 1984).

Duncan (1984) also reports that Black local authorities still have no source of finance other than what they can squeeze from the urban population in the Townships. The main source of their income remains rents, rates and levies on residents imposed to repay the massive debts incurred for electrification and other quality of life programmes. Regular rent and service charge increases are now part of the way of life for urban

people and those who buy their houses under the big sale scheme do not escape. The increases are not the site, rent and service charges rather than the house rentals which form only a small part of the monthly rent bill. As the poor are forced out of their houses by this process they join the illegal squatter population in the prescribed areas and in those homeland areas near to the metropolis.

The stable middle class undoubtedly exists and improvement in the living standards of the minority are visible to the naked eye in the street in all South Africa's major cities. Not so visible is the huge population of urban people without rights, without security, without permits, without capital. They live outside the law but they are within city gates (Duncan, 1984). Duncan describes the whole urban scene as follows;

"There is hardly a household in any Black township which does not accommodate one or more relatives or friends from rural areas. There is hardly any open space or bush-covered, well tread stretch of land which does not have its night time population of people who manage somehow to survive constant arrests, convictions, and punishment for various crimes. Under the bridges of motorways, in railway station waiting rooms, in public lavatories, in white suburban backyards, in squatter communities, on the urban peripheries, people are living and contributing to a vital, illegal informal sector. Every hostel has an enormous illegal population (Duncan, 1984; p253)."

The establishment of border industries on the peripheries of homeland borders has not made any significant contribution in improving the conditions of the urban blacks. The scheme is viewed sceptically by some people as furthering the objectives of the apartheid regime (Magubane, 1979; Nattrass, 1981; Nattrass, 1981; Rogerson, 1982; Stanley and Trapido, 1970, 1971). Rogerson (1982) (Smith, 1979: p62-63) describes the scenario as follows:

"The illusion of change is apparent in the programmes of spatial industrial change in South Africa. Again this sort of change is not one that threatens to recast the central functions of Bantustans as cheap labour reservoirs.

The programme of industrial decentralisation is often portrayed as progressive, bringing positive benefits in the form of new employment opportunities for South African blacks. Nevertheless, the strategy is one which first and foremost buttresses apartheid, seeking to contain the number of blacks in the white areas of South Africa. The proclaimed benefits of new job opportunities mask the poverty wage levels and poor working conditions in areas where the labour of a recently impoverished peasantry is trapped without imposing on capital the social welfare costs that accompany permanent urbanization. Furthermore it is urged that the employment creating effect of decentralization for Blacks is a myth; rather the chief effect of the implementation of the Environment Planning Act 1967, has been to contribute towards further raising levels of black unemployment".

The foregoing exposition of the economic and

socio-political conditions that exist in the Black homelands give an idea of how the South African macrosystem negatively affect the micro-, meso- and exosystems of the growing black children, thus undermining the development of their positive ego-identities and higher levels of moral reasoning.

Adverse economic conditions are bound to affect the values of children growing under them. They also bring about discrepancies between the subjects aspirations and expectations regarding their educational as well as the occupational goals. For example Cloete (1981) found that occupational aspirations and expectations of his subjects were strongly affected by the Southern African political structure. Subjects had to choose from what was available to them; and over and above this they had limited expectations about entering those occupations because of adverse socio - economic conditions. However these disastrous effects of the operation of the South African macrosystems have not gone unnoticed by the South African youth themselves as evidence of this will be shown in the next section.

#### 2.4.4 The reaction of the black youth towards the deteriorating economic and socio-political conditions

Since the Soweto uprisings of 1976, which were due to the repressive political conditions of the Verwoed and Vorster regimes of the early 60's, township children and a smaller percentage of the youth in the rural areas, have taken an active part in the political struggle against apartheid (Chikane, 1986). The uprisings led to formation of the United Democratic Front that was directly responsible to the then exiled

African National Congress.

The significant event which came about with the launching of the UDF (United Democratic Front) in 1985, was the spirit of co-operation that emerged between parents and children in their attempts to denounce apartheid laws and practices. The political ideology behind student worker actions has given rise to many stay-aways and school boycotts which form part of everyday life of black people in Southern Africa. These actions in turn bring about extreme violence on the part of the state which is often directed towards the youth and their parents.

Chikane, (1986) says that this war situation in South Africa has affected children more than many people realize. Military operations and night raids, road blocks and body searches; the disappearance of friends and parents; whipping and petrol bombs are experienced almost daily. Also the conflicting political ideas between Inkatha and UDF followers have resulted in many violent actions and loss of lives in the urban areas of KwaZulu, especially in KwaMashu, Umlazi, the Pietermaritzburg townships and others. Inkatha was established in 1972 but was revived in 1975, adopting the ANC banner and uniform. (They have recently, during 1990, changed their colours and banner).

The stated aim of the organisation was to struggle for the abolition of apartheid through non - violent means using the Bantustan structures. It claims a membership of over one million in a thousand branches of which all but 36 are in Natal and KwaZulu. Jobs in KwaZulu, and as for migrants elsewhere, promotion, housing and so on are conditional upon Inkatha membership (Wolpe, 1988).

When Inkatha's opposition to the ANC (African National Congress) first emerged it appeared to be based primarily on a question of strategy - Inkatha's rejection of the armed struggle. There were, however, also policy differences - for example, on the very issue of Bantustan structures - and furthermore, underlying processes were at work which greatly deepened the divergence between the organisations and between Inkatha and all the organisations which became known as the Mass Democratic Movement, affiliated to the ANC. By early 1980, Inkatha had become active in violently breaking up meetings of the UDF and its affiliates and assaulting their activists (Wolpe, 1988).

Wolpe maintains that the differences between Inkatha and the National Liberation Movement cannot be reduced mainly to doctrinal and strategic disputes between two organisations which are otherwise linked by a common objective. Even though Chief Buthelezi (Chief Minister of KwaZulu) fiercely rejects apartheid and independence for KwaZulu, the fact of the matter is that by working within the Bantustan structures established by the State, Buthelezi has become enmeshed in its logic and the implications for this; namely, the ethnicisation policies and the encouragement of petit bourgeois and the small capitalist class itself.

Chikane (1986) says that the exposure of children to outrages in the townships has resulted in adaptive behaviour patterns. They are learning a different set of survival skills. Their songs tell of the world as they perceive it, a violent world, a world of war. They move in groups in the townships; a commander in charge, his armed forces around him. Their ammunition is

stones, sticks and probably petrol bombs. They have different values. Their heroes are not football players or karate champions. They admire their political leaders e.g. Mandela, Sisulu and others. Others are joining the Umkhonto We Sizwe of the once exiled ANC. Even the youth in the church groups is highly politically conscientised about their situation. Also those children who are not as radical or politically conscious as the majority of their contemporaries are affected by the tremendous amount of violence and confrontation they experience in their surroundings. They find themselves either confronting the system or running away from tear gas.

The questionnaire that was developed for the present study also seeks to establish the most admired as well as the least admired models of the present sample. It is of particular interest to establish if political leaders are admired / not admired by subjects from different areas / schools. The age of political models / anti-models admired / rejected will also be examined.

Chikane (1986) further explains the brutalization of black children in South Africa as follows:

"The exposure to and experiences of brutalization will harm some of these children's social, physical, spiritual, moral and mental development forever. School boycotts for example affect children's education. Many have lost more than two years of schooling and others end up not returning to school at all. Fewer students have qualified for University entrance during the past few years. But the most tragic reflection of the war in which South Africa finds itself is that its population of future citizens is made up of children who have

been socialized to find violence completely acceptable, and human life cheap. Moreover, this growing generation will, increasingly in future, be prepared to make sacrifices, even to die, for what they perceive to be the noble goals of justice and peace. They are more determined than ever before to be free at all costs (Burman and Reynolds, 1986: P343 - 344)."

The experience of living in a racist society is common to all Black South Africans. Auerbach (1983) maintains that the total onslaught on South Africa is not communism but white racism. He feels that if white racism is not stopped, it is going to destroy the country because of violence it brings about. According to Auerbach, racial discrimination is evil, and more so if it is legalized because it destroys even the younger generation before they can grow up to reach maturity. As Chikane (1986), for example, has pointed out in the foregoing discussion, brutalization of black children in South Africa will harm their social, physical, spiritual, moral and mental development, forever. Because of violence brought about by apartheid, children have learned new adaptive behaviour patterns and they hold different values. School boycotts affect their education; they are being socialized to find violence acceptable. Their heroes are not the famous football players or singers but the famous political leaders like Mandela and Sisulu. Although subjects in the present study were not asked to name their models, they were, however, asked to name the job of the models and say how they happened to know them.

### 3. THE STUDY OF ROLE MODELS AND VALUES OF BLACK SCHOOL-GOING ADOLESCENTS

#### 3.1 Description of the Areas and Sections from which Subjects were drawn

##### 3.1.1 Umlazi

Umlazi is the first homeland town that was established in 1949 - 1950 to reduce Black housing shortage in a major white city of Durban. The rationale behind the establishment of this township was that South African homelands should not only become dumping grounds for the surplus rural populations, but should also provide accommodation for those working in adjacent urban areas (Smith 1982).

Umlazi is the largest formal township in KwaZulu and it was comprised of 23 800 dwelling units in 1985 and it is still being developed. Housing types range from the standard 5119 township houses to the owner built, multi-story brick houses. A number of lean-to-type structures also exist (May, 1985). Concentrations of informal settlements can be observed on the South of Umlazi (Smith, 1982).

Umlazi population pyramid bulges in the younger age categories, 30% of the total population is under 15yrs of age (May 1985). It is argued that this could be the result of the following:

- i) Higher levels of education (e.g. 91% of people from the age of 15yrs have at least attended school; 50,1% with std 7-9 education; almost 15% have gone as far as matric or post matric

education) (May 1985). Higher levels of education could have the effect of reducing the birth rates by reducing the age of marriage, and limiting the desire for children.

- ii) Higher levels of income which are usually related to a reduction in births (e.g. income levels of the poorest 20% range from R23.00 - R97.00 per week; those of the richest 59% range from R388.00 - R974.00 per week. Half the number of households receive an income of +- R133.00 per week); and
- iii) In - migration by single adults who are working in the Durban/Pinetown industrial complex (mostly people living in Section T, the men's hostel) (May 1985).

Compared to other rural and urban areas of Kwa Zulu, Umlazi has a better educational and income profile (May, 1985). The occupation breakdown of Umlazi shows, inter alia, that 33,3% of the male and 32.7% of the female population is at school; 28,8% of the males and 7,9% of the females are factory workers; 11,2% of the males and 11.2% of the females are service workers; 24% of the male and 40,1% of the females are unemployed; 0.5% of the males and 5,8 % of the females are domestic workers; 1.3% of the males and 1.7% of the females are self employed (May 1985).

Although Umlazi is a formal township, the average household is larger than that found in the other areas. May (1985) found the household size of 7.38 persons in an estimated number of 23800 dwellings. With the estimated population of 280000 families, one could conclude that about half of the dwellings in Umlazi

accommodate at least two families.

Like most of the black urban areas in Durban, Umlazi is also characterized by sporadic political unrest which mainly involves the youth. However, the township was quiet at the time when the study was conducted. This township is also characterised by a limited number of schools e.g. there are about + 15 high schools to cater for 15% of the population of + 290000 families. Apart from being very few, the majority of these schools have no facilities for training pupils; most of them have no laboratories nor electricity; there is also a limited number of teachers who can give maths and science lessons. There are + two libraries in the township.

The foregoing description of Umlazi gives a background of the socio - economic conditions under which the black youth of Umlazi live. Schools number 1 and 2 in the sample were high schools in Umlazi.

### 3.1.2 Kwa-Mashu

Kwa-Mashu township is an urban residential suburb exclusively for Africans which is situated 17 kilometres to the northeast of the city centre. The development of Kwa Mashu Township resulted from the mass resettlement of the slum population of Cato Manor during the period of 1958-1965.

It was initially administered by Port Natal Administrative Board and before that by Durban City Council. In 1977 Kwa Mashu was incorporated into the KwaZulu homeland with Kwa Zulu Government taking over the administrative functions (Moller, Schlemmer, Khuzwayo and Mbanda, 1978; Lemon, 1982).

In most respects Kwa-Mashu Township might easily be compared to similar public housing projects catering for a working class population elsewhere in the world, with one notable exception. The residential composition of Kwa Mashu is possibly less homogeneous than might be expected in a typical public housing estate. Although the majority of households in Kwa Mashu do belong to what might be considered the working class, the residents also tend to represent a cross section of the African urban population in terms of social stratification (Moller, Schlemmer, Khuzwayo and Mbanda, 1978). Kwa Mashu is the second biggest Township in Kwa Zulu.

In 1978 Kwa Mashu was comprised of 15 400 family dwellings accommodating 126, 129 persons which gives an average of 8.2 persons per unit. Six hundred and sixty-nine hostel blocks accommodated 18 880 men living in single conditions. This results in an official resident population of 145 009 persons. It was however expected that the population was considerably in excess of official figures. Most of the houses (10 435) had four rooms while a considerable number (2593) had two or were doubled roomhouses (2246). Approximately one third were owned and two thirds rented. All were supplied with water, but less than 10% with electricity. There were also 57 owner built houses. The official waiting list for houses was 5000. Kwa Mashu could be considered typical of many other black townships which has come into existence by official decree during the ongoing decentralization process occurring in South African cities. The majority of the people in Kwa Mashu worked in the greater Durban Metropolitan area. Because of its recent establishment, among other factors, Kwa Mashu was, at this period ill

- equipped to meet all the educational , health, recreational and consumer needs. Seventy thousand people, or 48% of the population of Kwa Mashu were under the age of 18 in 1978. There were 20 365 school pupils catered for in 36 schools of which three were senior secondary. There were 379 classrooms in total giving an average of 53 pupils per class, and 418 teachers. Eight beer halls and liquor outlets controlled by the Corporation for Economic Development were also in existence. Four bottle stores were run by the Port Natal Administrative Board on behalf of the Kwa Zulu government. There were however no hotels or chemists. People of Kwa Mashu felt as if they were leading a Cinderella existence outside Durban, and their needs were grossly neglected. Their very situation was a problem. They were a near urban community, had urban aspirations but no urban amenities. On the other hand they were not rural. They were in between; an impoverished peri-urban setting.

Although no new studies have been done on Kwa Mashu to give us information on recent developments, the foregoing discussion gives a picture of the socio-economic conditions under which children of Kwa Mashu grow. School number 3 in the sample was a high school in KwaMashu.

### 3.1.3 KwaNgwanase

School number 4 and school number 5 in the sample are high schools in KwaNgwanase. The two schools are situated in an area called the Manguzi Health Ward at KwaNgwanase. This area comprises 4200 square kilometres in the North-Eastern corner of Kwa Zulu, bordering on

Mozambique in the North and the Indian ocean in the East. It has a resident population of +-60000 people of whom more than 50% are estimated to be less than 15 years of age. Most males are migrant workers and are often absent from the area. They work mainly in Empangeni or in the big cities of Durban, Johannesburg and Pietermaritzberg. The area is remote and isolated. It was only in 1986 that a tarred access road was completed allowing easier contact with the nearest rail - road 140km away and the closest major commercial centre some 300 km in distance. Employment opportunities are minimal in this area and the sandy soil is not conducive to agricultural production. The area is served by a single hospital which administers two permanent and twelve mobile outlying clinics. Formal education facilities are structurally inadequate, over crowded, under - staffed and ill equipped. The area is a place of remarkable poverty and severe hardship. People live in mud thatched houses which have no electricity nor telephones.

There is complete absence of T.V. and very few people have radios. Water is fetched from the river. There is a severe shortage of amenities. The area has only one multipurpose tribal hall. Tennis courts and soccer fields belong to the two high schools investigated and they are not readily available to the whole community. There is only one supermarket and a few poorly stocked shops. Among the other things, the supermarket keeps a few tubs of magazines (+-20) and the Ilanga Lase Natal newspaper which comes twice a month.

Most of the parents work as migrant labourers. Approximately 4% of the total population are professionals. (The methodist Church Community

development leaflet). The two high schools investigated are boarding schools. The majority of the pupils attending these schools reside within the area, very few come from neighbouring rural areas of Hlabisa, Ubombo, Ingwavuma, Mtubatuba and Maputa. School number 4 had only 12 pupils from the unrest areas of Durban, Johannesburg, Chesterville and Kwa Mashu. School number 5 had no pupils from these areas. There was however no unrest in the area during the time of investigation.

The majority of the people and the youth are affiliated to Inkatha and they often hold meetings of this political organization. The two schools seldom get visitors. School no 4 had had none since the beginning of the year (1988). School no 5 had recently had a visit from people from the Department of Agriculture and Forestry in Kwa Zulu. The schools themselves, however, do visit other schools mainly in Durban and they are also occasionally visited by these schools.

School no 4 had an enrolment of 850 pupils. Most of them did maths and the other general subjects. Physics is not offered in the school since there were no laboratory facilities and very few classrooms were available. The principal of this school mentioned a pass rate of 88%. Most of the pupils are absorbed by the colleges of Education after completing standard 10. A few do auxiliary nursing at the nearby hospital. The rest stay within the country or work as labourers in the nearby shops and supermarkets.

School no 5 had an enrolment of 290 pupils. Most of them resided within the area. Only 12 came from outside. The school offers Maths, Physics and Biology as science subjects. Other pupils however do Biology

and general subjects. School no 5 is a mission high school and it belongs to the Roman Catholic Church. Pupils from this school continue with their studies at the Teacher training Colleges, Technikons, Khanya College and the Universities of Zululand, Cape Town and Natal.

## 3.2 METHOD

### 3.2.1 The Questionnaire

The questionnaire which was used to gather data for the present study (see appendix A & B) was a modified version of the one used by Smith (1985) in the pilot study (see appendix C). Smith (1985) had adapted his questionnaire from that of Simons and Wade (1984) which incorporated an Ideal Person Test (see appendix D). A detailed discussion of the rationale underlying the use of the Ideal Person Test Format was given in section 2.3.6.1.1.

#### 3.2.1.1. The Development of the Questionnaire

The questionnaire which was used in the first pilot project (Smith 1985) took a period of 50 - 60 minutes to complete. It was deemed necessary to shorten the number of questions in order to accommodate within this period time for the administration of the questionnaire. The time for the completion of the questionnaire was then re - adjusted to 35 - 40 minutes. Fifteen minutes was allocated to the administration of the questionnaire. In order to accomplish this modification, the following changes had to be effected in the original questionnaire of the First Pilot Project (Smith, 1985) (see appendix 1):

Question 1 which was designed to tap the respondents long term values remained unchanged. Question 2 was extended in order to probe deeper into the respondents' short term values by requesting subjects to give information about the best thing that could happen to them, and also to give reasons as to why such a thing/things would make them happy. The same procedure was adopted with question 3 which dealt with the feared outcomes in subjects lives.

Question 4 was extended in order to include question 5 since both questions were designed to yield information about the Ideal person. The wording of question 4 was also changed in order to make it more open - ended. For example, subjects were asked to think about the person they admired and wished to be like, but no stipulation was made that this should refer to the period when subjects had completed school. Information on the age and sex of the admired person was also required in order to ascertain whether subjects admired models of their own or opposite sex, models of the younger age group, their peers or people of the older generation. Question 4(c) was extended in order to facilitate the subjects understanding by supplying examples of possible contacts between subjects and the admired persons - e.g. whether the model is a friend , relative, someone who lives in your community;, a person who does not live in your community / same place as you do. This section was designed to yield information about whether subjects admired relatives, non - relatives, or public figures.

Question 6 was also extended in order to include question 7 since both questions enquire about the

respondents anti - models. The same procedure that was applied in the modification of question 4 was followed with question 6 which became question 5 of the revised questionnaire.

Question 8, 9 and 10 which enquired about subjects ideal and least ideal jobs were eliminated since it was reasoned that such information could be secured when respondents described their admired and least admired models; their reasons for admiring or disliking the models; the kinds of jobs the models did; what subjects could do to be like their admired models.

The questionnaire was then translated into Zulu, since this was the subjects first language (see appendix B). This was done in order to give subjects a choice to express themselves in a language with which they felt most comfortable (i.e English or Zulu). A description of the pilot projects that were conducted in order to test the questionnaire for the present study and also to develop a scoring system was given under section 2.3.6.2.

### 3.3

#### Procedure

Permission to conduct research at the above mentioned schools was obtained from the Circuit Inspectors of the areas concerned and thereafter school principals were approached for their final approval.

The questionnaire was administered in the classroom during the morning periods in the absence of the school teachers. It was reasoned that subjects would be more at ease and they would communicate easily with the researcher when teachers were absent. At the same time, the classroom and the school premises would make the

respondents observe the whole exercise with some measure of seriousness.

The researcher read the following paragraph from the questionnaire to the subjects in an attempt to explain to them the purpose of the exercise.

I LIKE TO SAY WHAT I THINK.

THIS QUESTIONNAIRE COMES FROM THE UNIVERSITY OF NATAL, DURBAN. IT HAS NOTHING TO DO WITH SCHOOL WORK OR EXAMINATIONS. YOUR TEACHERS WILL NOT READ WHAT YOU WRITE. WE AT THE UNIVERSITY WILL. WE WANT TO FIND OUT WHAT PEOPLE OF YOUR AGE THINK.

THANK YOU FOR YOUR HELP.

The same paragraph was repeated in Zulu. The researcher then read the instructions and the entire questionnaire. After this the subjects were given the opportunity to ask questions. All queries which related to the wording of the questionnaire were clarified. However in school number one at Umlazi the subjects were concerned about the confidentiality concerning their identities as individuals and about confidentiality regarding their responses, especially in as far as these referred to members of the State. At Umlazi subjects wanted assurance that their finger prints would not be traced from the questionnaires! At Kwa Ngwanase students also wanted to know if there would be any personal gains accruing to them for their participation in the research; whether they would have access to the results; and as to why it was necessary for Natal University to conduct this research. After all the questions were answered, subjects settled down to tackle the questionnaire. They took 35 - 45 minutes to complete it. After the completion of the

questionnaire each subject was given a career information booklet as a token of appreciation for their co-operation.

#### 3.4 Analysis of Responses

Subjects responses were translated from Zulu back to English and a content analysis of these responses was done. Themes or ideas in sentences were coded into the categories shown in Tables 1-8. The intra-analyst reliability of coding was determined by having the responses analyzed and coded by the same individual at different periods. The inter-analyst reliability of coding was also carried out between the present researcher and one of post graduate students involved in the pilot study. A high rate of agreement (95%) was reached. Response categories were then computerised to facilitate computation of results and compilation of cross tabulations.

In entering the results for a particular subject their response to a question could fall into general categories but each category would only be scored once. For example, in response to question 1, each subject might express a number of ideas which fell into different categories of values (education, occupation, altruism, materialism). Those responses which fell into a single category were given a score of 1 regardless of the number of times they were mentioned by a single subject under question 1. A total number of all categories of responses expressed by all subjects who answered question 1 was then calculated.

Percentages of all the categories of values expressed were the calculated from the total number of responses

to determine variations in their degrees of importance to all subjects in the sample and differences between groups of subjects (male - female; urban -rural; Umlazi - KwaMashu - KwaNgwanase). Percentages were used instead of raw scores (i.e. totals of responses) to establish the above mentioned variations, since the numbers of subjects answering each question varied and the numbers falling into the various sub-groups also varied. The categories of values developed were similar to those of Smith (1985) and Bagshaw (1987) and where necessary minor changes were made to accommodate the range of responses given and to suit the purpose of this study. The significance of differences between the total scores of the various sub-groups was calculated by means of the Chi Square test.

3.4.1 CONTENT ANALYSIS OF RESPONSES  
TABLES - CATEGORY EXAMPLES

TABLE 1 : QUESTION 1, 2(a) and 2(b)

LONG TERM GOALS / TERMINAL VALUES AND DESIRED OUTCOME

Education	:	Short term - to finish school and pass matric
	:	Long term - to undertake tertiary education
Religion	:	To be a Christian and to believe in God
Altruism	:	Help one's family / parents / the community/ Blacks materially and / or symbolically.
Employment	:	To get a job; pursue a career; Be successful in chosen field.
Relationships	:	To marry and have a family and / or children Find a boyfriend / girlfriend Mix with people of different races Be liked by most people
Material / Financial	:	To be rich and live a better life Be able to meet primary physical needs (e.g. obtain food, shelter and clothing; support one's family)
Political	:	Fight for the independence of Black people

The improvement of their education  
& quality of life

- Reputation / : Status / prestige / possession of  
positive social and personal
- Character / characteristics seen as:  
Achievements kindness, success, knowledge,  
intelligence, fulfil one's goals  
achieve fame or gain recognition
- Happy Life : Strive for happiness, good health;  
a long life;  
A bright future; peace; safety;  
God's blessings;  
Parental blessing
- Sports : Be a soccer star / a good swimmer /  
musician / singer
- Independence : Be self supportive; have freedom  
from parental control; face  
difficulty in the future
- Miscellaneous : Idiosyncratic responses

TABLE 2 : QUESTION 3(a) and (b) : FEARED OUTCOME

Health / Life	:	Personal death / severe illness /injury Death / severe injury /illness involving friends / relatives
Education	:	Short term : Fail school / Std 10 Long term : Fail to achieve tertiary education / go to college / university
Negative personal / Social attributes	:	Fail to fulfil one's wishes, to achieve good reputation, good behaviour, bright future, desired occupation, progress in life/ be hated by people.
Criminal / Amoral	:	Fear of being arrested for theft or other criminal offenses
Material/Financial	:	To be unable to meet one's basic needs / live a better life / become rich; to live a difficult life.
Lack of Altruism	:	Failure to exhibit altruism towards one's parents, family Blacks community, materially and / or symbolically
Miscellaneous	:	Idiosyncratic responses

TABLE 3 : QUESTION 4 : IDEAL PERSON'S OCCUPATION

Service profession	:	Teacher, social worker, minister of religion, doctor, nurse, radiographer, dental assistant
State / Defence Force	:	Police, army, prime minister, state president, governor, town councillor, magistrate, minister of education, ambassador, township superintendent
Other professions	:	Mechanical engineer, electrical engineer, chemical engineer civil engineer, financial advisor, lawyer
Skilled Commercial	:	Accountant, bank clerk, manager, news agents, SABC personnel
Semi - Skilled Commercial	:	Businessman, farmer, shopkeeper, dressmaker
Entertainment / Glamorous	:	Singer, musician, actor/actress, film star, fashion model

Sports : Football player, P.R.O./  
manager of football  
association, owner of  
football club

Scholar : High school / Secondary  
school pupils

Training for a Job : Student nurse, Student  
doctor, Student social  
worker; University  
student, college student

Skilled or Semi - Skilled : technician, artisan  
Industrial

Political : freedom fighter /  
politician

Miscellaneous : witch doctor, spiritualist

TABLE 4 : QUESTION 4(e) and 5(e) : SOURCE OF INFORMATION ABOUT IDEAL PERSON / LEAST IDEAL PERSON

Contact	:	Ideal person is a relative, friend, neighbour or acquaintance with whom the subject has close contact or direct contact.
Mass Media	:	Television; radio; film; music; record; newspaper; book; magazine, other reading matter.
Reputation/Hearsay	:	Popular person; person most people talk about.

TABLES 5 : QUESTION 4(f) : ADMIRER CHARACTERISTICS OF  
IDEAL PERSON

Social	:	Positive social qualities including humility, dignity, politeness, honesty humbleness, respectfulness, kindness, admirable, sociable, well behaved peaceful, self-confidence, helpfulness, obedient, brave, religious.
Achievement / Competence	:	Determination, ambition, success, fame, expertise, status, industrious, hardworker
Intellectual	:	Intelligence, knowledge, style of thinking, educated, talented, gifted
Aesthetic	:	Appearance determined by physique or clothing, beautiful, handsome
Employment	:	Intrinsic features of the ideal person's job and / or its professionalism - attractive occupation, efficiency in a job

- Material : Earns a large amount of money; has made his money work for him; rich, well off, does not waste money, has good ideas about how to make money, has a bright future.
- Altruism : Instills good values in others; expresses altruism to parents, relatives, friends and community.
- Political : Hates apartheid; helps people in KwaZulu area; fights for the rights of black people; fights disinvestment; struggles for the liberation of blacks; unites black people under Inkatha movement.
- Miscellaneous : My girlfriend, my boyfriend, cousin, stays in favourite country.

TABLE 6 : QUESTION 4(g) : HOW TO BECOME LIKE THE IDEAL PERSON

Education / experience	:	Study harder or further; improve one's talents or skills; travel to broaden education; get more information or knowledge.
Social attributes	:	Become well-behaved, determined, intelligent, brave, persevering, hard thinker.
Altruism	:	Help others, become caring of others, help family, friends, relatives and community.
Material	:	Gain material possessions; to be richer; to meet basic needs.
Employment	:	Be efficient in your job; follow career of the ideal person; become devoted to a certain career.
Deliberate Role Modeling	:	Seek advice from model, keep contact with model, do as model has done.
Religion	:	To be religious, fear God, pray
Miscellaneous	:	Gain freedom of mind; don't know

TABLE 7 : QUESTION 5(d) : LEAST IDEAL PERSON'S PROFESSION

Service professions	:	teacher, doctor, nurse, social worker minister of religion, dental assistant radiographer
State / Defence force	:	police, army, prime minister, state president, governor, town councillor magistrate, informer, minister of education, ambassador, township superintendent
Other Professions	:	lawyer, technicians, engineers
Skilled Commercial	:	businessman, shopkeeper, farmer
Unemployed	:	delinquent, dropout, beggar, vagrant alcoholic
Criminal / Amoral	:	thief, criminal, killer, witch
Unskilled	:	labourer, domestic worker, night watchman / security officer, shebeen owner, private selling, temporary job
Semi skilled Commercial	:	driver, clerk

Miscellaneous : w i t c h d o c t o r ,  
spiritualist

Entertainment / Glamorous : singer, musician  
Occupation

TABLE 8 : QUESTION 5(f) and (g) - CATEGORY CONTENTS FOR  
DISLIKED CHARACTERISTICS OF LEAST IDEAL PERSON

Political	:	political beliefs, ideology, activities, policies, because he is white, favoured colour in South Africa; protected by law; oppressor, political structure of South Africa; he will be killed if he applies justice to blacks; ANC will be unbanned; prejudiced towards blacks; married a white person, denied privileges
Criminal /Amoral	:	Causes trouble, carries a weapon, lacks moral values; involved in criminal activities; drug taking; murderer; alcoholic; misconduct; destructive; instills bad values in others; liar; dishonest; unreliable; thief; nuisance in the community; has illegitimate children; fell pregnant before marriage

- Negative Social Qualities : Negative social qualities including disobedience, selfishness, aggressive, brutal, unkind, proud, boastful, foolish, lazy, spoilt, wilful, unreasonable, stubborn, nuisance, irresponsible, wasted opportunities, cunning, callous, cruel, womaniser, likes men, bullies other people, lacks initiative, jealous, coward, dirty, lacks self-confidence, not well brought up, not altruistic, has bad friends.
- Employment : unable to maintain steady employment; least ideal person's job disliked; workshy; delinquent; not suitable for job; inefficient; unattractive job; unable to get a job
- Education : lack of education and lack of interest in education, untrained, cannot afford education

Materialistic : over-concern with  
material goals, money  
waster, lives a life of  
slavery, poor

Religion (lack of) : does not fear God, does  
not believe in God

Miscellaneous : no known cause

## 3.5 SUBJECTS

Table: 9

Distribution of subjects by age by sex by schools

N = 409

SCHOOLS		SEX				TOTAL
		Female		Male		
		N	M.Age	N	M.Age	
UMLAZI	A	56	17,7	44	18,3	100
	B	56	17,7	47	17,8	103
K/MASHU	C	45	17,8	43	18,0	88
KWA	D	38	17,9	37	18,7	75
NGWANASE	E	18	17,1	25	18,1	43
TOTAL		213		196		409

::

Table: 10.

Distribution of parents education by sex by area (% of cases)

PARENTS EDUCATION	AREA					
	Urban			Rural		
	Female	Male	Total	Female	Male	Total
	N= 101	N= 84	N= 185	N= 35	N= 34	N= 69
BOTH HAVE S/T EDU.	40,5	33,3	37,2	11,4	2,9	7,2
ONE HAS S/T EDU.	26,7	25,0	25,9	14,2	23,5	18,8
BOTH HAVE P. EDU.	25,7	28,5	27,0	37,1	38,2	37,6
ONE HAS P. EDU.	4,9	8,3	6,4	22,8	17,6	20,3
NEITHER HAS EDU.	1,9	4,7	3,2	14,2	17,6	15,9

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The sample for the present study consists of Std 9 male and female adolescent pupils (Mean age=18,0 yrs) drawn from two high schools in the South of Durban (Schools A & B in Umlazi Township); one high school in the North of Durban (School C in Kwa Mashu Township); and two high schools from the northern part of Zululand (Schools D & E at KwaNgwanase). Subjects from the North and South of Durban constituted the urban sample and subjects from the Northern part of Zululand constituted the rural sample. (Table 9) It seemed essential to draw subjects from Umlazi and Kwa Mashu in Durban since the life of adolescent pupils in Kwa Mashu was slightly different from that of adolescents in the other urban areas in Durban (Kwa Zulu ) because of the greater involvement of Kwa Mashu children in the political struggle.

Umlazi adolescents appeared to be less involved in political riots especially during the period when the study was conducted. May (1985) also maintains that Umlazi has a better educational and income profile as compared to other areas of Kwa Zulu. KwaNgwanase contrasts sharply from the two urban areas. The community Development report of the Methodist Church describes the area as a place of remarkable poverty and severe hardship. People live in mud thatched houses and they fetch water from the river. They have no electricity or telephones, few have radio's and there is complete absence of T.V.

Table 10 shows that parents of female subjects appear to have higher education than those of male subjects. 40,5% of the parents of female subjects in the urban area have Secondary or Tertiary education as compared to 33,3% of the parents of male subjects. 11,4% of the parents of female subjects in the rural area have the same level of education as compared to 2,9% of the parents of male subjects. Only 1,9% of the parents of female subjects in the urban area have no education as compared to 4,7% of the parents of male subjects. 14,2% of the parents of female subjects compared to 17,6% of the parents of male subjects in the rural area have no education.

Table 10 also shows that parents of subjects in the urban area have higher educational qualifications/standards than the parents of subjects in the rural area. 37,2% of parents in the urban area have secondary or tertiary education as compared to 7% of the parents who have the same level of education in the rural area. Only 3,2% of the parents in the urban area have no Education compared to 15,9% of the parents in the rural area, who have no education. Most of the parents in the rural area have primary education (37,6%); while most of the parents in the urban area have secondary or tertiary education. (37,2%) A possible explanation for this pattern of results could be that: it would take a more highly educated black parent to see the value of sending a female child to secondary school than a parent of low educational qualifications. It was formerly the trend among traditional black families to send only the male children to school in order to prepare them for jobs in the open labour market. Female children did not have to go to school since they were also not allowed to go out and work. Black people in the urban areas have better educational and job opportunities than those of the rural areas; this could be a possible explanation for higher levels of education among parents of subjects from the urban area. Duncan (1984) says that urban people are better off than those living in the rural areas since urban people share in the limited efforts by private sector and government of improving the quality of life. Maintaining stability, particularly of the labour force in the urban areas is important for white South Africa since the township Blacks have their residences close to the white areas. The community development report of the Methodist Church describes the educational facilities at KwaNgwanse as structurally inadequate, overcrowded, understaffed and ill - equipped.

Table: 11

Distribution of parents' occupation by sex and area (% of cases)

PARENTS OCCUPATION	AREA					
	Urban			Rural		
	Female N= 77	Male N= 75	Total N= 152	Female N= 38	Male N= 41	Total N= 79
BOTH UNEMPLOYED	3,8	17,3	10,5	21,0	24,3	22,7
UNEMPL. + UNSKIL	29,8	18,6	24,3	28,9	24,3	26,5
BOTH UNSKILLED	6,4	14,6	10,5	2,6	2,4	2,5
UNEMP. + SKILL	20,7	28,0	24,3	36,8	39,0	37,9
UNSKILL + SKILL	22,0	8,0	15,1	5,2	2,4	3,7
BOTH SKILL	10,3	9,3	9,8	2,6	7,3	5,0
BOTH SERVICE/PROF	6,4	4,0	5,2	2,6	0,0	1,2
::						

Table 11 shows that families of subjects in this sample seem to suffer from higher rates of unemployment on the part of the parents. The problem appears to be more pronounced in the rural areas. 10,5% of the families in the urban area have parents who are both unemployed whereas 22,7% of such parents are found in the rural areas. 5,2% of the families in the urban area have parents who are service/professional workers whereas only 1,2% of such families are found in the rural areas. On the whole, the majority of families in the sample have only one parent working. This trend applies in both the urban areas where only 30% of urban subjects reported both parents were working as well as in the rural areas where only 10% of subjects said that both parents worked. Rogerson (1982) explains the situation in the urban areas when he says: "the illusion of change is apparent in the programmes of spatial industrial change in S.A. This set of change is not one that threatens to recast the central functions of Bantustans as cheap labour reservoirs. It is also that the employment creating effect of decentralisation is a myth; rather the chief effect of the implementation of the Environment Planning Act has been to contribute towards further raising levels of black unemployment." (Smith 1979, pg.62-63) Nattrass (1981) explains the situation in the rural areas when she says that the absence of a large proportion of adult labour force from the rural areas undermines the economy of these areas and perpetuates the migrant labour system. The community development report of the Methodist Church maintains that most parents at KwaNgwanase work as migrant labourers. Approximately 4% of the total population are professionals.

Table: 12

Number of siblings by parents education (% of cases) N = 240

PARENTS EDUCATION	NUMBER OF SIBLINGS			
	1 to 3 N = 74	4 to 6 N = 117	7 to 9 N = 38	10+ N = 11
BOTH: T\ S YRS EDU.	40,5	25,6	23,6	9,0
ONE: T\ S YRS EDU	21,6	23,9	23,6	27,2
BOTH: P EDU	27,0	29,9	36,8	27,2
ONE: P EDU	6,7	12,8	13,1	9,0
NEITHER HAS EDU.	4,0	7,6	2,6	27,2
::				

Table 12 shows that the majority of subjects' families (42,8% - 56,3%) seem to have an average size of 4 to 6 siblings. This category includes parents of subjects from different levels of education, e.g. from families where both parents have secondary or tertiary education, to families where both parents have no education at all. One also notices the increase in the number of children in the family when parents have none or the least educational standard, and a decrease in the number of children when one or both parents have higher education.

May (1985) says that higher levels of income and higher levels of education at Umlazi could be leading to a reduction in birth rates, delayed ages of marriage and the resultant limited desire for children. Umlazi population pyramid bulges in the younger age categories (30% of the total population is under fifteen years of age.) 91% of the people from the age of 15 years in this area have at least attended school; 50,1% with Std.7 to Std.9 education; almost 15% have gone as far as Std.10 or post matric education.

## 3.6 RESULTS

Question 1: What do you hope to achieve in your life time?

Table 13 Analysis of responses of males and females to question 1 and the rank order (R) of values (% of cases)

CATEGORIES OF VALUES	SEX				TOTAL		STATISTICAL SIGNIFICANCE
	Female		Male		Total		
	N=213	R	N=194	R	N=407	R	
EDUCATION	84,0	1	67,5	1	76,2	1	P < 0,01
OCCUPATION	62,9	2	40,7	2	55,3	2	P < 0,001
ALTRUISM	58,2	3	52,1	3	52,3	2	
MATERIALISM	17,4	4	21,1	4	19,2	4	
REPUTATION	10,3	5	13,4	5	11,8	5	
RELATIONSHIPS	7,5	6	8,7	6	7,9	6,5	
HAPPINESS	6,6	7	9,3	7	7,9	6,5	
POLITICAL	3,8	8	6,7	8	5,2	8	
RELIGION	2,3	9	3,6	9	2,9	9	
TRAVEL	0,9	10	2,1	10	1,5	10,5	
SPORTS	0,5	11,5	2,6	11	1,5	10,5	
INDEPENDENCE	0,5	11,5	0,0	12	0,2	12	

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Question 1: What do you hope to achieve in your lifetime?

Table: 14 Analysis of responses of subjects in Umlazi, KwaMashu and KwaNgwanase to question 1 and the rank order (r) of values. N = 407

CATEGORIES OF VALUES	AREA			TOTAL	STATISTICAL SIGNIFICANCE
	Umlazi R T = 553	K/Mashu R T = 156	K/Ngwa R T = 275	Total R T = 984	
EDUCATION	32,2 1	39,7 1	25,5 1,5	31,5 1	P = 0,07
OCCUPATION	20,4 2	28,2 2	24,7 3	22,9 2	
ALTRUISM	21,3 3	16,0 3	25,5 1,5	21,6 3	
MATERIALISM	8,1 4	6,4 4	8,4 4	7,9 4	
REPUTATION	5,8 5	2,6 5	4,4 5	4,9 5	
RELATIONSHIPS	3,8 6	0,0 11,5	4,0 6,5	3,3 6,5	
HAPPINESS	3,3 7	1,9 6,5	4,0 6,5	3,3 6,5	
POLITICAL	2,2 8	1,3 8,5	2,5 8	3,1 8	
RELIGION	1,3 9	1,9 6,5	0,7 9	1,2 9	
TRAVEL	0,9 10	0,6 10	0,0 11,5	0,6 10,5	
SPORTS	0,5 11	1,3 8,5	0,4 10	0,6 10,5	
INDEPENDENCE	0,2 12	0,0 11,5	0,0 11,5	0,1 12	

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Question 1: What do you hope to achieve in your life time?

Table: 15 Analysis of responses of subjects from different parental educational backgrounds and the rank order (R) of values (% of responses). N = 252 Total of Responses = 599

VALUES	PARENTS EDUCATION																													
	Both				S/T edu.				One				S/T edu.				Both P R edu.				One P R edu.				Neither Edu.					
	F	R	M	R	F	R	M	R	F	R	M	R	F	R	M	R	F	R	M	R	F	R								
	T = 108				T = 70				T = 73				T = 74				T = 96				T = 74				T = 36		T = 30		T = 18	
EDUCATION	35,2	1	30,0	1	34,2	1	31,1	1	34,4	1	28,4	1	27,8	2	30,0	1,5	27,8	2	30,0	1,5	27,8	2,0								
OCCUPATION	22,2	3	24,3	2	24,7	2	17,6	2,5	22,9	3	25,7	2	33,3	1	16,7	3	27,8	2,0												
ALTRUISM	25,0	2	17,1	3	21,9	3	14,9	4	28,1	2	16,2	3	22,2	3	30,0	1,5	27,8	2,0												
MATERIALISM	6,5	4	10,0	4	4,1	5,5	17,6	2,5	4,2	4,5	9,5	4	5,6	4,5	6,7	6	5,6	5,0												
REPUTATION	2,8	6,0	4,3	6,5	8,2	4	4,1	6	4,2	4,5	4,1	5	0,0	9,5	3,3	7	0,0	9,0												
RELATIONSHIPS	2,8	6,0	4,3	6,5	1,4	7,5	6,8	5	2,1	7	5,4	6	5,6	4,5	0,0	9,5	5,6	5,0												
HAPPINESS	2,8	6,0	5,7	5	1,4	7,5	1,4	9,5	3,1	6	2,7	8,5	2,8	6,5	6,7	4,5	5,6	5,0												
POLITICAL	0,9	9,0	0,0	10,5	0,0	10,0	2,7	7	0,0	10,0	4,1	7	2,8	6,5	0,0	9,5	0,0	9,0												
RELIGION	0,9	9,0	1,4	9	4,1	5,5	1,4	9,5	1,0	8	2,7	8,5	0,0	9,5	0,0	9,5	0,0	9,0												
TRAVEL	0,0	11	2,9	8	0,0	10,0	1,4	9,5	0,0	10,0	0,0	11	0,0	9,5	0,0	9,5	0,0	9,0												
SPORTS	0,9	9,0	0,0	10,5	0,0	10,0	1,4	9,5	0,0	10,0	1,4	10	0,0	9,5	6,7	4,5	0,0	9,0												

Question 1: What do you hope to achieve in your life time?

Table: 16 Analysis of responses of subjects from different parental occupational backgrounds and the rank order of values (% of responses). N = 260 Total of Responses = 631

VALUES	PARENTS OCCUPATION															
	Both Unemp R T = 86		Unemp + Unskil R T = 128		Both R Unskill T = 45		Unem R + skill T = 165		Unskil + Skill R T = 68		Both Skill R T = 44		Both Ser/ Prof R + Ser/Prof + skill R T = 23 T = 72			
EDUCATION	23,3	2	30,5	1	28,9	1	30,9	1	33,8	1	27,3	1,5	39,1	1	30,6	1
OCCUPATION	22,1	3	26,1	2	22,2	2	26,1	2	20,6	3	27,3	1,5	8,7	3,5	20,8	3
ALTRUISM	25,6	1	19,4	3	17,8	3	19,4	3	27,9	2	13,6	4	26,1	2	23,6	2
MATERIALISM	7,0	4,5	6,7	4	11,1	4	6,7	4	4,4	5,5	15,9	3	8,7	3,5	6,9	4
REPUTATION	5,8	6	4,2	5,5	2,2	9	4,2	5,5	5,9	4	4,5	6	0,0	10,0	5,6	5,5
RELATIONSHIPS	2,3	8	3,6	7	4,4	5,5	3,6	7	0,0	10,0	9,1	5	4,3	6,5	5,6	5,5
HAPPINESS	7,0	4,5	4,2	5,5	4,4	5,5	4,2	5,5	4,4	5,5	0,0	9,5	4,3	6,5	3,8	7
POLITICAL	4,7	7	1,8	9	2,2	9	1,8	9	1,5	7,5	0,0	9,5	4,3	6,5	0,0	10,5
RELIGION	0,0	11	2,4	8	2,2	9	2,4	8	1,5	7,5	2,3	7	0,0	10,0	1,4	9
TRAVEL	1,2	9,5	0,0	11	2,2	9	0,0	11	0,0	10,0	0,0	9,5	4,3	6,5	0,0	10,5
SPORTS	1,2	9,5	0,6	10	2,2	9	0,6	10	0,0	10,0	0,0	9,5	0,0	10,0	2,8	8

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Table 13 shows that the values of Education (76,2%), Altruism (52,3%), Occupation (55,3%) and, to a lesser extent Materialism (19,2%) appear to be the most salient for both sexes, with the value of Education occupying rank order No. 1, for both. However more females (84,0%) than males (67,5%) expressed education as their long term goal. ( $P < 0.01$ ) It should be noted, also, that materialism in this case does not necessarily imply possession of wealth. Subjects in this study appear to be crying out for basic material necessities like food, shelter and money for furthering their education.

KS68 says: "I would like to be an educated person, get a degree in mechanical engineering, and support my family."

62,9% of the female subjects and 40,7% of the male subjects expressed Altruistic values as the most important thing in their lives. ( $P < 0,001$ )

In this table Altruism occupies rank order No. 2 for female subjects and rank order No. 3 for male subjects ( $P < 0,001$ ). Occupation takes rank order No. 2 for male subjects. If, however one looks at the qualitative data, one finds that male subjects tend to mention Occupation for altruistic reasons too.

Table 14 shows differences in the responses of subjects in the areas investigated. Education appears to be more salient for subjects in the urban areas (Umlazi, 32,2%; Kwa Mashu, 39,7% of responses) than it is for subjects in the rural area (25,5%).

M77 says: "I wish to achieve education and do wonderful things for my parents and community".

KS9 says: "I will respect everybody and work hard until I obtain a university degree.....".

KS29 says: "I wish to complete matric and study teaching at a training college".

Altruism was more prominent for subjects in Umlazi (21,3%) and KwaNgwanase (25,5%) than for subjects in Kwa Mashu (16,0%) ( $P = 0,07$ ).

KS11 says: "I want to become a nurse while I am still living. I want to help the community.....". (Altruism)

St.5 says: "I would like to help my family when I have completed form five (Std 10).....". (Altruism)

Table 15 shows that the values of Education, Occupation and Altruism still remain salient among subjects regardless of different parental educational backgrounds.

Table 16 shows that the values of subjects remain the same regardless of different parental occupational backgrounds.

Question 2(a): What is the best thing that could happen to you?

Table: 17 Analysis of responses of Males and Females to question 2(a) and the

Rank order (R) of values (% of cases)

CATEGORIES OF VALUES	FEMALE N = 211	R	MALE N = 194	R	TOTAL N = 405	R	STATISTICAL SIGNIFICANCE
EDUCATION	55,0	1	41,2	1	48,4	1	P < 0,001
REPUTATION	28,9	2	22,2	3	25,7	2	
MATERIALISM	17,5	5	27,3	2	22,2	3	P < 0,05
OCCUPATION	22,7	3	19,1	4	21,0	4	
ALTRUISM	20,9	4	17,5	5	19,3	5	
HAPPINESS	10,0	7	8,8	6	9,4	6	
RELATIONSHIPS	10,9	6	7,2	7	9,1	7	
POLITICAL	0,9	10,5	4,1	8	2,5	8	
RELIGION	2,4	8	1,5	9,5	2,0	9	
TRAVEL	1,4	9	1,0	12	1,2	10,5	
SPORTS	0,9	10,5	1,5	9,5	1,2	10,5	
MISCELLANEOUS	0,5	12	1,0	12	0,7	12	
INDEPENDENCE	0,0	13	1,0	12	0,5	13	

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Question 2(a): What is the best thing that could happen to you?

Table: 18 Analysis of responses of subjects in Umlazi, KwaMashu and KwaNgwanase to question 2a and the rank order (R) of values (% of responses). N = 405

CATEGORIES OF

VALUES

	Umlazi R		K/Mashu R		K/Ngwa R		TOTAL		STATISTICAL SIGNIFICANCE
	T = 355		T = 118		T = 188		T = 661		
EDUCATION	34,6	1	29,7	1	20,2	1	29,7	1	P < 0,01
REPUTATION	16,3	2	17,8	3	13,3	3,5	15,7	2	
MATERIALISM	11,8	4	19,5	2	13,3	3,5	13,6	3	
OCCUPATION	13,2	3	13,6	4	11,7	5	12,9	4	
ALTRUISM	10,4	5	8,5	5	16,5	2	11,8	5	P = 0,05
HAPPINESS	5,4	6	2,5	7,5	8,5	6,5	5,7	6	
RELATIONSHIPS	4,2	7	5,1	6	8,5	6,5	5,6	7	
POLITICAL	1,1	9	0,0	11,5	3,2	8,5	1,5	8	
RELIGION	0,3	12	0,8	9	3,2	8,5	1,2	9	
TRAVEL	0,3	12	2,5	7,5	0,5	11	0,8	10,5	
SPORTS	1,4	8	0,0	11,5	0,0	12,5	0,8	10,5	
MISCELLANEOUS	0,3	12	0,0	11,5	1,1	10	0,5	12	
INDEPENDENCE	0,6	10	0,0	11,5	0,0	12,5	0,3	13	

::

Question 2(a): What is the best thing that could happen to you?

Table: 19 Analysis of responses of subjects from different parental educational backgrounds to question 2a and the rank order (R) of values (% of cases)

CATEGORIES OF VALUES	Both		One		Both		One		Neither		TOTAL	
	R	S/T	R	S/T	R	P	R	P	R	has Edu.	R	
	N = 121		N = 96		N = 118		N = 43		N = 29		N = 407	
EDUCATION	32,2	1	34,4	1	24,5	1	25,5	1	27,5	1	29,4	1
MATERIALISM	8,2	5	17,7	2	16,1	3	20,9	2	20,6	2	14,9	2
REPUTATION	14,0	3,5	15,6	3	17,7	2	11,6	4	6,8	6	14,7	3
OCCUPATION	14,8	2	10,4	4	10,1	5	13,9	3	13,7	4	12,2	4
ALTRUISM	14,0	3,5	8,3	6	11,0	4	4,6	7	17,2	3	11,0	5
RELATIONSHIPS	5,7	6,5	9,4	5	5,9	7	6,9	6	10,3	5	7,1	6
HAPPINESS	5,7	6,5	3,1	7	8,4	6	9,3	5	0,0	10,5	5,8	7
RELIGION	0,8	10	1,0	8	2,5	8	2,3	9	0,0	10,5	1,4	8
POLITICAL	0,0	12,5	0,0	11,0	1,6	9,5	2,3	9	0,0	10,5	0,7	9,5
SPORTS	2,4	8	0,0	11,0	0,0	12,0	0,0	12	0,0	10,5	0,7	9,5
TRAVEL	0,8	10,0	0,0	11,0	0,0	12,0	2,3	9	0,0	10,5	0,4	12
INDEPENDENCE	0,0	12,5	0,0	11,0	1,6	9,5	0,0	12	0,0	10,5	0,4	12
MISCELLANEOUS	0,8	10,5	0,0	11,0	0,0	12,0	0,0	12	3,4	7	0,4	12

::

Question 2(a) was designed to tap the respondents' short term values. Education still appears to be the most salient short term value in all the areas investigated (29,7% of the responses - see table 18) as well as among male and female subjects (48,4% of the cases - see table 17). More females (55,0%) than males (41,2%) mentioned education as their most prominent short term value ( $P < 0,001$ ). A bigger percentage of responses in Umlazi (34,6%) and Kwa Mashu (29,7%) than KwaNgwanase (20,2%) fell into this category of educational values. ( $P < 0,01$ ; table 18)

KS11 (female) says: "I want to pass my exams".  
(Education)

S46 (female) says: "I want to complete school and work for them (parents) while they are still alive".  
(Education and Altruism)

It is also interesting to note that the value of Reputation which consistently occupied rank order No.5 among long term values, now moves up to take up rank order No.2 among the subjects' short term values. This was the case among male and female subjects (25,7% of the total number of cases) as well as in all the areas that were investigated (15,7% of the total number of responses - see tables 17 and 18).

St.3 (female) says: "To be known in the community and be of service to people."

SH19 (male) says: "I want to be exemplary in the community because of the good things I would do for the black community...".

The values of Materialism (22,2% of the cases); Occupation (21,0%) and Altruism (19,3%) were also salient. More males (27,3%) than females (17,5%) mentioned Materialism ( $P < 0,05$ ).

More responses at rural KwaNgwanase (16,5%) than at Umlazi (10,4%) and Kwa Mashu (8,5%) fell into the category of Altruistic short term values. ( $P = 0,05$ )

S61 (male) says; "To have money". (Materialism)

St 15 says: "To pass matric, study further,  
finish school and help my parents".  
(Altruism)

Table 19 shows that the subjects' salient short term values (Education, Materialism, Reputation, Occupation and Altruism) remain more or less the same regardless of different parent educational backgrounds.

Question 2(b): Why would it make you happy?

Table: 20 Analysis of responses of Males and Females to question 2b and the rank order (R) of values. (% of responses) N = 394

CATEGORIES OF VALUES	SEX				TOTAL	
	Female	R	Male	R	Total	R
	T = 316		T = 274		T = 590	
ALTRUISM	34,1	1	28,6	2	31,5	1
REPUTATION	30,2	2	30,2	1	30,2	2
MATERIALISM	23,4	4	23,8	3	23,6	3
EDUCATION	24,9	3	17,5	4	21,3	4
HAPPINESS	11,7	5,5	11,6	5	11,7	5
OCCUPATION	11,7	5,5	7,9	8	9,9	6
RELATIONSHIPS	6,3	7	9,0	6,5	7,6	7
POLITICAL	3,9	8	9,0	6,5	6,3	8
TRAVEL	1,5	10,5	3,2	9	2,3	9,5
INDEPENDENCE	3,4	9	1,1	12	2,3	9,5
RELIGION	1,5	10,5	1,6	10,5	1,5	11
SPORTS	0,5	13	1,6	10,5	1,0	12
MISCELLANEOUS	1,0	12	0,0	13	0,5	13

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Question 2(b): Why would it make you happy?

Table: 21 Analysis of responses of subjects in Umlazi, KwaMasha and KwaNgwane to question 2b and the rank order (R) of values (% of responses) N = 394

CATEGORIES OF

VALUES

	Umlazi		AREA		K/Ngwa		TOTAL	
	T = 330	R	K\Mashu	R	T = 268	R	Total	R
ALTRUISM	20,2	1	17,5	3	24,6	1	21,0	1
REPUTATION	19,9	2	29,9	1	15,2	2	20,0	2
MATERIALISM	13,7	4	25,8	2	14,0	3	15,8	3
EDUCATION	18,3	3	10,3	4	8,8	5	14,2	4
HAPPINESS	6,8	6	4,1	6	11,7	4	7,8	5
OCCUPATION	8,1	5	2,1	8,0	6,4	7,5	6,6	6
RELATIONSHIPS	4,3	7	5,2	5	6,4	7,5	5,1	7
POLITICAL	3,4	8	2,1	8,0	7,0	6	4,2	8
TRAVEL	1,2	10,5	2,1	8,0	1,8	10	1,5	9,5
INDEPENDENCE	2,2	9	0,0	12	1,2	11	1,5	9,5
RELIGION	0,3	12,5	0,1	10	2,3	9	1,0	11
SPORTS	1,2	10,5	0,0	12	0,0	13	0,7	12
MISCELLANEOUS	0,3	12,5	0,0	12	0,6	12	0,3	13

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Question 2(b) was designed to yield information concerning the reasons underlying the subjects' choice of their short term values. It is interesting to note that the most salient reason among male and female subjects is Altruism i.e. the desire to fulfil altruistic goals (31,5% of the total number of responses). The other prominent reasons given were: the achievement of Reputation (30,2%) ; the achievement of Material possession (23,6%) ; the achievement of Education (21,3%) ; the achievement of Happiness (11,7%).

KS1 says: "My parents would be relieved of the burden of supporting the family". (Altruism)

SH21 says: "To see myself as an important person in the community....." (Reputation)

S61 says: "Because I like it (money)" (Materialism).

M8 says: "I will be happy if I pass my studies because I will fulfil my wishes ....." (Education).

More females (24,9%) than males (17,5%) mentioned Education; more females (34,1%) than males (28,6%) mentioned Altruism and slightly more females (11,7%) than males (7,9%) mentioned Occupation. (see table 20)

Table 21 shows variations in the responses of subjects from the three areas investigated. Altruism appears to be somewhat more prominent for subjects at kwaNgwanase (24,6% of responses) than it is for subjects at Umlazi (20,2%) and Kwa Mashu (17,5%). Reputation seems to be more salient for subjects from Kwa Mashu (29,9) than it is for subjects from Umlazi (19,9%) and kwaNgwanase (15,2%). More responses fell into the category of Materialistic reasons at Kwa Mashu (25,8%) than at kwaNgwanase (14,0%) and Umlazi (13,7%). Educational reasons appear to be more prominent for subjects at Umlazi (18,3%) than is the case with subjects at Kwa Mashu (10,3%) and kwaNgwanase (8,8%).

More responses fell into the category of reasons pertaining to Happiness at KwaNgwanase (11,7%) than was the case with Umlazi (6,8%) and Kwa Mashu (4,1%) subjects.

Question 3(a): What is the worst thing that could happen to you?

Table: 22 Analysis of responses of males and females to question 3a and the rank order (R) of values. (% of cases)

CATEGORIES OF FEARED OUTCOMES	SEX		TOTAL (R) N = 400	STATISTICAL SIGNIFICANCE
	Female R N = 208	Male R N = 192		
EDUCATION	51,0 1	44,3 1	47,8 1	
PERSONAL-SOCIAL	39,9 2	29,2 2	34,8 2	P < 0,05
PERSONAL HEALTH	28,4 3	25,0 4	26,8 3	
MATERIAL FINANCIAL	22,6 4	25,5 3	24,0 4	
OTHERS HEALTH	13,0 5	6,8 5	10,0 5	P < 0,05
ALTRUISM	2,4 6	1,0 9	1,8 6	
CRIMINAL-AMORAL	1,0 7	2,1 8	1,5 7	
POLITICAL	0,5 8,5	3,1 6,5	1,8 8,5	
MISCELLANEOUS	0,5 8,5	3,1 6,5	1,8 8,5	

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Question 3(a): What is the worst thing that could happen to you?

Table: 23 Analysis of responses of subjects in Umlazi, KwaMashu and KwaNgwanase to question 3a and the rank order (R) of values (% of responses) N = 400

CATEGORIES OF VALUES	AREA						TOTAL Total R	STATISTICAL SIGNIFICANCE
	Umlazi R T = 320		K/Mashu T = 114		K/Ngwa R T = 166			
EDUCATION	34,7	1	34,2	1,0	24,7	2	31,8 1,0	P = 0,06
PERSONAL-SOCIAL	21,9	2	15,8	3,0	30,7	1	23,2 2,0	P < 0,01
PERSONAL HEALTH	11,6	4	26,3	2,0	24,1	3	17,8 3,0	P < 0,001
MATERIAL-FINANCIAL	19,1	3	16,7	4,0	9,6	4	16,0 4,0	P < 0,05
OTHERS HEALTH	9,4	5	0,9	7,0	5,4	5	6,7 5,0	P < 0,05
ALTRUISM	0,6	8	0,9	7,0	2,4	6	1,2 7,0	
CRIMINAL-AMORAL	1,6	6	0,0	9,0	0,6	8,5	1,0 9,0	
POLITICAL	0,9	7	0,9	7,0	1,8	7	1,2 7,0	
MISCELLANEOUS	0,3	9	4,4	5,0	0,6	8,5	1,2 7,0	

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Question 3(a): What is the worst thing that could happen to you?

Table: 24 Analysis of responses of subjects from different parental educational backgrounds to question 3(a) and the rank order (R) of values (% of cases) N = 377

CATEGORIES OF FEARED OUTCOMES	PARENTS EDUCATION										TOTAL	STATISTICAL SIGNIFICANCE	
	Both		One		Both P R		One P R		Neither				Total R
	S/T	R	S/T	R					Edu.	R			
	N = 105		N = 90		N = 118		N = 37		N = 27		N = 377		
EDUCATION	35,8	1	35,6	1	30,7	1	37,8	1	22,2	3	33,4	1	
PERSONAL SOCIAL	20,7	2	14,4	4	18,8	3	27,0	2	25,9	2	19,6	2	
PERSONAL HEALTH	14,1	4	15,6	3	23,9	2	8,1	4	29,6	1	18,0	3	P = 0,06
MATERIAL FINANCIAL	15,0	3	23,3	2	16,2	4	18,9	3	7,4	4	17,2	4	
OTHERS HEALTH	11,3	5	7,8	5	6,8	5	5,4	5	3,7	6,5	7,9	5	
ALTRUISM	0,9	7	1,1	7	2,5	6	0,0	8,0	3,7	6,5	1,5	6	
MISCELLANEOUS	1,8	6	0,0	8,5	0,8	7	2,7	6	3,7	6,5	1,3	7	
POLITICAL	0,0	8,5	2,2	6	0,0	8,5	0,0	8,0	0,0	9	0,5	8	
CRIMINAL-AMORAL	0,0	8,5	0,0	8,5	0,0	8,5	0,0	8,0	3,7	6,5	0,2	9	

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Question 3(a) was designed to tap the respondents' most feared outcomes.

Table 22 shows that the most feared outcome among male and female subjects has got to do with failure to achieve Educational goals. (47,8% of the total number of cases). The other prominent fears mentioned were: failure to achieve Personal-social goals (34,8%); catastrophic occurrences pertaining to Ones health (26,8%); failure to obtain Material-financial possessions (24,0); injuries/illnesses involving the loved ones (10,5%).

KS59 (female) says: "The worst thing that could happen to me would be to fall pregnant while I am attending school and forfeit all the good opportunities that my parents are trying to offer me". (Education)

SH50 (female) says: "The worst thing that could happen to me would be to die before I become successful ...." (Personal death)

SH16 (male) says: "To be poor". (Material)

St 15 (male) says: "The death of my parents." (Death of loved ones)

More females (39,9%) than males (29,2%) mentioned fears related to Personal-social matters ( $P < 0,05$ ); and more females (13,0%) than males (6,8%) had fears concerning their Own and Others health ( $P < 0,05$ ).

Table 23 shows differences in the responses of subjects in the three areas investigated. More responses at KwaNgwanase (30,7%) than at Umlazi (21,9%) and Kwa Mashu (15,8%) fell into the category of Personal-social factors/fears ( $P < 0,01$ ). More responses at Umlazi (34,7%) and Kwa Mashu (34,2%) than KwaNgwanase (24,7%) fell into the category of Educational fears ( $P = 0,06$ ).

The other prominent fears for subjects at Kwa Mashu (26,3%) and KwaNgwanase (24,1%) had to do with their Personal health, but this was less frequently mentioned by subjects at Umlazi (11,6%)( $P < 0,001$ ).

Subjects at Umlazi (19,1% of responses) and Kwa Mashu (16,7%) were more concerned about Material-financial matters than subjects at KwaNgwanase (9,6%)  $P (< 0,05)$ . More responses at Umlazi (9,4%) and KwaNgwanase (5,4%) than at Kwa Mashu (0,9%) fell into the category of fears pertaining to the Health of Loved ones ( $P < 0,05$ ).

Table 24 shows that families of subjects of uneducated parents appear to be slightly more concerned about personal health (29,6% of responses) than subjects from higher educational backgrounds (8,1 ; 14,1% ; 15,6% ; 23,9%) ( $P = 0,06$ ).



Question 3(b) was designed to probe deeper into the respondents' feared outcomes by asking them to give reasons underlying their fears. Responses of subjects from the three areas investigated show that the most prominent reasons have something to do with subjects' Personal-social matters (52,4%). The other reasons given are related to Educational aspects (19,4%) ; Material-Financial aspects (13,4%) ; Altruism (6,0%) and subjects' Personal-Health.(4.8%)

More responses at Umlazi (23,9%) than at Kwa Mashu (11,9%) and KwaNgwanase (16,2%) fell into the category of Educational reasons. Kwa Mashu had a bigger percentage of responses on Personal-social reasons (63,4%) than Umlazi (51,8%) and KwaNgwanase (45,9%).

S10 (male) says: "If I leave school because of unavoidable circumstances, my future will be destroyed."  
(Personal-social)

SH65 (female) says: "The worst thing that could happen to me would be to fall pregnant because my parents would be unhappy and I may not be able to continue my studies."  
(Altruism; Education)

KS37 (male) says: "The worst thing that could happen to me would be the death of my father because I love him very much." (Personal-social)

M40 (female) says: "She (mother) is the only person who supports me and pay for my education."  
(Material-financial)

Question 4(a): How old is the person you admire and would like to be like?

Table: 26 Analysis of responses of male and female subjects in Umlazi, kwaMashu and KwaNgwase to Question 4a and the rank order (R) of ages of models (% of cases)

MODEL	SUBJECTS								AGE OF		STATISTICAL SIGNIFICANCE
	Female				Male				TOTAL		
	Umlazi R	K/Mashu	RK/Ngwa	R	Umlazi R	K\Mashu	K\Ngwase	Total			
	N = 111	N = 45	N = 56	N = 212	N = 90	N = 42	N = 62	N = 194	N = 405		
UNDER 25	38,7	1 51,1	1 41,0	1 43,6	20,0	2 21,4	2,5 20,9	3 20,7	31,7	2 M & F: P < 0,001	
26 TO 35	36,9	2 28,9	2 35,7	2 33,8	40,0	1 50,0	1 29,0	1 39,7	36,6	1	
36 TO 45	16,2	3 6,7	7 8,9	3 10,6	16,7	3 21,4	2,5 25,0	2 21,0	16,2	3	
46 TO 55	5,4	4 11,1	3 7,1	4,5 7,9	10,0	5 4,7	7 12,9	5 9,2	8,3	4	
OVER 55	2,7	5 2,2	5 7,1	4,5 4,0	13,3	4 2,3	5 11,2	4 8,9	6,8	5 M & F: P < 0,01	

Question 4(a) was designed to yield information concerning the age of the respondents admired models. The rationale behind this was to ascertain whether subjects admired people of their own age or members of the younger or older generation.

Table 26 shows that overall the most admired models among male and female subjects (36,6%) are people between the ages at 26 to 35 years. Variations between the two sexes also exist. More females (43,6%) than males (20,7%) admire people under the age of 25 years ( $P < 0,001$ ) and more males (8,9%) than females (4,0%) admire models over the age of 55 years ( $P < 0,01$ ).

Table 26 also shows that there are no significant differences in the subjects' choice of admired models in the three areas investigated.

Question 4(b): Is the person you admire an admire and would like to be like male or female?

Table: 27 Analysis of responses of males and females in Umlazi, KwaMashu and KwaNgwanase to question 4b and the rank order (R) of the sex of models (% of cases)

SEX OF MODELS	SUBJECTS								TOTAL	STATISTICAL SIGNIFICANCE
	Female				Male					
	Umlazi R	K/Mashu	K/Ngwa R	Total	Umlazi R	K/Mashu R	K/Ngwa R	Total	Total	R
	N = 111	N = 45	N = 56	N = 212	N = 91	N = 43	N = 62	N = 196	N = 408	
FEMALE	72,0 1	75,6 1	71,4 1	73,0	5,4 2	6,9 2	12,9 2	8,4	41,7	2 M & F: P < 0,001
MALE	27,9 2	24,4 2	28,5 2	26,9	94,5 1	93,0 1	87,0 1	91,5	58,3	1

!:

Question 4(b) was designed to yield information concerning the sex of the admired models. The rationale behind this was to determine whether subjects admired people of their own sex or the opposite sex.

Table 27 shows that overall the admired models among male and female subjects are men (58,3%). However more females (26,9%) than males (8,4%) made cross-sex choices. ( $P < 0,001$ )

Table 27 also shows that the subjects' choices of models remains more or less the same in all the areas investigated.



The rationale behind the formulation of question 4(c) was to ascertain whether subjects admired people within their own family circles (relatives) ; people in their communities (friends and non-relatives) ; or prominent/famous people (public figures).

Table 28 shows that the more prominent models among male and female subjects are Non-relatives (46,0%) compared to Relatives (37,5%) and Public figures (16,4%). However more females (42,9%) than males (31,4%) admire Relatives ( $P < 0,01$ ); and more males (23,2%) than females (7,4%) admire Public figures ( $P < 0,001$ ).

Significant Differences in the choices of subjects in the three areas investigated were not evidenced.





The rationale behind the formulation of question 4(d) was to ascertain whether subjects admire people of different occupational backgrounds or people belonging to a specific profession or occupation.

Table: 29 shows that the most admired models among male and female subjects are people who belong to the category of Service or other professions (51,8%); followed by people who belong to Skilled occupations (36,0%). However, more females (66,0%) than males (38,5%) admire people belonging to the category of Service or other professions ( $P < 0,001$ ); more males (48,5%) than females (23,5%) admire Skilled workers ( $P < 0,001$ ); and more males (9,3%) than females (4,3%) ( $P < 0,05$ ) admire Business people.

Table: 30 shows that subjects from the Unemployed family backgrounds (17,6%) seem to admire Business people more than subjects from the other occupational backgrounds ( $P < 0,001$ ). Scholars/Trainees are admired mostly by subjects who have one Skilled parent and the other Unskilled (15,4%); followed by subjects whose both parents are Unskilled (11,8%) and by subjects whose both parents belong to Service/professional occupations (11,1%) ( $P < 0,05$ ).



The rationale behind the formulation of question 4(e) was to ascertain whether the models who had influence on subjects' cognitive development were people with whom subjects interacted closely; people subjects read about in books, magazines, newspapers, heard about from radios or seen in television; or well known people whom others talked about.

Table 31 shows that the most salient source of information about admired models among male and female subjects is Personal Contact (75,6%). More females (87,2%) than males (66,6%) reported Personal Contact to be their source of information ( $P < 0,001$ ); while more males (28,5%) than females (11,8%) ( $P < 0,001$ ) reported Mass media to be their source of information; and more males (4,9%) than females (0,9%) ( $P < 0,05$ ) reported Hearsay/Reputation to be their source of information.

No significant differences were observed among subjects' reported sources of information about their ideal persons in the three areas investigated.



Question 4(f) was designed to yield information concerning the admired characteristics of the subjects' role models.

Table 32 shows that the role models' Social attributes (29,8%) are the most admired characteristics among male and female subjects.

S29 (female) says: "I like her because she is a self-respecting person; she guides me when I do mistakes; she encourages me to study hard so that I can be like her." (Social attributes)

Sh 25 (male) says: "I like him because he is kind, good and religious. He can stand for the truth in a peaceful manner and in peaceful discussions." (Social attributes)

The other prominent characteristics mentioned were the models' Occupation\Employment (18,5%) ; Intellectual attributes (13,2%) ; Altruistic behaviour/ideas (12,2%) ; Achievement/Competence (10,4%) ; and Material possessions (9,1%).

St 6 (male) says: "I like his education and the job he does." (Education; occupation)

M76 (female) says: "He is honest, intelligent and helpful in the community." (Social attributes; Intellectual abilities; Altruism).

St2 (male) says: "He is a good, talented author. I would like to be like him." (Achievement/Competence)

Sh24 (female)says: ".....she earns a big salary. Her family gets everything they need.

Her house is beautiful. I would  
like to be like her."

(Materialistic)

Political activities received more responses from males (5,5%) than females (2,0%) ( $P < 0,05$ ) Aesthetic factors appear to be more salient for females (3,5%) than males (1,1%) ( $P < 0,05$ ).

Intellectual abilities appear to be more prominent for subjects at Umlazi (F 18,9% - M 14,6%) than it is for subjects at KwaMashu (F 10,0% - M 7,3)% and KwaNgwanase (F 9,1% - M 7,8%) ( $P < 0,05$ ) Political ideas/behaviour received more responses from subjects at KwaNgwanase (F 93,0 - M 8,8%) than from subjects at Umlazi (F 1,6% - M 3,3%) and Kwa Mashu (F 1,4% - M 3,3%) ( $P < 0,06$ ).

Question 4(g): How could you become like this person?

Table: 33 Analysis of responses of males and females in umlazi, Kwamashu and Kwangwanase to Question 4g and the rank order (R) of subjects' methods of modeling after the Ideal persons (% of responses) N = 401

HOW TO MODEL	SUBJECTS										STATISTICAL						
	Female					Male					TOTAL	SIGNIFICANCE					
	Umlazi	R	K/Mashu	R	K/Ngwa	R	Total	Umlazi	R	K/Mashu	R	K/Ngwa	R	Total			
	T = 250	T = 70	T = 107	T = 427				T = 177	T = 61	T = 100	T = 338			T = 765			
EDUCATION/EXPER.	40,1	1	54,2	1	45,7	1	46,6	43,5	1	54,0	1	47,0	1	48,2	44,9	1	Areas: P < 0,05
SOCIAL ATTRIBUTES	25,6	2	22,8	2	19,6	2	22,7	20,3	2	19,6	2,5	16,0	3	18,6	21,5	2	
MATERIAL	18,8	3	12,8	3	9,3	4	13,6	19,2	3	19,6	2,5	17,0	2	19,0	16,8	3	
DELIBERATE ROLE																	
MODEL	8,0	4	4,2	4	11,2	3	7,8	5,0	5	3,2	4	8,0	4	5,4	7,0	4	
EMPLOYMENT	5,6	5	2,8	5	5,6	5	4,7	10,7	4	0,0	7,5	3,0	7	4,6	5,7	5	Areas: P < 0,05
ALTRUISM	1,2	6	1,4	6,5	3,7	6	2,1	0,0	8	1,6	5,5	4,0	6	1,9	1,6	6	
MISCELLANEOUS	0,4	7,5	1,4	6,5	1,8	8	1,2	0,5	6,5	1,6	5,5	5,0	5	2,4	1,4	7	
RELIGION	0,4	7,5	0,0	8	2,8	7	1,0	0,5	6,5	0,0	7,5	0,0	8	0,2	0,6	8	

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The rationale behind the formulation of question 4(g) was to find out what subjects perceived to be the most appropriate method of modeling after their admired people.

Table 33 shows that the most appropriate method of modeling among male and female subjects is through furthering ones' Education (44,9%). The other salient methods which were mentioned were: the imitation/acquisition of the models' Social attributes (21,5%); acquisition of Material possessions (16,8%); Deliberate role modelling (7,0%) and following the models' Career/Occupation (5,7%).

Significant differences in the responses of male and female subjects were not observed.

Table 33 also shows that Education/Experience as a method of modeling is more salient for subjects at Kwa Mashu (F 54,2% - M 54,0%) than it is for subjects at Umlazi (F 40,0% - M 3,5) and KwaNgwanase (F 45,7% - M 47,0%) ( $P < 0,05$ ): Following the models' Career/Occupation received more responses from Umlazi (F 5,6% - M 10,7%) and KwaNgwanase (F 5,6% - M 3,0%) than from Kwa Mashu (F 2,8% - M 0%) ( $P < 0,05$ ).

S31 (male) says: "I must be educated."

KS10 (female) says: "I will study hard at school and persevere..." (education)

St 30 (female) says: "I would have to study until I go to University ; get a degree and train for a job like his."  
(Education; following models' Career\Occupation).



Question 5(a) was designed to yield information pertaining to the age category/categories of people subjects least admire. The rationale behind the formulation of this question was to find out if subjects rejected anti-models who belong to the peer group or people who belong to the other generations.

Table 34 shows that the least admired models among male and female respondents are people under the age of 25 years (52,4%) followed by people between the ages of 26 to 35 years (22,7%). Differences between male and female subjects' responses also seem to exist. More females (60,1%) than males (43,8%) mentioned anti-models under the age of 25 years ( $P < 0,001$ ). More males (8,4%) than females (3,2%) rejected people between the ages of 46 to over 55 years ( $P < 0,001$ ).

Table 34 also shows differences among the areas investigated regarding the age of respondents' anti-models. More subjects at Kwa Mashu (F 70,7% - M 51,5%) and Umlazi (F 66,0% - M 43,8%) than at KwaNgwanase (F 43,6% - M 36,0%) mentioned anti-models Under the age of 25 years ( $P < 0,01$ ). More subjects at KwaNgwanase (F 36,3% - M 31,1%) than at Kwa Mashu (F 19,5% - M 21,2%) and Umlazi (F 16,0% - M 19,1%) mentioned anti-models between the ages of 26 to 35 years ( $P < 0,01$ ).

Question 5(b): Is this person male or female?

Table: 35 Analysis of responses of males and females in Umlazi, kwaMashu and KwaNgwanase to question 5b and the rank order (R) of the sex of anti-models (% of cases)

SEX OF ANTI-MODEL	SUBJECTS										TOTAL	STATISTICAL SIGNIFICANCE			
	Female					Male									
	Umlazi	R	K/Mashu	RK/Ngwa	R	Total	Umlazi	R	K/Mashu	RK/Ngwa	R	Total			
	N = 112		N = 42		N = 55		N = 89		N = 34		N = 61		N = 184	N = 393	
FEMALE	58,0	1	52,3	1	50,9	1	7,8	2	17,6	2	16,3	2	14,0	35,1	2 M & f: P < 0,001
MALE	41,9	2	47,6	2	49,0	2	92,1	1	82,3	1	83,6	1	86,0	64,8	1 M & F: P < 0,001

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Question 5(b) was designed to supply information concerning the sex of the respondents' rejected models.

Table 35 shows that the most frequently rejected models belong to the Male population (64,8%). Differences in the responses of the two sexes also exist. More females (53,7%) than males (14,0%) rejected Female models; and more males (86,0%) than females (46,2%) rejected Male models.

Significant differences in the responses of subjects in the three areas investigated were not observed.

Question 5(c): How are you related to the person you do not admire?

Table: 36 Analysis of responses of males and females in umlazi, KwaMashu and KwaNgwanase to question 5c and the rank order (R) of types of subjects' relation to anti-models (% of cases)

RELATIONSHIP TO ANTI-MODEL	SUBJECTS										TOTAL	STATISTICAL SIGNIFICANCE
	Female					Male						
	Umlazi	R K/Mas	R K\Ngw	R	T	Umlazi	R K/Mas	R K\Ngw	R	T		
	N = 112	N = 42	N = 56	N = 210		N = 88	N = 35	N = 61	N = 184	N = 394		
NON-RELATIVE	66,9	1 59,5	1 57,1	1 61,2		56,8	1 54,2	1 39,3	1 50,1	57,1	1 F & M: P < 0,01	
RELATIVE	25,8	2 28,5	2 33,9	2 29,4		25,0	2 34,2	2 31,1	2 30,1	28,6	2 F & M: P < 0,001	
PUBLIC FIGURE	7,1	3 11,9	3 8,9	3 9,3		18,1	3 11,4	3 29,5	3 19,7	14,2	3	

The rationale behind the formulation of question 5(c) was to find out if subjects rejected models within their family networks; people within their communities or public figures/famous people (pop stars, authors).

Table 36 shows that the most rejected models among male and female subjects are Non-relatives (57,1%). Differences between male and female subjects responses also exist. More females (61,2%) than males (50,1%) rejected Non-relatives ( $P < 0,01$ ); more males (19,7%) than females (9,3%) rejected Public figures. ( $P < 0,01$ )

Table 36 shows differences in the areas investigated. More subjects at Umlazi (F 66,9% - M 56,8%) and Kwa Mashu (F 59,5% - M 54,2%) than at KwaNgwanase (F 57,1% - M 39,3%) rejected models who are Non-relatives ( $P < 0,001$ ).

Question 5(d): Give this persons occupation or say what he/she does.

Table: 37 Analysis of responses of males and females in Umlazi, KwaMashu and KwaNgwanase to Question 5d and the rank order (R) of occupations of anti-models (% of cases)

OCCUPATION OF ANTI-MODEL											STATISTICAL				
	Female					Male					TOTAL	SIGNIFICANCE			
	Umlazi	R	K/Mashu	R	K/Ngwa	R	Total	Umlazi	R	K/Mashu	R	K/Ngwa	R	Total	N = 387
	N = 112		N = 41		N = 54		N = 207	N = 87		N = 33		N = 60		N = 180	
UNEMPLOYED	50,8	1	56,0	1	44,4	1	50,4	39,0	1	51,5	1	31,7	1	40,7	44,9 1 F & M: P < 0,05
SKILLED	18,8	2	17,0	2	20,3	2	19,0	34,4	2	12,1	3	30,0	2	26,0	23,5 2 F & M: P < 0,05
AMORAL	8,9	4	9,7	3,5	11,1	4	10,0	6,8	3,5	30,3	2	8,3	5	15,1	10,5 3 Areas: P < 0,05
SERVICE & OTHER															
PROFESSIONS	5,3	5	4,8	5	16,7	3	8,9	5,7	5	3,0	4,5	13,3	3	7,3	8,0 4
UNSKILLED	9,8	3	2,4	6	5,6	5	5,9	4,5	6	0,0	6,5	11,7	4	5,4	6,7 5
SCHOLAR/TRAINEE	4,4	6	9,7	3,5	1,8	6	5,3	2,2	7	0,0	6,5	1,7	7	1,3	3,3 6
OWN BUSINESS	1,7	7	0,0	7	0,0	7	0,6	6,8	3,5	3,0	4,5	3,3	6	4,4	2,8 7 F & M: P < 0,05

!:

Question 5(d): Give this persons occupation or say what he/she does.

Table: 38 Analysis of responses of subjects from different parental occupational backgrounds to question 5d, and the rank order (R) of occupations of anti-models (% of cases)

ANTI-MODELS OCCUPATION	PARENTS OCCUPATION															Total R		
	Both Unempl N = 33	R	Unemp + Unski N = 56	R	Both Unskill N = 16	R	Unemp +skill N = 60	R	Unskill +skill N = 25	R	Both skilled N = 17	R	Both Ser/Prof N = 9	R	SVP +skill N = 29		R	
UNEMPLOYED	42,4	1	53,5	1	56,2	1	45,0	1	68,0	1	29,4	1	0,0	4,5	24,1	1	44,5	1
SKILLED	24,2	2	12,5	3	13,0	3	31,7	2	16,0	2	11,7	3,5	66,7	1	37,9		24,0	2
AMORAL	15,1	3	14,2	2	6,3	4,5	5,0	4	12,0	3	23,5	2	0,0	4,5	6,8	4,5	10,6	3
SERVICE & OTHER																		
PROFS	12,1	4	3,5	6	0,0	6,5	13,3	3	0,0	5,5	11,7	3,5	11,1	2,5	13,7	3	8,5	4
UNSKILLED	3,0	5,5	8,9	4	18,8	2	3,3	5	4,0	4	11,7	3,5	11,1	2,5	3,4	7	6,5	5
SCHOLAR/TRAINEE	0,0	7	5,3	5	0,0	6,5	1,7	6	0,0	5,5	5,8	6,5	0,0	4,5	6,8	4,5	3,2	6
OWN BUSINESS	3,0	5,5	1,7	7	6,3	4,5	0,0	7	0,0	5,5	5,8	6,5	0,0	4,5	6,8	4,5	2,5	7

Question 5(d) was designed to supply information about the occupation of the respondents' anti-models.

Table 37 shows that the most rejected anti-models among male and female subjects fall within the category of the Unemployed people (44,9%), followed by Skilled workers (23,5). Differences between male and female subjects responses also exist. More females (50,4%) than males (40,7%) rejected Unemployed people ( $P < 0,05$ ); more males (26,0) than females (19,0%) rejected the Skilled workers ( $P < 0,05$ ); more males (4,4%) than females (0,6%) rejected Business people ( $P < 0,05$ ).

Table 37 shows differences in the areas investigated. More subjects at Kwa Mashu (F 9,7% - M 30,0%) than KwaNgwanase (F 11,1% - M 8,3%) and Umlazi (8,9% ; 6,8%) rejected the Amoral anti-models ( $P < 0,05$ ); more subjects at Umlazi (F 1,7% - M 6,8%) than at Kwa Mashu (F 0% - M 3,0%) and KwaNgwanase (F 0% - M 3,3%) rejected Business people. More subjects at KwaNgwanase (F 5,6% - M 11,7%) and Umlazi (F 9,8% - M 4,5%) than Kwa Mashu (F 2,4% - M 0%) rejected Unskilled anti-models.

Table 38 shows variation in the responses of subjects from families of different parental occupational structures. Subjects from the Unskilled and Skilled occupational background (68,0%) seem to reject Unemployed anti-models more than subjects from other occupational backgrounds (24,1% ; 29,4% ; 42,4% ; 45,0% ; 53,2% ; 56,2%). Subjects whose parents are both Social service workers or professional people (66,7%) appear to reject Skilled anti-models more than do subjects from other occupational backgrounds (11,7% ; 12,5% ; 13,0% ; 16,0% ; 24,2% ; 31,7% ; 37,9%). Amoral anti-models find more rejection from subjects of Skilled parents (23,5%) than from subjects of other occupational structures (5,0% ; 6,3% ; 6,8% ; 12,0% ; 14,2% ; 15,1%). The Unskilled anti-models seem to be rejected by subjects with Unskilled parents (18,8%).



Question 5(e) was designed to yield information concerning subjects source of information about their anti-models.

Table 39 shows that the most prominent source of information among male and female subjects is Personal contact (83,1%). However more females (89,5%) than males (76,0%) reported Personal contact to be their main source of information ( $P < 0,001$ ) while more males (19,0%) than females (7,8%) reported mass media to be their source of information. ( $P < 0,001$ )

Table 39 also shows that differences in the three areas investigated exist regarding the subjects source of information about their anti-models. More subjects at Kwa Mashu (F 87,5% - M 85,2%) and Umlazi (F 91,9% - M 78,4%) than at KwaNgwanase (F 89,0% - M 64,5%) reported Personal contact to be their source of information ( $P = 0,05$ ). More subjects at KwaNgwanase (F 3,6% ; M 8,0%) than at Kwa Mashu (F 2,5% ; M 5,8%) and Umlazi (F 1,7% ; M 2,2%) reported Hearsay/Reputation to be their source of information.

Question 5(f): Why do you not admire this person?

Table: 40 Analysis of responses of males and females in Umlazi, KwaMashu and KwaNgwanase to question 5f and the rank order (R) of negative characteristics of anti-models (% of responses) N = 396

WHY DISLIKE ANTI-MODEL	SUBJECTS												TOTAL	(R)	STATISTICAL SIGNIFICANCE	
	Female						Male									
	Umlazi R	K/Mashu R	K/Ngwa R	Total	Umlazi R	K/Mashu R	K/Ngwa R	Total								
	T = 160	T = 58	T = 89	T = 307	T = 128	T = 43	T = 73	T = 244	T = 551							
SOCIAL	46,3	1	39,6	1	41,5	1	42,5	33,5	1	48,8	1	32,8	1	38,4	40,2	1 M & F: P = 0,07
CRIMINAL/AMORAL	30,0	2	37,9	2	33,7	2	33,9	31,3	2	34,8	2	28,7	2	32,0	31,9	2
POLITICAL	5,0	5	3,4	5	4,4	5	4,3	16,4	3	9,3	3	26,0	3	17,2	10,5	3 M & F: P < 0,001
EDUCATION	11,3	3	6,8	4	5,6	4	8,0	8,5	4,5	6,9	4	4,1	5	7,0	7,9	4 Areas: P = 0,09
EMPLOYMENT	6,3	4	8,6	3	8,9	3	7,9	8,5	4,5	0,0	6,5	5,4	4	4,0	6,8	5
MATERIALISTIC	0,6	6,5	1,7	6,5	3,3	6	1,9	0,7	6,5	0,0	6,5	1,3	6,5	0,7	1,2	6
RELIGION	0,0	8	0,0	8	2,2	7	0,7	0,0	8	0,0	6,5	1,3	6,5	0,4	0,5	7
MISCELLANEOUS	0,6	6,5	1,7	6,5	0,0	8	0,8	0,7	6,5	0,0	6,5	0,0	8	0,2	0,5	8

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The rationale behind the formulation of question 5(f) was to obtain information regarding the subjects reasons for disliking their anti-models.

Table 40 shows that the most prominent reasons among male and female subjects fall into the category of negative Social attributes (40,2%). For example:

M7 (female) says: "The person I least admire is a female (16 years old). She is not working. She does not go to school. She wanders about.  
(negative Social attributes; lack of Education)

The other salient reasons mentioned were: Criminal/Amoral behaviour (31,9%); negative Political ideas/actions (10,5%0; lack of Education (7,9%). Typical responses are the following:

S29 female says: "The person I least admire used to be my primary school teacher. She drinks excessively."  
(negative social attributes)

St 16 (male) says: "The person I least admire is a male (71 years old). He is the President of South Africa. He is aggressive and oppressive."  
(negative Political activities)

S 8 (male) says: "The person I least admire lives in my neighbourhood. He is not working. He is a criminal and he plays cards." (Criminal\Amoral)

Negative Social attributes seem to be more salient for females (42,5%) than it is for males (38,4%) ( $P = 0,07$ ). Negative Political ideas/activities are more prominent for males (17,2%) than females (4,3%) ( $P < 0,001$ ).

Question 5(g): How do you think this person you do not admire came to be the way he\she is?

Table: 41

Analysis of responses of males and females in Umlazi, KwaMashu and KwaNgwanase to question 5g

and the rank order (R) of possible reasons\causes behind anti-models' behaviour\condition. (% of responses) N = 387

REASONS BEHIND

CONDITION/  
BEHAVIOR

SUBJECTS

STATISTICAL  
TOTAL SIGNIFICANCE

	Female								Male								TOTAL	STATISTICAL SIGNIFICANCE
	Umlazi R	K/Mashu R	K/Ngwa R	Total	Umlazi R	K/Mashu R	K/Ngwa R	Total	Umlazi R	K/Mashu R	K/Ngwa R	Total						
	T = 161	T = 61	T = 78	T = 300	T = 126	T = 40	T = 79	T = 245	T = 545									
SOCIAL	52,7	1	49,1	1	53,8	1	51,9	45,2	1	48,0	1	39,2	1	44,1	48,4	1 M & F: P < 0,001		
EDUCATION	22,3	2	22,9	2	19,2	2	21,5	15,8	2	23,0	2	11,3	3,5	17,0	18,8	2		
POLITICAL	5,5	5	1,6	7,5	1,2	7,5	2,8	12,6	3,5	8,0	4,5	24,0	2	14,9	8,9	3 Areas: P < 0,05		
CRIMINAL/AMORAL	6,2	4	4,9	4,5	10,2	3	7,1	12,6	3,5	0,0	8	11,3	3,5	8,0	8,4	4 Areas: P = 0,07		
EMPLOYMENT	8,6	3	4,9	4,5	8,9	4	7,5	7,9	5	8,0	4,5	5,0	5	7,0	7,5	5		
MATERIALISTIC	3,1	6	9,8	3	2,5	5,5	5,1	5,6	6	10,0	3	1,2	8	6,0	4,5	6		
MISCELLANEOUS	0,6	7,5	4,9	4,5	1,2	7,5	2,2	0,0	7,5	3,0	6,5	5,0	6	3,0	1,8	7		
RELIGION	0,6	7,5	1,6	7,5	2,5	5,5	1,6	0,0	7,5	3,0	6,5	2,5	7	1,8	1,2	8		

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Question 5(g) was designed to yield information concerning the subjects perception of what they regard to be the causes/contributing factors underlying their anti-models negative behaviour/characteristics.

Table 41 shows that the most prominent possible causes among male and female subjects fall into the category of social factors (48,4%).

KS 59 (female) says: "... he was not brought up properly. He was spoilt by his parents." (negative Social factors)

The other salient contributing factors mentioned were: lack of Education (18,8%); Political circumstances (8,9%); Criminal/Amoral conditions/behaviour (8,4%); negative Occupational aspects (7,5%).

Sh 70 (male) says: "He does not care for black people. He looks down upon black people... This is because he is white." (negative Political factors)

St 3 (female) says: "This is because he drinks excessively and smokes dagga." (Criminal/Amoral, conditions/behaviour)

M5 (female) says: "... he left school early and did not get the necessary education to learn about decent life." (lack of Education)

St 8 (male) says: "He left school because he was misled by his friends who were working; but now he cannot get a job." (negative Social conditions; lack of Education; negative Occupational factors)

Social factors seem to be more prominent for females (51,9%) than for males (44,1%) ( $P < 0,001$ ) lack of Education also appears to be more salient for females (21,5%) than males (18,8%); Political aspects are more salient for males (14,9%) than females (2,8%).

Differences in the responses of subjects in the areas investigated can also be observed. Political conditions seem to be more prominent for subjects at KwaNgwanase (F 1,2% - M 24,0%) than for subjects at Umlazi (F 5,5% - M 12,6%) and Kwa Mashu (F 1,6% - M 8,0%) ( $P = 0,05$ ) and the Criminal/Amoral category received more responses from KwaNgwanase (F 10,2% - M 11,3%) and Umlazi (F 6,2% - M 12,6%) than from Kwa Mashu (F 4,9% - M 0%) ( $P = 0,07$ ).

### 3.7 DISCUSSION OF RESULTS

#### 3.7.1 RESPONDENTS DOMINANT VALUES

The discussion of results will focus firstly on the most prominent values of the adolescent sample for the present study discernable from the analysis of their responses to the questions 1, 2, and 3 (see tables 13, 14, 16, 17, 18, 22, 23 and 24).

##### 3.7.1.1 Education

Education (76,2%) is the most dominant long term goal among female (84,0%) and male subjects (67,5%) in this study and it received rank order No 1. A representative sample of responses to questions 1, 2a and 2b, containing this value are the following:

M77 says: "I wish to achieve education and do wonderful things for my parents and the community".

S29 says " I wish to complete matric and study teaching at a training college".

M6 says, " I want to achieve high education...".

KS11 says, "The best thing that could happen to me would be to pass my exams".

M8 says, "I will be happy to pass my exams because I will fulfill my wishes....".

The most feared outcome of subjects in this study (as shown by their responses to question 3) is failure to achieve educational goals (47,8%).

S10 says, "If I leave school because of unavoidable circumstances, my future will be destroyed".

KS59 says, " the worst thing that could happen to me would be to fall pregnant while I am attending school...".

The most admired models are young people between the ages of 26 to 35 years (36,6%) (question 4; table : 26) who belong mostly to Service / Other professions (51,8%) and Skilled workers (48,5%) (question 4, table : 29) These occupations normally require long periods of education and training.

Although models are admired mostly for their social characteristics (29,8% of responses) (question 4; table 32) the most prominent method of modeling after the admired people is by improving one's Education and / or experience (44,9% of responses) (question 4; table 33).

The most rejected models in this study are the Unemployed (44,5%) (Table 37). This category of individuals also includes school dropouts, vagrants and delinquents (Table 7).

The unemployed models were also rejected mostly by subjects from lower parental occupational backgrounds (42,4%; 53,5%, 56,2%, 45,0% and 68,0%) (Table 38).

Lack of education (7,9% of responses) was mentioned as one of the reasons why subjects rejected their anti-models. Other studies conducted on the values of black adolescents have also reported the salience of education for this group. Smith (1985) found that education (66%) was the most prominent personal value among her subjects and this value also received rank order no 1. In Dreyer's (1980) study, 63,56% of the subjects expressed the need to be knowledgeable. D'Hondt and Wandewiele (1985) report that 93% of their students expressed the wish to acquire wide knowledge. In Bently's (1983) Study the category of education was frequently mentioned. Subjects in Lee's (1985) study stressed the importance of academic success to future vocational and occupational plans.

However data from research conducted on white adolescents reveal that Education is not as prominent as it is among black adolescents. In Bagshaws (1987) Study, Education received rank order No 3. Simmons and Wade (1984) found that only 18% of the British sample gave this response.

Blot (1984; P12) explains the salience of the value of education among black people in S.A. when she says:

"Because Africans have no political rights and are economically on the lowest rung of the ladder, education is very important - it is seen as the doorway to equality on at least a financial level".

It thus becomes clear why the white youth does not focus on education as much as the black adolescents do. The future of white adolescents is secured by the existing political order. They have numerous opportunities for education. There are no political barriers or threats towards the attainment of their life goals. They therefore have more opportunity for concentrating on finding ways and means of achieving personal goals like "happiness". This however does not imply that the white youth does not value education, but rather that they tend to take it for granted.

#### 3.7.1.2 Occupation

Occupation (55,3% of responses) is also one of the prominent values among female (58,2%) and male (52,1% of responses) subjects in the present study (Table 13). A sample of subjects' responses containing this value are the following:

KSII says; "I want to become a nurse while I am still living".

St6 says; "I want to train as a magistrate.....".

S29 says; "I want to complete matric and study teaching at a training college".

However when one looks at subjects' responses to question 2(a) which was designed to tap subjects' short term values, one notices that occupation (21,0% of responses) is not as salient as it was among terminal values (responses to question 1, 55,3% of responses). Occupation was not mentioned among subjects' feared outcomes.

Subjects in this study also admire people who are in the occupational category of service and other professions (51,8% of cases), followed by models who belong to skilled occupations (36%). These results seem to be congruent with those of Cloete 1981; Edwards, 1976; Gerber and Newman, 1980; Lee, 1985 and Lystad, 1970.

Erickson (1950) has characterised adolescence as the period in the human life cycle during which the individual must establish a sense for personal identity and avoid dangers of role confusion. The search of identity entails several developmental tasks one of which is the development of a vocational identity. He points out that adolescents at this stage hold highly

glamorised idealized and sometimes unrealistic conceptions of the vocational goals that are attainable by only a few models, e.g. actors, actresses, rock musicians, athletic champions and car racers. They even go to the extent of imitating their glamorized heroes and they rarely identify with parents. They often rebel against parental dominance, value systems, and intrusion into their private life. This is a necessary part of their growing up since they must separate their own identity from that of the family and develop autonomy in order to attain maturity. (Muus, 1988)

According to Spranger (1928) the discovery of the internal ego in adolescence, experienced now as separate from the external world, results not only in loneliness but to a need to experiment with one's own undifferentiated ego, in order to establish ego unity. For example, adolescence is puzzled and challenged with the question "Who I am"? Spranger relates the desire by many youths to become actors as well as their admiration of actors to this need. However, Spranger does not limit the idea of the formulation of a life plan to the selection of a vocation but refer in a more general way to a philosophy of life and life orientaiton towards the future. (Muus, 1968)

### 3.7.1.3 Altruism

Altruism (52,3% of responses) received rank order no 3 (table 13) subjects in this study also have the perception that the achievement of their long term goals would make them happy since they would have had the opportunity of expressing their Altruistic feelings (as reflected by their responses to question 2b). Altruism (31,5%, Table 20) received rank order no 1 as one of the things that could make subjects "happy".

Subjects also admired their models because of their Altruistic characteristics / attributes (12,4% of responses (Question 4f Table 32) The anti-models are rejected, inter alia, because of their lack of Altruistic characteristics (included in Social Factors - 40,2% of responses) which received rank order no 1. (Question 5f; Table 40).

M77 says, "I wish to achieve education and do wonderful things for my parents and the community".

St5 says, "I would like to help my family when I have completed form five (std 10).....".

Ks11 says, "I want to become a nurse while I am still living. I want to help the community".

Smith (1985) also found that Altruism (57%) was one of the most prominent value among her subjects and

it received rank order no 2. Zavalloni (1976) reports that his Cross-National Survey of attitudes and values of the youth revealed that the great majority of Nigerian (86%), American (84%) and Italian (83%) students considered the opportunity for Altruism as an important occupational requirement. A global overview of responses indicated that the desire to 'earn good money' and the desire for social status and prestige were less frequently endorsed than Altruism. Nigeria and Tunisia (50%) ranked first on this dimension. Dreyer (1982) points out that Altruism as a prominent value among black adolescents was also borne out in a study by Danziger (1963) and Bloom (1975). He maintains that to a black adolescent this could be a manifestation of the principle of "ubuntu" ("Humaneness"), i.e. the respect of a person irrespective of circumstances of birth or worldly possessions (Vilakazi, 1983, P11). The high frequency of Altruism responses reflecting concern for the community contrast markedly with the results of a comparison group of white adolescents among whom very few made Altruistic responses and whose more selfish interests included winning large sums of money, playing sport and travelling to see the world. This shows that in black adolescents, traditional group orientation has withstood the pressures towards individualism exerted by the dominant Western macrosystem and by apartheid

constrained urbanisation (Clark, 1986). Gerber and Newman (1980) report that most subjects in their study gave Altruistic reasons for their choices of the occupations they liked. Half of the achieving black adolescents in Edwards (1976) study cited occupations where they could have the "opportunity to help others" or "work with other people". Isralowitz and Singer (1987) found that male subjects from an unemployed environment valued altruism - work that enables one to contribute to the welfare of others more ( $P < 0,03$ ) than their employed counterparts in the study.

In Bagshaw's (1987) study, altruism was of little importance among white adolescents. Konopka (1983) reports that white girls in her study valued justice, and especially equal treatment of all people regardless of race, sex, national or ethnic origin. Subjects in Simmons and Wade's (1983) study wanted to be perceived as being co-operative and helpful. This social value received rank order no 4. In their 1984 study the same researchers found that altruism received rank order no 5 and it was mentioned by only 1% of the subjects.

The post conventional or autonomous level, more especially, the social contract orientation (stage 5) in Kohlberg's (1969) theory of adolescence seems to be more descriptive of subjects' altruistic responses in

this study. According to Kohlberg (1969) moral reasoning at this post conventional level depends on fundamental principles such as individual rights, equality, human dignity, contractual agreement and mutual obligation. Consequently Kohlberg refers to this stage - which is based on formal abstract operational thinking ability - as the principled stage of moral thinking. Moral behaviour reflects a concern for the welfare of the larger community and a desire for community respect. Cross-cultural research on Kohlberg's theory has indicated that people in other cultures also go through the same stages of moral development (Moshman, Glover, and Brunning, 1987). Moral reasoning representative of the post conventional level shows a slow increase during adolescence primarily in the Western democratic societies, although the total percentage of even late adolescents reaching the principled stage remains very small. This levelling off trend is especially pronounced in the educationally and technologically underdeveloped societies.

Education plays a role in the development of moral reasoning and individuals who terminate their formal education early tend to remain at the level of moral reasoning they attained while at school (Muus, 1988). This could have serious implications for the moral

development of black adolescents in South Africa who live under severe pressures resulting from conflicting political ideologies where school boycotts, destruction of property belonging to the Government, dropping out of school, the application of the necklace system to non-conformists form part of the modus operandi in their political struggle. Although they may value altruism intrinsically, they are bound to find themselves behaving or thinking in a manner that contradicts their value system at one stage or another.

Recent work by Gilligan (1982) has led psychologists to acknowledge that morality includes considerate care, compassion and personal responsibility that had been overlooked in Kohlberg's emphasis on justice (Baumrind, 1986; Brabeck, 1983; Nunner - Winkler, 1984) (Moshman, Glover and Bruning, 1984). These findings could also be congruent with Vander Vliet's (1974) theory of "ubuntu" ("Humaneness") i.e. the morality of care found among African Societies.

However, Albert (1968) explains the contradiction that exists between the black adolescents' value system and their behaviour when he points out that human social behaviour is the outcome of psychological states, capacities of the organism, of the stimulus field to which it reacts, of the conceptual schemes within which

it interprets its environment, and of motives and needs which enter into them. Values only constitute one among several classes of factors that should be taken into account if one seeks to predict and understand human behaviour.

Preston - Whyte (1984) maintains that values are not necessarily consonant with behaviour. People may also hold a number of conflicting or alternative values. The issue in this instance is that choice of values and more importantly behaviour are essentially contextually based. Values exist as conception of the desirable - but they are properly no more than this. Crow and Crow (1965) support the above statement when they report that the daily life of an adolescent in the United States is full of differing cultural attitudes towards the acceptability of smoking, drinking, premarital sex relations, respect for authority and other forms of conduct that may be severely condoned if not entirely approved by the cultural group of which his high school or college friends are members.

#### 3.7.1.4 Materialism

Materialism (19,2% of responses) received rank order no 4 in the terminal values of female (17,4%) and male (21,1%) adolescents in this study (Table 13).

It is also interesting to note that this value moves up to occupy rank order no 3 (22,2% of responses) in the subjects responses to question 2(a) (which was designed to elicit information regarding respondent's short term values; (Table 17). Materialism (13,6%) still occupies rank order no 3 as a source of happiness concerning the "best thing that could happen" to subjects (Table 18). Lack of material / financial resources (24,0% of responses) was regarded as one of the prominent feared outcomes and it occupies rank order no 4 as the worst thing that could happen to subjects (Table 22).

Models were also admired because of their material possessions (9,1% of responses; Table 32). The acquisition of material goods (16,8%) was regarded as one of the possible methods of modeling after the ideal people (Table 33). However some of the anti-models were rejected because they were perceived as being over materialistic (1,2% of responses) (Table 40).

A sample of responses containing the value of materialism are the following:

S61 says, " To have money because I like it ".  
Sh16 says, "The worst thing that could happen to me would be to be poor".

M40 says: "The worst thing that could happen to me would be the death of my mother because she is the only person who supports me and pay for my education".

However it should be noted that the materialistic values expressed by subjects in this study do not necessarily refer to the possession of wealth but mostly to the acquisition of basic material necessities like food, shelter, clothing and money to spend on these needs. Subjects fear that if they do not have money they will not be able to continue with their education or if parents died, or lost their jobs they would not be able to support them.

Evidence of materialistic values among black adolescents has also been reported in literature. Subjects who were identified as successful academically in Lee's (1985) study also mentioned that their expectations were somewhat below their aspirations because of projected financial difficulties. However, the plans of their white counterparts were optimistic and numerous. Different results were obtained when Lystad (1970) analyzed the stories told by Swazi students. These stories seem to express the need for social approval rather than for material goods. Munro (1984) found that male and female black adolescents valued freedom,

dominance and a comfortable life. Subjects in Gilbert's (1982) study worried about financial problems of their parents. Lee (1985) found that financial problems and unexpected pregnancies were the most frequently projected obstacles to future plans of subjects. In the pilot study conducted by Smith (1985), the values of material - financial aspects (35% of responses) occupied rank order no 4. Zavalloni (1976) reports that Nigerians ranked first in their expressed desire for wealth compared to Americans, Italians, Tunisians and Yugoslavs.

However results from research conducted on white adolescents appear to be slightly different. Only 4% of the subjects in Simmons and Wade's (1984) study mentioned material values. However their male subjects (32%) appeared to be more materialistic than their female (3%) counterparts. 2% mentioned lack of material resources as the worst thing that could happen to them. In Bagshaw's (1987) study of white Natal adolescents material values occupied rank order no 5. However when subjects were asked to mention the best thing that could happen to them, material values received rank order no 1. The same results occurred in Simmons and Wade's (1984) study. Also in the 1983 study Simmons and Wade found that only 13% of the subjects mentioned material values. These results were congruent with those of

Eppels (1966). Thornburg, Thornburg and Ellis - Schwabe (1984) found that the value of a 'comfortable life' occupied rank order no 7 among their subjects.

Clark (1988) points out that it is striking that the South African white children should be unaware that they are living in very different social circumstances from their British counterparts. The responsibility for this ignorance must be shared between the socio-political system, the media, the family and the school, all of which play a part in their socialization and education. She highlights the importance of changing this situation if adaptation to change by all South Africans is to be successfully achieved.

### 3.7.2. THE LESS PROMINENT VALUES

The other values expressed which were however less dominant were: Reputation (11,8%); Relationships (7,9%); Happiness (7,9%) and Political goals (5,2%). Those which were seldom mentioned at all include: Religion (2,9%); Travel (1,5%); Sports (1,5%) and Independence (0,2%).

Male and female teachers in Munro's (1984) study valued Freedom Dominance and a Comfortable life. Bentley (1983) reports that Swazi women in his study valued marriage / children more than their white counterparts. In Gilbert's (1982) study black adolescents worried a lot about their relationships with peers. Dreyer (1980) found that 63,5% of Zulu adolescents expressed the need to be knowledgeable about world affairs. 70,47% regarded the Bible as a source of strength and a spiritual revelation. Subjects in Lee's (1985) study wanted to achieve a sense of personal satisfaction and pride in doing well. They also valued marriage and family life, religious beliefs, health and good looks.

Research on values of white adolescents have shown that these last mentioned values are much more prominent in their lives. Thornburg, Thornburg and Ellis - Schwabe (1984) found that their adolescents valued self-respect, wisdom, inner harmony, mature love, social recognition, national security and a world of beauty. Bagshaw (1987) also reports that her subjects more frequently mentioned Religion, Travel to explore, Sports, Relationships, a Happy Life and Independence. Simmons and Wade (1984) also report that their white adolescents mentioned, inter alia, health, personal happiness, friendships - (parents, peers, relatives) - humanitarian and religious

values. Konopka's (1983) adolescents frequently mentioned autonomy, family life, intimacy, political and social issues.

To conclude, one could mention that Crow and Crow (1965) maintain that the age at which the individual's interest, attitudes, emotional reactions and social adjustments can be considered to be those of a mature adult varies in terms of the degree of stability and consistency of his developed life values. Physical and intellectual maturity are normally attained by the late teens and early twenties. Most subjects in this study have reached this stage hence their values could be regarded as being more or less reaching maturity.

### 3.7.3 SOCIAL SOURCES OF INFLUENCE ON ADOLESCENTS COGNITIVE

DEVELOPEMNT : QUESTIONS 4(a), (b), (c), (d), (e), (f), (g), 5(a), (b), (c), (d), (e), (f), and (g)

#### 3.7.3.1 Age of the Admired and Least Admired Models

The subjects' most admired models in this study are young people who fall within the age category of 26 to 35 years (36,5%, Table 26). The least admired models are people below the age of 25 years (52,4%, Table 34). The subjects' choice pattern of younger models seem to be consistent with Erikson's (1959) theory that : "older generation no longer provides effective role models to the adolescents or, if they do, the youth may reject them as inappropriate for their situation. Therefore, the importance of the peer group in helping the individual answer the identity question, "Who I am?" cannot be emphasized enough (Muus 1988:P61)"

One could also speculate that it might be difficult for black adolescents to find older models among black adults they might admire and wish to be like since the older generation grew up under severe conditions of oppression and had limited educational and occupational opportunities. Most of them are labourers and domestic workers. Given the hypothesis that young people at this stage admire glamorized figures and heroes, the number of such adults in the African community is very limited whereas the number of highly educated and talented young people continues to grow. Kotze and Norval (1983) also found that the peer group played an important role in the political socialization of the black youth. Other researchers have also reported the significant role played by peers as role models for black adolescents, viz: Coates (1987); Edwards (1976); Lee (1985); Petersen, Stivers and Peters (1986).

Research on White adolescents have also revealed the importance of the peer group as models. In Bagshaw's (1987) study, 44% of the sample chose an Ideal Person from the 16 - 24 years age category while 63% chose the least Ideal Person from this category.

### 3.7.3.2 Sex of Admired and Least Admired Models:

Male models (58,3% of cases) were the most admired among female and male subjects in this study (58,3%). A possible explanation for this trend in responses could be that the male generation has always occupied a favourable position in the African Community. In the traditional society, men were decision makers and authority figures at home as well as in the larger community. During the early stages of Western civilization educational and occupational opportunities, in the African Community, were given mostly to men since women had to stay at home and learn to be housewives. Since some of these ideologies are still valued by a number of African families even today, more especially in rural areas, it is therefore, not surprising that it is mostly the male individuals who occupy respectable positions in the community which subjects in this study aspire to obtain. This is further illustrated by the fact that female subjects made more cross sex choices of admired (26,9%) and least admired (46,2%) models than their male counterparts (8,4% and 14,0% respectively).

In Eppel's (1966) study 3% of 125 girls made cross sex choices. No boys made such choices. Musgrave (1984) found that 14% of 451 Australian adolescent girls and 2% of 518 boys made cross sex choices. Bagshaw (1987) reports that out of 106 boys, only 9% chose Ideal Persons from the opposite sex and 7% chose Least Ideal Persons from the opposite sex. Out of 81 girls who completed the questionnaire 22% chose the Ideal Person of the opposite sex and 24% chose the Least Ideal Person of the opposite sex. These findings on responses of white adolescents seem to be consistent with the findings of the present study; i.e. the most admired and the most rejected models are found in the role population with the male subjects making the least cross sex choices. Bagshaw (1987) speculates that the reasons for such responses from adolescents could be that: "there are more social sanctions involved in a boy emulating a female figure than vice versa. It is seen as perfectly acceptable for a girl to choose her father as a role model, however, negative connotations ensue should a boy choose to emulate his mother (P 126)".

Over and above the speculations hence put forth, one could also add that since men hold such high positions in the eyes of society, it thus becomes more noticeable should they deviate from public's expectations, hence the bigger percentage of anti-models found among the male population.

3.7.3.3 Relation to Ideal and Least Ideal Person's  
(Questions 4(c) and 5(c); Tables 28 and 36)

Non-relatives are the most admired models (46,0%) in this study. The most rejected models (57,1%) are also found in this category of relations to subjects. It should be noted however that parents were never mentioned as Ideal or Least Ideals Models. Aunts and uncles were seldom mentioned.

These results seem to be consistent with Eriksons (1950) theory that "youths rarely identify with their parents; on the contrary, they often rebel against parental dominance, value systems, and intrusions into their private life. This is a necessary part of growing up, since they must separate their own identity from that of the family and develop autonomy in order to attain maturity (Muus 1988: P 62 - 63)". Also black parents could also be lacking in social attributes that attract the youth because of their poor educational and economic background.

Research findings reported in literature show variations in the results obtained by different researchers in this regard. Petersen, Stivers and Peters (1986) found that a variety of SOs (significant others - parents, older siblings, teachers, peers spouses) seemed to influence

the subjects occupational decisions constantly across the three developmental periods, viz: elementary period of studenthood, late adolescence and early adulthood.

The results of their study, however, did not reveal deficit interpretations of the black family as the context for the socialization of the black youth. Coates (1987) found that a large portion of his sample of black adolescents identified family or non-family members' exclusively as role models and some portion of the sample were unable to identify any role model. Non-family nominations usually were famous adults, peers, or school based adults. The results of this study showed that most parents were preferred over peers for material help. Father was preferred as a source for financial assistance over the mother. Mother was preferred over the father as an emotional resource. Friends and peers were preferred as interpersonal resources over parents. In Lee's (1985) study, nieces served as role models for subjects. Their significant others included friends who had good social attributes. However, Oberle, Stowers and Falk (1978) and Hauser (1979) found that black adolescents had a limited number of role models. Results of the present study seem to be congruent with the findings from research with white adolescents. Bagshaw (1987) found that 36% of her sample chose a friend as an Ideal Person whilst 26% also chose a

friend as the Least Ideal Person. Only 24% chose relatives as Ideal Persons and 12% chose relatives as the Least Ideal persons. Simmons and Wade (1984) reports that only 2% of their sample chose members of the family as models. The rest chose individuals from Glamorous Occupations. In Eppels (1966) study only 4% and in Simmons (1980) only 1% mentioned family members. Edwards (1973) stated that the immediate circle of role models declined with age. At seven years 64% named someone from their immediate circle whereas at 15 years only 10% did. Simmons and Wade (1983) maintain that "this development appears to be more a function of the child's broadening horizons and growing knowledge of other life styles than a decline in the importance to him of family (P 22)".

3.7.3.4 Ideal Person and Least Ideal Person's Occupations  
(Questions 4(d) and 5(d) : Tables 29 and 37)

The most admired models among female (66,0%) and male subjects (38,5%) in this study are people who belong mostly to the occupational category of Service or Other professions (51,8%). The Least Admired models belong mostly to the occupational category of unemployed people (44,9%). Only 8,0% of the subjects mentioned anti-models who belong to the category of Service or Other Professions. It is essential to note that the professional category of

Service or Other professions often demands longer periods of study on the part of individuals who aspire towards them. These occupations often give individuals who succeed in them the opportunity to help others and contribute to their welfare. Subjects' selection of models who are in this occupational category could also be a manifestation of their long term goals of Education and Altruism which received rank order no 1 and no 2 respectively under question 1. The Least Admired models do not belong to this occupational category but rather to the category of individuals who are unemployed, i.e. people who might not be contributing to the welfare of their community and also people who may not be highly educated. Cloete (1981) also found that the most desired occupations among his black subjects belonged to the category of service professions. Other studies conducted on black adolescents' occupational aspirations have also reported the prevalence of service professions as the most desired occupations among subjects, e.g., Dreyer (1980); Edwards (1976); Gerber and Newman (1980); Isralowitz and Singer (1987); Lee (1985); Smith (1985). Different results were obtained in Schönmeier's (1979) and Lystad's (1970) studies where occupations in the technical field were the most desired.

Cloete (1981) contends that the occupational choice of black adolescents can be attributed to the fact that blacks are not thing oriented but people oriented; which corresponds to the theory of Role and Seligman (1964). That is, people from warm and accepting environments with an emphasis on social interaction tend to choose occupations which involve contact with other people. This also ties up with Van der Vliet's (1974) conception of the principle of "ubuntu" (Humanness) found among black people. In addition, Cloete (1981) maintains that when blacks make vocational choices in South Africa, they do not have to consider only factors that influence the decisions of whites but they must also take into account a variety of racially discriminatory practices operating in the labour market. For example, blacks in South Africa have been excluded from the occupations in the technical field. This is also supported by the fact that a considerable number of schools in South Africa have difficulty in offering maths and science subjects to pupils because of lack of teachers who are qualified to offer these subjects or due to lack of facilities and funds from the Government.

Cloete's (1981) speculations concerning the possible factors that might influence black adolescents' occupational choice pattern will also be adopted in the present study to highlight possible contributing

factors underlying the subjects' choice of admired models who belong to the occupational category of Service or Other Professions.

However, research on occupational aspirations of white adolescents, and their choice of models have revealed completely different patterns. Models belonging to the occupational category of Scholars were the most admired in Bagshaw's (1987) study. 9% of her subjects mentioned Glamorous figures. People belonging to the latter occupational category were the most admired in the studies of Edward (1973); Eppels (1966); Searle (1971) and Simmons and Wade (1983; 1984).

3.7.3.5 Source of Information About Ideal and Least Ideal Persons : Questions 4(e) and 5(e) : Tables 31 and 39

Personal contacts appears to be the most prominent source of information about the most admired (75,6%) and the Least Admired Persons (83,1%). Mass media and Reputation received rank order no 2 and 3 respectively as sources of information. These results seem to be incongruent with those of Kotze (1985) who found that mass media was the most prominent agent in the political socialization of the black youth. The results are however consistent with those of Kotze and Norval (1983) who found that the peer group played an essential role in the political

socialization of black adolescents. Results of the present study also appear to be similar to those of the Pilot Project (Smith, 1985) where the salience of the three sources of information about Admired and Least Admired models followed the same sequence. Thomas and Shield's (1987) who found that their subjects chose same sex and same race models contend that the black youth perceived themselves as having appropriate role models and key influencers within the black community. Thomas and Shields explanation could also be adopted in the present study coupled with the notion that the peer group does provide effective interpersonal resources for young people.

Bagshaw (1987) also found that personal contact was the most prominent source of information about the most admired (69%) and Least Admired (79%) models. She maintains that the results of her study counteract a few of the arguments previously postulated. For example, Simmons and Wade (1984) state that adolescents "idolize and are influenced by famous people (P 39)."

#### 3.7.3.6 Admired Characteristics of Ideal Persons / Disliked Characteristics of Least Ideal Persons (Questions 4f and 5f Tables 32 and 40)

Ideal Persons' Social Attributes (29,8% of responses) seem to be the most admired characteristics among female

(31,5%) and male (30,9%) subjects in the present study. The Least Admired Models were rejected because of their negative social characteristics (40,2%). A sample of subjects' responses containing these negative social characteristics are the following:

M76 (Female) says, "He is honest, intelligent and helpful in the community" (positive social characteristics).

S29 (Female) says, "..... She drinks excessively" (Negative social characteristics).

The other Ideal Persons' Admired Characteristics were: his Employment (18,5%); Intellectual abilities (13,2%); Altruism (12,2%) and Achievement / Competence (10,4%). Positive characteristics which were seldom mentioned were: Material possessions (9,1%), Political Attributes (3,4%), Aesthetic attributes (2,5%) and other Miscellaneous characteristics (0,5%) (e.g. my girlfriend, my boyfriend).

Negative characteristics of the Least Ideal Persons which were mentioned to a lesser extent were: Criminal / amoral behaviour (31,9%); Negative Political attributes (10,9%) and Lack of Education (7,9%). Those which were seldom mentioned were: undesirable Occupation (6,8%); being over Materialistic(1,2%); Lacking in Religious values

(0,5%) and other Miscellaneous characteristics (0,5%) (e.g. no known cause).

It is essential to note that group / social values seem to occupy a significant place in the values of black adolescents in this study. This might still be related to the ideology of "ubuntu" (Humaneness) that is found among black people. For example, altruism (55,3% of responses) received rank order no 3 among the terminal values of these adolescents. Negative Personal-Social factors (34,8%) were among the most feared outcomes and they received rank order no 2.

Admired models belong mostly to Service or Other professions (38,5% of cases) and they are admired mostly for their positive social characteristics. One could also speculate that such values could have their origin in the extended family and kinship systems, that are still found among black people in the rural areas and to a lesser extent in the urban areas.

Adolescents' strong rejection of negative Social characteristics (40,2% of responses) and Criminal / Amoral behaviour of the Least Admired Models might be related to a manifestation of the disruption of the Social and Economic life of black people brought about by the strong forces of Urbanization and Westernisation.

For example, Steyn and Rip (1968) maintain that the urban African family life is very unstable.

The most important factors which had a tremendous influence on the social life of the urban blacks were religion, economy, family life, legislation and the school. Changes in husband wife relationships (Dubb, 1974) were also accompanied by changes in parent child relationships (Steyn and Rip 1968). The position of the father as the authority figure was weakened. Parents lost control over the young ones. Long absence of fathers in the rural areas placed the responsibility of child rearing practices on the shoulders of these women. The youth began to openly flounce the authority of women. All this caused a marked increase of unruly and even delinquent behaviour in young people (Duncan, 1984; Steyn and Rip and 1968 Van der Vliet 1974).

Smith (1985), in her pilot project, also found that the social characteristic of role models (58,1% of subjects) were the most salient. 46% of respondents within this category referred to the Ideal Person's altruism. However the most disliked characteristics of the Least Ideal Person were political (41%). Criminal Amoral behaviour (28%) received rank order no 2 as it is also the case in the present study. Negative social characteristics (22%) only received rank order no 3.

17% of respondents mentioned the Ideal Person's political ideology / behaviour (rank order no 2) as a reason for his attractiveness in Smith's (1985) study. In the present study only 10,4% of responses fell into this category of admired characteristics. Subjects in Dreyers (1980) study valued intellectual achievements. Their Least Admired Person was a selfish, snobbish, unco-operative and a disloyal person. Bad manners, bad temper, bossiness and a domineering attitude were also the characteristic of the Least Admired Person. Swazi subjects in Lystad's (1970) study valued the stories told to them by their elders because they presented such moral values as obedience and respect to elders, unselfishness, hardwork and dutifulness.

In the present study the positive characteristics of the Ideal Person mentioned include, inter alia: respectfulness, kindness, self-confidence, peacefulness, helpfulness, politeness and humbleness.

Bagshaw (1987) in her study with white adolescents also found that 31% of the respondents chose models because of their social characteristics and 53% rejected models because of their negative social characteristics. Admired characteristics of the Ideal Persons included: friendliness, honesty, responsibility, helpfulness, independence and perseverance. Disliked qualities

included: selfishness, lack of assertiveness, attention seekers, bad sportsmen and bullies. Phoniness was rejected with scorn as it was the case in Konopka's (1983) study. In the present study negative social characteristics of the Least Admired models include: disobedience, selfishness, aggressiveness, brutality, foolishness and laziness, to mention a few. 25% of respondents in Simmons and Wade's (1984) study expressed social values.

Bagshaw (1987) also highlights major differences in the choice of admired and disliked characteristics of Ideal and Least Ideal Persons between black and white adolescents in South Africa (P 134 -136). These differences revolve mostly around political, amoral and criminal characteristics. 17% of Smith's (1985) adolescents mentioned political characteristics; 28% cited criminal amoral activities as reasons for not liking a person. In Bagshaw's (1987) sample political beliefs were cited by only 3% of the respondents and criminal / amoral by only 8%. In the present study, however, only 3,4% of responses fell into the category of admired positive political characteristics, but 31,9% (rank order no 2) of responses fell into the category of disliked criminal / amoral characteristics. A possible reason for this drop in political values among the respondents in the present study could be

that there were no major political incidents during the time when the study was conducted. However, when Smith (1985) conducted her pilot project, P.W. Botha, the then President of South Africa had declared a State of Emergency in over 30 magisterial districts in South Africa. Additionally, five days prior to the administration of the questionnaire, Botha had delivered his unpopular speech in Durban, prejudicing the credibility in the reformist rhetoric articulated at the time. The other crucial event was the outbreak of violent unrest in the black townships in Natal two weeks prior to the administration of the questionnaire.

12% of respondents in Bagshaw's (1987) study mentioned aesthetic reasons for their choice of an Ideal Person whilst 2% cited physical appearance as the reason for disliking the anti-models. Smith (1985) found that only 7% of subjects referred to their Ideal Person's physical attractiveness. In the present study only 2,5% mentioned physical attractiveness of the Ideal Person. White adolescents in Bagshaw's (1987) study also valued intellectual capabilities (8%) and religious beliefs (3%) of the Admired Persons. In the present study 13,2% valued intellectual capacities and less than 0,5% mentioned religious beliefs (included in the Miscellaneous category).

To conclude one could mention that the most admired characteristics of the Ideal Persons among adolescents in this study are: Social (29,8%), Occupational / Employment (18,5%), Intellectual (13,2%) and Altruism (12,2%). It is essential to note that these values are also mentioned by subjects in their long term goals.

3.7.3.7 How One Could Become Like the Ideal Person / How the Least Ideal Person Came to be the Way He / She is (Question 4(g) and 5(g) : Tables 33 and 41)

The rationale behind the formation of question 4(g) was to find out what subjects perceived to be the most appropriate method of modeling after their admired people. Question 5(g) which can be regarded as a reversal of question 4(g) was formulated in order to find out about what subjects thought to be the possible causes or contributing factors behind the Least Admired Person's negative characteristics.

Furthering one's education (44,9%) was perceived to be the most appropriate method of modeling after the Admired Persons, followed by the acquisition of the models' Social Attributes (21,5%) and the acquisition of Material possessions (16,8%).

Deliberate role modeling only received 7,0% of responses. 5,7% of responses fell into the category of the Admired Persons' Occupation /Career.

Negative Social factors (48,4% of responses) were considered to be the most possible causes behind the Least Ideal Person's negative characteristics. The other possible contributing factors mentioned were : lack of Education (18,8%); negative Political conditions (8,9%); Criminal / Amoral conditions (8,4%) and unfavourable Occupational factors, (7,5%).

The methods of modeling after the admired models and the possible causative factors underlying the anti-model's negative characteristics expressed by subjects seem to be consistent with their dominant values, viz: Education, Occupation, Altruism (Social factors) and Materialism. These values seem to be expressed consistently through the questionnaire, thus enabling one to state with conviction that such values represent the subjects' major life goals. As it was the case in Bagshaw's (1987) study, subjects in the present project demonstrated some measure of personal realism, and

internal locus of control. For example, achievement related methods of modeling (education, deliberate role modeling, following model's career) were frequently mentioned. Negative social factors where the blame was mostly put upon the anti-model for the condition in which they found themselves, were frequently mentioned. Peer group influence was also mentioned frequently both as a source of modeling strategies as well as a possible source of contributing factors behind the anti-models' negative characteristics. Poor economic conditions and loss of parental control was strongly emphasized under the categories of Lack of Education; Negative Social factors and Criminal / amoral behaviour. These findings are congruent with the description of the socio-economic conditions under which the black people, and more particularly, the black youth lives (Dubb, 1974; Duncan, 1984; Magubane, 1979; May, 1985; Nattrass, 1981; Steyn and Rip, 1968;).

D'Hondt and Vandewiele (1985) also found that subjects mentioned academic success and learning job skills as methods of achieving their goals of acquiring knowledge and prestige. Lack of knowledge would cause them to be called an illiterate, a failure, a good for nothing, a

nonentity, or worse, a beast. Bentley (1983) found that in response to the question of personal futurity, Scottish students frequently mentioned the categories of Work and Education while Swazi subjects frequently mentioned the category of Marriage / Children. Lee (1985) reports that black adolescents in a Southern Rural Environment (America) frequently reported that the things that could help them to achieve the kind of future goals they desired included having a positive attitude, determination and self-confidence. Under the category of Social Factors, subjects in the present study mentioned : becoming well behaved, hard working, perseverance, determination, hard thinking, to mentioned a few. In Edward's (1976) sample of 21 achieving black adolescents, 17 believed that if you plan to work hard, things work out for you; 16 believed that people can make what they want out of life; 11 believed that it takes more work for blacks to reach goals; 16 believed that blacks who work hard achieve as much as whites; 10 had a negative attitude towards sex out of marriage; 15 had a negative attitude towards the use of marijuana.

In conclusion, one may suggest that the methods of modeling and the negative factors that may

interfere with such imitation of admired models, as perceived by the adolescent sample in this study, are consistent with their expressed predominant values. Subjects demonstrated some measure of personal realism and internal locus of control. Peer group influence as well as the wider socio-cultural milieu were perceived to be contributing towards effective modeling or rather failure to do so.

#### 3.7.3.8 Myself Choices

A remarkable finding regarding the subjects choice of models in this study is the fact that subjects admire mostly the highly educated models. There is complete absence of "Myself" choices. This is highly incongruent with the findings of earlier studies on subjects' Ideal and Least Ideal Persons conducted on white adolescent (Bull, 1969; Eppels, 1966; Searle, 1971; Simmons and Wade, 1984).

Bull (1969) maintains that "Myself" choices "probably indicate increasing self-knowledge, self-acceptance and personal autonomy in young people brought about by less authoritarian and more democratic attitudes to young people in both home and school, coupled with a more wide spread

humanistic outlook on life" (Cited in Simmons and Wade, 1984: P39). Searle (1970) says that those who made myself choices in her study "were happy and contented with their lives and did not need any dreams of escape" (Simmons and Wade, 1984 : P39).

However, Bagshaw (1987) found that only 4% of the South African white adolescents in her study gave "myself" choices when asked to name a model. She then speculated that "the form of the question might not have allowed subjects to respond in that fashion. Subjects were also told to answer all questions and seemingly those who might have wanted to remain themselves seemed to be forced to choose a role model. Freedom of expression is also not so accepted in South Africa as it is in Britain" (P:123).

Smith's (1985) study on black adolescents is completely devoid of "myself" choices. She maintains that "Unlike the youth in Searle's (1971) study, black South African youth are far from being happy and contented with their lives because of the political turbulence in which they find themselves and the countrywide mobilisation of youth who contribute the majority of black demonstrators and who are presently boycotting classes and examinations" (P81).

Thomas and Shields (1987) report that adolescents in their study tended to select same sex and same race models as the key influencers in their lives. He maintains that "these results may suggest that black youth do perceive themselves as having appropriate role models and key influencers within the black community" (P.42). The researchers also report that these findings were consistent with earlier research using other black male and female adolescents (Gupta, 1981).

The explanation of the absence of "myself" choices in the responses of adolescents in the studies quoted above will also be adopted for lack of such responses in the present study, namely that: black adolescents in this study are far from being happy and contented with their lives because of the political and economical stressful conditions under which they live. They might therefore be seeking for progressive, achievement oriented people they can model after. Such models and key influencers seem to be present in their communities as evidenced by their choices in this study.

Bandura (1967; 1969) points out that the behaviour patterns of modeling, which become so pronounced in adolescence, are acquired early in the life of the

individual when as children people begin to imitate those who are found in their surroundings. However, findings on research conducted to demonstrate the applicability of Bandura's theory of modeling (Eckerman, Whattery and Kurtz, 1975; McCall et al, 1977; Perry and Bussey, 1984) do not suggest that people model themselves or those they do not in some way admire. One could thus question the prevalence of "myself" choices in the results of earlier studies on the Ideal and Least Ideal Persons ( Bull, 1969; Eppels, 1966; Searle, 1987 and Simmons and Wade, 1983; 1984), unless these subjects were unaware of their modeling behaviour patterns or if they might have made their responses in a defensive manner to show their rejection of models.

For example in the present study models who belong to the occupational category of Service and other professions are admired mostly by subjects whose both parents are skilled (63,2%), followed by subjects who have one parent skilled and the other unskilled (61,5%) and also by subjects whose both parents belong to the category of service and other Professions (55,6). Skilled models are admired mostly by subjects who have one parent unemployed and the other skilled (46,3%) and also by subjects whose both parents are skilled (41,2%). Among the other reasons given for admiring models, (Social

attributes, - 29.8%; intellectual aspects, - 13,2%; altruism, - 12,2%) models were admired also because of the kind of occupations they were doing (18,5% of responses). The latter reason received rank order no 2. The least admired models belong mostly to the category of the unemployed (44,9%).

#### 3.7.4 COMPARISON OF MALES' AND FEMALES' RESPONSES

Differences in the responses of male and female subjects are discernible throughout the questionnaire. These differences seem to follow the traditional sex-stereotype patterns which might be traceable in the different methods of socialisation applied to the two sex groups and their resultant exposure and reaction to environmental and socio-cultural influences. Similarities in subjects' responses were also established. For example, among the dominant long term and short term goals of subjects (questions 1, 2(a) and 2(b)) the values of Education ( $P < 0.01$ : Table 17) and Altruism ( $P < 0,01$ : Table 13) are more salient for females than males. Materialistic values were however more salient for males (21,1%) than females (17,3%) ( $P < 0,05$  : Table 18). Among the subjects' feared outcomes, female subjects seem to be concerned about Personal-Social matters ( $P < 0,05$ ) and the Health of Loved ones ( $P < 0,05$ ) more than males (Table 22).

One could attach different possible interpretations to the salience of Education among female subjects. One such explanation might be that this is a manifestation of the yearning for liberation on the part of female subjects from the traditional sex role stereotype that maintains that "the place for a woman is in the kitchen / at home". Modern black women want to be educated, occupy prominent positions in society and obtain recognition. This is more so, especially, if one considers the fact that males have always enjoyed first preference in educational opportunities in the black community. It was common practice in the traditional black families to terminate the education of female siblings early since they did not have to acquire the skills for employment in the open labour market. Another possible explanation for a high percentage of responses falling into the category of education expressed by female subjects could be that female subjects are not involved in the political struggle as much as male adolescents are in the black community. Female pupils, therefore, have enough time to concentrate on their studies and their future.

Female children in most cultures are socialized into the skills of caring and nurturing from an early age. Girls are often given baby dolls for toys and they are taught how to care for them; they also imitate their mothers by

reproducing behaviour patterns observed during the nursing of younger siblings. Even in the modern society, black adult males seldom participate in the activities of looking after the children in their families. This accounts for the lower percentage of responses falling into the category of Altruism among male subjects' long term goals in this study.

It may not be surprising to note that male subjects valued Materialistic aspects (21,1% of responses) more than their female counterparts, since a man in the African traditional society as well as in the modern society was regarded as the provider and sole breadwinner. Mens' achievements were in the past, rated in terms of the number of cattles and goats they kept. Discriminatory practices in the work situation, which prescribe bigger salaries for men than that of women doing the same amount and type of occupation still exist nowadays. Bagshaw (1987) also found significant differences between male and female subjects' responses with regard to Material values.

She maintains that these differences seem to follow established traditional patterns with boys strongly subscribing to material values and girls to social values. Subjects' responses concerning the social sources of influence that play a role on their

cognitive development also seem to indicate strong sex differences (questions 4a,b,c,d,e,f,g; questions 5a,b,c,d,e,f, and g). Female subjects (43,6% of cases) seem to admire models below the age of 25 years more than their male counterparts (31,7% of cases:  $P < 0,001$ ).

Male subjects seem to admire models over the age of 55 years more than their female counterparts ( $P < 0,05$ ). Adolescent subjects in Lee's (1985) study also expressed the desire to be older than they were; to be in the middle or late 20's, so that many of their educational and occupational aspirations could be realized. Bagshaw (1987) also found that significantly more girls than boys ( $P < 0.05$ ) chose a person between the ages of 16 and 24 years. This might suggest that female adolescents remain dependant upon peer group relationships and influence for longer periods than their male counterparts because of different socialization experiences.

The choice of admired and least admired models among subjects in this study also shows strong sex stereotyping. Subjects tend to select same sex models. Female subjects however made more cross-sex choices (26,9%) than their male counterparts (8,4%) ( $P < 0,001$ ). These results are consistent with findings of reasearch on white adolescents (Bagshaw, 1987; Eppels, 1966; Musgrave, 1984) and black

adolescents (Thomas and .shield, 1987) reported in literature. However, Hauser (1979) found that some male subjects in his study strongly rejected their fathers as role models but admired the heroine mother. A possible explanation for sex differences in subjects choices of models in this study could still be the one given above, viz: that men have always been given first preference to educational and occupational opportunities while women were expected to stay at home and look after the family. This was largely a common practice in the traditional African families and it is still maintained in some black families even today because of poor economic conditions. Therefore people who hold attractive higher educational and occupational positions that can be admired are mostly the men.

Female subjects in this study also seem to nominate Relatives (42,9%) and Non-relatives (49,6%) as Admired and Least Admired people more than their male counterparts (31,4%) and 45,0% respectively :  $P < 0,01$ ). Male subjects (23,2%) selected Public Figures as Ideal Persons more than their female counterparts (7,4%) :  $(P < 0,001)$ . Smith (1985) also found that significantly more males than females chose as their Ideal Persons people who were involved in politics. Coates (1987) also found that more females (26%) than males (19%) nominated family members exclusively as role models

while more males (30%) than females (21%) nominated non-family models exclusively. However some portion of the sample in Coates (1987) study were unable to identify any role model. Bagshaw (1987) in her study of white adolescents also found that her female subjects chose friends and relatives significantly more than male subjects ( $P < 0,01$ ).

The above mentioned studies seem to suggest that female subjects seem to nominate people they have come into contact with more than male subjects do. This could be due to the fact that males receive their liberation from their families earlier than female subjects, while the latter are expected to stay at home and help with housework and receive through training in moral behaviour. Male adolescents learn to explore and experience their socio-cultural milieu early in life and begin to mix with people from different settings. They have the opportunity to read newspapers and magazines, watch television, listen to the radio and have discussions with their peer group since they are often not burdened with housework. This is more often the case among black families.

More females (66,0%) than males (38,5%) admire people who belong to Service or Other professions ( $P < 0,001$ ). More males (48,5%) than females (23,5%) admire Skilled workers ( $P < 0,001$ );

and more males (9,3%) than females (4,3%) admire people who are in Business professions ( $P=0,01$ ). Gerber and Newman (1980) also found that 92,4% of the black girls and only 64,45% of the black boys in his study aspired to professional occupations. In Bagshaw's (1987) study white adolescent girls chose people partaking in service professions significantly more than boys ( $P<0.01$ ). Female adolescents' strong orientation towards service profession could be largely attributed to their high sense of altruism since jobs in this occupational category involve rendering services for the welfare of the community. Skilled occupations as well as business occupations have always been overpopulated by men, hence the strong orientation towards these professions manifested by male subjects in this study. More females (50,4%) than males (40,7%) mentioned the Unemployed people as the Least Admired individuals ( $P<0,05$ ). More males (26,0%) than females (19,0%) mentioned Skilled workers as the Least Admired models ( $P<0,05$ ). Male subjects' choice of Skilled workers as Admired and Least Admired individuals could be associated with their keen interest in this professional category.

More females (87,2%) than males (66,6%) mentioned Personal Contact as their source of information about the Admired Person ( $P<0,001$ ); more males

(28,5%) than females (11,8%) mentioned mass media ( $P < 0,001$ ); and more males (4,9%) than females (0,9%) mentioned Hearsay / Reputation ( $P = 0,01$ ). This pattern of responses also seemed to be repeated when subjects mentioned their source of information about the Least Admired Person. More females (89,5%) than males (76,0%) mentioned Personal Contact ( $P < 0,001$ ); more males (19,0%) than females (7,8%) mentioned Mass Media ( $P < 0,001$ ); and more males (5,3%) than females (3,0%) mentioned Hearsay / Reputation. This data serves to confirm that models who have a strong influence on female adolescents' decision making skills are individuals who are in close contact with this group of subjects. Their interests seem to be confined to a small circle of individuals while the interest of male subjects is spread out to include individuals and / or role models from a wider socio-cultural background. These results seem to be consistent with those of other studies done on black adolescents (Coates, 1987; Peterson and Paters, Stivers 1986; Smith 1985). Bagshaw (1987) also reports similar results from her study on white adolescents.

Females in the present study admired the Aesthetic characteristics of their models more than males ( $P < 0,05$ ). They however rejected their anti-models because of negative social (42,5%) reasons more than did their male counterparts (38,4%) ( $P = 0,07$ ).

This data supports Smith's (1985) study and it is also congruent with the finding that female subjects value Altruism more than the male subjects in the present study. However male subjects admired their Models because of Political reasons (5,5%) more than did their female counterparts (2,0%) ( $P=0,01$ ). Male adolescents also mentioned Political reasons (17,2%) for disliking their anti-models more than did the female adolescents (4,3%) ( $P<0,001$ ). Smith (1985) also reports similar results. A possible explanation for this could be that the black male adolescents in South Africa are more involved in the political struggle than their female counterparts. Bagshaw (1987) also found that white female subjects subscribed to Social and altruistic values as reasons for admiring or rejecting their models and anti-models more than the male subjects.

### 3.7.5

#### COMPARISON OF RESPONSES OF SUBJECTS FROM THE THREE AREAS INVESTIGATED

Differences in the responses of subjects from the three areas investigated (to question 1) can also be noted. Education as a short term goal seems to be more salient for subjects in the urban areas of Umlazi (32,2% of responses) and KwaMashu (39,7% of responses) than for subjects in the rural area of KwaNgwanase (25,5% of responses). ( $P<0,01$  : Table 18).

This could be the result of better educational facilities available for blacks in the urban areas. Duncan (1984) says that urban blacks are better off than those living in the rural areas since they share in the limited efforts made by the private sector and the government to improve the "quality of life" for the urban people. The Methodist Church report describes the education facilities of KwaNgwanase as structurally inadequate, overcrowded, understaffed and ill-equipped. However one of the schools investigated in this area - which is a Catholic Mission High School - normally has good matric results. Their results were the best in the R.S.A. in 1988. Dreyer (1980) found that, his sample which was composed mostly of rural subjects valued intellectual achievement. Lee (1985) also found that black adolescents in a Southern rural environment (America) stressed the importance of academic success to future educational and academic success. Subjects from rural KwaNgwanase valued altruism (25,5% of responses) more than subject from Umlazi (21,3%) and KwaMashu (16,0%) ( $P=0,07$  : Table 14). This could be attributed to the extended family systems found in the rural areas and closer communication on a kinship basis found among these people (Dubb, 1974). The same pattern of subjects' responses to questions 2a, 2b and 3a seems to be repeated with regard to the subjects' dominant values.

Subjects in the rural area of KwaNgwanase rejected anti-models within the age category of 26 to 35 years more than did the other subjects ( $P < 0,01$ ). More subjects in the urban areas of KwaMashu and Umlazi than rural KwaNgwanase rejected anti-models under the age of 25 years ( $P < 0,01$ ). The implication of these results could be that the disruption of the African family life and lack of control over the young people is greater in the urban areas than in rural areas (Duncan, 1984; Steyn and Rip 1968).

Non-relatives were rejected mostly by subjects from the urban areas of Umlazi (F66,9% - M56,8%) and KwaMashu (F59,5% - M54,2%) than by subjects of rural KwaNgwanase (F57,1% - M39,3%) ( $P < 0,001$ ). No significant differences were found in the three areas investigated regarding the sex of models and anti-models. Patterson, Stivers and Peters (1986) report that their study of black and white adolescents showed that a variety of Significant others (parents, older siblings, teachers, peers, spouses) seemed to influence their decisions either constantly across time or for shorter periods of development. None of the comparisons involving each S.O. (significant other) choice for occupational plans maintained consistent race differences. Moreover the results did not support deficit interpretations of the black family as the context for the socialization of the black youth.

The unemployed anti-models were rejected mostly by subjects in KwaMashu (F56,0% - M51.1%) than by those of Umlazi (F50,8% - M39,0%) and KwaNgwanase (F44,4% - M31,7%) ( $P < 0,05$ ). Skilled workers were also rejected mostly by subjects in Umlazi (F18,8% - M34,4%) and KwaNgwanase (F20,3% - M30,0%) than by subjects from KwaMashu (F17,02 - M12,1%) ( $P < 0,05$ ).

Subjects' sources of information about their Ideal Persons appear to be more or less the same in all the areas investigated. However, Personal Contact as a Source of Information about the Least Admired Person seem to be more salient for subjects in KwaMashu ( $P < 0,05$ ).

There seems to be some variations among the areas investigated with regard to the subjects' admired characteristics of the Ideal Persons. Subjects in KwaNgwanase admire mostly the Political ideas / behaviour of the Ideal Persons ( $P = 0,06$ ). This pattern of responses was also repeated when subjects reported the rejected models' characteristics ( $P = 0,09$ ).

This might be the result of the fact that most people at KwaNgwanase belong to Inkatha Freedom Party. The Chief Minister of KwaZulu, leader of Inkatha often holds meetings of his party in the areas.

The three areas investigated also seem to vary widely with regard to subjects reported methods of modeling after the Ideal Persons. The most appropriate method for subjects in KwaMashu seems to be the furthering of one's education / experience (F34,2% - M54,0% :  $P < 0.05$ ). Possible reasons / causes behind the anti-models' negative behaviour / condition seem to vary slightly in all the areas investigated. Subjects in KwaNgwanase frequently mentioned Political Conditions (F1,2% - M24,0% :  $P = 0,05$ ). Criminal / Amoral aspects were frequently mentioned mostly by subjects in KwaNgwanase (F10,2% - M11,3%) and Umlazi (F6,2% - M12,6%) than by those of KwaMashu (4,9%) ( $P = 0,07$ ).

To conclude one could say that some minor variations in the responses of subjects from the three areas investigated exist. However the split in subjects' responses is not necessarily urban - rural but differences seem to be distributed evenly among the three areas. That is, each area differs from others with regard to particular values expressed and role models chosen by subjects belonging to it. The implication behind these results could be that black people in South Africa are subjected to the same life conditions politically, socially and economically whether they live in urban areas or in rural areas.

Duncan (1984) maintains that although the urban blacks are better off than those homeland dwellers who live outside the commuter belt, there are very much part of the extended majority politically socially and economically. Homeland areas are excluded from any equitable allocation of the country's financial resources. In 1984, only 8,4% of South Africa's wealth was spent on the welfare of 54% of the black population, officially resident in homeland areas.

3.7.6 COMPARISON OF RESPONSES OF SUBJECTS FROM DIFFERENT PARENTAL OCCUPATIONAL AND EDUCATIONAL BACKGROUNDS

No significant differences were found in the terminal values expressed by subjects from different parental educational and occupational backgrounds. Responses of subjects to question 3(a) (Feared Outcomes) show that respondents whose parents have no education seem to experience anxiety about Personal Health more than the other subjects from higher educational backgrounds ( $P=0,06$ ). However the opposite was found to be true in Bagshaw's (1987) study on white adolescents. Subjects from higher educational background expressed anxiety about Materialistic - Financial Matters ( $P<0,05$ ) more than subjects from lower educational backgrounds. Subjects from different parental occupational backgrounds seem to differ in their

choice of models (Question 4(d) : Table 30). For example, Subjects from the unemployed family backgrounds (17,6% of cases) seem to admire Business people more than subjects from the other occupational backgrounds ( $P < 0,001$ ). Scholars / Trainees are admired mostly by subjects who have one Skilled parent and the other Unskilled (15,4%); followed by subjects whose both parents are Unskilled (11,8%) and also by subjects whose both parents belong to Service / Other professions / occupations (11,1%) ( $P < 0,05$ ).

Variations in subjects' choices of their Least Admired models also exist (Question 5(d); Table 38). Subjects from the Unskilled and Skilled parental occupational background seem to reject Unemployed anti-models (68,0%) more than subjects from other occupational backgrounds (42,4%; 53,5%; 56,2%; 45,0%; 29,4%; 0%; 24,1%). Subjects whose both parents are Social Service workers or Professional people appear to reject Skilled anti-models more (66,7%) than do subjects from other occupational backgrounds (24,2%; 12,5%; 13,0%; 31,7%; 16,0%; 11,7%; 37,9%). Amoral anti-models find more rejection from subject of Skilled parents (23,5%) than from subjects of other occupational backgrounds (15,1%; 14,2%; 6,3%; 5,0%; 12,0%; 0%; 6,8%). The Unskilled anti-models seem to be rejected mostly by subjects born of Unskilled parents (18,8%).

In conclusion one could say that parental educational and / or occupational background seem to have some strong influence on the developing individuals choice of role models and / or anti-models. The data given above supports Bronfenbrenner's (1979) theory of the effect of the exosystems on children / developing individuals cognitive development.

## 3.7.7

CONCLUSION

The most prominent values of black adolescents in this study (as reflected in their responses to question 1) are: Education (76,2%); Occupation (55,3%); Altruism (52,3%); and to a lesser extent Materialism (19,2%). There appears to be interrelationship among these values in the minds of adolescents i.e. the achievement of one value is perceived / expected to lead to success in the achievement of another. For example,

Ks1 says: "I want to pass matric. After getting employment, I want to help my brothers and sisters to further their education. I will also build a house and get married. I will support my children and bring them up in the right manner".

Education is thus seen as the key to achieving many other goals. These values also seem to influence the subjects' total perception of their lives. That is, these values are the ultimate things they would like to achieve and they are also the best thing that could happen to them (responses to questions 2a and b). Their anxieties (responses to questions 3a and b) are associated with failure to achieve some of these values. Admired models are people who have demonstrated success in one or more of these values. Anti-models are rejected because of their failure to achieve these prominent values.

Sex as well as minor geographical differences have been observed in the importance subjects assign to some of the prominent values. For example female subjects in this study appear to be more Altruistic, and Educationally oriented than their male counterparts (Table 13 :  $P < 0,001$ ; Table 17 :  $P < 0,001$  respectively). Males appear to be more materialistic than their female counterparts (Table 17 :  $P < 0,005$ ). White male adolescents have also been found to be more materialistic than their female counterparts (Simmons and Wade, 1984). Subjects from KwaMashu and Umlazi seem to value Education more ( $P < 0,01$ ) than subjects from KwaNgwanase (Table 18). Subjects from the rural area appear to be more Altruistic than the other two groups from urban areas ( $P = 0,05$ ; Table 18). No significant differences were observed in the prominent values of subjects from different parental educational and occupational backgrounds.

Results from research done on the values of black adolescents in other countries also reveal the prominence of these values among black adolescents. However research done on the values of white adolescents seem to suggest that these values are not as dominant among whites. Similarities are however found with the values of white adolescents from culturally disadvantaged backgrounds.

Political values which were prominent in the pilot study (Smith, 1985) did not seem to be as salient in the present study. Social Sources of influence on adolescent's cognitive development could be discerned from subject's responses to question 4 and question 5.

The most admired models are younger individuals (between 26 to 35 years of age) who are in close contact with subjects. They belong mostly to the Male population and they are Non-relatives. Most of them belong to the occupational category of Service or Other Professions. The least admired models are the Unemployed. They also belong to the younger generation (under the age of 25 years) who are in close contact with subjects. Most of them are Non-relatives. Subjects tend to select same sex and same race models, and / or anti-models. Female subjects, however make more cross-sex choices than males.

A remarkable finding was the complete absence of "myself" choices which was inconsistent with results of earlier research conducted on Ideal and Least Ideal persons of white adolescents. The results of this study are however congruent with those of the pilot study conducted by Smith (1985).

Minor geographical as well as sex differences were also observed in the subjects responses regarding their choices of the Ideal and Least Ideal people, the ages of these models and the subjects sources of information about these models. No significant differences were found in the values expressed and models chosen by subjects from different parental occupational and educational backgrounds.

Admired and least admired characteristics of models appeared to be more or less the same for all subjects. Results from research done on Social Sources of influence on black adolescents' cognitive development in other countries seem to be congruent with the results of this study. The differences found between the values of black and white adolescents in South Africa are also consistent with findings of research from countries such as the United States.

## 3.8.1

CRITICISMS AND SUGGESTIONS FOR FUTURE RESEARCH

In evaluating the results of the present study it should be borne in mind that the sample consisted mainly of Std 9 school-going black adolescents. It would be an ideal thing if this kind of research could be extended to those black adolescents who are not attending school, to ascertain whether their dominant and less dominant values would be similar or different to those of subjects in the present sample. In particular their views on education, occupational and altruistic issues would be of great interest.

The Ideal and Least Ideal Person Test (Questionnaire) has a long history of success as an instrument of gathering data for research on values of adolescents. However, its shortcomings have never been completely eliminated in each piece of research (e.g. without the questionnaire being too long and exhausting for subjects; or for subjects sometimes failing to grasp the main concept behind a particular question). It is therefore recommended that other methods of gathering data such as the structured interview be used in future research in conjunction with the present questionnaire. For example, in the present study subjects experienced difficulty in giving clear answers to questions 4 and 5 which dealt with the Ideal and Least Ideal Persons relation to subjects.

They could not easily differentiate between phrases "Living in your community", "In South Africa"; "Living in another another country", "a friend"; "a relative". Some relatives were staying in other countries but they were not necessarily "Public figures". Kerlinger (1973: P480) maintains that when one uses the structured interview, "questions about hopes, aspirations and anxieties can be asked in such a way as to elicit accurate information. Most important, perhaps, the interview permits probing into the context and reasons for answers to questions". It is thus believed that confusion brought about by such questions as those quoted above could be eliminated or greatly reduced when interviews with (particular) subjects are incorporated into the research. Such interviews may perhaps be more easily conducted in a changed political climate. However the loss of anonymity is a factor which will always have to be taken into account.

Question 3 (a) and 3(b) which dealt with subjects' feared outcomes did not address the question of their expectations regarding the long term and short term values they had expressed. Information on their expectations would have yielded insight into their perception of their internal Locus of control and their perception of reality. It is therefore suggested that such questions be included in future research.

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I LIKE TO SAY WHAT I THINK

THIS QUESTIONNAIRE COMES FROM THE UNIVERSITY OF NATAL , DURBAN.

IT HAS NOTHING TO DO WITH SCHOOL WORK OR EXAMINATIONS.

YOUR TEACHERS WILL NOT READ WHAT YOU WRITE.

WE AT THE UNIVERSITY WILL.

WE WANT TO FIND OUT WHAT PEOPLE OF YOUR AGE THINK.

THANK YOU VERY MUCH FOR YOUR HELP.

PLEASE FILL IN THE FOLLOWING DETAILS :

AGE : \_\_\_\_\_

SEX : \_\_\_\_\_

SCHOOL ATTENDED : \_\_\_\_\_

STANDARD : \_\_\_\_\_ Do you take science? \_\_\_\_\_

WHAT IS YOUR MOTHER'S LEVEL OF EDUCATION : \_\_\_\_\_

WHAT IS YOUR FATHER'S LEVEL OF EDUCATION : \_\_\_\_\_

WHAT IS YOUR MOTHER'S OCCUPATION : \_\_\_\_\_

WHAT IS YOUR FATHER'S OCCUPATION : \_\_\_\_\_

HOW MANY BROTHERS AND SISTERS DO YOU HAVE :

BROTHERS \_\_\_\_\_

SISTERS \_\_\_\_\_

1) WHAT DO YOU HOPE TO ACHIEVE WITHIN YOUR LIFETIME ?

2) WHAT IS THE BEST THING THAT COULD HAPPEN TO YOU ?  
WHY WOULD IT MAKE YOU HAPPY ?

3) WHAT IS THE WORST THING THAT COULD HAPPEN TO YOU ?  
WHY WOULD IT MAKE YOU SAD ?

- 4) THINK OF A PERSON WHOM YOU ADMIRE AND WHO YOU WOULD LIKE TO BE LIKE.
- a) STATE THE APPROXIMATE AGE OF THIS PERSON :
- b) TICK ONE OF THE FOLLOWING BOXES : IS THIS PERSON
- i) A FRIEND
- ii) A RELATIVE
- iii) SOMEONE WHO LIVES IN YOUR COMMUNITY .
- iv) A SOUTH AFRICAN WHO DOES NOT LIVE IN YOUR COMMUNITY / THE SAME PLACE AS YOU DO
- v) A PERSON FROM ANOTHER COMMUNITY
- c) IS THIS PERSON .
- i) MALE
- ii) FEMALE
- d) GIVE THIS PERSON'S OCCUPATION OR SAY WHAT HE / SHE DOES :
- e) SAY HOW YOU KNOW / OR KNOW ABOUT THIS PERSON :
- f) WHY DO YOU ADMIRE THIS PERSON ? WHAT IS IT ABOUT THIS PERSON THAT YOU ADMIRE AND MAKES YOU WANT TO BE LIKE HIM / HER ?

- g) HOW COULD YOU BECOME LIKE THIS PERSON ? WHAT WOULD YOU HAVE TO DO TO BECOME LIKE THIS PERSON ?
- 5) THINK OF A PERSON WHOM YOU DO NOT ADMIRE AND WHO YOU WOULD NOT TO BE LIKE.
- a) STATE THE APPROXIMATE AGE OF THIS PERSON :
- b) TICK ONE OF THE FOLLOWING BOXES : IS THIS PERSON
- i) A FRIEND
- ii) A RELATIVE
- iii) SOMEONE WHO LIVES IN YOUR COMMUNITY
- iv) A SOUTH AFRICAN WHO DOES NOT LIVE IN YOUR COMMUNITY / THE SAME PLACE AS YOU DO
- v) A PERSON FROM ANOTHER COMMUNITY
- c) IS THIS PERSON
- i) MALE
- ii) FEMALE
- d) GIVE THIS PERSON'S OCCUPATION OR SAY WHAT HE / SHE DOES :

- e) SAY HOW YOU KNOW / OR KNOW ABOUT THIS PERSON :
- f) WHY DO YOU NOT ADMIRE THIS PERSON ? WHAT IS IT ABOUT THIS PERSON THAT YOU DON'T ADMIRE ?
- g) HOW DO YOU THINK THAT THIS PERSON WHOM YOU DO NOT ADMIRE, CAME TO BE THE WAY THAT SHE OR HE IS ? THAT IS, WHY DO YOU THINK THAT THIS PERSON IS THE WAY THAT SHE OR HE IS ?

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THANK YOU VERY MUCH FOR YOUR HELP.

APPENDIX BZULU VERSION (TRANSLATION) OF QUESTIONSI LIKE TO SAY WHAT I THINK

THIS QUESTIONNAIRE COMES FROM THE UNIVERSITY OF NATAL, DURBAN.  
IT HAS NOTHING TO DO WITH SCHOOL WORK OR EXAMINATIONS. YOUR  
TEACHERS WILL NOT READ WHAT YOU WRITE. WE AT THE UNIVERSITY  
WILL. WE WANT TO FIND OUT WHAT PEOPLE OF YOUR AGE THINK.  
THANK YOU FOR YOUR HELP.

NGITHANDA UKUSHO ENGIKUCABANGAYO

LEMIBUZO ENIZOYIPHENDULA IVELA EUNIVERSITY OF NATAL, DURBAN.  
AYIQONDENE NAKANCANE NOMSEBENZI WESIKOLE NOMA NOKUHLOLWA.  
OTHISHA BAKHO BANGEKE BAYIFUNDE INTO OZOYIBHALA, YITHINA ABASE-  
UNIVERSITY ESIZOYIFUNDA. INTO ESIFUNA UKUYAZI UKUTHI ABANTU  
ABANGANGANI BACABANGANI.  
SIYALUBONGA USIZO LWENU.

GCWALISA IMIBUZO ELANDELAYO

IMINYAKA YAKHO \_\_\_\_\_

UBULILI BAKHO \_\_\_\_\_

UFUNDA LIPHI IBANGA \_\_\_\_\_

KUNGABE UFUNDA I-SCIENCE?      YEBO

CHA

UMA WAZI UKUTHI UBABA WAKHO WAGCINA KULIPHI IBANGA ESIKOLENI,  
YISHO UKUTHI WAGCINA KULIPHI IBANGA:

---

UMA WAZI UKUTHI UMAMA WAGCINA KULIPHI IBANGA ESIKOLENI, YISHO  
UKUTHI WAGCINA KULIPHI IBANGA:

---

USEBENZA MSEBENZI MUNI UBABA WAKO:

---

USEBENZA MSEBENZI MUNI UMAMA WAKHO:

---

YISHO UKUTHI BANGAKI ABAFOWENU NODADEWENTHU GCWALISA LEZIZIKHALA:

ABAFOWENU

ODADEWENU

ZAMA UKUPHENDULA LEMIBUZO NGOKUCABANGAYO.

LEMIBUZO OZOYIPHENDULA AKUSIYONA I-TEST, OKUSHO UKUTHI UBHALA KUPHELA INTO OCABANGA UKUTHI IYIYO.

MUSA UKUBHALA IGAMA LAKHO. AKEKHO OZOKUGXEKA NGOKUBHALILE.

PHENDULA YONKE IMIBUZO.

FUNDA UMBUZO NGAMUNYE NGOKUCOPHELELA ULANDELE IMITHETHO.

QINISEKA UKUTHI UPHENDULA IZIGABA ZONKE ZEMIBUSO - ISIBONELO la;  
lb.

PHENDULA IMIBUZO YAKHO EZIKHALENI EZINIKIWE EZIHLUKANISE IMIBUZO.

BHALA KONKE OKWAZIYO EMBUZWENI NGAMUNYE. UNGACHITHI ISIKHATHI UKUPHENDULA IMIBUZO.

KUFANELE UQEDE UKUPHENDULA LEMIBUZO EMIZUZWINI ENGU 35 KUYA KU 45.

IMIBUZO IBHALWE NGESIZULU. UYACELWA UKUTHI UPHENDULE NGESIZULU NOMA NGE-ENGLISH, LOKHU KUSHO KUTHI NOMA ULUPHI ULIMI OBONA LUNGCONO KUWENA.

1. UFISA UKUZUZANI EMPILWENI YAKHO?  
(UFISA UKUBA UNGENZANI NJE USAPHILA?  
YINI OFISA UKUBA UNGABE USUYIQEDILE USAPHILA?)

2. (A) YINI INTO ENHLE ENGASE YENZEKE KUWE?

(B) YINI ENGENZA UKUBA IKUJABULISE LEYONTO?

3. (A) IYIPHI INTO EMBI KAKHULU ENGASE IKUVELELE?

(B) YINI ENGENZA UKUBA IKUJABHISE KAKHULU LEYONTO?

4. CABANGA NGOMUNTU OMNCOMAYO FUTHI ONGASE UFISE UKUBA NJENGAYE.

(A) UNGAMLINGAMISELA EMINYAKENI EMINGAKI? \_\_\_\_\_

(B) UNGOWESILISA NOMA UNGO WESIFAZANE? \_\_\_\_\_

(C) BHALA LOLUPHAWU X EBHOKISINI ELIVUMELANA NEMPENDULO YAKHO.

KHETHA OKUKODWA KULOKHU: LOMUNTU

(i) UNGUMNGANI? YEBO CHA

(ii) UYISIHLOBO? YEBO CHA

(iii) UHLALA ENDAWENI YAKINI? YEBO CHA

(iv) UNGOWASE NINGIZIMU AFRIKA NJE, KODWA NIHLALA ENDAWENI INYE NAYE NOMA NIHLALA ESIGODINI SINYE?

YEBO CHA

(v) UNGUMUNTU WAKWELINYE IZWE? YEBO CHA

(D) WENZA MSEBENZI MUNI LOMUNTU?

(E) CACISA UKUTHI WAZI KANJANI NGALOMUNTU?

(F) UMTHANDELANI LOMUNTU? YINI OYITHANDA KUYENA KANGAKA  
EYENZA UZE UFISE UKUBA NJENGAYE?

(G) UNGENZENJANI UKUZE UBE NJENGA LOMUNTU? UNGADINGANI NOMA  
UNGENZANI UKUZE UFANE NAYE?

5. CABANGA NGOMUNTU ONGAMTHANDI NAKANGANE FUTHI ONGAFISI NOKUFANA NAYE.

(A) UNGAMLINGANISELA EMINYAKENI EMINGAKI? \_\_\_\_\_

(B) UNGOWESILISA NOMA UNGO WESIFAZANE? \_\_\_\_\_

(C) BHALA LOLUPHAWU X EBHOKISINI ELIVUMELANA NEMPENDULO YAKHO.

KHETHA OKUKODWA KULOKHU: LOMUNTU

(i) UNGUMNGANE? YEBO CHA

(ii) UYISIHLOBO? YEBO CHA

(iii) UHLALA ENDAWENI YAKINI? YEBO CHA

(iv) UNGOWASE NINGIZIMU AFRIKA, KODWA NIHLALA ENDAWENI INYE NAYE NOMA NIHLALA ESIGODINI SINYE? YEBO CHA

(v) UNGUMUNTU WAKWELINYE IZWE? YEBO CHA

(D) WENZA MSEBENZI MUNI LOMUNTU?

(E) CACISA, UKUTHI WAZI KANJANI NGALOMUNTU?

(F) YINI EYENZA UNGAMTHANDI KANGAKA LOMUNTU?

PLEASE TURN OVER TO QUESTION 5 (G).

(G) UMA UCABANGA NGOKWAKHO, YINI EYENZA LOMUNTU  
ONGAMTHANDIYO ABE YILENTO AYIYONA?

APPENDIX CSMITH (1985) QUESTIONS

1. What do you hope to achieve within your life-time? Before you die, what do you intend to have done during your life?
2. What is the best thing that could happen to you?
3. What is the worst thing that could happen to you?
4. Think of someone you admire and whom you would like to be like when you have left school.
  - (a) Name this person:
  - (b) Say what he/she does:
  - (c) Say how you know this person:
5. What is it about this person that you admire? Why do you admire this person?
6. Think of someone whom you do not admire and whom you would not ever like to be like.
  - (a) Name this person:
  - (b) Say what he/she does:
  - (c) Say how you know this person:
7. What is it about this person that you do not admire? Say why you do not admire this person nor wish to be like this person.
8. (a) What job would you least like to do? What job would you be most unhappy doing?
  - (b) Say why you do not want to do this job. What is unattractive about this job?

9. If you were free to choose any job at all for yourself, what would it be? That is, what is your ideal job?
  10. What is it about this job that makes you want to do it? Why do you want to do this job?
-

APPENDIX D

The Simmons and Wade (1984) Questions

1. The sort of person I would most like to be like ...
2. The sort of person I would least like to be like ...
3. The people I am happiest with are ...
4. The people I am unhappiest with are ...
5. When I am by myself I ...
6. What matters to me more than anything else ...
7. The best thing that could happen to me ...
8. The worst thing that could happen to me ...
9. The best thing about life is ...
10. The worst thing about life is ...