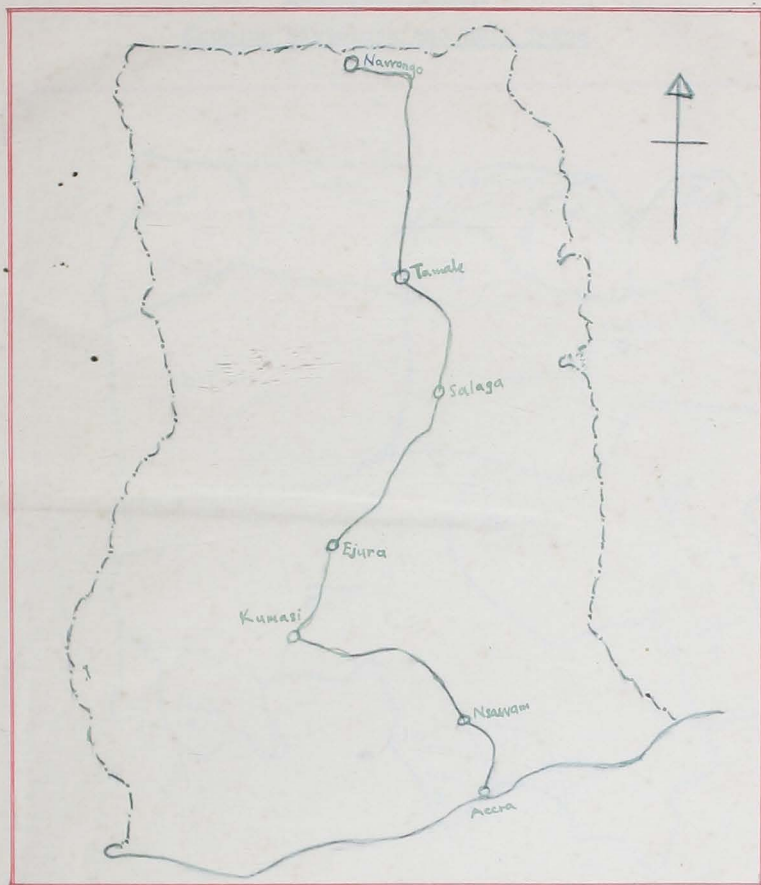


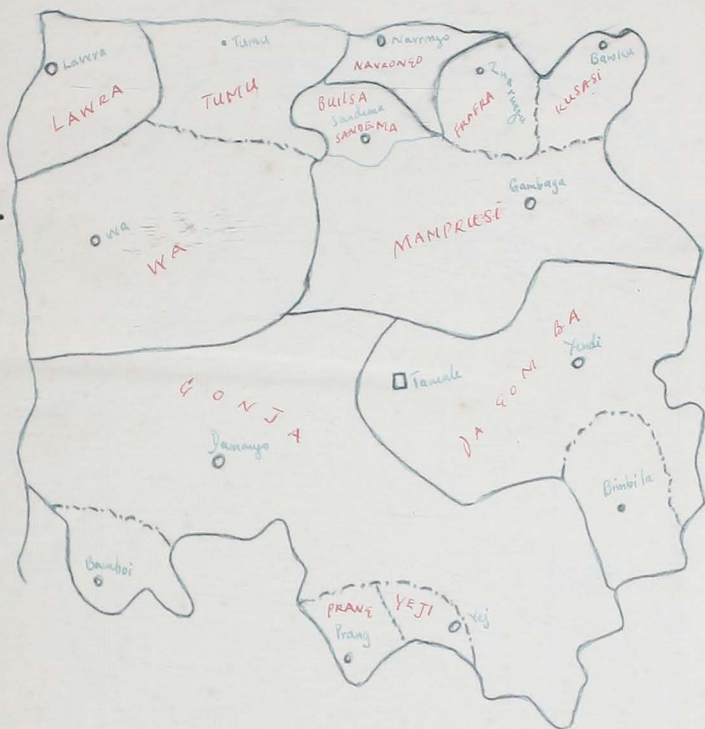
MAP OF GHANA



Showing the position of Navrongo.  
Navrongo is 525 miles from Accra.

NORTHERN REGION

Showing Districts and Main Towns.



Populations 1948 census

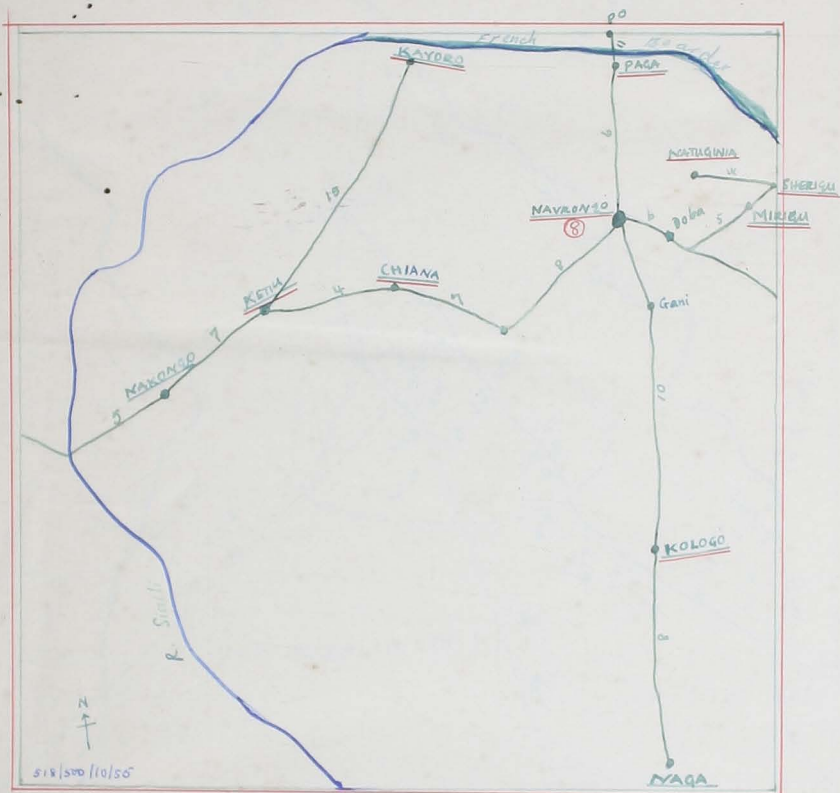
Dagomba District	224,506	Navrongo District	91,051
Gonja District	84,415	Buiasa District	51,215
Mamprusi District	531,130	Tumu District	30,341
Na District	205,042*	Prang District	4,308
Lawra District	89,187	Yeji District	4,182

\* includes Lawra and Tumu Districts. Na District alone = 85,479.

# NAVRONGO DISTRICT

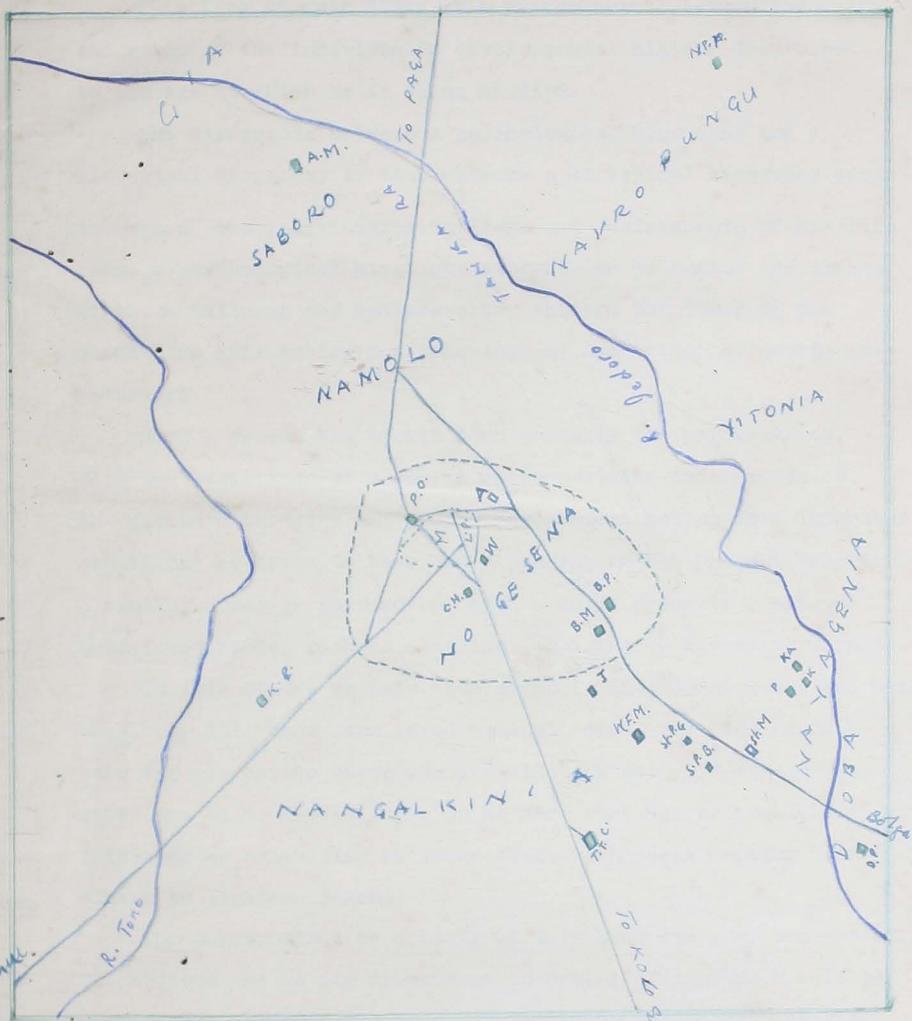
Showing the ten important Towns

And  
Schools.



- Note:
1. The map is not drawn to scale.
  2. The figures tell the distance from one town to the other.
  3. This map illustrates appendices 8 and 9.
  4. — denotes major towns.
  5. — denotes schools.

NAVRONGO AND ITS SUBURBS SHOWING THE HOMES OF CASES



Reference: Gold Coast Survey Dept. Map No. X 2186 - 1955

P.O = Post Office

M = Market

L.P = Lorry Park

C.H = Chief's House

W.F.M = White Fathers

Mission

T.C. = Training College

A.M. = Awe Middle Sch.

B.M. = Balobia Middle

B.P. = Balobia Primary

St.M. = St. Mary's Middle

St.P.B. = St. Paul's Primary Boys

St.P.G. = St. Paul's Prim. Girls

K.P. = Korania Primary

N.P.R. = Navrongo Primary

W = Wedam's House

K = KANYA'S HOUSE

J = JACK'S HOUSE

P = PETERS HOUSE

A = ADUA'S HOUSE

KA = KADUGA'S HOUSE

## P R E F A C E

This type of case study is a psychological term which means the study of the individual's developmental history from birth to the age at which he is being studied.

The difference between a psychological biography and a historical biography is that whereas a historical biography seeks to record the individual's failings and achievements of his life time, a psychological biography attempts to determine the causes of those failures and achievements, through the study of the conditions influencing his behaviour at each stage of growth into maturity.

When a person has broken down mentally the psychiatrist, with the assistance of a social worker obtains information on the person's heredity and family environment noting down important conditions believed to have had a bearing on his present behaviour. A similar study is carried out when a child presents a serious behaviour problem such as stealing, bullying or excessive shyness.

In this study, we have been asked to include at least one bright case, one dull case, one 'good conduct' case, one 'bad conduct' case and one or two cases who are illiterates. The ages of the cases are to be eleven years or as near that age as possible. I have after consulting my tutor dealt with cases ranging from eleven to eighteen years.

The shortcomings of a study of this kind are many and varied. The obvious one is its dependence on memory of incidents. It is a difficult matter for a person to remember the things he did when he was young and it is a far more difficult affair for him to remember his feelings, his likes and dislikes of the earlier years of his life. Yet, this is what is demanded by this study of the case and his associates. This brings us to the inevitable conclusion that the results of such a study is almost sure to be meagre and replete with inaccuracies. Besides the difficulty on the part of ones cases and informants to remember accurately the

incidents and emotions required, there is the even more subtle task on the part of the student of getting his pupils (the cases and their associates) to understand the nature of the study and of getting them to give their information as accurately and in as an unbiased state of mind as they possibly can. This is a point which the student must try to overcome if his study is to be of value to the course. Much will depend on his manner of approach. This, if anything else should be friendly and frank.

The area I chose for my study is Navrongo my birth-place. I chose it because I believed that knowing the place and its people intimately, I could easily get the co-operation of the people I chose to work with and could also examine in greater detail and with some authority the evidence assembled from my own observations as well as those of my informants. I think I have no cause to regret the choice.

Having said all this, I feel I must now record my sincere gratitude to the many persons who have helped me in getting the information required.

My first record of gratefulness goes to the parents of the cases I studied. I thank them for giving up their time to have interviews with me and for their sustained and untiring patience in answering what probably seemed to them a series of childish and meaningless questions.

Secondly, to the six cases not only for willingly subjecting themselves to the study but also for the vast amount of introspective data which each case was able to give, I feel grateful.

To my tutor and supervisor, Mr. A. Taylor who took interest in my work, I am ever grateful for his guidance, criticisms and suggestions which have made the essay what it is.

Grateful acknowledgements are also due to Rev. Father Morise, Manager of St. Paul's Primary School, Navrongo, to the headteacher Mr. Gaitan Avio and to his assistant teacher Mr. Simon Anewena for information they have given me.

## CHAPTER I

### INTRODUCTION

In this introduction I wish to give a brief picture of the area of my study and the conditions under which data were gathered for the essay because I believe that the reader will be better able to evaluate the material if he knows the manner in which it was obtained.

#### ORIGIN AND HISTORY OF THE PEOPLE:-

Navrongo, the home of my six cases, is one of the thirteen important towns in Northern Ghana. It is situated at nearly a central point at the Northern boarder of the country and is five hundred and twenty-five miles (by road) from Accra. It has a population of 34,946 (1948 census).

The people of Navrongo fall into two main classes of community; those of Navropungo (Telania ) who claim that their ancestors came out of a hole in the ground and the inhabitants of what is locally referred to as 'Navoro', the descendants of a man called Butu the grandson of Kambon-gona.

Kambon-gona meaning literally 'a lame Ashanti man' is believed to have been a wounded deserted soldier who settled down among a people at Zikku, a village north-east of Navrongo. Butu unable to live among the original inhabitants of Zikku who spoke Nankam, migrated to Navrongo with two of his brothers.

When they arrived at Telania - a section of Navrongo, they saw some people living in holes in the ground. The hole-dwellers were the only people living in this ares. They allowed Butu and his brothers to settle near them. In cause of time Butu and his brothers bought the aborigines out of their holes and taught them to build houses. Later the descendants of Butu asserted themselves to a position of leadership and the most senior among them became a chief. Chieftancy remained with the strangers up to this day. The original inhabitants however kept the land and have continued to be land owners (tigatina) up to this day. The chief 'tigatu' is Atapuna from Telania.

The strangers from Zikku spoke Nankam but the aborigines, the hole dwellers spoke Kassem. Later more Kassena and Nankanni people came from various places and settled around the aboriginal inhabitants and their guests from Zikku.

As is inevitable, the cultures of both strangers and aborigines have been assimilated and today the various groups are found living side by side and indistinguishable from one another. The offspring of either group speak both Kassem and Nankam and it is difficult to say which is the mother-tongue of this bi-lingual tribe.

Navrongo is surrounded by nine other towns which together constitute the Kassena-Nankanni District with a population of 91,346 people (1948 census).

The district is flat except at Chiana where there are a few hill masses. Sicili, thirty-one miles west of Navrongo is the nearest large river.

Climate:- There are two clearly defined seasons: a dry season lasting about half the year (October or November to March or April) and a wet season from April or May until October. These seasons are the same for the whole of Northern Ghana. Navrongo has an average rainfall of between 40 and 50 inches.

Vegetation consists of scattered stunted trees, high grass and scrub. Most of the trees are of economic value either of food or medicine. The trees include the baobab, shea, dawadawa, tarmarind, kapok and various types of fig.

#### MAIN FEATURES OF ECONOMY

##### 1. AGRICULTURE:-

Agriculture is the main occupation of the people. The bulk of the farmers still use the traditional hoe but mixed farming with bullocks and plough is becoming increasingly popular. At present there are 400 mixed farmers who own and use bullocks and ploughs for cultivation. This number is rapidly increasing with the establishment of a co-operative society who buy bullocks and

ploughs and sell to members at long term repayment basis. The crops grown include rice, millet, guinea-corn, maize, groundnuts, potatoes and a large variety of vegetables.

Large quantities of cattle, sheep, goats and poultry are reared and many of these are exported to the south annually.

2. CRAFTS:- From locally made and tanned leather, the people produce sandals, horse trappings, cushions, bags etc. The women make clay pots of all sizes, dishes, water containers and other household utensils. They also weave baskets and mats from special weeds and grasses. Other crafts include charcoal-burning, iron-smelting, woodwork, bow-making, rope and string making and blacksmithing.

3. HUNTING AND FISHING:- Both communal and individual hunting and fishing expeditions take place mainly in the dry season when there is little work to be done on the farms.

4. SKILLED-WORKERS AND LABOURERS:- A considerable number of people are employed as labourers, masons and carpenters by various organizations and though everyone tries to keep a small farm, the workers depend mainly on their wages for the upkeep of themselves and their families.

#### SOCIAL ORGANIZATION AND LIVING CONDITIONS

1. HOUSING:- Houses are built far apart at distances of about fifty yards upwards except in Navrongo town where houses are built closer together.

A typical home or compound covers a roughly oval or circular area. Its entrance opens into a cattle yard round which are the living quarters of the family, each wife having her own self-contained set of rooms surrounding a courtyard of beaten gravel. Each set of rooms include a sleeping-room, a kitchen and a store-room. Besides the living-quarters, a homestead includes granaries, one or more grinding rooms and a room at the entrance to the cattle-yard belonging to the family-head, in which he sleeps or keeps ancestral shrines. The different apartments of the homestead

are joined together by a mud-wall of about the same height of the house walls. The walls are built up tier by tier with puddled mud and plastered over with a preparation of mortar and cow-dung. This is subsequently hardened and water-proofed by a wash of boiled dawadawa pods and bark. Floors are beaten smooth and hard. There are two kinds of roof; a conical thatched roof lashed onto a frame of rafters and a flat roof of beaten mud supported on strong rafters.

Both men and women share in the construction of a house, the men doing the actual building and the women being responsible for plastering and decorating the walls and stamping the floors. All members of the family including the children help in the task, as do clansmen of the owner and their wives and other kinsfolk and friends.

2. THE FAMILY:- A typical house or compound houses a joint family consisting of two or more brothers (full or half-brother or paternal cousins) with their wives and children and possibly other dependants such as an old mother or father.

3. CLANS:- Houses are grouped according to clans and these form sections of a village or town. Thirty such sections form Navrongo town.

I have taken the trouble to describe housing in detail because it is an important feature of the study being the main stage of the child's training and development. All my six cases live in a home like the one just described.

4. PROPERTY:- A man's property includes his clothes and other personal belongings, standing crops and grain in his bins, land acquired by his own efforts, goats, fowls, his personal shrines and medicines; these are inherited by his elder son.

A woman's property, which includes her household utensils, her garments and any livestock acquired by her own efforts is not transmitted patrilineally. Her household utensils and garments are divided among her daughters and daughters-in-law. Livestock goes to her sons.

DIET:- Grain foods constitute the most important item of diet, millet or guinea-corn being the most widely used. Porridge and soup form the standard meal. Porridge is made with millet or guinea-corn or maize flour ground on a grinding stone or corn-mill - the latter is increasingly being used. Soup is made chiefly of fresh or dried vegetables, cultivated or found wild; meat and fish are added in small quantities and the whole is seasoned with red peppers, dawadawa seed balls and salt.

Though meat is greatly desired, it forms only a small part of the bulk of food consumed. It is most commonly eaten in soup though it may be eaten by itself after sacrifices. Meat of guinea-fowl is the most commonly used in soup as women do not as a general rule eat fowl's meat.

The taboo against eating is a culture lag. A logical explanation for its existence is that man, fearing that his wife would eat all his fowls (because they are easily accessible) while he was away hunting or farming in the bush, told her that the soothsayer had declared that fowl meat was bad for her fertility and so she should not touch it (eat it). The guinea-fowl on the other hand being difficult to catch because it can fly is not taboo.

Nowadays, all educated women and wives of educated men and women who have been to the south disregard this rule and they eat fowl's meat without reservation.

Domestic food supplies are supplemented from the local market where every kind of raw foodstuff and many kinds of cooked foods can be bought.

MARRIAGE:- Marriage of the same or related clan is forbidden. Besides this rule a man or woman may marry whom he or she wants from any part of the world.

Except for christians polygamy is allowed and even encouraged. Sexual intercourse is promiscuous but purification rites are demanded of both man and woman when adultery is committed between relatives or persons of the same clan.

DIVORCE:- There are two common grounds for divorce. The first is adultery on the part of the wife and the second infertility of either

party. Divorce may also take place when quarrels involve insults addressed directly or indirectly to the family of the woman. A woman may also leave her husband for a variety of reasons such as; the failure of her husband to pay her marriage dowry or the fear of being harmed by any member of the compound.

ATTITUDE TOWARDS HAVING CHILDREN:-

The people believe that the primary purpose of marriage is to beget children and failure to have children is perhaps the greatest disappointment of a married couple. A successful marriage depends largely on the child bearing capacity of the woman. The social status of a husband and wife may be enhanced or lowered according to the number of children they have. Generally the man prefers boys and the woman girls. For instance in one case a husband nearly starved one of his wives when for the third time successfully she brought fourth a girl. He refused to give her food and the woman nearly died. The step taken by the husband proved effective, for it is said that all later births (there were seven more births) by the same woman were males.

A pregnant woman is subject to various restrictions among them the prohibition to eat certain foods and to visit certain places or meet certain persons. Persons she must not meet when under conception usually include the woman's father, mother, brother or her shrine. Breaking any of the rules is believed to have certain ill effects on the expected baby.

INFANCY AND CHILDHOOD:- Suspension of intercourse between a man and his wife for about three years after the birth of a child is the general practice. This is not a taboo but is a practical necessity as the child is almost wholly breast-fed until it is about two or three years old. Children generally suffer when their monthers conceive before total weaning takes place. Among the educated people most of whom have introduced bottle-feeding as a supplement to breast-feeding, the interval of suspension of intercourse is becoming shorter and shorter.

In infancy, from birth and for two or three years, the mother's affection is whole-heartedly concentrated on the child, which is

treated with the utmost indulgence. This affection is however suddenly diverted from the older to a newly born baby.

In childhood, conduct and behaviour and the duties of a child are taught by example and the spoken word. Children learn mainly by observing, by listening and by imitating their parents, other adults and other children. Manners and moral attitudes are first inculcated within the family circle in association with food and eating.

Except in very private matters children are not debarred from seeing or hearing what adults do or say and the parents would not inhibit their actions or conversation because children are present, neither would they withhold from the child information upon which adequate social adjustments depend. Thus at the age of six or seven children have a comprehensive knowledge of the performance of sacrifices, of sex and of the various shrines and taboos without having been systematically taught. Briefly the activities of boys and girls at home are as follows:

BOYS (5-9 years):- Boys have a variety of games and dances including playing with toy bows and arrows, making little drums, imaginative play at herding cattle and house building with mud, clay modelling and plaiting with grass. In actual work they begin by getting white ants for and caring for the poultry. They help in sowing seeds, scaring birds from the farms, harvesting and carrying grains to the house. They help in carrying swish for building and also do some herding.

Age 9-14 years:- They gradually abandon habitual play and clay modelling. Much plaiting and weaving of grass is done, cattle herding is left to younger children if any and the older children take active part in farming and crafts if their fathers are specialists, craftsmen. Later, boys of fourteen and above own their own farms - usually groundnut farms and gardens. They also keep their own poultry.

A good deal is gained by boys, especially in the way they play in the bush while herding animals. They play games and have contests - wrestling, archery, races on cows and donkeys and a

variety of games in which they develop skills, strength, speed and daring endurance.

Girls: Play in the early years is connected with housekeeping, imitating the activities of adult women such as baby minding, grinding, pounding, cooking, fetching water, plastering, dancing and other recreational activities.

Work is little at first but increases with growth. Girls bring in water from the water-hole or well, help with sweeping and cleaning, grinding, cooking meals, brewing beer and collecting vegetables. They/also with the <sup>help</sup> sowing, harvesting and storing of grains, with plastering walls and beating floors. They care for infants, go to the market to buy or sell, collect firewood and in some cases where there are no boys to do it, they herd the cattle.

### RELIGION

CHRISTIANITY:- Catholicism brought to Navrongo by the White Fathers in 1906 is the dominant christian religion. There are about 4,000 converts and the Mission is greatly encouraged by four native scholars who have since been ordained to the priesthood. Twice as many women have taken the order of sisterhood.

Other christian denominations such as Assemblies of God Mission, the English, Presbyterian and Methodist churches are making little headway.

MOHAMMEDANISM:- The Mohammedan population is entirely composed of strangers Hausas and Mamprusis who live together in a community in the part of the town called 'Zongo'.

ANIMISM:- For the bulk of the people, nearly 30,000, the religion, as, among people in West Africa, centres on the worship of the "Earth God and the Ancestral Spirits."

There is first, the belief in the Supreme Being or Great Creator, who is the creator of man and the moulder of his destiny. He is all-powerful, far removed from their daily concern and is approached through the Earth God.

(i) Earth God: Each section of Navrongo has its own earth-god who dwells in a sacred grove, pond or rock. He is the mediator between

the Supreme Being and man and he transmits his orders and claims to the people through the high priest who gets to know the wishes of the earth-god through revelations of the soothsayer. It is the duty of the high priest to keep in close touch with the earth-god and to offer him sacrifices whenever the latter demands them.

ii. Ancestral Spirits:- The spirits of the heads of families who have long died are believed to have tremendous influence over the actions of the earth-god. Through their intercession the earth-god may bless or ruin a family. Families therefore give great honour to their ancestral spirits offering them all kinds of gifts in sacrifice.

iii. Family Shrines:- Family shrines are kept in memory of aged dead members of the family. It is believed that the spirits of these men are in constant negotiation with ancestral spirits whose wrath and evil intentions they are able to avert from falling on the family.

The order of ascending or descending nature of the spiritual belief of the people may here be noted. God called 'We' is supreme and universal. The earth-god is a regional or area power controlling a village or villages. Ancestral spirits reign over sections or large kinship groups and each small family has its own family shrine. Individuals have totems to whom they were dedicated at birth.

## E D U C A T I O N

### (1) School Education:-

The Prime Minister, Dr. Kwame Nkrumah, on one of his visits to Navrongo before independence, described the town as the "Cape Coast" of the Northern Territories. In this description he was making reference to the educational development of the town. As Cape Coast has long been regarded as the seat of education in Southern Ghana so has Navrongo been looked upon as the seat of education in the North. Credit for this state of affairs goes to the White Fathers who opened a school with an enrolment of 29 pupils in Navrongo as early as 1907. It was the first school ever to be opened in the Northern Territories. The Tamale Government School

which came next was not opened until two years later.

At first the White Father's School was mainly religious aimed at producing catechists and later priests. However in 1936 the minor seminary was turned into a Senior School and took the name of St. Mary's Senior School. In the same year the school entered pupils for the Std. seven examination. Since 1936, 848 pupils have been admitted into St. Mary's and 279 of them have obtained the seventh standard certificate.

In the boys section of St. Paul's Primary School (the name given to the school which was opened in 1907) the admission register opened in 1910 shows that up to January 1958, 1335 boys have been enrolled. I have not been able to obtain figures for the girls' department of the same school but my guess is that the number so far enrolled may be near one thousand. These numbers may not be striking in these days of enlarged enrolments but when difficulties of getting parents to send their children to school in the early days and until recently enrolment to a class was restricted to 18 and later 36, are taken into account, the numbers undoubtedly present a significant achievement.

Again the first training college to be opened in Northern Ghana was in Navrongo. From 1952 to 1957 the college has turned out 75 certificate 'B' teachers. No records are available for previous years.

Local Council Schools:- The Kassena-Nankanni District Council have up to 1957 opened 13 primary and two middle schools. Four of the primary schools and both middle schools with a total enrolment of 966 pupils, as at March 1958 are located in Navrongo.

The significant fact about the people of Navrongo is their education consciousness, for whereas in many parts of the region parents are still reluctant to send their children to school and you still find schools with empty classrooms, there are not enough schools in Navrongo to take in all the six-year olds who apply for admission every year. At Balobia school alone, 64 pupils failed to gain admission to primary one in January 1958.

Mass Education: A mass education team has been operating in Navrongo since 1952 and records show that since 1953, 417 men and women have

been awarded Vernacular Literacy certificates. The Vernacular Literature Bureau publishes a monthly newspaper for the benefit of these literates.

### CASE STUDIES

#### HOW I COLLECTED DATA FOR THE ESSAY

The case studies were based on a 28 point questionnaire issued by the director of the study. Answers were obtained through several interviews with the cases themselves, with their parents and relatives and with adults generally on the upbringing of children and on their memories of childhood. School teachers were also consulted in connection with cases under their charge.

All names and identifiable facts have been altered in order to preserve their anonymity but it is possible that the cases may recognise themselves if this essay should fall into their hands.

All the six cases and their parents were persons already known to me before I started on this study. There were no difficulties in obtaining the information but whether all of it is truthful and genuine is another matter. Because they knew me to be an erstwhile headmaster of the Council's Middle School and because they thought erroneously, that I am now in a higher position of authority, all parents whom I interviewed presumed that the investigation I was making had something to do with promotion for their sons or with finding them jobs when they left school. This misconception which I did all I could to remove probably have affected parents' answers to some of the questions. But in order to get as near the truth as possible I checked parents' answers with answers obtained from other persons in and around the compound.

C H A P T E R   I I

WEDAM

Wedam, a boy of about fifteen years old, is the eldest son of his parents and the third of seven children. The school register records 1942 as the year in which he was born but according to the story of his uncle, Wedam was born at Ho in the year 1943 "Because he was born in the bush," said his uncle, "Wedam was given a bush name which is Kobina. Kobina is the name given to boys born on Friday." On being questioned further Wedam's uncle said that birth took place in the month of December, a few weeks before they received their pay'. From his uncle's story Wedam was born on December 17th 1943 and was therefore fourteen years and one month at the time of this inquiry. Wedam's father died at Ho in June 1944. In the same month Wedam and his mother came home where they have lived ever since.

The uncle referred to here is the younger brother of Wedam's father. He is now the husband of Wedam's mother.

Wedam is Nankam by ancestral origin. His mother tongue is also Nankam but he speaks Kasem more fluently than he does Nankam. He speaks English fluently and the type of Hausa spoken in Northern Ghana.

Wedam lives in a clan family house in Nogesinia, the section of Navrongo town where the chief resides. Navrongo as a whole has a population of 34,946, Nogesinia, one of the thirty sections making up Navrongo has 3,000 people and the town itself where Wedam lives has 1,170 people (all figures according to 1948 census). Wedam's house is about one hundred yards from the market and about two hundred yards from the chief's house.

The family is an extended one consisting of eight adult males, nine adult females and 17 boys and girls. Three of the eight men are younger brothers of Wedam's father. Two are his father's half-brothers and the remaining three are the sons of Wedam's eldest uncle.

1. Wedam's uncle was in the army and was stationed at Ho at the time that Wedam was born.

Of the nine women, one is the sister of Wedam's father, one the mother of Wedam's second uncle who is a half-brother to Wedam's father and the remaining seven women are the wives of the men described above. One man, the son of Wedam's second uncle is not married. The seventeen boys and girls include three of Wedam's sisters. The rest are his cousins. The sons and daughters of his father's brothers and half-brothers as described above.

Asked of what things he liked about living in his home, Wedam said he supposed everyone likes living in his home. He said he felt happy at home because he was in the company of his mother, brothers and sisters and other relatives. He felt secure and was sure of being taken care of when he fell ill. He was happy to have a room of his own. He enjoyed the company of his age and social groups with whom he climbed trees to get fruits and with whom he swam in the nearby pond. There were, he said, a few things which did not make living in the house as pleasant as it should be. These included the prevalence of mosquitoes especially during the wet season, unhygienic and uninviting sights in and outside the house due to random freeing of their bowels by children, a filthy yard caused by overnight cattle droppings which invite flies and other harmful insects.

Father's Occupation:- Wedam's father was, until he joined the army in 1939, a farmer. He had about three acres of land in which he planted millet, guinea-corn and groundnuts. The millet and guinea-corn were a mixed crop planted on two acres. Groundnuts occupied the third acre. Wedam's mother has continued to cultivate this area of land after the death of Wedam's father in 1944. She works on the farm with the aid of communal labour given by youngmen of her husband's clan.

Wedam's uncle who is now his step father and husband of his mother is a labourer in the employment of the Ministry of health. He has a farm of his own of about two acres in size. He also plants the same crops namely millet and guinea-corn. He is responsible for feeding Wedam and his brothers and sisters and has been providing him his school needs.

Wedam's father was not educated except for the training he received while in the army. He learnt to recognise numbers and could speak pidgin English, Hausa and Twi. He also speaks Ewe.

The Language spoken at home by all persons is Kasem.

Mother's Occupation:- Wedam's mother brews and sells pito, a local beer brewed from the malt of guinea-corn. The trade is lucrative and enables Wedam's mother to cope comfortably with the family's economic needs. Apart from millet, a portion of which comes from her farm and another supplied by her husband, Wedam's mother purchases all other foodstuffs, rice, yam etc., and clothes<sup>for</sup>/herself and her children.

Wedam's mother has had no formal education. She is illiterate. She speaks Twi and Hausa. At home she speaks Kasem and uses the same language to her children.

Type of Family:- Wedam's father was a polygamist. He had two wives including Wedam's mother. The second wife was a woman from Ho. They married during his stay in that town. This woman had never come up with him to Navrongo. They never had a child and she left after the husband's death in 1944.

Wedam's mother did not have a previous husband before her marriage with Wedam's father. She is now married to the younger brother of Wedam's father. They have had four children including a son who died at infancy.

Before he went to school, Wedam saw his parents everyday. From 1955 the time he went to the Senior School till now, he has been a boarder and so sees his mother and uncle only during the holidays.

Place of Subject in the Family:- Wedam is the first and only son of his father, but his mother brought forth another son with Wedam's uncle. This child died when it was about a year old.

The following is a list of Wedam's siblings. First child is B a girl aged about 21, is married with two children. Second child is K a girl aged about 18 is married with one child. Third child is Wedam aged 14 years 3 months. The others who follow were born of Wedam's uncle the younger brother of Wedam's father.

They are:-

K<sub>2</sub> aged about 12, a girl.

\*A a boy died at the aged of one year.

K<sub>3</sub> a girl died at the age of two years and

K<sub>4</sub> a girl aged two, the last born (alive)

General description of living conditions at home:-

The compound is built in the traditional style as described on pages three and four of the introduction to this essay. There are twenty-one sets of rooms. Each set of rooms has two attached flat roofed round swish buildings and a kitchen. There are three, oblong sun-dried, brick buildings belonging to Wedam's uncle, Wedam's cousin, the son of the sister of Wedam's father, who is also a teacher, and Wedam's mother respectively. Wedam lives and sleeps in his mother's building which is divided into two separate rooms.

Wedam occupies the fore-room which serves as a sitting as well as a bed-room. There is a raised platform at one end of the room, where he sleeps and a low table and small chair in the middle of the room at which he works. A small window supplies light during the day and a hurricane lamp during the night. The second room of the building is used as a store for the family's property. Wedam's mother and sister also sleep in this room. His step-father sleeps in a different room. Both rooms are sombre-looking as they are not white-washed nor painted with any colours. On the wall of Wedam's room, hung a full-plate group photograph of soldiers. Wedam pointed to one of the soldiers and said "This is my father". But for this photograph Wedam would never have known his father who died when Wedam was six months old.

The suite of rooms belonging to the teacher (Wedam's father's sister's son) look much brighter. They are washed up with quick lime and decorated with pictures. They are furnished with four large chairs and cushions, a writing table and chair in the sitting room and a wooden double bedstead in the bed room. The teacher has a gramophone and his wife who is also educated possesses a singer hand-sewing machine. Wedam has every access to the teacher's rooms and I met him there on two occasions playing gramophone.

Apart from the teacher and his wife no other adult male nor female living in the house can read or write. In addition to Wedam, two other boys and two girls attend school.

Child's Physical Condition:-

Wedam is physically fit and very lively. According to his mother and step father he has never had a serious illness and his growth has not been impeded by any adverse condition. In size, he compares favourably with boys of his age group but those of his social group are generally bigger and older than he is. His eyesight, hearing, speech and muscular co-ordination are perfect. There are no indications of family illnesses.

Feeding:- The account that follows on feeding, bowel and bladder training and walking is based mainly on the mother's information. She said, "Feeding has always been irregular. He eats anything at any time. He was breast-fed for about two years. He continued to suck for some months after his mother became pregnant; but he did not have diarrhoea as most children usually have when their mothers conceive. He began to eat solid food at about 1½ years of age. He did not suffer from weaning. He has no food troubles. Wedam has always had a good appetite. He eats heartily except when ill. The normal diet is 'guli' (porridge made of millet flour) and soup. I don't often cook meals at day time. I give him three-pence or sixpence to take lunch at the market. As an infant when he began to eat solid food I made "kaponno" for him. (Kaponno is a type of porridge lighter than guli to which ingredients such as peppers, salt dawadawa and sometimes meat is mixed). He ate guli as well. I made 'kaponno' or 'guli' for him three or four times a day when he was an infant. Now I cook once a day in the night. Until his sister was old enough to eat with me, Wedam ate with me. Now he eats alone. He is not a nuisance at meals, but he insists on eating with a spoon where as I want him to eat with his hands. That is the only bad thing about him. I neither punish nor reward him with food".

Wedam himself told me that he eats thrice daily. He always took 'guli' in the evenings but for breakfast and lunch he takes

koko (another kind of porridge eaten with sugar) rice or yams.

When he gave this information he described his previous day's

(3/1/58) meal. It was as follows: Breakfast - Koko

Lunch - Rice (he ate an orange  
afterwards)

Supper - guli with okro soup and  
meat.

Bowel Training:-

Wedam's mother said that she commenced giving bowel training to him when he could stand up by himself. This was at about 12 months. She did not train him to use the pot. She made him free his bowels early every morning. She used to take him outside the house and stood by him until he did it before she brought him in the house. He got used to the system and later demanded being sent out when he felt like going to latrine.

Bladder Training:- She commenced bladder training much earlier than bowel training. Before sending him to bed she would take him to the spot (usually in the yard of their apartment) to urinate. She repeated this late in the night when she herself usually felt like urinating and she repeated the same performance early in the morning. This prevented him from wetting his bed. He got used to the system and carried it on when he could walk. She gave the same kind of training to all her children.

WALKING: According to his mother and step father, Wedam was an early developer. He began to sit up at three months, to crawl at six months, to pull himself up at nine or ten and to walk at eleven or twelve months.

GENERAL PHYSICAL CONDITION: His mother and father regard him as being normally active, but they complained that he did not go out much at day time.

Neither father, mother nor any other adult encourages him to play games but Wedam himself is interested in football and he goes to the town football field to play every afternoon. He gets regular and adequate sleep. According to Wedam himself he goes to bed at eight o'clock every evening. He has facilities for studying. He said when he is at home, he generally reads, works arithmetic and writes letters.

EMOTIONAL DEVELOPMENT:- On situations that anger him Wedam said:

"I become angry when someone teases me, and I become infuriated when someone abuses my father or my mother. I get vexed when we are beaten in football. When I am angry I don't talk. I keep silent and don't mind anybody who speaks to me. Sometimes I leave the place and the people who have made me angry. My anger lasts for about one hour or so. When my anger is over I start to play about and to speak to people".

From his story and the stories of his mother and step father I learnt that Wedam's parents get excited when he is angry. They ask him for the cause of his anger and they coax him to be happy. Other adults do nothing about it. Members of his own social group may tease him or may advise him not to be angry. His younger brothers and sisters look upon him with pity and sympathy. His mother said that when Wedam was younger he became angry whenever he was told not to continue playing with whatever he was playing at the time. He also cried when he was hungry. She gave age between three and five. Now hunger does not anger him but frustration still does.

Parents could not remember any person against whom his anger has been consistently directed or by whom it has been aroused.

FEAR: Wedam told me that he was afraid of jujuman and monkeys. When he saw a jujuman he ran away from him. When he sees a monkey he does not get near it. His fear lasts as long as the objects make their appearance. He stops being afraid when the things disappear.

When a real danger exists his parents hasten to ward it off. Very often what frightens him is not harmful and so his parents take no action. Members of his own social group try to perpetuate his fears by chasing after him with the object of fear or by keeping it present all the time. His younger brothers and sisters fear the things that he does and they run away with him when he does so.

When he was younger at the age of from two to five or six years lizards, jekos, and caterpillars frightened him. Now he is not frightened by them. He is regarded as having the normal fears

of his age group. He has not had any severe emotional shock such as being lost in the bush or near drowning.

Wedam told me he cries when someone dies in his house or when he is severely scolded by his father or mother. The situations which cause him to cry also arouse his tears. Wedam's mother and step father and the teacher living in the house endorsed Wedam's statement. They said he easily sheds tears. No person has consistently aroused his fear.

When he was a child, fear was used to quieten him whenever he cried. When he cried any older person present would say "stop this noise. If you don't I will call the mad man," or anything that he knew Wedam feared. This sort of thing is generally employed by everybody to every child in this area. It is an effective measure in obtaining quiet and rest from children. It is discontinued when the boy grows up and learns that it is only meant to frighten him.

AFFECTION: Wedam manifests his affection to his mother. Now he does nothing in her presence but when he was younger he liked sitting on or near her. When the persons or objects he loves are interfered with or removed from his presence he shows annoyance and tries to regain their safety or proximity. He likes his mother more than his father because "My mother brought me fourth and has been looking after me ever since". He fears his uncl (step father) more than he loves him because "he never laughs with me".

INTELLECTUAL DEVELOPMENT:- At the time of investigation, Wedam was in Middle Form 3, but he was to go to the Tamale Secondary School in January 1958. He is at the moment of writing in Form 1 of the Tamale Government Secondary School. He held the first position in the final examination taken by form 3 last year. He has always been first or second or third throughout his previous school life. I verified this from school records. His favourite subjects are English and Arithmetic. He likes Geography and drawing least. He is very good at his favourite subjects and rather poor at the subjects he dislikes. He told me he likes and has always liked

school. He was admitted to school at the age of six. The date recorded in the school Admission Register is 31/1/49. In his reading for pleasure he has completed Tom Brown School Days, Beasts and Birds of Africa, stories from Shakespeare and the Vicar of Wakefield. He wants to be a Doctor when he grows up.

INTERESTS: He said his favourite occupation was going to school. His second favourite is gardening. His favourite hobby is reading. His second favourite is fishing. His favourite book which to me is rather a queer choice is he said "Studies in English Idiom". He said he liked it because of the phrases and idioms it contains. He spends quite a lot of time on them. His second favourite is "First Aid in English." Football is his favourite game and next to it table tennis. He is good at playing both games. His favourite playmate is G. B. a boy of his own age who lives in the same section as himself. Church songs are his favourite music and his second favourite are gramophone records. He has no toys. G. A. a football player is his hero. He tries to play like him. He has no other interests which he has not already mentioned.

SIBLING RELATIONS:- None of his siblings is difficult to get on with. He loves them equally and has no preference for one over the other.

SOCIAL DEVELOPMENT:- He prefers playing with others. He relies on his mother and on his cousin the teacher for guidance and advice. This has always been so. He has been a sports-prefect in the Primary School and Assistant Sports Prefect in the Middle School.

MORAL GROWTH:- Wedam is expected to be obedient and respectful to his parents other adults and to his elder brothers and sisters if any. He is able to live up to these rules of conduct and both his parents and other adults in the house regard him as a good boy. Members of his own social group like him and he is loved by his sisters and other children in the house. When asked whether he thought himself a good boy he replied "I don't know". He thinks his behaviour is approved by society in which he lives.

AESTHETIC GROWTH: Wedam considers all clean things - persons,

clothes, buildings etc., beautiful. Dirty and badly shaped objects are ugly.

It is hard to define the general standards of beauty by people in this area. Generally beauty is associated with goodness as well as with utility. Casually a young woman with a charming face may be said to be a beauty, but when it comes to deep talking she will not be regarded as beautiful if she is not productive as well. The word used for beauty, goodness or holiness, usefulness and durability is "Lao" meaning literally good. It is used to mean all these qualities at once. Its opposite is "Baloro" and this also refers to ugly, bad, wicked etc. Generally cleanliness is appreciated and considered as beautiful.

PLACE IN THE HOUSEHOLD:- He is expected to carry out all those tasks and duties laid down on page 7 of the introduction to this essay namely to get white ants for the chicks, to fill the water-pots where fowls drink, to let out and bring in the animals every morning and evening and clean the cattle yard and the frontage of the compound every morning. These tasks take about two or three hours daily to perform. In addition to these normal duties Wedam said he also looked after his two year old half-sister. He said he regarded them as suitable for his age and status and enjoyed carrying them out.

His parents told me they had no difficulty in getting Wedam to perform these tasks and so they take no measures against him. The tasks enumerated are normally carried out by boys between the ages of eight and 16 or 17. When there are many of the same age group in a house the work is shared between them.

POSSESSIONS: His property consists of his books, and clothes. He has no other possessions. He has all freedom to use these as he likes. His toys are a small rubber ball, a catapult and a fishing line and hook.

GENERAL ALL ROUND DEVELOPMENT:- His parents, other adults and members of his social group think his all round general

development has been satisfactory. His teachers regard him

as a bright child. They also regard him as a good boy and one who has much to contribute to his school in the academic and sportive fields.

THE OBSERVERS REMARKS:

This boy answers admirably my question of a 'bright case'. He also answers that of a 'good' one. I have known the boy myself as a pupil under me for nearly one year. Records of examination results and his teachers observations confirm the view that he is both intelligent and 'good'. He is good at games and sports but he reacts badly when defeated.

His age as given is as nearly correct as can be in the absence of a recorded birth date. The bowel and bladder training given to him is exceptional. Mothers don't normally give any form of bowel and bladder training except educated women and women who have lived in the South for some time. Wedam's mother falls into the category of the latter group of women and her story is probably true.

I do not believe that Wedam carries out all the chores expected of a normal boy of his age. School boys and girls in this area are still regarded with awe and parents are unwilling to hurt their feelings in any way. Most children perform no duties at all when they go home on holidays and no one seems to be disturbed about it. Mr. R. the teacher in Wedam's house told me that he had not seen Wedam fetching ants or water for the fowls. Those tasks he said were performed by the other boys who had not been to school.

I observed that both the father and the mother thought that I was up to something good for their son and they tried to give answers which they thought would please me. With tactful and patient questioning however, I believe I got them both to give as accurate and truthful answers as is possible to get from them.

C. KANVA

Kanva was fourteen years and nine months old at the time of this inquiry, (December 1957). He was born in March 1953. This is the date recorded by the White Fathers and it is curious to note the omission of the day of the month. His baptismal date which has been recorded is 22/3/43. From this his birthdate can be worked out. Children are usually baptised a week or so after birth. If this were so in Kanva's case we can take one of the following dates to be his birth-day 14/3/43, 15/3/43 or 16/3/43. One of these days is as close to it as we can possibly guess.

His tribal designation is Nankam but he speaks both Nankam and Kassem equally well.

HOME:- Kanva was born and has lived ever since in a clan family house in Nayagenia, a section of Navrongo. Nayagenia was estimated to have 1,745 inhabitants - 1948 census.

Kanva lives with his father and mother, three grand uncles (brothers of his father's father) and one uncle and their families. The compound contains six sets of rooms and covers a circular area with a cattle yard in the middle. There are five granaries one for each family-head, situated inside the cattle-yard. The buildings and their occupants divide out as follows:-

SETS OF ROOMS:- A occupied by 1st grand uncle consists of two square buildings with flat roofs, and one thatched hut used as kitchen. This apartment accommodates six persons. One of the persons, the son of the owner of this set of rooms is a Certificate 'A' teacher.

SET B: Occupied by the second grand uncle consists of one square building roofed with aluminium sheets, two round buildings attached with flat roofs, and two thatched huts, one a living room and the other a kitchen. Five persons were living in this suite of rooms at the time of investigation.

SECT C:- The rooms of the third grand uncle consists of one square building, and four rooms attached one of which serves as a kitchen. Three persons live in this apartment.

SET D:- Is the set of rooms of Kanva's uncle (his father's elder Brother).This contains two square buildings one used as kitchen and three flat roofed round buildings. The owner of this set of rooms has five dependents excluding himself.

SET E:- Kanva's father possesses two sets of rooms built far apart. The first, that of his senior wife consists of two round rooms attached and one hut. The second wife lives in one flat roofed round building. She has a child. Kanva's mother is the senior wife. She has three other children besides Kanva.

Kanva's father has the poorest set of rooms in the house. His economic condition is also the poorest. Kanva sleeps in the hut with his younger brother. His two sisters sleep in one of the flat roofed rooms with their mother. Kanva's father at times sleep in the same room with Kanva's mother. At other times he sleeps in the room of his second wife. The general economic level of the home is slightly above average. All the uncles own several cattle, sheep and goats each.

The teacher's room is well furnished with chairs and tables, books and pictures. There is a gramophone and a tilley lamp. There are no European toys. The home is clean except the cattle-yard which is full of animal waste.

THINGS CHILD LIKES OR DISLIKES IN THE HOME:

When asked what things he liked about living in his home, Kanva replied: "I like everything". I then asked him if he liked the mosquitoes which bite him in the night and he said no. He said he liked all the people in the house and he liked the cows and the sheep and the goats. He did not like the cattle-yard during the wet season because it becomes so muddy that one cannot easily walk across to ones room. He was happy about living in his home.

FATHER'S OCCUPATION:- The father is an apprenticed mason working with the White Fathers. He earns 4/6d a day. He finds it

difficult to live on this. His brother who is a watchman and who earns about £8 a month assists him at times when matters become worse. In addition to his employment Kanva's father keeps a two acre-farm. He is however not usually able to carry out satisfactory cultivation and usually reaps a poor crop. He invariably plants guinea-corn with an inter cropping of cow-peas and hibiscus leaves.

FATHER'S EDUCATION:- Father has not had any education. He is illiterate but can recognise numbers. He can read a simple rule or tape measure. Father speaks Nankam at home and uses the same language to child.

MOTHER'S OCCUPATION:- Mother is a housewife but carries out intermittently odd trading in Kola-nuts or making and selling native buns. By this she fetches a few pence from time to time which she uses on soup ingredients such as salt and peppers.

MOTHER'S EDUCATION:- Mother is illiterate. She speaks Kasem and Nankam. The latter dialect is commonly used at home. She speaks to her children in Nankam.

Kanva sees his father everyday; in the morning before he goes to work and in the evening.

PLACE OF SUBJECT IN THE FAMILY:- Kanva is the first born and first son of his parents. The following are his brothers and sisters with birth and death dates obtained from the White Fathers' Mission:-

- Al. (girl) born 24/5/45 died. 7/6/49 (4 years one month).
- Ang. (girl) born 26/10/47 died 20/5/49 (2years 7 months.)
- Em. (boy) born 14/10/49 alive (8 years 2 months)
- B. (girl) born 24/9/52 alive (5 years 2 months)
- Pe (boy) born 11/4/55 died 20/11/55 (7 months)
- Pa (girl) born 24/6/57 alive (6 months at time of inquiry).

CHILD'S PHYSICAL CONDITION:- Kanva has no deformities. Physically he is a precocious child. He has grown taller and larger than boys of his age group. He compares favourably with his social group. Apart from normal baby ailments Kanva has never fallen ill. He is robust and healthy. He has no trouble with his eye-sight, hearing, or speech. He is not nervous. There are no

visible indications of family illnesses.

Answers to questions about feeding, bowel and bladder training, walking, anger and fear were given by his mother. I afterwards checked with answers from other adults who have known the child.

FEEDING: The following is what Kanva's mother had to say about his feeding: "Kanva is the only one of my children who has not given me much suffering at birth. When I brought him forth, there was plenty of milk for him to suck and he sucked to his satisfaction. He was about  $1\frac{1}{2}$  years when I weaned him. I had to because I was pregnant. He did not suffer because he already could eat much, and there was cow's milk for him to drink. Feeding was irregular then and now, it was given on demand and now given when available. He does not choose food. He eats anything (meaning any food) that he gets. He eats quickly and heartily. In fact he devours food like a wolf devours meat. What is there to eat besides "sagibo" i.e. the thick porridge prepared from millet or maize or guinea-corn flour. Kanva has always ate the same food. Some times when he is lucky and I get rice I cook it for him". She then went on to speak about how Kanva's younger brothers and sisters gave her much trouble. She said that after Kanva she has never had sufficient breast at birth for her children to suck. It was the sisters at the hospital who assisted her by giving her cow and gate milk. Incidentally I met her in the hospital within the week I interviewed her. She showed me a large tin of Cow and Gate which she had received from the hospital.

On the day of my visit Kanva told me he ate cold 'sagibo' i.e. porridge in the morning, groundnuts and flour mixed with water in the afternoon and his mother was preparing 'sagibo', porridge for supper. When he began eating as an infant, he ate with his mother. When his mother brought forth, he went over to eat with his father. He later ate with his brother for sometime. Now he eats alone. He is not a nuisance at meals. He knows how to eat well.

Kanva's father had on several occasions punished him not to eat his food. At times he only orders his mother not to give

Kanva some food, but she does not listen to the husband. When he is present himself he sees to it that Kanva gets no food.

BOWEL TRAINING:- No formal bowel training has ever been given. She does train her children to free their bowels. When they are able to walk and understand instructions, they are told where not to deposit their faeces. If they persist in doing it in bed, or in the room they are beaten. They eventually learn to go to the bush for it.

BLADDER TRAINING:- Again Kanva was not trained in this. He stopped urinating in bed when he grew up. Even now he sometimes does it. He is laughed at and teased by both adults and boys of his own social group whenever he urinates in bed.

WALKING:- Kanva was an early walker. According to his mother and the old men in the house he began to sit three months after birth. At nine or ten months he began crawling. At eleven or twelve months he began pulling himself up. By his first birthday he could stand by himself and thereafter he began to walk.

GENERAL PHYSICAL CONDITION:- He is normally active in play but not in work. He is very lazy but engages himself restlessly with childish activities, such as building houses with clay or making cages. He is scolded and sometimes beaten by his father for neglect of work. He does not get regular and adequate sleep as he often goes out in the evenings and returns late in the night. His father has a lot of trouble with him over this. He has no good facilities for studying in his own room but adequate facilities are available in his cousin's room. He does not make use of these facilities.

#### EMOTIONAL DEVELOPMENT.

ANGER:- He gets angry when he is insulted by someone older than himself. He also gets angry when he is prevented from playing. When he is angry with a smaller or weaker child, he beats him. If his offender is about his own size, he challenges him to a fight. If the person is older and stronger than he is Kanva weeps. His anger lasts a short time with members of his own social group but it takes many hours to 'cool down' when he is angry with his

parents or with persons older than he himself. When he is angry with his parents he leaves the house for some time. When his anger is over he resumes normal association with those who made him angry.

REACTIONS OF PARENTS ETC TO CHILD'S ANGRY STATE:-

If they are the cause of his anger, his parents, especially his father tell him to go to the blazes with his anger, or he may threaten to beat him. When his father is absent his mother coaxes him to overcome his anger and be happy. If his parents are not the cause of his anger they ask him questions to find out why he is angry. Other adults too ask questions to know the cause of his anger and when they know it they then tell him not to be angry or they blame him for his behaviour as the case may be. Children of his own social group may either feel sorry or happy according to the situation. They may stay with him either to tease him or to sympathise with him. Sometimes they desert him. As for his younger brothers and sisters, they feel happy when their parents become angry with Kanva. They however feel sorry and sometimes try to intervene when the matter is between their brother and someone else other than a parent.

Frustration and denial of requests are the things that made him angry when he was younger. He still becomes angry when a request is refused. There has been no person against whom his anger has been consistently directed or by whom his anger has been consistently aroused.

FEAR:- Kanva told me he was afraid of death and anything that might harm him or cause his death. He mentioned being run over by a lorry or attacked by a leopard. When he sees the thing he is afraid of he runs away or seeks shelter or protection. If he has been very much frightened the state of fear may last for the rest of the day on which he was frightened. They may cause him to have dreams and cry during sleep. When his fear is over he forgets about what happened and resumes normal activities.

Parents and other adults ask him "what!" "what is it!"

and they take up cudgels and stones to protect him. Members of his own social group also ask to know what has happened and they would also take up weapons to defend him against any danger. His younger brothers and sisters would cry and run away to shelter themselves.

When he was about two years old and up to about four or five years, Kanva feared three things. The first was a full moon. When the moon was full and bright Kanva would never look up to the sky. If he looked up and saw the bright moon, he would cry out and make for his room where he would hide himself for the rest of the night. He first became frightened of the moon when his cousin the teacher one day pointed to the moon and told him it was something which looked out for children to eat.

The second thing which frightened Kanva was a cow. When he was entering the house through the entrance of the cattle-yard a cow from behind jumped over him. He was so frightened that he fell to the ground. From that day he feared walking near cattle. The third object of fear was the big testicle of his second grand uncle. This uncle has always frightened children with his testicle. He usually holds it up in both hands and chases the children saying "Testie will catch you". Neither the moon nor the cow nor the big testicle of his grand uncle frighten him now. Despite these frightening experiences Kanva is regarded as having the normal fears of his age group. The incident of the cow suddenly jumping over him gave him a severe emotional shock. He has not had a shock like being lost in the bush or being nearly drowned.

He cries when he is frightened and when he is angry. He sheds tears when he feels a situation beyond his control such as being forced to work or to go to school.

AFFECTION:- He manifests his affection to his mother and to his cousin the teacher. In the presence of the loved persons, he likes being near them. When they are being interfered with such as his mother being struck by his father, Kanva weeps in sympathy.

If she goes to any place, he follows her. When asked which member of his family he liked best, Kanva replied "My mother because she loves me". He said he did not like his father because "He has been beating me", he said.

INTELLECTUAL DEVELOPMENT:

Kanva stopped schooling in 1957 when he was required to repeat primary class 6. He said that he thought he had earned a promotion to form I and so he was not prepared to repeat a class.

Records show that he failed to pass the promotion examination. In previous classes his performance has always been poor. He did well in religious instruction and writing. In primary 5 he took the first place in the religious instruction examination. He told me he disliked arithmetic, because as he explained. "it was hard". He used to like school but now he detests it. He said he was freer and happier at home. He has read nothing this year. Asked what he wanted to be when he grew up. Kanva said, "I want to be a farmer when I am a man".

INTERESTS: Selling kola-nuts is his favourite occupation. He sells kola-nuts every market day at the market place. His second favourite occupation is fishing. His favourite hobby is cage and lorry building with stalks and grass. His second favourite is cutting and carving catapult sticks. He owns a pile of catapult sticks. Football is his favourite game. He is the manager and captain of the section juvenile football team. The football field made under his supervision is a few yards from his house. His favourite playmate is P, one of my cases who is a few years older than Kanva but of the same size and stature. His favourite music is church songs. His second favourite is native drumming and singing. He has no European toys. He makes toy cages, motor-cycles and lorries out of clay or stalks for younger children.

His other interests are in swimming, in hunting birds with a catapult and in cooking. The first two interests are regarded by all as being normal. Being interested in cooking is not regarded as being normal for boys. Parents discourage him in

cooking. His own social group laughs at him when they find him cooking. His sisters and brothers help him when he is engaged in cooking because they want to partake of the food.

SIBLING RELATIONS:- When asked whether he found any of his siblings difficult to get on with and why, Kanva replied, "I find it difficult to get on with my brother 'E'. he is a bad boy and a tale bearer. He is always the cause of my father beating me". He said he liked his little sister 'S' best because he said, "she is a good girl". He liked his difficult brother, mater E, least.

SOCIAL DEVELOPMENT. He prefers playing with others to playing alone or on his own in the company of others. He relies on his mother for guidance and advice. This has always been so. He has never been a leader in school but he has been a leader among his own social group at home.

MORAL GROWTH:- He is expected to obey and respect all those who are older than himself. He is unable to live up to this expectation as he is disobedient and lazy. To ensure that he recognizes the moral codes, his father whips him or refuses to give him food whenever he disobeys or neglects a duty.

His parents and other adults regard him as a 'bad' boy. His social group find him good, his brothers and sisters dislike him because he beats them. He thinks himself good.

AESTHETIC GROWTH:- Kanva said he liked a white cloth which has been well washed and ironed. He likes a person who dresses well in a suit either of European clothes or native dress. Round and decorated articles such as pots and baskets also appeal to him.

He said he considered bad men and harmful creatures ugly. His conception of beauty is in agreement with the generally accepted standards of beauty.

PLACE IN THE HOUSEHOLD: He is expected to carry out the ordinary duties of his age group (see pages 7 and 21). Kanva does not enjoy most of his tasks. He does not care whether the animals come in in the evening or not, and he does not wash his brothers'

and sisters' clothes for them when required to do so. He however gets ants for his own chickens and gives them water. He is always looking out for nests of fowls and when he finds them he clears them of their eggs which he takes to the market and sells, keeping the money for himself. Now he is no longer wanted to find the places where fowls lay. When he is found searching for eggs, he is reported to the nearest adult male in the house who chases him away. His father punishes him - he usually beats him - for neglect of duty or stealing of eggs.

The tasks enumerated on pages seven and twenty-one are normally carried out by children of Kanva's own age and sex.

POSSESSIONS:-

Kanva possesses one goat four fowls and chickens. He also has some clothes, a bow and arrows. He is not restricted in the use of his clothes. But he cannot do what he likes with his goat and the fowls. Before he sells or kills any of them his father must give his consent. He possesses no European toys other than a small rubber ball which he uses as a football. I have already mentioned the cages and model lorries which he makes.

GENERAL ALL ROUND DEVELOPMENT:-

Physically Kanva is regarded as being well developed by everybody. He has out-grown most children of his own age group and tends to be a leader among them. His moral development is not up to expectation. He is disobedient and disrespectful to his father and other adults in his household and he tells lies. Educationally he is regarded as being dull. He has always been at the bottom of his class and his mates went ahead of him in school.

STUDENTS OWN OBSERVATION AND ASSESSMENT OF INFORMATION RECEIVED.

In the course of the inquiry, certain aspects of the child's behaviour and parents' reactions to them came to my knowledge which need noting down.

1. Kanva seems to me to have behaved well until he was in Primary 6 in 1956. During this year he began playing truant. He went to the market-place instead of to school. No one except his brother 'E' with whom Kanva went to school had any knowledge of it.

His teachers of course noticed his absence at school.

THE CAUSES:-

- (a) His teachers could not tell because they made no attempt to find out.
- (b) Kanva himself said that he escaped school in order to avoid being made to scrub the latrine.
- (c) His mother blamed her husband Mr. M for not giving Kanva chop-money everyday.
- (d) Mr. 'M' said that Kanva had been influenced by bad companions and he blamed Mrs. M for encouraging Kanva in his 'bad' ways.

2. There was peace and tranquility within the family until Mr.'M' married a second wife in 1956. Before the marriage Mrs. M had disapproved of the proposition. She had even taken the matter forward to their religious authorities, the White Fathers who supported her objection to her husband's unlawful intentions. After the marriage, the family's economic condition, already poor worsened. At times the family went without food. Frequent quarrels occurred between Mr. and Mrs. M. On those occasions she left her husband's house and went home. Kanva went with her.

Kanva made friends with kola-nut sellers and went with them to the market on days he did not go to school. He took to roaming with them in the night and sometimes spent the nights away from home. Mr. M. punished him. He whipped him and drove him out of the house. He ordered Mrs. M. not to give food to the boy when he sleeps away from the house. Mrs. M. continued treating Kanva nicely. She quarelled with Mr. M. when he punished Kanva.

Kanva escaped to the market instead of to school. Neither Mother nor Father knew this. Master 'E' was warned not to tell anyone. One day Kanva beat his brother. E became angry and devulged Kanva's secret to mother. Mother warns E not to tell father.

3. Kanva failed to satisfy for promotion. He was given a chance to repeat. He refused. Father did all he could to send the boy to

school but he failed.

From these facts one can only conclude that Kanva's later waywardness was caused by the social unrest in his family. He lost fear and respect for his father and relied on the love of his mother who used him to taunt her husband in protest against his marriage to a second wife.

C H A P T E R   I V

J A C K

Jack's family consists of 'K' the father aged 38, M, the mother aged 30, two younger brothers and a sister aged 8, 6 and 3 respectively and Jack himself aged twelve years having been born on February 28, 1946.

K the father is a member of the chief's clan, the strangers who migrated from Zikku. These people, the migrants from Zikku are Nankanni by origin but they speak more Kassem in their homes than they speak Nankanni. This is due to the influence of the aborigines, the descendants of the hole-dwellers who are Kassem speakers and also to the Kassem tribes who surround Navrongo. Jack's family clan will however never forget or abandon Nankam entirely, as by tradition they are bound to address their ancestral spirits and shrines in that language as they would not be understood in any other. K speaks both Kassem and Nankanni fluently. Jack himself speaks Kassem fluently, it being his mother tongue. He understands Nankam well but does not speak it. He can however make himself understood in that dialect. Two other languages at which Jack is fluent are English and Hausa spoken in Northern Ghana.

Jack's mother gave me a surprise by telling me " I can speak all languages". Of course she could not. What she really meant to tell me was that she could speak many languages. Then I asked her to name the languages she could speak and she said, 'I can speak Kassem, my own language, I can speak Nankam, Buili, Moshie, Hausa, Twi. These are all I can remember", and she added with a laugh "I speak English small small". "That is a formidable list," I said to myself. Then I commented "If you can speak all these languages, then you have beaten K and myself in language." "Yes of course I do," she replied, but K doesn't know a language". And K agreed that his wife knew all those languages. Jack's mother comes from Paga a town six miles north Navrongo, near the French boarder. Kasem is the language used in the family.

On the day that I held my interview, Jack was living with his father and mother in a quarters built for them by the White Fathers. It is a teachers' quarters designed on the model of the Government Junior staff quarters. The family has lived in this continuously since 1955 when K was promoted headmaster of the school. In 1954 K and his family lived in his clan family house in Nogsenia. (see appendix 7 for population). K's clan family house is about a quarter of a mile from the Mission. K's portion of the family compound is made up of one swish oblong or square block containing two rooms, a kitchen and a bath-place. There is a latrine built outside the house for the use of the whole family. The remaining portion of the compound is occupied by K's brother. This comprises two sets of the local round houses for each of his wives. Unfortunately one of the wives died early in 1957, but her rooms are still there and are being used by the husband.

K does not appear to have lived continuously in his family house for any length of time. The only times he lived there continuously were in 1946/47 when he was in training for the teachers Certificate 'B'. Outside these dates he was either doing teacher training at Tamale or teaching at Bolgatanga. He was in those places for the following periods: 1949 for Art course, 1951/52 for Certificate 'A' course. Wherever he went K took his family with him, and which ever school Jack attended, he did so as a day boy and so he has been living full life with all the members of his family.

The information which follows is a compilation of facts submitted to me in writing by Mr. K. Jack's father. He submitted these facts, after an interview which I had with him, his wife, Jack and the other children - all sitting together in their hall at the school and all contributing to the conversation. After this preliminary meeting which took place on December 22nd I left the questionnaire with K and asked him to complete it.

After he had completed it, a second round table conference like the first took place and what follows is the final result. What things does the child like about living in his present home? What things does he dislike about living in his present home?

Jack likes living in his present home because of the loving care of his mother and father which makes him feel secure and happy. He has a good sleeping place and loves living and playing with his brothers. Another advantage is the nearness of the house to the school in which he expects to enter next year (i.e. in 1958).

He very much dislikes witnessing quarrels and sometimes fights between his parents. He leaves the house whenever he smells trouble between them.

FATHER'S OCCUPATION: His father is a Certificate 'A' post middle post 'B' teacher and headmaster of a Middle school. Farming and poultry-keeping is a part-time occupation. He has, roughly speaking, two acres of land near his school house and a further two around his clan family house. In the two-acre farm at his clan family house he plants early millet and guinea-corn. In the two plots near his school house he sows groundnuts, bambara beans and cow-peas. He also maintains a small vegetable garden. When asked how he can find time to work on four acres of land, he said he does so by hired labour.

MOTHER'S OCCUPATION:- Mother is first and foremost a housewife but finds time to supplement the house-budget by cooking pito (a local beer brewed from maize or guinea-corn malt) occasionally once a week and selling it to the training college students and school teachers. She also trades in cigarettes of which the creditable customer is her husband.

MOTHER'S EDUCATION:- Mother is illiterate but according to her husband has had "high home education". She was brought up by her parents in Kumasi.

TYPE OF FAMILY:- Is strictly monogamous. Neither have married before. For most of their family life so far, they have lived an exclusive single family life.

PLACE OF SUBJECT IN THE FAMILY: Jack is the eldest son. He has three other brothers ages 7, 5 and 2 respectively. Their birth dates are: Jack 28/2/46

G 26/2/50

H 22/8/52

M.L. 9/9/55

LIVING CONDITIONS:- Father and mother share one sleeping room except when with a baby in which case she sleeps in the children's room. The three brothers sleep in one room but on separate mats. The youngest child shares bed with her mother. When it is hot all members of the family sleep in the spacious yard of the house. There are a kitchen, latrine and bathroom inside the house. The sitting-room is furnished with large cushioned chairs, a writing table and chair. There is another table and chair at one corner of the room for Jack to work at. There are pictures on the wall and a book-shelf containing all types of books. K has a gramophone and I saw a three-wheeled toy car and a two-legged and one hand and a broken head of a toy baby lying pitifully one under a chair and the other in the sunny verandah.

CHILD'S PHYSICAL CONDITION:- He has enjoyed a good health throughout his baby and childhood. In the first year he had cough's which though spasmodic were sometimes frightening and caused anxiety. These were treated in the hospital. There has been no severe illnesses in later years. He had measles in 1953 and chicken-pox the following year. His eye-sight, hearing and speech are clear. He feels a bit nervous in the presence of a large gathering or elderly people. The father suffers the same nervous deficiency.

FEEDING:- As an infant feeding was irregular. He was fed on demand and at mothers descretion. When he was weaned and placed on solid diet special food was always prepared for him. This consisted of koko, quaker-eats and light soup. He started taking these at about 1½ years. At age 2 he could take all types of food. At about four or five years of age Jack joined in the family meal system. This is taken three times daily and is of the following pattern:

Breakfast at 7.30 - Koko - tea and bread at times but not always, butter or margarine is used. Lunch 12 noon. Rice with Soup - rice and beans without soup or yam. Supper at 7.30 p.m. Guli (thick porridge made of guinea-corn or maize flour) or yam fufu. Both are eaten with soup. Fruits are supplied occasionally. In between meals Jack sometimes helps himself to a handful or two of groundnuts.

When he was the only child, he ate with his father but now he eats with his brothers. He is a clean feeder and corrects his brothers at meals. He normally eats heartily, refusing to eat or eating very little only when he is not well. At the age of 9 or so he took to the bad habit of rejecting food whenever any of his brothers annoyed him during or just before meals. He has stopped doing so now.

He is both rewarded or punished with food when he deserves either. Father and mother have consented to resort to this kind of disciplinary action when the need arises.

BOWEL TRAINING: "Right from infancy" said the mother in answer to the question "at what age did you commence giving bowel training to Jack?" She added "I dislike dirty children. Children who are always soiling and wetting themselves and their beds like so and so's fat boy". She told me she used protectors at first to prevent soiling of clothes. Later she trained the child to use a pot. He soon got used to it and did it properly. She has trained all her children in the same way.

BLADDER TRAINING:- When the child could walk she presented it with the pot whenever she perceived that he was about to urinate. He got used to this too and went in for the pot when he needed it.

WALKING:- Jack began to sit up at three months, to crawl at six months to pull himself up at eight months and to walk at nine months. He was a quick developer if the periods given are correct.

GENERAL PHYSICAL CONDITION:

Jack is an extremely active child. He never sits still.

He is either doing some work, or playing games which include dribbling practice with a small rubber-ball, jumping and skipping or catapulting. He goes to bed not later than 8.30 p.m. and wakes up at 6 o'clock or thereabouts. He has ample facilities for studying.

EMOTIONAL DEVELOPMENT:

ANGER:- He gets angry when he is ordered not to do what he wants to and when he is reprimanded for a bad deed. When he is angry he sheds tears. His angry state lasts a short period. When over he returns to his normal activities.

REACTIONS OF OTHER PERSONS TO CHILD'S ANGRY STATES:-

Parents question him in an attempt to find out the cause of his anger. They often advise him or do whatever they can to make him happy. Other adults also ask questions and through persuasion they try to make him happy. Members of his own social group sympathise or tease him according to the nature of the situation. His younger brothers weep with him in sympathy. From about one to 4 years of age, Jack so liked riding a bicycle that whenever his father left the house on a bicycle without him he got into fits of anger and cried for a long time. Now this no longer angers him. Prohibition from playing or from doing whatever he likes still angers him. His anger has been consistently aroused by his cousin who is also his school mate. This boy because he is older than Jack tries to dominate him. Jack repudiates his cousin's attempts to rule him and so they have always been quarrelling. This cousin has since expired of measles. (Jan. 1958)

FEAR:- Jack's father does not remember what Jack feared when he was younger. Now he is afraid of harmful creatures such as snakes, mad dogs and mad men. Whenever he sees these he runs away. Fear lasts as long as the harmful creatures are close to him. When they are reasonably far off he is not afraid. When parents learn of the cause of his fear they go to his help. Other adults do the same thing as the parents do. His own social group also goes to his assistance when they find him in danger.

His younger brothers and sisters shout when their brother cries of fear. He is regarded by his parents as having the normal fears of his age group. He has not had an emotional shock such as being lost or being nearly drowned. No person has consistently aroused his fear. Fear is neither used as a punishment or a reward. He cries when he is reprimanded. Whenever he cries he sheds tears.

AFFECTION:- He manifests his affection to all members of the family especially to his mother. In the presence of loved persons he stands or sits as close to them as is possible. He likes handling or hugging his loved objects. When these are interfered with or removed from him he becomes sad. He likes his mother best because he is free to express his wishes and opinion to her. He likes G his immediate younger brother least because he vies with him in all things.

INTELLECTUAL DEVELOPMENT:- He is in Primary six but is due for promotion to Form I in January 1958. He was first in his class at the end of year examination. He has not always come first but he has been first several times and has always been among the top five or six pupils in any examination. His favourite subjects are social studies, History, Geography and Civics. He also likes English and Arithmetic. He likes Nature Study and Hygiene least. He likes and has always liked school. He has read.

He wants to be a priest when he grows up.

INTERESTS:- Reading and singing are his favourite occupations. Robinson Crusoe is his favourite book. His second favourite book is the Dearslager. His favourite game is pole vaulting. The second favourite is football. His favourite playmate is J.A. a boy of his own age and size, who lives near him at their house in the school. Church music is his favourite music. The catapult is his favourite toy. His father is probably his hero whom he tries to emulate. His other interests are watching lawn tennis games and taking part in sports. He is also interested in looking after fowls. All these interests are normal to his age group and sex.

**SIBLING RELATIONS:-** He finds G, his immediate younger brother difficult to get on with because his younger brother often refuses to carry out his orders. He likes M.L. his only sister and youngest sibling best because according to Jack himself "she is small and is my only sister." He likes G least for reasons given above.

**SOCIAL DEVELOPMENT:** He prefers playing with others except when he is angry when he plays alone. He relies on his mother for guidance and advice. This has always been so. He has never been a leader in official organisations but when with his social group he leads them in games.

**MORAL GROWTH:** He is expected to obey his parents, teachers and prefects and all who are senior to him. He is expected to be honest and to tell the truth always. He is also expected to be kind to his younger brothers and sisters and to all little children. He lives up to these moral rules satisfactorily. In order to ensure that he follows the recognised normal code his parents are constantly instructing him in them and they reprimand him whenever he breaks them. They watch his movements and prohibit him from going to places that he should not go to and from keeping company with children whose conduct is doubtful. Other adults praise him when he conducts himself well and they reproach him when he misbehaves. All persons, his parents, other adults, teachers, his social group and his brothers and sisters regard him as a good boy. He regards his way of behaving as being easy to fit into the life of his society. He does not rebel against it.

**AESTHETIC GROWTH:** He considers well designed clothes and articles beautiful. He also considers nice looking men and women beautiful. He described nice looking men and women as persons of medium stature and attractive features. He considers persons with large heads, big nose etc. and dirty things ugly. This is in perfect agreement with the generally accepted standards of beauty.

**PLACE IN THE HOUSEHOLD:-**

Jack is the first child of the family and as such he is expected to set good example to his younger brothers and sisters

in the performance of his duties. These include fetching water for the domestic birds and animals and letting them out of the house in the morning and bringing them in in the evening, feeding the fowls and chicks with white ants and grain, watering the garden morning and evening, helping in planting seeds and seedlings during the planting season and looking after the baby when the mother is engaged in other duties. I learnt that Jack does all these things and more. He also carries out tasks such as fetching water for the purpose of cooking and washing, sweeping the house and washing the dishes, all of which are normally carried out by girls. He regards these tasks as suitable for his age though not for his sex, but he carries them out joyfully and efficiently. He spends on the average about one hour in the morning before going to school and one hour in the evening after school, in performing these tasks. His parents experience no difficulty in making him carry out these tasks.

POSSESSIONS: Jack possesses a number of clothes, books and fowls. He has complete freedom over his possessions but his parents demand that he uses them carefully. He is blamed or warned the moment he begins to use his property carelessly.

TOYS: His only toy is a toy-gun which he bought for use at Christmas. His younger brothers also have toy-guns and his little sister aged two has a baby doll.

GENERAL ALL ROUND DEVELOPMENT:- His physical and mental development has been entirely satisfactory. He has surpassed, several boys of his own age and some a little older than himself in growth and progress in school.

CONCLUSION: Jack is lanky and weedy in build but looks sturdy and tough. He is taller than and two years ahead in class of a boy, personally known to me, who was born in the same month and year as himself. There are symptoms of nervousness when he speaks but his speech is audible and clear.

I believe that the information obtained from his parents about themselves and their child is correct because the father being a teacher himself understood the purpose of the study and

showed every willingness to co-operate in its success. The questionnaire and answers were thoughtfully discussed and Jack's father's records of the birthdates of his children were compared with the birth certificates kept by the White Fathers. Besides, there is no reason why Jack's parents should hide the truth from me or tell me the untruth.

CHAPTER V

PETER

Peter aged 18½ years was born on June 30, 1939 as shown in his birth certificate by the White Fathers who baptised him on July 6th, 1939. It was the Most Reverend Bishop Betram, then a White Father, who baptised this chubby little boy.

Peter belongs to the Nankanni-speaking section of the twin-language group, known as Kassena-Nankanni. His mother tongue is Nankam but like nearly everyone else in this complicated tribal group, Peter speaks Kassena as fluently as he speaks his mother tongue. He also speaks rather halting the widely spoken broken Hausa that is the lingua-franca of every sizeable community in the Northern Region of Ghana.

Peter lives in a family house in Nayagenia one of the sections of Navrongo. The village or section has a population of 1,745 people (1948 census) and claim to be the autochthonous inhabitants of the area. Peter's home is about one mile from the Mission and 1½ miles from the town. Nayagenia is a farming village but it is also one of the most progressive sections of Navrongo in other trades and industries. The people of this section were among the first to come in contact with the White Fathers when the latter arrived in Navrongo in 1906. The effect of this contact is that Nayagenia can boast of more christians, more educated men and women, more masons and carpenters than any other section of Navrongo. Of the five first christians of Navrongo of whom Peter's father was one, two come from Nayagenia and of the first four native priests three are Nayagenians. About 30 per cent of the total number of Christians in Navrongo are Nayagenians. Peter lives and has always lived in a clan family house of the type described on pages three and four of this exercise.

The compound consists of six sets of rooms for each of the six families. The entrance of the house opens into a cattle-yard round which are the six sets of living quarters. Each set of

quarters or living rooms includes a dual circular flat roof mud building, one or two swish oblong or square building a kitchen and a bath-place. One of the oblong buildings has an aluminium roof. All the buildings are plastered over and water-proofed with a preparation of special earth mixed with cow-dung. The owners of three of the sundried-brick buildings have white-washed the inside walls of their rooms and have decorated them with pictures. These rooms are also furnished with wooden bedsteads, tables and chairs. One of the rooms belongs to a certificate A teacher, another belongs to a female pupil teacher Peter's sister and the third room is the property of a labourer of the Agricultural Department. All floors in the house are beaten smooth and hard. The inmates sleep in their oblong buildings most often on the top of the flat roofs. The oval or circular rooms are used by the housewives for storing their property which includes pots, calabashes and mats. These rooms also contain the grinding-stones mounted on platforms where almost all the grinding of the family is done. These circular rooms are also stages for the performance of a number of traditional and customary functions the most prominent of which is the funeral performance. They are so essential for traditional and customary functions that every set of rooms in any aboriginal household includes them. The flat roofs are also used for drying grain and vegetable leaves. Each flat roof has a hole of about twelve inches in diameter and serves as a window. Besides the living-quarters, Peter's compound contains six granaries situated in the cattle-yard, and a thatched roof room near the entrance to the compound. In this room, Peter's eldest uncle (his father's elder brother) the family-head used to keep the ancestral shrines of the family. Peter's uncle died in January 1956 aged about 65. The granaries which used to belong to Peter's father and two of his uncles are cylindrically shaped chambers measuring from seven to ten feet height and six to ten feet in diameter at the base with a single opening at the top of each chamber and a conical lid of lightly plaited thatch for covering

the granaries are used for storing grain and groundnuts.

RELATIONSHIP OF MEMBERS OF THE FAMILY TO THE CHILD:- At the time of investigation Peter's family clan consisted of 32 persons. This is about an average of five persons to a set of rooms. Peter lives in one set of rooms with his mother, his sister - a pupil teacher - his half brother's daughter a school girl in Form I aged 14 and his half brother's son, a primary six pupil aged eleven. The rest of the family compound are the sons and grandsons of the two brothers of Peter's father.

Peter's father died of an operation for hernia in the Navrongo hospital on February 5th 1951. Peter's uncle, the elder brother of his father died at home of pneumonia on January 26 1956 and his second uncle the younger brother of Peter's father died of the same disease at home on February 5th 1956.

Peter's clan family is christian. All the sons and grandsons of the late three brothers were baptised at birth and marriage is monogamous in the family. The family may be described as a middle class one. There are several cows, goats and sheep in the house and the members as a whole have enough to eat and clothe themselves. The homestead is generally clean but the cattle yard turns into filthy mud during the wet season as a result of the trampling of their dung by the animals.

Peter's half-brother and half-sister were the son and daughter of Peter's father's first wife who expired in 1934. Peter's father married Peter's mother in 1935. The following is a list of the brothers and sisters and half-brothers and half-sisters of Peter.

Father ..... J.A.W. died 5/12/51 age about 50.

½ brother ..... A.W. born 10/11/18 died 23/1/50 age 32 (Cert.B teach.)

½ sister ... T.T.W. born 26/5/27 died 25/3/48 age 21 (married died without issue)

½ cousin daughter of A.W. born 9/10/42 age 15 years Form I in 1958.

½ cousin son of A.W. born 22/6/46 (age 11) in Primary class 6 in 1958

½ cousin daughter of A.W. born 18/1/50 age 7.

Mother of Peter ..J.K. married to Peter's father in 1935.

Sister . . . J. born 20/5/36 age 21.

Brother . . . N born 6/6/43 died 10/2/44 ( nine months)

Brother . . . F born 20/7/45 died ? 1951 (age 6 years)

Brother . . . W born 1/6/49 died 15/12/50 (7 months).

THINGS THAT THE CHILD LIKES ABOUT LIVING IN HIS HOME:-

The things he likes are the people in the house, the cows, sheep, goats and fowls, in fact everything that is in the house. Peter said that there was nothing that he disliked about living in his house.

FATHER'S OCCUPATION:- Peter's father was a farmer. He possessed about six acres of land three of which were about five miles away in the bush and three around the house. In his bush farm, he planted a mixed crop of late millet and guinea-corn, inter-cropped with bambara beans and okro. He had a separate piece of land also in the bush for grandnuts.

In the farm near his house, Peter's father planted early-millet and guinea-corn with an inter-cropping of miscellaneous plants. As most farmers in Navrongo do, Peter's father practised shifting cultivation and as most farmers he did subsistence farming, producing just a little more than sufficient for his family.

Peter's father was a competent mason, one of the first few good ones trained by the White Fathers. They built the castle-bungallows and offices in Navrongo in the early nineteen/twenties. He often found employment with the Government and other bodies. Peter was twelve years old when he lost his father. After his death, Peter continued to live with his mother and sister in the same family house. He helped his mother on the farm while his sister, now a pupil teacher went to school. Peter and his mother were incapable of maintaining all the land formerly under cultivation. They therefore let lie fallow the whole of the bush farm and a big portion of the farming land at home. His mother often sought help from the neighbours who were always ready and willing to assist provided their own work was not too much to handle. Besides farming which she does at the appropriate season, Peter's mother has taken up pito-brewing which has proved to be

a useful though scanty source of pecuniary income.

FATHER'S EDUCATION:- Peter's father was enlightened through the learning and use of his trade as a mason. He had no formal education and remained an illiterate all his life. Besides Kasem and Nankam both of which are his mother tongue, he spoke pidgin Hausa. At home the language used was Nankam.

MOTHER'S OCCUPATION:- Besides carrying out her normal tasks as a house-wife she farms during the wet season and brews pito during the dry-season.

MOTHER'S EDUCATION: Mother is illiterate. She speaks Kasem, Nankam and Buili.

TYPE OF FAMILY:- Peter's father has been a monogamist. He married Peter's mother after the death of his first wife in 1935. The mother has been in the same position as the father. She lost her first husband with whom she had one son. Peter's father was her second husband. She has not had a child since his death in 1951.

Peter saw his father everyday when the latter was alive. He sees his mother everyday.

PLACE OF SUBJECT IN THE FAMILY:- He is the third child and the second son of his father. He is also the second son of his mother. The ages and sexes of mother's other children including those who have died is given on pages 47 and 48.

DESCRIPTION OF LIVING CONDITIONS:- The house has already been described (see page 45, 46 & 47). Peter shares a sleeping room with his mother and his half-cousin. They sleep on separate mats. He has lots of opportunity of seeing pictures, books and a toy or two in the room's of his sister and the certificated teacher. There is a wireless set in the house but there is no gramophone. The general economic level of the home is good but the child is not getting the required three meals daily. This is due to the fact that in most homes breakfast and lunch are never regular. Their provision depend on the aptitude of the housewife who often has other engagements during the early morning and afternoon of each day.

CHILD'S PHYSICAL CONDITION:- Peter's physical development has been normal. He looks tough and strong but he is not as robust and tall as he could be. He is a little smaller than Kanva a younger member of his social group. He has no deformities and no indications of family illnesses. He has had no serious illness in his infancy or early childhood. He has no complaint about his eye-sight, hearing, speech or muscular co-ordination.

FEEDING:- All information about feeding, bowel and bladder training, anger and fear was given by Peter's mother in the presence of Peter himself and other adults, of the household, who did not hesitate to challenge or comment on any statement that needed correction or clarification.

Peter was breast fed as an infant for nearly three years. Feeding was irregular, taking place whenever the baby or child cried and at any time that he was with his mother. Weaning was gradual. At about one and a half years of age solid food was gradually introduced and Peter stopped feeding from the breast at about three or four years of age. No ill effect followed his weaning. When he took up to eating solid food a separate one with special soup (usually okro soup) was prepared for him. He ate heartily. From about four years up till now no special food was made for him and he ate the food that was prepared for the whole family. Members of a family are never sure of breakfast or lunch. Children breakfast from the residue of food left over a night before. Except nothing is available to feed on or a catastrophe such as death of a relative has taken place, both children and adults are sure of having supper everyday. The common food generally taken by children and adults at day time is groundnuts and flour though quite often a housewife may cook rice, millet and beans or some other food. Peter has been on this type of dietary system since weaning. On the day this inquiry was conducted, Peter took 'guli zuri' or cow porridge - a residue of the previous day's supper, for breakfast, had no cooked lunch but ate flour and chewed one or two handfuls of groundnuts and looked forward to having 'guli - a thick porridge made from millet flour - for supper.

Peter has no food troubles. He eats anything that is edible and eats properly too. From the time he began to hand-feed himself Peter joined his father at meals and continued to eat with him until he was about six years old when his younger brother replaced him at meals with his father. Peter was then served meals separately. When asked whether Peter was a nuisance at meals, his mother replied, "All small children always are a nuisance at meals until they learn to eat properly. Peter was no exception".

FOOD AS MEANS OF DISCIPLINE:- In answer to the question as to whether he is either rewarded with food or punished by being deprived of it, Peter's mother said that when he was a child, between two and five years, Peter's father or any other adult in the house sometimes coaxed Peter with an egg to keep quiet or deceived him that if he did not stop crying or weeping he would not taste the fine food that was being cooked by his mother or by some other woman in the house. She, the mother would at times delay giving out food to him as a punishment. She would not however, deprive the child of a meal as a punishment.

BOWEL AND BLADDER TRAINING:-

Asked at what age she commenced training Peter to the proper and regular use of his bowels, the mother in reply said that she had never taught him to use his bowels. When he was a baby he passed faeces anywhere and at anytime he wanted and the only thing she could do was to remove it. At the age of two years when he could walk well, he was usually instructed to go to latrine in the cattle-yard. In the night he was permitted to go to latrine in the courtyard. He was punished usually by being struck with a dried millet stalk for soiling his bed in the night or making the court-yard dirty at day time. Punishment for soiling bed or going to latrine in a room or a courtyard is usually given to children who are fairly sensible and can walk well. It did not take many strokes with the stalk to teach Peter where he should go to latrine. No teaching at all was given as to when he should free his bowels but mother became

alarmed if she noticed that Peter had not been to latrine for a day or two. In the case of constipation she pushed a ball of pounded ginger into his anus which invariably produced<sup>the</sup>/desired results.

From babyhood to about two or three years Peter was allowed to urinate anywhere in or around the compound. After three years, that is when he became sensible and could understand instruction, he was gradually taught by word of mouth and by striking with a millet stalk, to urinate either in the cattle-yard or outside it. He soon learnt this lesson and stopped causing trouble with urinating in prohibited areas. Peter was however a nuisance in the night. He urinated in bed nearly everyday until he was quite a big boy. When he continued to urinate in bed at night in spite of abuses and strokes on the back with a stalk, he one day had a frog tied to his waist, with the frog lying on or about his penis. When Peter began as usual to urinate in his sleep, the frog jumped about on his laps. This woke Peter up and he cried out aloud. He removed the frog, threw it away and went back to sleep. This was the last time that Peter urinated in bed at night. Thus the frog put an end to his consistent trouble with urination.

WALKING: Peter according to his mother, was an early developer. He began to sit up on his own when he was about three months old. He gan crawling at the age of seven or eight and could pull himself up a month or two later. He commenced toddling at the age of thirteen or fourteen months.

GENERAL PHYSICAL CONDITION: He is regarded by those who are responsible for his welfare as being normally active and restless. To avoid being disturbed by his restlessness, he is often told to leave the room and to join his companions who are playing under a tree outside the house. He is not encouraged to play particular games. He plays at whatever games he himself is interested in. He sleeps early and so he gets adequate sleep.

EMOTIONAL DEVELOPMENT:-

ANGER: Peter becomes angry when he is insulted by his parents or

by other adults. He also becomes angry when forced to do a piece of work that he does not like to do. When he is angry he pulls a long face and speaks angrily to people who speak to him. He usually leaves the spot and goes out of sight of those who have made him angry. If he is angry with a younger brother or sister he beats him or her. If he becomes angry with a boy or his own size and equal strength he fights him. Peter's anger does not last at all. He becomes happy again soon after what made him angry has been removed. When his anger is over his long face is pulled back. He smiles and laughs with people and converses with them in the normal way.

When he is angry his parents abuse him the more and tell him to go to hell with his anger. They sometimes even threaten to beat him if he does not stop being angry. At other times they tell him to disappear from their sight. Other adults usually ask him why he is angry. They then tell him not to be angry but to go and play with his companions. His own social group leave him to himself and go about their own business.

If Peter's anger has been aroused by his parents in defence of his younger brothers and sisters, the latter become happy and jeer at him. If on the other hand his anger has been aroused by some other person who was not acting in the interest of his brothers and sisters the latter become sad and may sometimes weep in sympathy with Peter.

When he was younger, such things as abuse and forced labour and prevention in taking part in playing with his social group, made him angry. These same things still anger him now. There are no persons against whom his anger has been consistently directed or by whom his anger has been aroused.

FEAR:- Peter is afraid of the dark and will not enter a room at night without light. He also fears madmen. When he is afraid he shouts and retreats from the object of fright. States of fear lasts for the duration of time that the object of fear is in sight or is being discussed. When they are over, Peter behaves normally. Parents regard Peter's fear of darkness as childish

and when he shuns it they laugh at him and say "why do you fear?" What is in the room? Nothing". Parents and other adults regard his fear of madmen as genuine and they encourage Peter to run away when he sees madmen. Members of his own social group who do not fear the dark or madmen deride at Peter when he shows that he is afraid of these things. Those who have the same fears as Peter act in the same way as he does. His younger brothers and sisters become frightened when they see that their elder brother is afraid. They will run and cry<sup>out</sup>/if their brother does so. At the age of from two to four years Peter feared toads. He cried and ran away when he saw one. Now he is not frightened of a toad. He is regarded as having the normal fears of his age group. He has not had any severe emotional shock such as being lost in a bush for a considerable time or near drowning. He cries when he is filled with fear and when he is very angry. He sheds tears most easily when he is mourning the dead and when he is severely criticised or abused for misconduct or disobedience.

No person has consistently aroused his fear.

In order to quieten a child adults often frighten him by announcing the presence or approach of the bogey or ghost or madman. It often shuts up a bemoaning child.

AFFECTION:- Peter manifests his affection to his mother. As a child he was in the habit of resting on her mother's laps. Now he does not rest on her laps but likes to sit or stand by her whenever they are together.

When the persons or objects he loves are interfered with or removed from his presence he becomes sad and at times he weeps. He told me he had no preference for either mother or father. He loves both equally.

INTELLECTUAL DEVELOPMENT:- As his father had been with the White Fathers for a long time and as most of the children in the White Fathers' school come from his locality one would have expected Peter to have gone to school. Peter, however have not been to school. Like hundreds of boys and even girls, Peter lost his chance of schooling because at the age of six, he was the only

child of the appropriate age and size for herding the family cattle. Peter therefore had to stay at home and look after the animals. He however had ample opportunity for seeing books and pictures in his step brother's room. His step brother, a trained teacher died in 1950. Peter is regarded by persons who know him as an intelligent boy.

INTERESTS:- His favourite occupation is farming. His second favourite is 'kola' trading. For Kola trading he goes to the market on market days and hawks with kola nuts. At the end of the day he is paid a commission by the owner of the kola-nuts who is usually a large dealer in the commodity. Peter's favourite hobby is hunting lizards and birds. His second favourite is fishing. His favourite game is a kind of draft called "bia". His second favourite is football. His favourite music is singing, drumming and dancing. He has no toys. All his interests are regarded as being normal. His other interests include poultry keeping and riding a bicycle.

SIBLING RELATIONS:- Asked which of his siblings he likes best, Peter said that he liked 'M' best because 'he is a good boy'. He likes his half sister least because "she is a bad girl". His explanation of 'good' and 'bad' amounted to willingness or unwillingness to carry out his orders. His half-brother M obeys him and carries out his orders but his half-sister does not.

SOCIAL DEVELOPMENT:- He prefers playing with others to playing alone. At times he plays on his own in the company of others. When there is no company he plays alone. For guidance and advice he relies mostly on his mother. He has always relied on her. When he was looking after the cattle, Peter became a chief shepherd. As chief shepherd his duty was to plan the grazing system of their animals and to lead the group in warfare against other groups of shepherds.

MORAL GROWTH:- Obedience and respect for elders are the key-note of good conduct among the people. Children are expected to obey their parents and other adults. As far as male adults are concerned Peter lives up to the moral code satisfactorily.

The women in the compound complain that Peter is lazy and has no respect for them. Disobedience and slight disrespect towards women is not regarded a serious breach of ethical behaviour in the community and so despite his hort comings in his duties towards his own mother and aunts Peter is still regarded by his parents and other adults as a good boy. Members of his own social group also regard him as a 'good' boy. His younger brothers and sisters regard him as 'bad' because he abuses and beats them. They said "Peter kem kyamma" literally this means that "Peter's doings are hard". Peter thinks himself good and regards his ways of behaviour as being easy to fit into the general life of the society. No serious view is taken against disobedience and disrespect towards women.

AESTHETIC GROWTH:- Peter considers good persons beautiful and bad persons ugly. He associates beauty with utility and goodness. Any object that is useful is beautiful and all objects that are harmful are ugly.

Peter's concept of beauty is in accord with the generally accepted standard of beauty in this area. A woman may be beautiful in appearance but if she has no children her beauty will not be recognised or valued.

PLACE IN THE HOUSEHOLD:- With the death of his half-brother and father Peter at the age of 14 years became the head of a family. The family over which he is head consists of his mother, his sister, two half-sisters and a half-brother and the mother of the last three children mentioned. As head of the family Peter is responsible for feeding the members of the family and getting medicine and treatment for them when they are ill. He provides them with food by cultivating the farms that once belonged to his father. In his work on the farm he is assisted by his mother and the other woman. His sister who is a teacher helps by giving him money to employ labourers to work on the farm and when their food is exhausted she buys raw foodstuffs from the market. He looks after the health of members of the family by reporting their illnesses to the most senior man in the compound whose duty it is

to consult soothsayers and to perform such sacrifices to such gods as the soothsayers may advise. Apart from these responsibilities, Peter performs the normal tasks and duties expected to be carried out by children of his own age and sex. These include rearing of fowls and caring for cows, sheep and goats.

POSSESSIONS:- Peter inherited seven cows, six sheep, two goats and some fowls and guinea-fowls from his father. He has freedom to do what he likes with the fowls and goats but he cannot kill or sell the sheep or cows without the permission of the most senior member of the household. He has no toys.

GENERAL ALL ROUND DEVELOPMENT:- Peter's parents and other adults regard him as being generally well developed though he is of the same size as K or a friend and companion who is two or three years younger than Peter.

CONCLUSION:- Peter appears to me to have reached his full height in growth and his general appearance and demeanor is that of an adult. On the whole he is very cheerful and laughs easily but is at the same time irascible especially with women and persons younger than himself. He has little regard for the womenfolk including his mother whom he addresses by a nickname. He obeys and respects the elder male members of the family. He carries out his duties as head of a family satisfactorily although he is naturally lazy. He does not work harder than is necessary to uphold his prestige. His mother bears the brunt of the family work.

He is very upset for not having been to school and regards those of his age and social groups who have been to school and are now working as clerks etc. with envy.

Answers given are as reliable as can be as both the case and his mother are close relatives of the student-enquirer and would not normally deliberately deceive him or withhold the truth from him.

C H A P T E R VI

A D U A

In trying to find the age of Adua, I was told by his father that Adua was born two or three years before the present Navropio was installed chief of Navrongo. Knowing that the chief was installed in August 1945, it was obvious that Adua must have been born either in 1942 or in 1943. In order to check up, I visited the primary school which first admitted Adua. The admission Register in this school showed that Adua was admitted in 1948 at the age of six. I was a teacher in that school in the year Adua was admitted and I can remember that Adua did not at the time of admission, look younger than six years. I decided it was quite reasonable therefore to accept the entry in the school Register as correct and assume that Adua was born in October or November 1942. It must have been one of these months because my informant, Adua's father whom I shall henceforth refer to as Mr 'L' assured me that the boy was born in the dry season, a month or two before the month of Christmas. Accepting 1942 as the year of his birth and either October or November as the month in which he was born, Adua age was fifteen years and one or two months by December 1957 the month in which this inquiry was commenced.

Adua belongs to that mixed tribal designation called Kassena-Nankanni. His mother tongue is Kassem but he also speaks Nankam fluently. Other languages spoken are English and Hausa; the latter being the imperfect type spoken all over the Northern Region of Ghana.

HOMES: Adua lived with his parents in a clan family house in Namolo a section of Navrongo estimated to have 967 inhabitants (1948 census) from birth to 1950, when his father moved to Nagesenia the town area which has a population of 3,000 (1948 census), in order to live closer to the Lorry Park where he works as a 'collector'. From 1950 to 1957 Adua has lived in his new home at Nagesenia but he has been paying periodical visits to his clan family house at Namolo.

PRESENT HOME: Adua lives with L his father aged about 40, P his

brother aged about 19, A his half-sister aged 12 and K another half-sister aged 12 years.

Asked about the things he likes in his present home Adua said that he had no liking for any particular thing in his home but he liked his home because it was his home. He said there was nothing he disliked about living in his present home.

FATHER'S OCCUPATION: Mr. L. is a 'collector' but he owns three quarters of an acre of land for farming. He plants early millet and guinea-corn in it yearly. Mr. L wanted me to note that he depended on his earning as a 'collector' for living and not on his farm which he said gave him little food.

FATHER' EDUCATION: Mr. L can neither read nor write but he can recognise figures when they are clearly written. He speaks Kassem and Nankam both of which are his mother tongue. Other languages spoken by him are Twi, Hausa, Buili, Moshie and pidgin English. He uses Kasem at home and speaks to child in that language.

MOTHER'S OCCUPATION: She is a trader in illicit gin (Akpetsi). Her mother tongue is Kassem, she also speaks Nankam fluently as well as Twi and Hausa. She uses Kassem at home and speaks to child in this dialect. She is illiterate.

TYPE OF FAMILY: Mr. L is a polygamist but at the time of investigation (December 1957) he had no wife staying with him. There was a woman in the house who was there on a visit and whom he referred to as his lover. Adua's mother was L's first wife. They divorced in 1948 shortly after Adua was admitted into school. The cause of divorce was disagreement on the question of whether or not Adua should go to school. The wife objected sending Adua to school saying that her first son was already in school and she was not prepared to part with all her children by allowing them all to go to school. A serious quarrel and a fight ensued which ended in Adua's mother leaving her husband and children for good. After leaving her husband's house, she stayed at her own father's house for a couple of months and left for the South. At Kumasi, she stayed with her brother who was for many years a sanitary clerk

of the then Kumasi Town Council. Her brother died a tragic death in 1956 as a result of imbibing too much of the illicit drink which his sister and wife sold. Adua's mother has continued to stay in her brother's house at Kumasi and has carried on with her trade in the illicit drink. She has not married since her departure from L. She has brought forth no further children.

After the departure of his first wife, L has since contracted four marriages all of which have failed. The cause according to L has been petty quarrels between him and his wives who with the exception of two left him within a year of their marriage. One of his wives left him in a rather cunning and dishonest manner. This is how it happened. During the year she left him, there was a high trade in millet. Knowing that her husband is always looking out for a profitable business, L's wife proposed initiating a trade in millet. Her husband approved of the idea and gave the sum of £20 to his wife to go to Wa and purchase some bags of millet for retail selling in Navrongo. The wife took the money and left for Wa. Very oddly, she has not come back since. Mr. L told me that a month or so after she left for Wa, he got news of her presence at Kumasi. She is now married to another person and they are both living in Kumasi at present. Two of his ex-wives begot a daughter each before they left Mr. L. L now lives in his new house at Nogesenia with four children. They are Mr. P aged 19 male (pupil teacher at a Mission School, brother to Adua).

Adua aged 15 years one month in Form 3 (Awe Middle School)

Adzegepua, aged 12 a girl (staying at home) half-sister of Adua

Kayaga aged 11 a girl (staying at home) half-sister of Adua.

Adua sees his father and the rest of the family everyday except during school time in which case he sees them whenever he visits home on permission.

GENERAL DESCRIPTION OF LIVING CONDITIONS AT HOME:- The house consists of two swish block building each other - north and south - and one set of three round traditional building placed a little backwards between the square buildings and facing west. All the buildings have flat roofs.

The Northern oblong or square swish building belong to P the pupil teacher and elder brother of Adua. At the time of this inquiry P was living in a quarters at the school at the White Fathers' Mission. Adua was the sole occupant of this block which had two rooms. One of the rooms was shut and I was told that no one lived in it. Adua's father lived in the opposite block with his lover or concubine who was to be there temporarily. The two half-sisters of Adua lived in the centre-room of the set of the rotunda. There was obviously much sleeping space for all.

Adua's room was equipped with a wooden bed over which was a mosquito-net, a writing table and a chair. There were pictures on the walls of the room and books and a bottle of ink on the writing table. In his father's room, I saw an iron bedstead with a mosquito-net, a table on which was a gramophone and some records, two sewing machines and several tin and wooden boxes. There were two bicycles in the court-yard. Both bicycles belong to Mr. L but the older one was being used by Adua. The presence of these articles - gramophone, bedsteads and bicycles gave testimony of the high economic status of the man. The inside of the rooms were clean but the immediate surroundings of the house were repulsive with rubbish and filth. I interviewed Adua and his father in the latter's room. He lavished me with kindness and answered my questions with pleasure.

CHILD'S PHYSICAL CONDITION: His physical condition is normal. He has no deformities. He is dark in complexion, measures 4' 10" is medium in bodily structure. He looked his age compared with boys of his age group. His social group is about the same age and size as himself. Adua according to his father had no serious illness in his first, second, third or fourth years. He had measles in his fifth year and chicken-pox in his ninth year. Neither disease has left a mark or effect on him. His eye-sight, hearing and speech are clear. He has no trouble with his muscular co-ordination and no symptoms of family illnesses.

FEEDING: It is a common knowledge that fathers know little of the feeding of young babies but in the circumstances I had to rely on

L's memory and experience of the bringing up of children in general and of his son Adua in particular. His answers set down below seem to me to be ordinary and possibly accurate.

(i) The whole family has one principal meal in the evening. The meal is prepared on hired basis by a woman outside the house and varies from 'guli' to rice and fufu. Meat is always used in preparing the soup. Each member of the family arranges for his or her breakfast and lunch which he or she pays for with money (usually 6d) supplied for the purpose by L. Adua informed me that he normally takes koko (porridge made from millet or maize flour) for breakfast and rice or fufu for lunch. In between these meals he buys tit bits which normally include 'sweet bad', pancake, toffe and fruits. He takes breakfast and lunch daily but does not keep to regular hours. On the day before the inquiry (27/12/57) he had taken hot rice at breakfast, fufu at lunch and rice again for supper. In between these he ate six toffees, two "Alewas" 3 oranges and he drank one calabashful of pito. He has been fed in this manner for many years. As an infant he was breast fed for nearly three years. He was weaned gradually. He remained fit after weaning.

(ii) He has no food troubles. He normally eats heartily. He refuses to eat when ill or when angry. As a child he ate with his father between the ages of two and seven. Now he eats alone or with friends when they are present. He is left handed and started to eat with this hand when he was a child. It took some time to train him to use his right hand in eating. Another trouble his mother had with him in eating was that he dipped his hand into the soup several times with the same morsel of T.Z. or 'guli'. This is considered a bad habit in eating and his mother persisted in correcting him. She did succeed at the end. Now he eats properly. When a child from two to six years he ate his food while squatting on the floor. Now he sits on a stool or a chair to eat. He is not rewarded with food but his father sometimes refrains from giving him money for breakfast or a lunch as a punishment. When that happens he goes to one of his father's friends in the market and begs for money with which he buys a breakfast or lunch.

BOWEL TRAINING:- Bowel training was commenced when Adua could walk. It was carried out by instruction. Whenever the mother or any other adult who was present noticed that he was about to free his bowels, she or he would tell him to go out and do it in the cattle-yard or in the farms outside the house. The favourite spot outside the house where children between the ages of two and six are often instructed to go to for latrine is the house midden which is usually about ten yards from the entrance to the house. When he refused to go out by himself he was carried out to the spot where he was required to do it. Sometimes Adua refused doing it outside the house and would try to be back into the house for it. This often resulted in a struggle between the mother and the child and would end in one of them, usually the mother giving up. No training directed to getting the child to free his bowels regularly was given.

BLADDER TRAINING:- As is the case with all or almost all children in this area, Adua received no systematic bladder training. He continued to urinate in bed and at any spot where he felt it until about two or three and a half years when he could walk very well and go over the wall which separates the cattle-yard from the courtyard of the living-house by himself. At this age he was instructed to urinate in the cattle-yard and not inside the room or the courtyard. He was reprimanded and sometimes struck with a millet stalk if he deliberately urinated in the prohibited area.

WALKING: According to L, Adua began to sit at three or four months after birth. At eight or nine months he began to crawl and at ten or eleven months to pull himself up. He began to walk at about his next birthday which is 12 or thirteen months after birth.

GENERAL PHYSICAL CONDITION: He is regarded as being normally active and restless. He is normally lazy at times but often he works when given a job to do. This was the view expressed by his father and his teachers. His father did not encourage him to play at particular games or engage in special activities but the child himself engaged in games and activities such as running and jumping, wrestling, playing in and with sand and water.

The child's hours of sleep are not controlled. After his evening meal, the child may leave the house to a neighbour's house or to the town play-field and return to sleep at any hour of the night. He has adequate facilities for studying but does not seem to make use of them because of his freedom to leave the house at any hour of the day.

EMOTIONAL DEVELOPMENT:-

ANGER: Situations diametrically opposed to his will and desire and those causing harm anger him. Such situations include all refusals of his father to comply with his requests like buying him a pair of shorts or a shirt, allowing him to visit his uncle's house or ordering him to do a piece of work when he is enjoying a game or engaged in some interesting activity. He is also angered when abused or scolded by his father or any other adult for some action which to himself is not wrong. He gets angry and quarrels with his social group or younger and elder brothers or sisters in various situations when one or the other is dissatisfied with the actions of the other party.

When he is angry with his parents or other adults, he weeps and goes away from them. He returns home after a few hours when his anger is over. If he has been angered by his social group, he often fights them. They become friends again almost immediately after the quarrel or fight. If he loses his temper with his younger brothers and sisters he beats them. If he has been angered by other persons his brothers and sisters feel pity for him and may weep if he does so. The first reaction of his father to his anger, is to scold him the more and threaten to beat him. Later he changes attitude and tries to be nice to his son. He tells him to come for a three-pence or sixpence and buy this or that thing. Other adults also try to make him happy. They tell him not to cry and not to mind the person who made him angry. The child often becomes happy after being coaxed by a parent or adult and he resumes pleasant association with them. When he was younger, say between the ages of two and ten any little disappointment, such as taking a play-thing from him, or giving him a smaller

quantity of food or stopping him from taking part in a game or activity makes him angry. These little offences do no longer anger him now. Adua said that there were no persons against whom his anger has been consistently directed, but that his anger has been consistently aroused by his father especially when the latter is intoxicated.

FEAK:- Adua is afraid of a madman, a jujuman, a ghost and a horse. When he is afraid, he runs for shelter and protection and cries at the same time. His fear lasts as long as the object he fears makes its presence. When they are over, he goes about normally, but taking care not to meet those fearful objects again. When he cries in fear his parents make their appearance and come forward to protect him. If it is an unfounded fear they scold him for being unnecessarily afraid. Other adults react in the same way as his parents. Boys of his own social group may sympathise with him or deride at him according to whether or not his fear was justified. His younger brothers and sisters will react in the same manner as his social group.

When he was younger between the ages of one and six years he was frightened whenever a frog jumped towards him. It did not frighten him when it stayed in one place or when it jumped away from him. The sight of a chameleon also frightened him and when a dog barked at him he ran away in fright. These things no longer frighten him now.

He is regarded as having the normal fears of his age group. He has not suffered any severe emotional shock such as being lost or being nearly drowned.

He cries when his relative dies, when his father beats him, when he refuses to give him a thing which he desires very much to have and at school when he thinks that he has been unfairly treated. Those things which cause him to cry also arouse his tears most.

No person or thing has consistently aroused his fear. When he was younger at between the ages of three and five or six adults other than his father sometimes threaten to bring the madman or

the giant or the dum to catch him if he will not stop crying or will not go to sleep. This often had the effect of making him stop crying or sending him to lie quietly in bed.

AFFECTION:- He manifests his affection to his mother. In the presence of the loved persons he snuggles up to them/<sup>and</sup>sits by them. He loves handling objects that he likes. When loved persons or objects are interefered with he makes attempts to defend or protect them. When he cannot do anything to help them he weeps. When her mother goes to some place he likes to go to her. He likes his mother best because she loves him."She used to give me anything that I ask for". said Adua. "I don't like my father, because when he drinks pito he abuses everyboyd by heart." That was the reply given by Adua to the question "whicel men of your family do you like least?"

INTELLECTUAL DEVELOPMENT:- Adua was in Middle Form 2 last year when this inquiry commenced. The first term examination of last year placed him 17th among 33 pupils. He was 18th at the end of the second term and 15th at the end of 3rd Term. In December 1957 Adua told me that his favourite subjects were English and Geography and that the subjects he liked least were Vernacular and Hygiene. In April 1958 he said his favourite subjects were English and History and the subject he now liked least was singing. When I asked him why his liking for History had given place to a liking for Geography and his distaste for vernacular had been succeeded by a distate for singing he explained that during this term the class has been doing Ghana History and he has liked the subject very much. As for the change from Vernacular to singing he explained that they had stopped taking vernacular and among all the other subjects taught he liked singing least. In reply to the question whether he liked school, he said he did and that he had always liked school. I reminded him however that in the first year of school he frequently bolted from school and asked him whether that showed that he liked school. He smiled shyly and said that in his first year of school he was rather young and childish. This year he has read for pleasure teo books

entitled "Progress and Conquest" and 'Oil'. Last year he read the Merchant of Venice, Mungo Park in Africa, David Livingstone, Shakespeare, cocoa and Chocolate, our letters in the Post.

He wants to be a driver when he grows up.

INTERESTS:- His favourite hobby is riding a bicycle. His second favourite is reading. The Merchant of Venice is his favourite book and Mungo Park his second favourite. His favourite game is football and his second favourite game is table tennis. His favourite playmate at school Abaching and Anongo, both of whom are smaller in size and lower in class than Adua. At home his closest mates are Tinawura and Ayamboy. His favourite music is gramophone records and his second favourite is 'gambe'.

Mr. K a teacher who used to exhibit some magical display is his hero whom he tries to imitate. He wants to be a teacher when he grows up. His other interests are in all kinds of games and sports and in attending markets. These are regarded by parents, other adults, his social group and his younger and older brothers as being normal.

SIBLING RELATIONS: He does not find any of his siblings difficult to get on with. He likes his brother Mr. P the teacher best because he buys him all his needs. He could not tell which of his half-sisters he liked least. He thinks he likes both of them equally.

SOCIAL DEVELOPMENT:- He prefers to play with others. Now he relies on his brother for guidance and advice. This has not always been so. During the time his mother was present he relied on her for guidance and advice. When he was in Primary six he was made a compound leader. Now he becomes the leader of his own social group in town.

MORAL GROWTH:- A boy or a girl is expected to be respectful and obedient to his parents, other adults and older brothers and sisters. He should be social and playful to his age and social groups. He should perform his tasks without murmur.

Asked whether his son is a good boy, Mr. L said "Yes".

"But" said I, "all his teachers including myself find Adua rather difficult to handle. He breaks school rules quite often and frequently gets involved in trouble with his fellow school boys". "Well, that may be true," commented Mr. L. "but since he does not steal nor do things that a boy should not do I think I may regard him as a 'good' boy".

Therefore the answer to the question "Is he regarded as a 'good' boy or a bad boy?" should be this: he is regarded as a good boy by his parents, as a bad boy by his teachers and by his social group (school boys and girls). I did not get the opportunity of consulting other adults as regards their opinion about his character and conduct. He regards himself as "good".

AESTHETIC GROWTH:- He told me that he considered flowers and pictures beautiful and animals and fowls ugly. he was unable to explain how animals and fowls were ugly. To declare that animals and fowls are ugly without specifying a particular animal is absurd and incompatible with the generally accepted standards of beauty.

PLACE IN THE HOUSEHOLD:- Adua enjoys a good time whenever he is at home. His father does not expect him to carry out any tasks or duties. He spends his time as he pleases. This behaviour is not peculiar to Adua alone. Most boys living in or near the town spend nearly all their time in the market area.

POSSESSIONS:- Adua possesses some clothes, books, two small rubber balls and a flute. He possesses no toys besides the flute and rubber balls.

GENERAL ALL ROUND DEVELOPMENT: According to his father Adua has out-grown boys of his own age group. I do not however subscribe to this view as I find him bigger than some of his age group and smaller than others. His general development may be described as average.

CONCLUSION: Adua is an excessively motor child - always doing something mischievous with boys older and younger than himself but rarely with boys of his own size and strength. He dislikes

reporting and being reported and regards very lightly the reaction of the authority on his conduct. Because of his almost incorrigible nature his father appealed to the headteacher of his school to keep him as a boarder. He is left-handed.

If one may venture to explain the cause of Adua's undesirable behaviour, one may say that it is partly inherent and partly environmental. Because of his quarrelsome and daring attitude, Adua's father has won the uncoveted name of "kyikyoo" meaning a 'madman'. The environmental cause is inadequate or improper discipline at home. It will be remembered that his mother left him at the age of six and from that time up to now his father has not had one successful marriage out of the four women that he attempted to take as wife. Adua's father Mr. L leaves home in the morning and returns late at night. So that when he is at home, there is no restriction whatsoever on Adua's movements and actions and the absence of tasks at home to be performed as duties and the nearness of his house to the market place afford him all the opportunities and encouragement of pursuing the "pleasure principle" without impunity. This gives Adua an impression of a "do as you like world" and any attempt to discipline him is naturally resented.

Adua is undoubtedly a problem child, at least to those responsible for his education. He needs to be handled carefully and his out-right and daring attitude could be guided to good use in games and sports.

C H A P T E R VII

KADUGA

Kaduga, a boy aged 12 years was born on January 22, 1946. Both the father and mother of this boy are christians and the father being literate has a book in which he records the births and deaths of his children.

Kaduga's tribal designation is Nankam which is also his mother tongue. Long cultural and traditional connection between his tribe and that of the surrounding tribal group called the Kasena makes Kaduga speak the dialect of the latter group as fluently as his own. The influence of education has given him a knowledge of the English language equivalent to that of an average primary six Ghana child.

The name of Kaduga's home is "Apinza Yire", a family house in Nayagenia, a section of Navrongo of 1,746 inhabitants (1948 census). The present estimation of this community is 1,850 persons (student's own estimation). Kaduga was born in this house and has always lived there since his birth.

The home is composed of Kaduga's father and family, Kaduga's father's three elder brothers and two younger brothers and their families and Kaduga's father's father's other wives and their children. The family structure is so complicated and extensive that it is difficult to give a detail analysis of full relationship to the child of every person permanently residing in the home. One youngman was described as the son of the sister of Kaduga's grandfather. Kaduga refers to his father's brothers and half-brothers as 'fathers' and to their wives as 'mothers'. He uses the term 'brother' or 'sister' for the children of his father's brothers and half-brothers or step-brothers and sisters.

Kaduga likes living in his present home because there are many children in the house to play with and because the house is near a river where he swims and fishes. The nearness of the river also makes his duty of watering the animals an easy matter.

Kaduga said he dislikes living in his present home because many quarrels and fights take place between his "fathers" and his "fathers' wives". He also dislikes living there because during the rainy season, the river gets filled up with water and he cannot cross it to go to school. During this season he takes a longer course to school.

Kaduga's father is a catechist and at the same time a teacher. He is untrained and teaches catechism and vernacular in the White Fathers' Kindergarten school. He owns a three-acre farming plot in which he plants millet, guinea-corn and groundnuts. Cow-peas and hibiscus plants used for soup are inter-cropped in the millet and guinea-corn farms. Occasionally Kaduga's father hires and uses a sewing-machine. Kaduga's father is literate and his standard of education may be said to be equivalent to that of a primary four pupil. He speaks little English. Nankam is the dialect generally spoken in the compound and father uses this dialect to child.

Kaduga's mother besides being a housewife is a 'pito' brewer. She told me she gets more money from her 'pito' than her husband does from his work as a catechist and teacher. The husband is paid five pounds a month. Kaduga's mother is an illiterate. She uses Nankam in the home and to her children.

TYPE OF FAMILY: - The clan family is polygamous but Kaduga's own family is monogamous. Kaduga's mother is and has been the only wife of his father. Kaduga's father is Kaduga's mother's first and only husband. Kaduga's father lives in a patrilineal clan family house.

As both father and child go to school, Kaduga sees his father in the morning before going to school and after school in the afternoon and throughout the night.

PLACE OF SUBJECT IN THE FAMILY: Kaduga is the third child and second son of six children. His brothers and sisters include M. a boy aged eighteen years - eldest son. Joan a girl 16+ married with a child (eldest daughter).

B a girl aged  $10\frac{1}{2}$  years - fourth child.

Thomas a boy died at the age of nine months and T a boy aged six.

Living conditions at home:- The house is situated on a raised ground by the side of a river. It covers a roughly oval or circular area and contains seventeen sets of rooms built in traditional style. Each of nine of the seventeen sets of rooms contains one or two swish square or oblong buildings. The whole house is congested; there is little space between one set of room and the other and the cattle-yard and the court-yards of each set of room are small. Kaduga's father's set of rooms comprises two round flat-roofed rooms attached, one hut used as a kitchen and one oblong building divided into two rooms. The family sleeps in the oblong building when it is hot or when it is raining. When weather condition is favourable, they sleep on top of the roofs and in the open courtyard enclosed by a wall. They sleep on mats. Each member of the family, except the mother and the father who sleep together, sleep on a separate mat. The compartments are clean but the cattle-yard is filthy with cow-dung and rubbish.

The general economic level of the home is average and the economic level of Kaduga's family seem to be a little higher than the others. There are books and pictures in Kaduga's father's room and children's clay and straw toy lorries and houses which they have made themselves and a collection of tins and bits of iron could be seen under a tree outside the house.

CHILD'S PHYSICAL CONDITION: He has one squint eye - the left one - his size in relation to his own age group is average and he compares favourably in stature to his own social group. He had no serious illness in infancy but at the age of eight, he had large sores on his neck and shoulders. The scars of these sores are still visible. Although with a squint eye Kaduga tells me he sees clearly. His hearing and speech are also clear. The squint eye may be a family illness or deformity but neither his father nor his mother has it. His brothers and sisters have no indications of family illness.

FEEDING: Now, Kaduga's meals, though unplanned are more or less regular. In the morning he eats whatever food has been left over the night before. He takes a three-pence to school and buys 'Masa' cakes or rice for lunch. In the evening he takes "T.Z!" or thick porridge with soup for supper. As an infant and during the years before he entered school, feeding was irregular. He ate at any time he got food to eat. As an infant he was breast fed for about two years. He was weaned when his mother became pregnant. Weaning was forced. His mother beat him at times when he wanted to suck and she used bitter stuff on the nipple of her breast to ward him off. At the time of weaning his mother gave him tea and milk and forced him to eat solid food. He suffered from diarrhoea, dysentery and general weakness for about two or three months.

Kaduga does not like certain vegetable soups; such as 'vio', 'kanzaga', 'kalena' and 'alefu'. He likes okro or slimy soups only. He does not eat much when any of the soups he does not like is cooked. He eats heartily when there is okro or slimy soup. He has always been like this since he was weaned ten years ago. In order to satisfy him his mother cooks okro or slimy soups quite often. The diet he takes now is the same as the one taken since being weaned. The main food is T.Z. or porridge made from millet or guinea-corn flour. It is invariably taken in the evening. Rice, beans, yams and other foods are taken occasionally at lunch time. Kaduga eats alone now. He used to eat with his father when he was younger. He is not a nuisance at meals.

He is punished not by being deprived of his food but by having it delayed. He is usually given a handful or two of groundnuts as a reward for doing a duty well. The cooked food for the whole family is not used as a reward.

BOWEL AND BLADDER TRAINING: Training in the use of the bowels and bladder are not given. A child is taught not to mess himself or a particular spot through instruction and intimidation when he is able to run about. If urination in bed, at night persists

various methods, such as splashing the urine in his face the next morning and tying a frog to his waist while he is asleep, are used to stop it. Kaduga stopped urinating in bed when he was about eight or nine years old. This is considered to be the normal age at which children stop urinating in bed at night.

WALKING:- He began to sit up at the age of ten months, to crawl at twelve months, to pull himself up at 14 or 15 months and to walk at 16 or 18 months. He was late in walking. He was encouraged to walk by supports of the hand, sticks and walls.

GENERAL PHYSICAL CONDITION:- Those responsible for his welfare - his parents and teachers regard him as being normally active. He is neither lazy nor restless. At home no one cares about the activities and games he plays. At school he is encouraged to take part in all activities and games engaged in by other children.

EMOTIONAL DEVELOPMENT:

ANGER: He is angered by situations which cause him pain or degrade his status. Such situations include being caned, abused or deprived of a privilege or a right to a thing or an action. When he is angry he leaves the person or thing that has angered him. His angry states do not last long - may be fifteen to thirty minutes. When they are over he resumes normal relations with his associates and plays about as usual.

If his parents have made him angry, they do nothing about it afterwards. If they find him in an angry state, they ask questions to discover the cause of his anger. They blame him and threaten to beat him if they find that he is at fault; otherwise they do nothing about it. Other adults usually try to console and coax him to happiness with nice words. His own social group either laugh at him or leave him alone. His younger brothers and sisters express their sympathy by weeping or pulling long faces even as he himself does when he is angry.

When he was younger, at about three to seven years he got angry whenever he was hungry. If a toy or some other object he was playing with was removed from him he became angry.

Refusals to his requests also angered him. The same things magnified still anger him now.

Kaduga does not remember any person against whom his anger has been consistently directed or by whom it has been aroused.

FEAR: He is afraid of dead bodies and mad men. When a person dies in his house he will refrain entering the room in which the person died. He will run away if a dead man is being carried towards him and when a madman is approaching. He cries when the danger is imminent. These states of fear sometimes lasts a long time especially when he has been frightened by a dead man. It lasts several days and at times a week or two. When his fear is over he may discuss the object with friends. He may want to know who died and where he was being carried; who was the woman who cried so much etc.

Parents and other adults usually explain that it is folly to fear a dead person, for once he is dead he cannot do anything to anybody. His own social group is likely to fear the same things and in that case would sympathise with Kaduga. Those who do not fear the things that their friend does will laugh at him and call him coward. His younger brothers and sisters would certainly have the same fears. If they do they would act in the same way as their elder brother or will sympathise with him for his experiences.

When he was younger he was afraid of a dead man and as explained above he is still afraid of the dead. Things which frightened him when he was younger, at about age five, and which do no longer frighten him now are cats, ghosts and witches. He is regarded as having the normal fears of his age group. He has never had a severe emotional shock. States of fear and anger and severe pains cause him to cry and these situations arouse his tears most. No person has consistently aroused his fear. Adults use fear for disciplinary purpose especially with children who have temporarily been put under their charges. With smaller children the use of fear for disciplinary purpose take the form of

tales of bogey-men and beasts which devour miscreants. With older children about the age of Kaduga (eleven upwards) discipline is maintained by threats and by warnings of the curse of some earth-god or ancestor. Use of fear in this way is very effective.

AFFECTION: He manifests his affection to his mother because, he explained "she likes me and makes guli (porridge) for me". In the presence of the loved persons or objects, he fumbles them and speaks to them. When they are interfered with he tries to help them or shows his displeasure by weeping. When they are removed he goes to them if he can. He likes his mother best because she gives him food and looks after him. He likes his elder brother least because he often beats or abuses him.

INTELLECTUAL DEVELOPMENT: He is in primary class six and holds the tenth position out of a class of 46 pupils. He has not always held this position. In previous years he held lower positions; having been 24th/<sup>and</sup>to 31st and at one time last but two. His favourite subjects are arithmetic and dictation. He likes singing and drawing least. He likes and has always liked school. For pleasure he has read "First Fairy" and the story of Jesus. He wants to be a teacher when he grows up.

INTERESTS: Reading is his favourite occupation and feeding chickens his second favourite. Gardening is his favourite hobby and modelling his second favourite. His favourite book is the 'story of Jesus' and his second favourite is 'the children in the forest'. Football is his favourite game and sports his second favourite. 'D' a boy of his size in the neighbourhood of his home is his favourite playmate. His favourite music is church music. His favourite toys are models of animals. Kaduga said his present teacher is his hero whom he tries to emulate. He admires him when he sings in church. His other interests are fishing swimming and wrestling. They are regarded as being normal by parents, other adults, his social group and his younger and older brothers and sisters.

SIBLING RELATIONS: Kaduga said that he used to find it difficult to get on with his eldest brother but now that the elder brother

but now that the elder brother is not at home (he has gone to Kumasi) he gets on well with the rest of his siblings. He likes M his elder sister best because "she gives me things and does not beat me", Kaduga explained. When asked which sibling he liked least and why? Kaduga replied: I like 'M' my elder brother least because he used to beat me, also because he has been to Kumasi and he never wrote a letter to the people at home."

SOCIAL DEVELOPMENT:- Obedience and respect for seniors are the basis of conduct. The child's father and mother told me that on the whole he was a 'good boy', this means that he is able to live up to the moral code of the community. His own social group and his brothers and sisters also regard him as a 'good' boy . He regards himself as 'good'.

AESTHETIC GROWTH:- He considers a car and a gentleman beautiful. Fine clothes and buildings are also beautiful. He considers some animals such as jackals and hyenas ugly. He has not seen them but he has heard nasty stories about them and makes him dislike them (the animals). He said too that badly shaped articles are ugly. His concept of beauty is agreeable with the generally accepted standards of beauty in the community.

PLACE IN THE HOUSEHOLD:- As a schoolboy he is not expected to perform all the chores normally performed by boys of his age. All that he is expected to do is to fetch water for the fowls and to let out and bring in the animals in the morning and evening. He spends about thirty minutes daily on these tasks. He regards them as suitable for his age and status, and he carries them out with joy. His parents have no difficulty in making him carry out these tasks. They are normally carried out by children of his own age and sex.

POSSESSIONS: Kaduga possesses a goat, two fowls and chickens, clothes, books and a fishing line and hook. Theoretically he is the sole authority over these things, but in practice the father is the final authority over the fowls and the goat. He cannot do what he likes with these without the permission of his father.

He is reprimanded whenever he uses his clothes carelessly. He has no toys except for a straw car which he made himself.

General all round development:

His parents and other adults regard him as generally well developed. His own social group think that he should be taller than he is.

OBSERVER'S REMARKS: Kaduga is smaller than most of his age group and I would attribute this physical defect to his illness at the time of weaning. The fact that he prefers okro and other slimy soups to the more tough type of vegetable soup such as 'vio' and 'kanza'a' is testimony of my proposition. Because he was forced to eat solid food too early he found it easier to swallow the slimy than the rough stuff and so has developed a liking for slimy soups. His dislike for the spinach type of vegetable probably gives him insufficient vitamins and this may account for his squint eye and stunted growth. It may be observed here that deficiency in vitamin 'A' causes bad night vision, poor eye - membrane - hence conjunctivitis. Deficiency in vitamin B<sub>2</sub> causes stunted growth. The answer to the question on intellectual development (p.76) has revealed that the highest position Kaduga has so far attained is tenth. This is not at all a bad position but whether he could not under the best physical condition, have attained an even higher place is open to question. All that we know is that poor physical development or early malnutrition may affect mental progress especially where adequate sleep, fresh air and exercise are lacking. It is encouraging however to note that Kaduga is normally active and probably gets the amount of exercise and fresh air required for his development. He also has an inquiring mind and is always asking questions. He seems contented and happy both of which I think are due to a feeling of love and security of a home.

As to the reliability of the answers I received, I have no doubt that they are the honest opinions and views of my informants. The case and his parents belong to my own family clan and our homes are not more than a quarter of a mile distant. Everyone

of my family clan is proud of the opportunity I have in being a student here and knowing that this study is part of the course I am doing, all are eager to be of some help to me. All informants therefore answer my questions as truthfully and unreservedly as they can.

## C O N C L U S I O N

In the foregoing chapters, I have recorded some information on various aspects of growth of six boys chosen from two sections of Navrongo town. At the end of each chapter I have endeavoured to give my own interpretation of the child's personality drawing attention to his home background and trying to find out what effect this has had on the present physical, moral and intellectual state and general out look of the child.

What I propose to do in conclusion is to take a bird's eye view of the whole field and to see whether there is anything of educational importance to learn from the study as a whole.

The following characteristics peculiar to each child or to all the children at once are worth noting:-

PHYSICAL DEVELOPMENT:- All the six boys have developed normally and compare favourably with their age and social groups. Kanva and Jack have been described as precocious children as far as their physical growth are concerned. This may be due to the fact that they suffered no serious illness in the course of their growth or that their home conditions have been entirely satisfactory to them. From the data before us it can well be both. I have described Kaduga as slightly stunted and I have ventured to attribute this to the effects of too early and forced weaning which made him develop a dislike for vegetable soups.

EMOTIONAL DEVELOPMENT:-

ANGER: They all become angry in moments of frustration and disappointment. Anger is spasmodic and the reaction is a momentary passion to cause harm to the source of anger; followed by relaxation and a seeking for reconciliation. This mixed reaction of hatred and love seems to portray the average African's uncertain outlook of the world. This may be due to the child's early experiences - his "long period of unbroken indulgence as a nursling, ended by an unbearably sudden and severe weaning". (The African Mind in Health and Disease Page 97)

FEAR:- A 'madman' is the common object of fear. As children they

have been frightened by it when adults used it as the 'bogy-man'. Madmen are not uncommon in the town. Men and women who have lost their senses roam the market and streets and their nakedness and overgrown hair is a frightful sight to young children.

AFFECTION:- All the cases have expressed a preferential love for their mother and give reasons that their mothers have been feeding them. Psychologically I think, this is the "Oedipus Complex" manifesting itself in maternal love. On the other hand each case has expressed a dislike for either a younger or an elder sibling. Either because he does not obey him (in the case of a younger brother) or he rebukes and beats him (in the case of an elder brother). This again might be a reaction of a feeling of affection being robbed.

INTELLECTUAL GROWTH:-

Wedam and Jack are above average in intelligence. Both have been taking first positions in their classes and Wedam has proved his worth by entering a secondary school this year.

REASONS:- I cannot ascribe any except that as his former teacher, I noticed Wedam to be very studious and very interested in reading. He has a wonderful handwriting (see appendix 1 for sample).

At the age of twelve, Jack's performance in school is very promising. He is in Form I this year and was first at the 1st term examination. It is quite possible that his father who is a teacher has been giving him systematic lessons at home. He told me, he does no more than help him when the boy comes to him for an explanation of a difficult problem or the meaning of an English phrase, expression or word. Kaduga and Adua seem to be doing average work in school.

Kanva:- Kanva was doing average work in school until he stopped schooling in 1957. He discontinued school because he had failed to pass the promotion examination and as result was not promoted.

Kanva thought that he merited promotion. He felt he had been unfairly treated and so <sup>he</sup> decided not to go back to the same school and meet the same people. He was prepared to attend primary 6 a

second time in a different school. No other school could be got for him.

In my conclusion of my study of this boy I have noted a number of other factors relating to the home-background of the child. I observed how he became a truant and indulged in stealing and uncontrolled movements beginning from the latter part of 1956. I also stated that Kanva's father tried to treat his son's misbehaviour by corporal punishment and denial of meals. In this his wife would not co-operate.

I attributed Kanva's truancy, his stealing (he stole fowls and sold them for his mother) and defiance of his father's authority, to the 'broken-home' of the family which occurred in 1956 as a result of Kanva's father marrying a second wife. The action strained his already meagre income and caused dissensions between him and his first wife.

Peter has not been to school but has the commonsense of an average youngman of his age.

#### SOCIAL DEVELOPMENT AND MORAL GROWTH:-

The clan-family system is conducive to socialism and as all six cases were born and brought up in that atmosphere, they are all social both with adults and with their age and social groups. Moral and behaviour talks are given verbally by the older generations and children who do not conform to the traditions of the group - details of relationships and modes of behaviour - are severely censured by any adult who happens to be a witness of the breach of such cultural ethics. Children prefer playing in small groups to playing by themselves or in large groups.

In regard to tasks and duties, Jack draws water for family use, washes dishes and sweeps the rooms. These tasks are normally carried out by girls and the fact that Jack does them is an indication of the influence of culture contact or perhaps it might be because Jack has no sister big enough to carry out these duties and since the family is not living with their relations in a clan family compound there is nothing awkward in making Jack perform these tasks.

Jack and Wedam are regarded by their associates as "good" boys. Adua and Kanva have been labelled "bad" boys. I have already explained what I think is the cause of Kanva's waywardness. Adua on his part is obstinate and quarrelsome. In the school he is feared by both strong and weak pupils because he does not mind getting into trouble where as the others do. The hypothesis for this attitude may be rooted in one or two factors. Firstly it may be due to lack of home affection.

As stated in the description of the type of family he lives in, Adua lost the affection of his mother at the age of six when she went away from the house as a result of a dispute between her and her husband on the occasion of Adua's admission into school. From that year up to now Adua has not had a substitute mother as his father has not been able to live for any length of time with any woman. Adua's father himself is one of those men whose children do not see him often. He leaves the house before his children wake up in the morning and in the night he returns home when they are asleep. It appears therefore that Adua has not had sufficient parental love. The second hypothesis, I suggest, may be hereditary. His father is an aggressive and quick tempered man and it is possible for Adua to have inherited this temperamental trait of copied it.

INTERESTS: For the sake of comparison I set down here the various interests as expressed by the cases themselves :-

FAVOURITE & SEC. FAVOURITE		WEDAM 14 yrs	KANVA 14 yrs.	JACK 11 yrs.	PETER 18 yrs.	ADUA 14 yrs	KADUGA 12 yrs.
HOBBY	1	Reading	Cage construction	Hunting with catapult	Hunting expedition	Riding a bicycle	Modelling objects
	2	Fishing	bird trapping	Reading	Fishing	Reading	Fishing
BOOK	1	Studies in Eng. Idiom	Nil	Robinson Crusoe	-	The Merchant of Venice	Story of Jesus
	2	First aid in English	"	The Deerslayer		Mongo Park	Children in the Forest
GAME	1	Football	Football	Pole Vault	Local Games akin to chess	Football	Football
	2	Table Tennis	Nil	Football	Chess	Table Tennis	Sports
PLAYMATE		Own social group	Peter	Adabayire	Kanva	Social Group	Social Group
Music	1	Church music	Church songs	church songs	Local songs	Gramophone Records	Church songs
	2	Gramophone Records	Drumming & Dancing	-	Drumming and Dancing	Local High Life Music	-
TOYS		Nil	Cages	Catapult	Nil	Tennis Ball	Models of animals
OCCUPATION	1	Schooling	Selling kola-nuts	Reading	Farming	Pleasure survey of the market square	Reading
	2	Gardening	Fishing	Singing	Trading in kola-nuts	-	-
OTHER INTERESTS		Nil	Swimming Hunting Cooking	Poultry feeding	Poultry keeping Riding a bicycle	Sports & games	Poultry keeping

NOTES:-

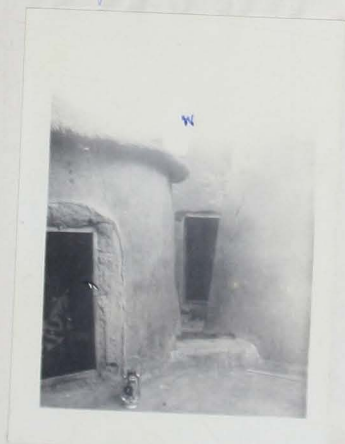
1. Note the popularity of football among the boys.
2. The four boys who have chosen church music as their favourite are all christians and they attend mass every Sunday. Sunday Masses are always sung.
3. Peter is a christian but does not go to church. Adua is not a christian and does not go to church except on big days like Christmas and Easter.
4. Table tennis is played in the school attended by Wedam and Adua.

COMPLETED TEST FOR CASE 1

Wedam's house, showing the main entrance.



A complete set of a housewife's apartment. This one belongs to Wedam's aunt.



A part of Wedam's Mother's rooms. The room marked W belongs to Wedam.

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life; each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you: that is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, not what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

- |   |                 |
|---|-----------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect                                   | <u>Yes</u> - No |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force                                      | Yes - <u>No</u> |
| 3. One must forgive one's enemies   | <u>Yes</u> - No |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances                     | Yes - <u>No</u> |
| 5. Only the Lord has the right of vengeance   | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches  | <u>Yes</u> - No |
| 7. It is better to lose all one's possessions than to lose one's good name  | <u>Yes</u> - No |
| 8. It is the duty of the strong to protect the weak   | <u>Yes</u> - No |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them   | Yes - No        |
| 10. Respect for human personality is the cornerstone of society   | <u>Yes</u> - No |
| 11. Whoever has faith in God need fear nothing else in life   | <u>Yes</u> - No |
| 12. Bodily health and strength are a greater virtue than a just mind  | Yes - <u>No</u> |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | Yes - <u>No</u> |
| 14. If anyone insults your family, the honourable thing to do is to insult his family in return                           | Yes - <u>No</u> |
| 15. To be able to control one's passions is a sign of goodness of character   | <u>Yes</u> - No |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect  | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved   | Yes - <u>No</u> |
| 18. Under no circumstances must one take that which is the property of another man  | Yes - No        |
| 19. We must obey our conscience first, the law next   | Yes - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out  | Yes - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it                                       | Yes - <u>No</u> |
| 22. A lie is never justifiable  | <u>Yes</u> - No |
| 23. Great riches are more worth while than great wisdom   | Yes - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law                                     | <u>Yes</u> - No |

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|--|-----------------|
| 25. Each person has a right to his own opinions  | <u>Yes</u> - No |
| 26. One must obey the law, even if it is not in one's own interest to do so                    | <u>Yes</u> - No |
| 27. Death is preferable to a life of shame   | <u>Yes</u> - No |
| 28. Kindness is a more worth while possession than fame  | <u>Yes</u> - No |
| 29. We need only consider others in so far as they consider us                                 | <u>Yes</u> - No |
| 30. Moral courage is a greater virtue than physical courage                                    | <u>Yes</u> - No |
| 31. To be admired for one's beauty is better than to be admired for one's kindness             | <u>Yes</u> - No |
| 32. A man of action is of more value to the community than a man of wisdom                     | <u>Yes</u> - No |
| 33. It is better to give than to receive   | <u>Yes</u> - No |
| 34. It is better to love truth than to love praise   | <u>Yes</u> - No |
| 35. Respect for the law is a necessary condition for good citizenship                          | <u>Yes</u> - No |
| 36. To the pure in heart, all things are pure  | <u>Yes</u> - No |
| 37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them | <u>Yes</u> - No |
| 38. In all his social actions, man must subject his personality completely to the state        | <u>Yes</u> - No |
| 39. One crowded hour of glorious life is worth an age without a name                           | <u>Yes</u> - No |
| 40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature    | <u>Yes</u> - No |

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders.

Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

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|---|-----------------|
| 1. You must wash at least once every day if there is water available.   | Yes - <u>No</u> |
| 2. You must protect the weak and never take advantage of them.  | <u>Yes</u> - No |
| 3. You must tell the police when you see another African stealing something.  | <u>Yes</u> - No |
| 5. You must be courteous in manner towards all people, both towards your own and towards Europeans.                           | <u>Yes</u> - No |
| 6. You must fear witchcraft.  | Yes - <u>No</u> |
| 7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. | <u>Yes</u> - No |
| 8. You must plead not guilty if charged in court with a crime which you have not committed.                                   | <u>Yes</u> - No |
| 9. You must have a light on your bicycle after dark.  | Yes - <u>No</u> |
| 10. You must pay your taxes.  | <u>Yes</u> - No |
| 11. You must be proud of your people.   | <u>Yes</u> - No |
| 12. You must be polite towards your elders.   | <u>Yes</u> - No |
| 13. You must share your food with a poor friend.  | <u>Yes</u> - No |
| 14. You must keep your clothing neat.   | <u>Yes</u> - No |
| 15. You must help a friend escape from the police, if he has been wrongly arrested.   | Yes - <u>No</u> |
| 16. You must help a friend who is unjustly attacked by two other boys.  | <u>Yes</u> - No |
| 17. You must go to church every Sunday.   | <u>Yes</u> - No |
| 18. You must return money which you have borrowed.  | <u>Yes</u> - No |
| 19. You must learn to read and write and reckon.  | <u>Yes</u> - No |
| 21. You must become educated.   | Yes - <u>No</u> |
| 22. You must hit back when someone hits you.  | Yes - <u>No</u> |
| 23. You must save money for the future.   | <u>Yes</u> - No |
| 24. You must help a European to push his car out of the mud.  | Yes - <u>No</u> |
| 25. You must take second place behind the White man in the post office.   | Yes - <u>No</u> |
| 26. You must go and work on the mines.  | Yes - <u>No</u> |

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- 
48. You must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:

To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                        |
|--|------------------------|
| 1. To avenge an insult.  | Yes - <u>No</u>        |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | Yes - <u>No</u>        |
| 3. To hit an enemy when he meets him alone.  | <u>Yes</u> - <u>No</u> |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | <u>Yes</u> - No        |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | Yes - <u>No</u>        |
| 6. To keep money which he has found in the street.   | Yes - <u>No</u>        |
| 7. To help a friend who is unjustly attacked by two others.  | <u>Yes</u> - No        |
| 8. To punish anyone who has wronged him.   | Yes - <u>No</u>        |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No        |
| 10. To get drunk.  | <u>Yes</u> - No        |
| 11. To become educated.  | <u>Yes</u> - No        |
| 12. To expect his family to pay his debts.   | Yes - <u>No</u>        |
| 13. To hit back when someone hits him.   | Yes - <u>No</u>        |
| 14. To remain idle and enjoy himself when he has money.  | <u>Yes</u> - <u>No</u> |
| 15. To spend his money on clothes for himself.   | Yes - <u>No</u>        |
| 16. To listen to agitators.  | Yes - <u>No</u>        |
| 17. To demand equal treatment in a court of law.   | Yes - <u>No</u>        |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | <u>Yes</u> - No        |
| 19. To leave his employment immediately, if his employer treats him badly.   | Yes - <u>No</u>        |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No        |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No        |

22. To take things easy when there is no one to watch him work. Yes - No
23. To drink a glass of beer if his friend offers it to him. Yes - No
24. To keep the traditions and customs of his people alive. Yes - No
25. To evade paying his taxes. Yes - No
26. To give up a job when it is difficult and means hard work. Yes - No
27. To try and become a rich man. Yes - No
28. To defend himself when he is attacked. Yes - No
29. To be politically active on behalf of African interests. Yes - No
30. To try and obtain gifts from Europeans. Yes - No
31. To be haughty towards his inferiors. Yes - No
32. To try and improve his position in the world. Yes - No
33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
34. To take back some money from anyone who has taken money from him. Yes - No
35. To sell liquor if he wants to do so. Yes - No
36. To compete economically with the European. Yes - No
37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
38. To demand politeness from a public servant. Yes - No
39. To marry a European woman. Yes - No
40. To resist maltreatment at the hands of the police. Yes - No
41. To abandon his wife, if she gives him no children. Yes - No
42. If he is a married man, to have connection with other women. Yes - No
- 
45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
46. To divorce his wife if she is unfaithful to him. Yes - No
47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
48. To divorce his wife if he wishes to marry someone else. Yes - No
49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
50. To divorce his wife if she abandons him and refuses to return. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
  
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
  
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
  
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
  
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
- b. Listen to agitators and follow their advice.
- c. Protest loudly, expressing your dissatisfaction with this legislation.
- d. Organise, in order to bring political pressure to bear, by constitutional means.

8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?
- a. Tell your employer that the cat had broken it.
  - b. Tell your employer that you broke it and ask him to forgive you.
  - c. Offer to pay for the vase by small monthly amounts.
  - d. Say nothing about it till you are asked and then say you don't know who broke it.

9. What would you do if someone hit you in an angry mood?
- a. Hit him in return.
  - b. Tell him to calm himself.
  - c. Report him to the police for assault.
  - d. Report him to the headman of your village (if you live in a village).
  - e. Go away and avoid him in future.

10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).
- a. Stay at home.
  - b. Write out a special and sign your employer's name on it.
  - c. Go out without a special pass.
  - d. Go out and stay with a friend, and return early next morning.

11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?
- a. Plead not guilty and engage a lawyer.
  - b. Plead guilty.
  - c. Ask the court for mercy.
  - d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.

12. What would you do if a European was rude and swore at you without just cause?
- a. Insult him and swear at him.
  - b. Remain silent, in order not to make matters worse.
  - c. Talk to him in a dignified manner to point out to him the injustice of his action.
  - d. Do him some harm, when you get the chance.

13. What would you do if an African was rude and swore at you without just cause?
- a. Insult him and swear at him.
  - b. Remain silent, in order not to make matters worse.
  - c. Talk to him in a dignified manner to point out to him the injustice of his action.
  - d. Do him some harm when you get the chance.

14. What would you do if you had reason to suspect that someone was practising witchcraft against you?
- a. Ignore it, as it can do no harm.
  - b. Take all necessary precautions.
  - c. Report the matter to the headman (if you live in a village).
  - d. Report the matter to the police.
  - e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?
- Wear them till you have some money to buy others.
  - Wash them and mend them as best you can till you have money to buy new ones.
  - Wear them in the hope that a White person will take pity on you and give you some better ones.
  - Wait for an opportunity to take some clothes from a house or shop when no one is watching you.
16. What would you do if you were left alone and without supervision to do some work for which you were well paid?
- Work hard and conscientiously, just as you would when watched all the time.
  - Work hard, but take a rest from time to time if you felt like it.
  - Work, but without tiring yourself.
  - Sleep or rest most of the time.
17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?
- Take some quickly for yourself.
  - Leave it untouched.
  - Take some quickly for a poor friend.
  - Only take some if your employer had not treated you nicely.
18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?
- Wait till all European customers had been served
  - Wait your proper turn, but insist on being served then.
  - Try to get served as soon as you can, even before those who were in the shop when you arrived.
  - Look for a shop where there are no European customers.
19. What would you do if you were poor and hungry and found a sheep unattended in the veld?
- Kill it and take it away.
  - Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
  - Leave the sheep untouched and go on your way.
  - Try to get some other African to help you kill and carry off the sheep.
20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?
- Take the money away quickly and run off.
  - Pass on your way.
  - Ask the person for some money because you were hungry.
  - Offer the person to do some work in return for food.
21. What would you do if you were very hungry and passed by an orchard, ~~it~~ belonging to a European farmer?
- Pass on your way without touching any fruit.
  - Pick enough fruit to still your hunger.
  - Go to the farmer and ask for some fruit.
  - Go to the farmer and offer to work for some of the fruit.
22. What would you do if you found some money lying in the street? (Suppose you lived in a town).
- Leave it.
  - Take it for yourself.
  - Take it to the police.
  - Take it and donate it to the church or to some charity.
23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?
- Wait till your contract expires and leave.
  - Leave immediately and without telling him
  - Take some of his food and meat from his kitchen.
  - Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?

- Tell them that beer drinking is evil and against the law
- Go with them and enjoy it
- Tell them that you could not go because you had work to do.
- Go and report it to the police, or to your teacher or commissioner.

25. What would you do if you suddenly felt that you did not like your employment any longer?

- Leave it and wander away.
- Keep your employment but look round for something else and give notice.
- Persevere in doing it.
- Work badly and with indifference.

26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?

- Take it quickly.
- Leave the bread because you felt it was wrong to take anything which is not yours.
- Get someone else to take it for you.
- Ask the person who owns it whether he will give you some because you are hungry.

27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?

- Obey them because they are your parents.
- Leave home.
- Say you would do as they wished, but stay away from school and college as much as you wished.
- Be angry with them.
- Explain to them why you will not continue and if they will not listen, obey them until you are your own master.

28. What would you do if you had nothing to do to pass away your leisure time at home?

- Go out on the street and talk with other men.
- Go looking for some work in the town or with a farmer, any work rather than being idle.
- Sleep.
- Work in the garden or clean the house and repair it.

29. What would you do if you obtained work in a town for the first time?

- Register the contract for payment of pass.
- Say nothing to anyone about it.
- Tell your employer the wrong age, so that you need not pay tax.

30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?

- Allow him to stay and say nothing.
- Tell him that it is against the law and that he cannot stay.
- Go to the master of the house, explain the case to him, and ask him to grant special permission.
- Be angry with him.

31. What would you do if you saw a gang of young Africans ill-treating one other African?

- Go on your way as it was none of your business.
- Go to the assistance of the boy.
- Call the police.
- Speak to the attackers and tell them they were acting wrongly.
- Try and get some others to help you save the boy.

32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?

- Help them to beat him
- Speak to the attackers and tell them they were acting wrongly
- Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money <sup>1</sup> go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R. W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R. W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. E.
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window.

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

1. Name : Clement Xekem
2. Age : 17 yrs 8 m. Sex : Male
3. Date of Birth. - April, 1940 Dec. 1943
4. Tribe : Nankanni
5. Mother Tongue : Nankangi - (i) Karem (ii) Hausa + Iwi.  
Native house
- 7.6. Home-type :- Round. I don't live in this house always. I usually go to stay in School for three months and then come home in the fourth m.

7. Present Home: Round No of rooms : 21 rooms.

No of adults males 8

No of adults females 9

No of children = 17

Father-Name : Akru

Mother-Name : Asunchi.

Brothers' parents are not all ~~are~~ alive. One woman died -

One child's mother died on Christmas day 25<sup>th</sup> December 1955

I am a relative to all the other members in the house. ~~We~~ Our father's had the same mother and father.

There are no strange people in our house.

8 The things I like <sup>about</sup> living in my house are:-

- a I have my own rooms in my compound where I sit comfortably to read.
  - b I live with my parents and so when I am sick, they will take great care of me.
  - c We usually go down the valley to eat fruits.
  - d We usually go to the dam to wash and play with the water.
- If I had some other places to go and live in, I would prefer to live in my house because of the above reasons.

9 The things I dislike about living in my house:-

Mosquito - bite

Children casing all over the house

Cattle casing all over the place especially the yard which cause a lot of mosquitoes.

10 My father is a farmer. My father has roughly two acres of land. My father grows:- late millet,

Guinea Corn

Groundnuts

Early Millet

Maize

- 11 My father is an illiterate
12. My mother brews pilō
- 18 My father had two wives but now he has one, (only my mother)
- #. My father, <sup>had</sup> only one wife in addition to my mother

One of my father's wife went away. I don't know where she is now.

15. My father is dead so I don't see him again

16. I am the 3<sup>rd</sup> child in the family.

The first child	=	Baniawone	alive	21 years	Girl
" Second "	:	Kuniba	"	18 "	"
" Third "		C. Mekem	"	15 "	Boy
" Fourth "		Kanao	"	12 "	Girl
" Fifth "		Ayaga	dead	1 year before death.	Boy
" Sixth "		Kadua	"	2 "	" Girl
" Seventh "		Kayaga	alive	2 "	"

17. When I was two years old, I took milk and T. Z.

Yesterday in the morning I took Koko

" " " Afternoon " " Rice & Fruits

" " " Evening " " T.Z & Meat.

17. I like T. Z best.

I dislike no food

No food gives me trouble when I take it.

18. I eat alone: T. Z I use a my fingers

Rice " " a spoon.

I take my meals in my room.

19. When I refuse to eat my parents become very sad and ask me the kind of food I want.

20. I stoped urinating at nights, because my mother used to take me out in the night to urinate.

21. I began to walk when I was 1 year old.

" " " crawl " " " 11 months "

22.

~~22.~~ I go to bed at 8 o'clock

My ~~f~~ uncle order's <sup>me</sup> to bed.

23. I have facilities for studying at home.

I like Geography & Drawing least.

I like School. I have always liked School

I have read, Tom Brown School.

Beasts and Birds of Africa.

The Vicar of Wakefield.

Stories from Shakespeare.

When I grow up I want to be a Doctor.

My favourite occupation is School.

My Second favourite is farming

My favourite hobby is Music fishing

My Second favourite is Drumming.

My favourite book is "Studies In English Idiom"

My Second favourite is "First Aid in English"

My favourite Game is "Foot-ball."

My Second favourite is Table Tennis.

My favourite playmate is Gregory Bagonia

My favourite music is Singing or

My favourite toy is a fountain Pen.

My Second favourite is Gramophone.

I admire George Apuzi for his qualities and activities.

I do emulate him by copying what he does.

I am always interested in reading books.

watching little ones.

catching fish

working Arithmetic

These are not regarded as being normal to

Parents

Other adults

Our Social Group

My Brothers and Sisters

I like my brothers ~~who~~ and sisters who are in School

I like all of my brothers most I don't <sup>like</sup> any of them least. Because they are all my brothers and Sisters.

I rely mostly on my mother for guidance and advice.  
This has always been so.

I have never been a leader.

I consider clean things beautiful

I " dirty " ugly.

I usually become angry:

When I am mocked at.

When one insults my parents.

When we are beaten in foot-ball.

When I am angry I leave that place <sup>and</sup> try to control myself.

My anger lasts for 30 minutes every time I <sup>em</sup> remember the offence.

When I am angry my parents try to give me something which will make me happy again.

When I am angry other adults try to take you me away from that place and telling lies so <sup>that</sup> I may be happy again.

Others do same. My young brothers and sister ~~do the~~ ~~same~~ run home to tell my parents about the matter.

~~My~~ I love my parents and then my younger brothers and sisters most. I don't hate anybody in the house.

I am afraid of jyu men and ~~dogs~~ monkeys

When I am afraid I usually ~~for~~ run.

These states last for about 40 minutes

When I am frightened in the presence of my father

he chases away the thing.

Other persons may laugh at you me

Your <sup>my</sup> friends will bring the thing nearer so as to make you <sup>me</sup> more frightened

My brothers and sisters will run home to tell my father.

Lizards and Caterpillars frightened <sup>me</sup> when I was 2-4 years. They are some of the things that normally frighten children of such age.

In my life I never got lost nor did I have any shocking accident which nearly killed me.

When somebody dies or if I am beaten that I usually cry.

I am always afraid of a juju man, and it is because of his juju.

I am in Form Three this year 1957. I am always first or second.

My favourite Subjects are English & Arithmetic.

## COMPLETED TEST FOR CASE 2



By the house of Peter (case 4)  
stand; from left to right,  
Kawa (case 2) Leo (a friend) and  
Peter (case 4).



Kawa's house taken from outside.



Kawa's mother's room. Notice  
the wall designs.

The white dish half of which appears  
in the picture contains native cakes  
which Kawa's mother has made to  
sell.

Kamva

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life; each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you: that is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, not what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

- |   |                        |
|---|------------------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect                                   | <u>Yes</u> - No        |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force                                      | Yes - <u>No</u>        |
| 3. One must forgive one's enemies   | <u>Yes</u> - <u>No</u> |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances                     | <u>Yes</u> - <u>No</u> |
| 5. Only the Lord has the right of vengeance   | <u>Yes</u> - <u>No</u> |
| 6. A just mind is a more precious possession than great riches  | <u>Yes</u> - <u>No</u> |
| 7. It is better to lose all one's possessions than to lose one's good name  | <u>Yes</u> - <u>No</u> |
| 8. It is the duty of the strong to protect the weak   | <u>Yes</u> - <u>No</u> |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them   | <u>Yes</u> - <u>No</u> |
| 10. Respect for human personality is the cornerstone of society   | <u>Yes</u> - <u>No</u> |
| 11. Whoever has faith in God need fear nothing else in life   | <u>Yes</u> - <u>No</u> |
| 12. Bodily health and strength are a greater virtue than a just mind  | <u>Yes</u> - <u>No</u> |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | <u>Yes</u> - <u>No</u> |
| 14. If someone insults your family, the honourable thing to do is to insult his family in return                          | <u>Yes</u> - <u>No</u> |
| 15. To be able to control one's passions is a sign of goodness of character   | <u>Yes</u> - <u>No</u> |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect  | <u>Yes</u> - <u>No</u> |
| 17. It is more glorious to be feared than to be loved   | <u>Yes</u> - <u>No</u> |
| 18. Under no circumstances must one take that which is the property of another man  | <u>Yes</u> - <u>No</u> |
| 19. We must obey our conscience first, the law next   | <u>Yes</u> - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out  | <u>Yes</u> - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it                                       | <u>Yes</u> - <u>No</u> |
| 22. A lie is never justifiable  | <u>Yes</u> - <u>No</u> |
| 23. Great riches are more worth while than great wisdom   | <u>Yes</u> - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law                                     | <u>Yes</u> - <u>No</u> |

- |  |                        |
|--|------------------------|
| 25. Each person has a right to his own opinions  | Yes - <u>No</u>        |
| 26. One must obey the law, even if it is not in one's own interest to do so                    | Yes - <u>No</u>        |
| 27. Death is preferable to a life of shame   | Yes - <u>No</u>        |
| 28. Kindness is a more worth while possession than fame  | <u>Yes</u> - <u>No</u> |
| 29. We need only consider others in so far as they consider us                                 | <u>Yes</u> - <u>No</u> |
| 30. Moral courage is a greater virtue than physical courage                                    | <u>Yes</u> - <u>No</u> |
| 31. To be admired for one's beauty is better than to be admired for one's kindness             | Yes - <u>No</u>        |
| 32. A man of action is of more value to the community than a man of wisdom                     | Yes - <u>No</u>        |
| 33. It is better to give than to receive   | <u>Yes</u> - <u>No</u> |
| 34. It is better to love truth than to love praise   | <u>Yes</u> - <u>No</u> |
| 35. Respect for the law is a necessary condition for good citizenship                          | <u>Yes</u> - <u>No</u> |
| 36. To the pure in heart, all things are pure  | Yes - <u>No</u>        |
| 37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them | Yes - <u>No</u>        |
| 38. In all his social actions, man must subject his personality completely to the state        | <u>Yes</u> - <u>No</u> |
| 39. One crowded hour of glorious life is worth an age without a name                           | <u>Yes</u> - <u>No</u> |
| 40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature    | <u>Yes</u> - <u>No</u> |

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders.

Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

1. You must wash at least once every day if there is water available. Yes - No
2. You must protect the weak and never take advantage of them. Yes - No
3. You must tell the police when you see another African stealing something. Yes - No
5. You must be courteous in manner towards all people, both towards your own and towards Europeans. Yes - No
6. You must fear witchcraft. Yes - No
7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. Yes - No
8. You must plead not guilty if charged in court with a crime which you have not committed. Yes - No
9. You must have a light on your bicycle after dark. Yes - No
10. You must pay your taxes. Yes - No
11. You must be proud of your people. Yes - No
12. You must be polite towards your elders. Yes - No
13. You must share your food with a poor friend. Yes - No
14. You must keep your clothing neat. Yes - No
15. You must help a friend escape from the police, if he has been wrongly arrested. Yes - No
16. You must help a friend who is unjustly attacked by two other boys. Yes - No
17. You must go to church every Sunday. Yes - No
18. You must return money which you have borrowed. Yes - No
19. You must learn to read and write and reckon. Yes - No
21. You must become educated. Yes - No
22. You must hit back when someone hits you. Yes - No
23. You must save money for the future. Yes - No
24. You must help a European to push his car out of the mud. Yes - No
25. You must take second place behind the White man in the post office. Yes - No
26. You must go and work on the mines. Yes - No

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- 
48. You must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

Kamuk

INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:

To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                 |
|--|-----------------|
| 1. To avenge an insult.  | <u>Yes</u> - No |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | <u>Yes</u> - No |
| 3. To hit an enemy when he meets him alone.  | <u>Yes</u> - No |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | <u>Yes</u> - No |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | <u>Yes</u> - No |
| 6. To keep money which he has found in the street.   | <u>Yes</u> - No |
| 7. To help a friend who is unjustly attacked by two others.  | <u>Yes</u> - No |
| 8. To punish anyone who has wronged him.   | <u>Yes</u> - No |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No |
| 10. To get drunk.  | <u>Yes</u> - No |
| 11. To become educated.  | <u>Yes</u> - No |
| 12. To expect his family to pay his debts.   | <u>Yes</u> - No |
| 13. To hit back when someone hits him.   | <u>Yes</u> - No |
| 14. To remain idle and enjoy himself when he has money.  | <u>Yes</u> - No |
| 15. To spend his money on clothes for himself.   | <u>Yes</u> - No |
| 16. To listen to agitators.  | <u>Yes</u> - No |
| 17. To demand equal treatment in a court of law.   | <u>Yes</u> - No |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | Yes - <u>No</u> |
| 19. To leave his employment immediately, if his employer treats him badly.   | <u>Yes</u> - No |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No |

22. To take things easy when there is no one to watch him work. Yes - No
23. To drink a glass of beer if his friend offers it to him. Yes - No
24. To keep the traditions and customs of his people alive. Yes - No
25. To evade paying his taxes. Yes - No
26. To give up a job when it is difficult and means hard work. Yes - No
27. To try and become a rich man. Yes - No
28. To defend himself when he is attacked. Yes - No
29. To be politically active on behalf of African interests. Yes - No
30. To try and obtain gifts from Europeans. Yes - No
31. To be haughty towards his inferiors. Yes - No
32. To try and improve his position in the world. Yes - No
33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
34. To take back some money from anyone who has taken money from him. Yes - No
35. To sell liquor if he wants to do so. Yes - No
36. To compete economically with the European. Yes - No
37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
38. To demand politeness from a public servant. Yes - No
39. To marry a European woman. Yes - No
40. To resist maltreatment at the hands of the police. Yes - No
41. To abandon his wife, if she gives him no children. Yes - No
42. If he is a married man, to have connection with other women. Yes - No
- 
45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
46. To divorce his wife if she is unfaithful to him. Yes - No
47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
48. To divorce his wife if he wishes to marry someone else. Yes - No
49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
50. To divorce his wife if she abandons him and refuses to return. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
  
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
  
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
  
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
  
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
- b. Listen to agitators and follow their advice.
- c. Protest loudly, expressing your dissatisfaction with this legislation.
- d. Organise, in order to bring political pressure to bear, by constitutional means.

8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?

- a. Tell your employer that the cat had broken it.
- b. Tell your employer that you broke it and ask him to forgive you.
- c. Offer to pay for the vase by small monthly amounts.
- d. Say nothing about it till you are asked and then say you don't know who broke it.

9. What would you do if someone hit you in an angry mood?

- a. Hit him in return.
- b. Tell him to calm himself.
- c. Report him to the police for assault.
- d. Report him to the headman of your village (if you live in a village).
- e. Go away and avoid him in future.

10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).

- a. Stay at home.
- b. Write out a special and sign your employer's name on it.
- c. Go out without a special pass.
- d. Go out and stay with a friend, and return early next morning.

11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?

- a. Plead not guilty and engage a lawyer.
- b. Plead guilty.
- c. Ask the court for mercy.
- d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.

12. What would you do if a European was rude and swore at you without just cause?

- a. Insult him and swear at him.
- b. Remain silent, in order not to make matters worse.
- c. Talk to him in a dignified manner to point out to him the injustice of his action.
- d. Do him some harm, when you get the chance.

13. What would you do if an African was rude and swore at you without just cause?

- a. Insult him and swear at him.
- b. Remain silent, in order not to make matters worse.
- c. Talk to him in a dignified manner to point out to him the injustice of his action.
- d. Do him some harm when you get the chance.

14. What would you do if you had reason to suspect that someone was practising witchcraft against you?

- a. Ignore it, as it can do no harm.
- b. Take all necessary precautions.
- c. Report the matter to the headman (if you live in a village).
- d. Report the matter to the police.
- e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?

- a. Wear them till you have some money to buy others.
- b. Wash them and mend them as best you can till you have money to buy new ones.
- c. Wear them in the hope that a White person will take pity on you and give you some better ones.
- d. Wait for an opportunity to take some clothes from a house or shop when no one is watching you.

16. What would you do if you were left alone and without supervision to do some work for which you were well paid?

- a. Work hard and conscientiously, just as you would when watched all the time.
- b. Work hard, but take a rest from time to time if you felt like it.
- c. Work, but without tiring yourself.
- d. Sleep or rest most of the time.

17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?

- a. Take some quickly for yourself.
- b. Leave it untouched.
- c. Take some quickly for a poor friend.
- d. Only take some if your employer had not treated you nicely.

18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?

- a. Wait till all European customers had been served
- b. Await your proper turn, but insist on being served then.
- c. Try to get served as soon as you can, even before those who were in the shop when you arrived.
- d. Look for a shop where there are no European customers.

19. What would you do if you were poor and hungry and found a sheep unattended in the veld?

- a. Kill it and take it away.
- b. Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
- c. Leave the sheep untouched and go on your way.
- d. Try to get some other African to help you kill and carry off the sheep.

20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?

- a. Take the money away quickly and run off.
- b. Pass on your way.
- c. Ask the person for some money because you were hungry.
- d. Offer the person to do some work in return for food.

21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?

- a. Pass on your way without touching any fruit.
- b. Pick enough fruit to still your hunger.
- c. Go to the farmer and ask for some fruit.
- d. Go to the farmer and offer to work for some of the fruit.

22. What would you do if you found some money lying in the street? (Suppose you lived in a town).

- a. Leave it.
- b. Take it for yourself.
- c. Take it to the police.
- d. Take it and donate it to the church or to some charity.

23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?

- a. Wait till your contract expires and leave.
- b. Leave immediately and without telling him.
- c. Take some of his food and meat from his kitchen.
- d. Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?
- Tell them that beer drinking is evil and against the law
  - Go with them and enjoy it
  - Tell them that you could not go because you had work to do.
  - Go and report it to the police, or to your teacher or commissioner.
25. What would you do if you suddenly felt that you did not like your employment any longer?
- Leave it and wander away.
  - Keep your employment but look round for something else and give notice.
  - Persevere in doing it.
  - Work badly and with indifference.
26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?
- Take it quickly.
  - Leave the bread because you felt it was wrong to take anything which is not yours.
  - Get someone else to take it for you.
  - Ask the person who owns it whether he will give you some because you are hungry.
27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?
- Obey them because they are your parents.
  - Leave home.
  - Say you would do as they wished, but stay away from school and college as much as you wished.
  - Be angry with them.
  - Explain to them why you will not continue and if they will not listen, obey them until you are your own master.
28. What would you do if you had nothing to do to pass away your leisure time at home?
- Go out on the street and talk with other men.
  - Go looking for some work in the town or with a farmer, any work rather than being idle.
  - Sleep.
  - Work in the garden or clean the house and repair it.
29. What would you do if you obtained work in a town for the first time?
- Register the contract for payment of pass.
  - Say nothing to anyone about it.
  - Tell your employer the wrong age, so that you need not pay tax.
30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?
- Allow him to stay and say nothing.
  - Tell him that it is against the law and that he cannot stay
  - Go to the master of the house, explain the case to him, and ask him to grant special permission.
  - Be angry with him.
31. What would you do if you saw a gang of young Africans ill-treating one other African?
- Go on your way as it was none of your business.
  - Go to the assistance of the boy.
  - Call the police.
  - Speak to the attackers and tell them they were acting wrongly.
  - Try and get some others to help you save the boy.
32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?
- Help them to beat him
  - Speak to the attackers and tell them they were acting wrongly
  - Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R. W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R. W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. E.
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window.

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
  
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
  
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
  
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
  
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

APPENDIX 3

COMPLETED TEST FOR CASE 3

Jack

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life; each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you: that is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, not what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

- |   |                        |
|---|------------------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect                                   | Yes - <u>No</u>        |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force                                      | <u>Yes</u> - No        |
| 3. One must forgive one's enemies   | <u>Yes</u> - <u>No</u> |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances                     | Yes - <u>No</u>        |
| 5. Only the Lord has the right of vengeance   | <u>Yes</u> - No        |
| 6. A just mind is a more precious possession than great riches  | <u>Yes</u> - No        |
| 7. It is better to lose all one's possessions than to lose one's good name  | <u>Yes</u> - No        |
| 8. It is the duty of the strong to protect the weak   | <u>Yes</u> - No        |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them   | Yes - <u>No</u>        |
| 10. Respect for human personality is the cornerstone of society   | <u>Yes</u> - No        |
| 11. Whoever has faith in God need fear nothing else in life   | <u>Yes</u> - No        |
| 12. Bodily health and strength are a greater virtue than a just mind  | Yes - <u>No</u>        |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | <u>Yes</u> - No        |
| 14. If someone insults your family, the honourable thing to do is to insult his family in return                          | Yes - <u>No</u>        |
| 15. To be able to control one's passions is a sign of goodness of character   | <u>Yes</u> - No        |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect  | <u>Yes</u> - No        |
| 17. It is more glorious to be feared than to be loved   | Yes - <u>No</u>        |
| 18. Under no circumstances must one take that which is the property of another man  | Yes - <u>No</u>        |
| 19. We must obey our conscience first, the law next   | <u>Yes</u> - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out  | <u>Yes</u> - No        |
| 21. The only way to clear one's honour is to fight the person who has besmirched it                                       | <u>Yes</u> - No        |
| 22. A lie is never justifiable  | <u>Yes</u> - No        |
| 23. Great riches are more worth while than great wisdom   | Yes - <u>No</u>        |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law                                     | <u>Yes</u> - No        |

- 25. Each person has a right to his own opinions Yes - No
- 26. One must obey the law, even if it is not in one's own interest to do so Yes - No
- 27. Death is preferable to a life of shame Yes - No
- 28. Kindness is a more worth while possession than fame Yes - No
- 29. We need only consider others in so far as they consider us Yes - No
- 30. Moral courage is a greater virtue than physical courage Yes - No
- 31. To be admired for one's beauty is better than to be admired for one's kindness Yes - No
- 32. A man of action is of more value to the community than a man of wisdom Yes - No
- 33. It is better to give than to receive Yes - No
- 34. It is better to love truth than to love praise Yes - No
- 35. Respect for the law is a necessary condition for good citizenship Yes - No
- 36. To the pure in heart, all things are pure Yes - No
- 37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them Yes - No
- 38. In all his social actions, man must subject his personality completely to the state Yes - No
- 39. One crowded hour of glorious life is worth an age without a name Yes - No
- 40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature Yes - No

INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:

To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                 |
|--|-----------------|
| 1. To avenge an insult.  | Yes - <u>No</u> |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | <u>Yes</u> - No |
| 3. To hit an enemy when he meets him alone.  | Yes - <u>No</u> |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | Yes - <u>No</u> |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | <u>Yes</u> - No |
| 6. To keep money which he has found in the street.   | Yes - <u>No</u> |
| 7. To help a friend who is unjustly attacked by two others.  | <u>Yes</u> - No |
| 8. To punish anyone who has wronged him.   | Yes - <u>No</u> |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No |
| 10. To get drunk.  | Yes - <u>No</u> |
| 11. To become educated.  | <u>Yes</u> - No |
| 12. To expect his family to pay his debts.   | Yes - <u>No</u> |
| 13. To hit back when someone hits him.   | Yes - <u>No</u> |
| 14. To remain idle and enjoy himself when he has money.  | Yes - <u>No</u> |
| 15. To spend his money on clothes for himself.   | Yes - <u>No</u> |
| 16. To listen to agitators.  | Yes - <u>No</u> |
| 17. To demand equal treatment in a court of law.   | Yes - <u>No</u> |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | Yes - <u>No</u> |
| 19. To leave his employment immediately, if his employer treats him badly.   | <u>Yes</u> - No |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No |

- 22. To take things easy when there is no one to watch him work. Yes - No
- 23. To drink a glass of beer if his friend offers it to him. Yes - No
- 24. To keep the traditions and customs of his people alive. Yes - No
- 25. To evade paying his taxes. Yes - No
- 26. To give up a job when it is difficult and means hard work. Yes - No
- 27. To try and become a rich man. Yes - No
- 28. To defend himself when he is attacked. Yes - No
- 29. To be politically active on behalf of African interests. Yes - No
- 30. To try and obtain gifts from Europeans. Yes - No
- 31. To be haughty towards his inferiors. Yes - No
- 32. To try and improve his position in the world. Yes - No
- 33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
- 34. To take back some money from anyone who has taken money from him. Yes - No
- 35. To sell liquor if he wants to do so. Yes - No
- 36. To compete economically with the European. Yes - No
- 37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
- 38. To demand politeness from a public servant. Yes - No
- 39. To marry a European woman. Yes - No
- 40. To resist maltreatment at the hands of the police. Yes - No
- 41. To abandon his wife, if she gives him no children. Yes - No
- 42. If he is a married man, to have connection with other women. Yes - No
  
- 45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
- 46. To divorce his wife if she is unfaithful to him. Yes - No
- 47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
- 48. To divorce his wife if he wishes to marry someone else. Yes - No
- 49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
- 50. To divorce his wife if she abandons him and refuses to return. Yes - No

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders. Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

- 1. You must wash at least once every day if there is water available. Yes - No
- 2. You must protect the weak and never take advantage of them. Yes - No
- 3. You must tell the police when you see another African stealing something. Yes - No
- 5. You must be courteous in manner towards all people, both towards your own and towards Europeans. Yes - No
- 6. You must fear witchcraft. Yes - No
- 7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. Yes - No
- 8. You must plead not guilty if charged in court with a crime which you have not committed. Yes - No
- 9. You must have a light on your bicycle after dark. Yes - No
- 10. You must pay your taxes. Yes - No
- 11. You must be proud of your people. Yes - No
- 12. You must be polite towards your elders. Yes - No
- 13. You must share your food with a poor friend. Yes - No
- 14. You must keep your clothing neat. Yes - No
- 15. You must help a friend escape from the police, if he has been wrongly arrested. Yes - No
- 16. You must help a friend who is unjustly attacked by two other boys. Yes - No
- 17. You must go to church every Sunday. Yes - No
- 18. You must return money which you have borrowed. Yes - No
- 19. You must learn to read and write and reckon. Yes - No
- 21. You must become educated. Yes - No
- 22. You must hit back when someone hits you. Yes - No
- 23. You must save money for the future. Yes - No
- 24. You must help a European to push his car out of the mud. Yes - No
- 25. You must take second place behind the White man in the post office. Yes - No
- 26. You must go and work on the mines. Yes - No

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- 
48. You must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
  
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
  
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
  
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
  
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
  - b. Listen to agitators and follow their advice.
  - c. Protest loudly, expressing your dissatisfaction with this legislation.
  - d. Organise, in order to bring political pressure to bear, by constitutional means.
- 
8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?
    - a. Tell your employer that the cat had broken it.
    - b. Tell your employer that you broke it and ask him to forgive you.
    - c. Offer to pay for the vase by small monthly amounts.
    - d. Say nothing about it till you are asked and then say you don't know who broke it.
  9. What would you do if someone hit you in an angry mood?
    - a. Hit him in return.
    - b. Tell him to calm himself.
    - c. Report him to the police for assault.
    - d. Report him to the headman of your village (if you live in a village).
    - e. Go away and avoid him in future.
  10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).
    - a. Stay at home.
    - b. Write out a special and sign your employer's name on it.
    - c. Go out without a special pass.
    - d. Go out and stay with a friend, and return early next morning.
  11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?
    - a. Plead not guilty and engage a lawyer.
    - b. Plead guilty.
    - c. Ask the court for mercy.
    - d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.
  12. What would you do if a European was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm, when you get the chance.
  13. What would you do if an African was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm when you get the chance.
  14. What would you do if you had reason to suspect that someone was practising witchcraft against you?
    - a. Ignore it, as it can do no harm.
    - b. Take all necessary precautions.
    - c. Report the matter to the headman (if you live in a village).
    - d. Report the matter to the police.
    - e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?
- Wear them till you have some money to buy others.
  - Wash them and mend them as best you can till you have money to buy new ones.
  - Wear them in the hope that a White person will take pity on you and give you some better ones.
  - Wait for an opportunity to take some clothes from a house or shop when no one is watching you.
16. What would you do if you were left alone and without supervision to do some work for which you were well paid?
- Work hard and conscientiously, just as you would when watched all the time.
  - Work hard, but take a rest from time to time if you felt like it.
  - Work, but without tiring yourself.
  - Sleep or rest most of the time.
17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?
- Take some quickly for yourself.
  - Leave it untouched.
  - Take some quickly for a poor friend.
  - Only take some if your employer had not treated you nicely.
18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?
- Wait till all European customers had been served
  - Await your proper turn, but insist on being served then.
  - Try to get served as soon as you can, even before those who were in the shop when you arrived.
  - Look for a shop where there are no European customers.
19. What would you do if you were poor and hungry and found a sheep unattended in the veld?
- Kill it and take it away.
  - Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
  - Leave the sheep untouched and go on your way.
  - Try to get some other African to help you kill and carry off the sheep.
20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?
- Take the money away quickly and run off.
  - Pass on your way.
  - Ask the person for some money because you were hungry.
  - Offer the person to do some work in return for food.
21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?
- Pass on your way without touching any fruit.
  - Pick enough fruit to still your hunger.
  - Go to the farmer and ask for some fruit.
  - Go to the farmer and offer to work for some of the fruit.
22. What would you do if you found some money lying in the street? (Suppose you lived in a town).
- Leave it.
  - Take it for yourself.
  - Take it to the police.
  - Take it and donate it to the church or to some charity.
23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?
- Wait till your contract expires and leave
  - Leave immediately and without telling him
  - Take some of his food and meat from his kitchen.
  - Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?
- Tell them that beer drinking is evil and against the law
  - Go with them and enjoy it
  - c. Tell them that you could not go because you had work to do
  - Go and report it to the police, or to your teacher or commissioner.
25. What would you do if you suddenly felt that you did not like your employment any longer?
- Leave it and wander away.
  - Keep your employment but look round for something else and give notice.
  - c. Persevere in doing it.
  - Work badly and with indifference.
26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?
- Take it quickly.
  - Leave the bread because you felt it was wrong to take anything which is not yours.
  - Get someone else to take it for you.
  - d. Ask the person who owns it whether he will give you some because you are hungry.
27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?
- Obey them because they are your parents.
  - Leave home.
  - Say you would do as they wished, but stay away from school and college as much as you wished.
  - Be angry with them.
  - e. Explain to them why you will not continue and if they will not listen, obey them until you are your own master.
28. What would you do if you had nothing to do to pass away your leisure time at home?
- Go out on the street and talk with other men.
  - Go looking for some work in the town or with a farmer, any work rather than being idle.
  - c. Sleep.
  - Work in the garden or clean the house and repair it.
29. What would you do if you obtained work in a town for the first time?
- Register the contract for payment of pass.
  - b. Say nothing to anyone about it.
  - Tell your employer the wrong age, so that you need not pay tax.
30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?
- Allow him to stay and say nothing.
  - b. Tell him that it is against the law and that he cannot stay
  - Go to the master of the house, explain the case to him, and ask him to grant special permission.
  - Be angry with him.
31. What would you do if you saw a gang of young Africans ill-treating one other African?
- Go on your way as it was none of your business.
  - Go to the assistance of the boy.
  - c. Call the police.
  - Speak to the attackers and tell them they were acting wrongly.
  - e. Try and get some others to help you save the boy.
32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?
- Help them to beat him
  - b. Speak to the attackers and tell them they were acting wrongly
  - Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

TEST 6.

Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R. W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R. W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. ~~E~~
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window.

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.



Kanva (left) and Peter about to begin a game of football. A tennis ball is used for lack of a real football.

## COMPLETED TEST FOR CASE 4



Kanva, Peter and a friend (in the Middle).  
They are standing outside Peter's house.



Looking into Peter's house through the main entrance.  
The children are sitting on the door-step of the room in which  
the head of the compound sometimes sleeps or keeps family shrines.  
It is called 'vovjo'. The girl standing is A.W. the cousin of Peter.



Peter weeding in between his millet crop.



Feeding the fowls



feeding the fowls

Peter

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life: each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you: that is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, not what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

- |   |                 |
|---|-----------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect                                   | Yes - <u>No</u> |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force                                      | Yes - <u>No</u> |
| 3. One must forgive one's enemies   | <u>Yes</u> - No |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances                     | <u>Yes</u> - No |
| 5. Only the Lord has the right of vengeance   | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches  | Yes - No        |
| 7. It is better to lose all one's possessions than to lose one's good name  | <u>Yes</u> - No |
| 8. It is the duty of the strong to protect the weak   | <u>Yes</u> - No |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them   | Yes - <u>No</u> |
| 10. Respect for human personality is the cornerstone of society   | <u>Yes</u> - No |
| 11. Whoever has faith in God need fear nothing else in life   | <u>Yes</u> - No |
| 12. Bodily health and strength are a greater virtue than a just mind  | Yes - <u>No</u> |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | <u>Yes</u> - No |
| 14. If someone insults your family, the honourable thing to do is to insult his family in return                          | Yes - <u>No</u> |
| 15. To be able to control one's passions is a sign of goodness of character   | <u>Yes</u> - No |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect  | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved   | Yes - <u>No</u> |
| 18. Under no circumstances must one take that which is the property of another man  | Yes - <u>No</u> |
| 19. We must obey our conscience first, the law next   | Yes - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out  | Yes - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it                                       | Yes - <u>No</u> |
| 22. A lie is never justifiable  | <u>Yes</u> - No |
| 23. Great riches are more worth while than great wisdom   | Yes - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law                                     | <u>Yes</u> - No |

25. Each person has a right to his own opinions - Yes - No
26. One must obey the law, even if it is not in one's own interest to do so Yes - No
27. Death is preferable to a life of shame Yes - No
28. Kindness is a more worth while possession than fame Yes - No
29. We need only consider others in so far as they consider us Yes - No
30. Moral courage is a greater virtue than physical courage Yes - No
31. To be admired for one's beauty is better than to be admired for one's kindness Yes - No
32. A man of action is of more value to the community than a man of wisdom Yes - No
33. It is better to give than to receive Yes - No
34. It is better to love truth than to love praise Yes - No
35. Respect for the law is a necessary condition for good citizenship Yes - No
36. To the pure in heart, all things are pure Yes - No
37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them Yes - No
38. In all his social actions, man must subject his personality completely to the state Yes - No
39. One crowded hour of glorious life is worth an age without a name Yes - No
40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature Yes - No

Peter

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders.

Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

1. You must wash at least once every day if there is water available. Yes - No
2. You must protect the weak and never take advantage of them. Yes - No
3. You must tell the police when you see another African stealing something. Yes - No
4. You must respect the traditions of your people. Yes - No
5. You must be courteous in manner towards all people, both towards your own and towards Europeans. Yes - No
6. You must fear witchcraft. Yes - No
7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. Yes - No
8. You must plead not guilty if charged in court with a crime which you have not committed. Yes - No
9. You must have a light on your bicycle after dark. Yes - No
10. You must pay your taxes. Yes - No
11. You must be proud of your people. Yes - No
12. You must be polite towards your elders. Yes - No
13. You must share your food with a poor friend. Yes - No
14. You must keep your clothing neat. Yes - No
15. You must help a friend escape from the police, if he has been wrongly arrested. Yes - No
16. You must help a friend who is unjustly attacked by two other boys. Yes - No
17. You must go to church every Sunday. Yes - No
18. You must return money which you have borrowed. Yes - No
19. You must learn to read and write and reckon. Yes - No
20. You must respect the traditions of your people. Yes - No
21. You must become educated. Yes - No
22. You must hit back when someone hits you. Yes - No
23. You must save money for the future. Yes - No
24. You must help a European to push his car out of the mud. Yes - No
25. You must take second place behind the White man in the post office. Yes - No
26. You must go and work on the mines. Yes - No

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- 
40. you must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

*Peter*  
 INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:  
 To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                        |
|--|------------------------|
| 1. To avenge an insult.  | Yes - <u>No</u>        |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | <u>Yes</u> - No        |
| 3. To hit an enemy when he meets him alone.  | <u>Yes</u> - <u>No</u> |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | <u>Yes</u> - No        |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | Yes - <u>No</u>        |
| 6. To keep money which he has found in the street.   | <u>Yes</u> - No        |
| 7. To help a friend who is unjustly attacked by two others.  | <u>Yes</u> - No        |
| 8. To punish anyone who has wronged him.   | <u>Yes</u> - <u>No</u> |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No        |
| 10. To get drunk.  | Yes - <u>No</u>        |
| 11. To become educated.  | <u>Yes</u> - No        |
| 12. To expect his family to pay his debts.   | <u>Yes</u> - <u>No</u> |
| 13. To hit back when someone hits him.   | <u>Yes</u> - <u>No</u> |
| 14. To remain idle and enjoy himself when he has money.  | <u>Yes</u> - No        |
| 15. To spend his money on clothes for himself.   | Yes - <u>No</u>        |
| 16. To listen to agitators.  | Yes - <u>No</u>        |
| 17. To demand equal treatment in a court of law.   | <u>Yes</u> - <u>No</u> |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | <u>Yes</u> - No        |
| 19. To leave his employment immediately, if his employer treats him badly.   | Yes - <u>No</u>        |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No        |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No        |

22. To take things easy when there is no one to watch him work. Yes - No
23. To drink a glass of beer if his friend offers it to him. Yes - No
24. To keep the traditions and customs of his people alive. Yes - No
25. To evade paying his taxes. Yes - No
26. To give up a job when it is difficult and means hard work. Yes - No
27. To try and become a rich man. Yes - No
28. To defend himself when he is attacked. Yes - No
29. To be politically active on behalf of African interests. Yes - No
30. To try and obtain gifts from Europeans. Yes - No
31. To be haughty towards his inferiors. Yes - No
32. To try and improve his position in the world. Yes - No
33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
34. To take back some money from anyone who has taken money from him. Yes - No
35. To sell liquor if he wants to do so. Yes - No
36. To compete economically with the European. Yes - No
37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
38. To demand politeness from a public servant. Yes - No
39. To marry a European woman. Yes - No
40. To resist maltreatment at the hands of the police. Yes - No
41. To abandon his wife, if she gives him no children. Yes - No
42. If he is a married man, to have connection with other women. Yes - No
- 
45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
46. To divorce his wife if she is unfaithful to him. Yes - No
47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
48. To divorce his wife if he wishes to marry someone else. Yes - No
49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
50. To divorce his wife if she abandons him and refuses to return. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
  
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
  
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
  
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
  
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
  - b. Listen to agitators and follow their advice.
  - c. Protest loudly, expressing your dissatisfaction with this legislation.
  - d. Organise, in order to bring political pressure to bear, by constitutional means.
- 
8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?
    - a. Tell your employer that the cat had broken it.
    - b. Tell your employer that you broke it and ask him to forgive you.
    - c. Offer to pay for the vase by small monthly amounts.
    - d. Say nothing about it till you are asked and then say you don't know who broke it.
  9. What would you do if someone hit you in an angry mood?
    - a. Hit him in return.
    - b. Tell him to calm himself.
    - c. Report him to the police for assault.
    - d. Report him to the headman of your village (if you live in a village).
    - e. Go away and avoid him in future.
  10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).
    - a. Stay at home.
    - b. Write out a special and sign your employer's name on it.
    - c. Go out without a special pass.
    - d. Go out and stay with a friend, and return early next morning.
  11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?
    - a. Plead not guilty and engage a lawyer.
    - b. Plead guilty.
    - c. Ask the court for mercy.
    - d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.
  12. What would you do if a European was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm, when you get the chance.
  13. What would you do if an African was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm when you get the chance.
  14. What would you do if you had reason to suspect that someone was practising witchcraft against you?
    - a. Ignore it, as it can do no harm.
    - b. Take all necessary precautions.
    - c. Report the matter to the headman (if you live in a village).
    - d. Report the matter to the police.
    - e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?
- a. Wear them till you have some money to buy others.
  - b. Wash them and mend them as best you can till you have money to buy new ones.
  - c. Wear them in the hope that a White person will take pity on you and give you some better ones.
  - d. Wait for an opportunity to take some clothes from a house or shop when no one is watching you.
16. What would you do if you were left alone and without supervision to do some work for which you were well paid?
- a. Work hard and conscientiously, just as you would when watched all the time.
  - b. Work hard, but take a rest from time to time if you felt like it.
  - c. Work, but without tiring yourself.
  - d. Sleep or rest most of the time.
17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?
- a. Take some quickly for yourself.
  - b. Leave it untouched.
  - c. Take some quickly for a poor friend.
  - d. Only take some if your employer had not treated you nicely.
18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?
- a. Wait till all European customers had been served
  - b. Await your proper turn, but insist on being served then.
  - c. Try to get served as soon as you can, even before those who were in the shop when you arrived.
  - d. Look for a shop where there are no European customers.
19. What would you do if you were poor and hungry and found a sheep unattended in the veld?
- a. Kill it and take it away.
  - b. Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
  - c. Leave the sheep untouched and go on your way.
  - d. Try to get some other African to help you kill and carry off the sheep.
20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?
- a. Take the money away quickly and run off.
  - b. Pass on your way.
  - c. Ask the person for some money because you were hungry.
  - d. Offer the person to do some work in return for food.
21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?
- a. Pass on your way without touching any fruit.
  - b. Pick enough fruit to still your hunger.
  - c. Go to the farmer and ask for some fruit.
  - d. Go to the farmer and offer to work for some of the fruit.
22. What would you do if you found some money lying in the street? (Suppose you lived in a town).
- a. Leave it.
  - b. Take it for yourself.
  - c. Take it to the police.
  - d. Take it and donate it to the church or to some charity.
23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?
- a. Wait till your contract expires and leave.
  - b. Leave immediately and without telling him
  - c. Take some of his food and meat from his kitchen.
  - d. Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?
- Tell them that beer drinking is evil and against the law
  - Go with them and enjoy it
  - Tell them that you could not go because you had work to do.
  - Go and report it to the police, or to your teacher or commissioner.
25. What would you do if you suddenly felt that you did not like your employment any longer?
- Leave it and wander away.
  - Keep your employment but look round for something else and give notice.
  - Persevere in doing it.
  - Work badly and with indifference.
26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?
- Take it quickly.
  - Leave the bread because you felt it was wrong to take anything which is not yours.
  - Get someone else to take it for you.
  - Ask the person who owns it whether he will give you some because you are hungry.
27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?
- Obey them because they are your parents.
  - Leave home.
  - Say you would do as they wished, but stay away from school and college as much as you wished.
  - Be angry with them.
  - Explain to them why you will not continue and if they will not listen, obey them until you are your own master.
28. What would you do if you had nothing to do to pass away your leisure time at home?
- Go out on the street and talk with other men.
  - Go looking for some work in the town or with a farmer, any work rather than being idle.
  - Sleep.
  - Work in the garden or clean the house and repair it.
29. What would you do if you obtained work in a town for the first time?
- Register the contract for payment of pass.
  - Say nothing to anyone about it.
  - Tell your employer the wrong age, so that you need not pay tax.
30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?
- Allow him to stay and say nothing.
  - Tell him that it is against the law and that he cannot stay.
  - Go to the master of the house, explain the case to him, and ask him to grant special permission.
  - Be angry with him.
31. What would you do if you saw a gang of young Africans ill-treating one other African?
- Go on your way as it was none of your business.
  - Go to the assistance of the boy.
  - Call the police.
  - Speak to the attackers and tell them they were acting wrongly.
  - Try and get some others to help you save the boy.
32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?
- Help them to beat him
  - Speak to the attackers and tell them they were acting wrongly
  - Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R. W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R. W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. E.
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window.

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

COMPLETED TEST FOR CASE 5



Adua at School.



His House.

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life: each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you: that is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, net what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

- |   |                 |
|---|-----------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect                                   | Yes - <u>No</u> |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force                                      | Yes - <u>No</u> |
| 3. One must forgive one's enemies   | <u>Yes</u> - No |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances                     | <u>Yes</u> - No |
| 5. Only the Lord has the right of vengeance   | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches  | <u>Yes</u> - No |
| 7. It is better to lose all one's possessions than to lose one's good name  | Yes - <u>No</u> |
| 8. It is the duty of the strong to protect the weak   | <u>Yes</u> - No |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them   | <u>Yes</u> - No |
| 10. Respect for human personality is the cornerstone of society   | <u>Yes</u> - No |
| 11. Whoever has faith in God need fear nothing else in life   | Yes - <u>No</u> |
| 12. Bodily health and strength are a greater virtue than a just mind  | Yes - <u>No</u> |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | <u>Yes</u> - No |
| 14. If someone insults your family, the honourable thing to do is to insult his family in return                          | Yes - <u>No</u> |
| 15. To be able to control one's passions is a sign of goodness of character   | <u>Yes</u> - No |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect  | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved   | Yes - <u>No</u> |
| 18. Under no circumstances must one take that which is the property of another man  | Yes - <u>No</u> |
| 19. We must obey our conscience first, the law next   | Yes - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out  | Yes - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it                                       | <u>Yes</u> - No |
| 22. A lie is never justifiable  | Yes - <u>No</u> |
| 23. Great riches are more worth while than great wisdom   | Yes - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law                                     | Yes - <u>No</u> |

25. Each person has a right to his own opinions Yes - No
26. One must obey the law, even if it is not in one's own interest to do so Yes - No
27. Death is preferable to a life of shame Yes - No
28. Kindness is a more worth while possession than fame Yes - No
29. We need only consider others in so far as they consider us Yes - No
30. Moral courage is a greater virtue than physical courage Yes - No
31. To be admired for one's beauty is better than to be admired for one's kindness Yes - No
32. A man of action is of more value to the community than a man of wisdom Yes - No
33. It is better to give than to receive Yes - No
34. It is better to love truth than to love praise Yes - No
35. Respect for the law is a necessary condition for good citizenship Yes - No
36. To the pure in heart, all things are pure Yes - No
37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them Yes - No
38. In all his social actions, man must subject his personality completely to the state Yes - No
39. One crowded hour of glorious life is worth an age without a name Yes - No
40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature Yes - No

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders.

Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

1. You must wash at least once every day if there is water available. Yes - No
2. You must protect the weak and never take advantage of them. Yes - No
3. You must tell the police when you see another African stealing something. Yes - No
5. You must be courteous in manner towards all people, both towards your own and towards Europeans. Yes - No
6. You must fear witchcraft. Yes - No
7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. Yes - No
8. You must plead not guilty if charged in court with a crime which you have not committed. Yes - No
9. You must have a light on your bicycle after dark. Yes - No
10. You must pay your taxes. Yes - No
11. You must be proud of your people. Yes - No
12. You must be polite towards your elders. Yes - No
13. You must share your food with a poor friend. Yes - No
14. You must keep your clothing neat. Yes - No
15. You must help a friend escape from the police, if he has been wrongly arrested. Yes - No
16. You must help a friend who is unjustly attacked by two other boys. Yes - No
17. You must go to church every Sunday. Yes - No
18. You must return money which you have borrowed. Yes - No
19. You must learn to read and write and reckon. Yes - No
21. You must become educated. Yes - No
22. You must hit back when someone hits you. Yes - No
23. You must save money for the future. Yes - No
24. You must help a European to push his car out of the mud. Yes - No
25. You must take second place behind the White man in the post office. Yes - No
26. You must go and work on the mines. Yes - No

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- 
46. you must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:

To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                        |
|--|------------------------|
| 1. To avenge an insult.  | Yes - <u>No</u>        |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | <u>Yes</u> - No        |
| 3. To hit an enemy when he meets him alone.  | <u>Yes</u> - <u>No</u> |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | Yes - <u>No</u>        |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | Yes - <u>No</u>        |
| 6. To keep money which he has found in the street.   | <u>Yes</u> - No        |
| 7. To help a friend who is unjustly attacked by two others.  | <u>Yes</u> - No        |
| 8. To punish anyone who has wronged him.   | Yes - <u>No</u>        |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No        |
| 10. To get drunk.  | Yes - <u>No</u>        |
| 11. To become educated.  | <u>Yes</u> - No        |
| 12. To expect his family to pay his debts.   | Yes - <u>No</u>        |
| 13. To hit back when someone hits him.   | Yes - <u>No</u>        |
| 14. To remain idle and enjoy himself when he has money.  | Yes - <u>No</u>        |
| 15. To spend his money on clothes for himself.   | Yes - <u>No</u>        |
| 16. To listen to agitators.  | <u>Yes</u> - No        |
| 17. To demand equal treatment in a court of law.   | <u>Yes</u> - No        |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | <u>Yes</u> - No        |
| 19. To leave his employment immediately, if his employer treats him badly.   | Yes - <u>No</u>        |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No        |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No        |

- 22. To take things easy when there is no one to watch him work. Yes - No
- 23. To drink a glass of beer if his friend offers it to him. Yes - No
- 24. To keep the traditions and customs of his people alive. Yes - No
- 25. To evade paying his taxes. Yes - No
- 26. To give up a job when it is difficult and means hard work. Yes - No
- 27. To try and become a rich man. Yes - No
- 28. To defend himself when he is attacked. Yes - No
- 29. To be politically active on behalf of African interests. Yes - No
- 30. To try and obtain gifts from Europeans. Yes - No
- 31. To be haughty towards his inferiors. Yes - No
- 32. To try and improve his position in the world. Yes - No
- 33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
- 34. To take back some money from anyone who has taken money from him. Yes - No
- 35. To sell liquor if he wants to do so. Yes - No
- 36. To compete economically with the European. Yes - No
- 37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
- 38. To demand politeness from a public servant. Yes - No
- 39. To marry a European woman. Yes - No
- 40. To resist maltreatment at the hands of the police. Yes - No
- 41. To abandon his wife, if she gives him no children. Yes - No
- 42. If he is a married man, to have connection with other women. Yes - No

connection with a European woman  
consents.

- 45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
- 46. To divorce his wife if she is unfaithful to him. Yes - No
- 47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
- 48. To divorce his wife if he wishes to marry someone else. Yes - No
- 49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
- 50. To divorce his wife if she abandons him and refuses to return. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
  - b. Listen to agitators and follow their advice.
  - c. Protest loudly, expressing your dissatisfaction with this legislation.
  - d. Organise, in order to bring political pressure to bear, by constitutional means.
- 
8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?
    - a. Tell your employer that the cat had broken it.
    - b. Tell your employer that you broke it and ask him to forgive you.
    - c. Offer to pay for the vase by small monthly amounts.
    - d. Say nothing about it till you are asked and then say you don't know who broke it.
  9. What would you do if someone hit you in an angry mood?
    - a. Hit him in return.
    - b. Tell him to calm himself.
    - c. Report him to the police for assault.
    - d. Report him to the headman of your village (if you live in a village).
    - e. Go away and avoid him in future.
  10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).
    - a. Stay at home.
    - b. Write out a special and sign your employer's name on it.
    - c. Go out without a special pass.
    - d. Go out and stay with a friend, and return early next morning.
  11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?
    - a. Plead not guilty and engage a lawyer.
    - b. Plead guilty.
    - c. Ask the court for mercy.
    - d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.
  12. What would you do if a European was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm, when you get the chance.
  13. What would you do if an African was rude and swore at you without just cause?
    - a. Insult him and swear at him.
    - b. Remain silent, in order not to make matters worse.
    - c. Talk to him in a dignified manner to point out to him the injustice of his action.
    - d. Do him some harm when you get the chance.
  14. What would you do if you had reason to suspect that someone was practising witchcraft against you?
    - a. Ignore it, as it can do no harm.
    - b. Take all necessary precautions.
    - c. Report the matter to the headman (if you live in a village).
    - d. Report the matter to the police.
    - e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?

- a. Wear them till you have some money to buy others.
- b. Wash them and mend them as best you can till you have money to buy new ones.
- c. Wear them in the hope that a White person will take pity on you and give you some better ones.
- d. Wait for an opportunity to take some clothes from a house or shop when no one is watching you.

16. What would you do if you were left alone and without supervision to do some work for which you were well paid?

- a. Work hard and conscientiously, just as you would when watched all the time.
- b. Work hard, but take a rest from time to time if you felt like it.
- c. Work, but without tiring yourself.
- d. Sleep or rest most of the time.

17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?

- a. Take some quickly for yourself.
- b. Leave it untouched.
- c. Take some quickly for a poor friend.
- d. Only take some if your employer had not treated you nicely.

18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?

- a. Wait till all European customers had been served
- b. Await your proper turn, but insist on being served then.
- c. Try to get served as soon as you can, even before those who were in the shop when you arrived.
- d. Look for a shop where there are no European customers.

19. What would you do if you were poor and hungry and found a sheep unattended in the veld?

- a. Kill it and take it away.
- b. Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
- c. Leave the sheep untouched and go on your way.
- d. Try to get some other African to help you kill and carry off the sheep.

20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?

- a. Take the money away quickly and run off.
- b. Pass on your way.
- c. Ask the person for some money because you were hungry.
- d. Offer the person to do some work in return for food.

21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?

- a. Pass on your way without touching any fruit.
- b. Pick enough fruit to still your hunger.
- c. Go to the farmer and ask for some fruit.
- d. Go to the farmer and offer to work for some of the fruit.

22. What would you do if you found some money lying in the street? (Suppose you lived in a town).

- a. Leave it.
- b. Take it for yourself.
- c. Take it to the police.
- d. Take it and donate it to the church or to some charity.

23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?

- a. Wait till your contract expires and leave
- b. Leave immediately and without telling him
- c. Take some of his food and meat from his kitchen.
- d. Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?

- Tell them that beer drinking is evil and against the law
- Go with them and enjoy it.
- Tell them that you could not go because you had work to do.
- Go and report it to the police, or to your teacher or commissioner.

25. What would you do if you suddenly felt that you did not like your employment any longer?

- Leave it and wander away.
- Keep your employment but look round for something else and give notice.
- Persevere in doing it.
- Work badly and with indifference.

26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?

- Take it quickly.
- Leave the bread because you felt it was wrong to take anything which is not yours.
- Get someone else to take it for you.
- Ask the person who owns it whether he will give you some because you are hungry.

27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?

- Obey them because they are your parents.
- Leave home.
- Say you would do as they wished, but stay away from school and college as much as you wished.
- Be angry with them.
- Explain to them why you will not continue and if they will not listen, obey them until you are your own master.

28. What would you do if you had nothing to do to pass away your leisure time at home?

- Go out on the street and talk with other men.
- Go looking for some work in the town or with a farmer, any work rather than being idle.
- Sleep.
- Work in the garden or clean the house and repair it.

29. What would you do if you obtained work in a town for the first time?

- Register the contract for payment of pass.
- Say nothing to anyone about it.
- Tell your employer the wrong age, so that you need not pay tax.

30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?

- Allow him to stay and say nothing.
- Tell him that it is against the law and that he cannot stay
- Go to the master of the house, explain the case to him, and ask him to grant special permission.
- Be angry with him.

31. What would you do if you saw a gang of young Africans ill-treating one other African?

- Go on your way as it was none of your business.
- Go to the assistance of the boy.
- Call the police.
- Speak to the attackers and tell them they were acting wrongly.
- Try and get some others to help you save the boy.

32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?

- Help them to beat him
- Speak to the attackers and tell them they were acting wrongly
- Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

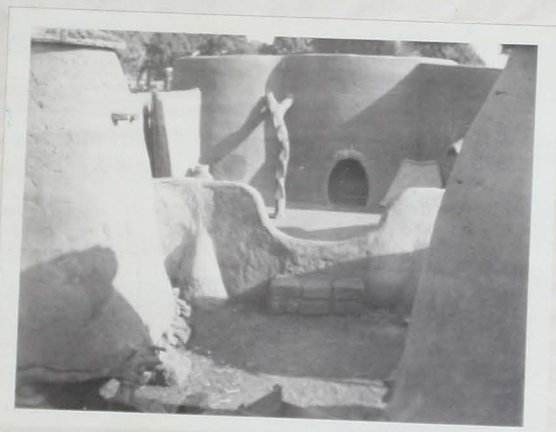
Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. E.
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window. R W E

15. Fill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
  
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
  
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
  
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
  
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

COMPLETED TEST FOR CASE 6

Kaduga's house showing some of the buis.



This is Kaduga's mother's room.



Kaduga, ready for school.

In this test a number of general principles are given; each of these principles expresses an opinion on some matter of conduct, or on some aim which people may pursue in life; each therefore really lays down a rule in accordance with which one should act.

You must carefully read each one of these principles, think over it, and decide for yourself whether it is acceptable to you. That is, you must ask yourself whether in your own life you would be willing to follow it, or to be guided by it.

It is very important that you should indicate what you think, not what you ought to think. Underline the word Yes behind the principle, if you agree with it and find it acceptable. Underline No behind the principle if you do not agree with it and if you find it unacceptable.

Example: Honesty is better than great riches.

If you think that honesty is a moral virtue, without which no civilised society is possible, you would underline Yes. On the other hand you may think that riches make one happy and enable one to be charitable and to do good deeds. In that case you may think it justifiable to become rich by dishonest means, and you would therefore underline No.

1. It is better to lose the respect of one's neighbours than to lose one's self-respect Yes - No
2. When one cannot achieve one's purpose by reasoning, one is permitted to use force Yes - No
3. One must forgive one's enemies Yes - No
4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances Yes - No
5. Only the Lord has the right of vengeance Yes - No
6. A just mind is a more precious possession than great riches Yes - No
7. It is better to lose all one's possessions than to lose one's good name Yes - No
8. It is the duty of the strong to protect the weak Yes - No
9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them Yes - No
10. Respect for human personality is the cornerstone of society Yes - No
11. Whoever has faith in God need fear nothing else in life Yes - No
12. Bodily health and strength are a greater virtue than a just mind Yes - No
13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society Yes - No
14. If someone insults your family, the honourable thing to do is to insult his family in return Yes - No
15. To be able to control one's passions is a sign of goodness of character Yes - No
16. It is one's duty to obey, even if one thereby loses one's self-respect Yes - No
17. It is more glorious to be feared than to be loved Yes - No
18. Under no circumstances must one take that which is the property of another man Yes - No
19. We must obey our conscience first, the law next Yes - No
20. One can do whatever one likes, provided one takes care not to be found out Yes - No
21. The only way to clear one's honour is to fight the person who has besmirched it Yes - No
22. A lie is never justifiable Yes - No
23. Great riches are more worth while than great wisdom Yes - No
24. A civilised man will leave the punishment of wrongs done to him to a court of law Yes - N

- 25. Each person has a right to his own opinions Yes - No
- 26. One must obey the law, even if it is not in one's own interest to do so Yes - No
- 27. Death is preferable to a life of shame Yes - No
- 28. Kindness is a more worth while possession than fame Yes - No
- 29. We need only consider others in so far as they consider us Yes - No
- 30. Moral courage is a greater virtue than physical courage Yes - No
- 31. To be admired for one's beauty is better than to be admired for one's kindness Yes - No
- 32. A man of action is of more value to the community than a man of wisdom Yes - No
- 33. It is better to give than to receive Yes - No
- 34. It is better to love truth than to love praise Yes - No
- 35. Respect for the law is a necessary condition for good citizenship Yes - No
- 36. To the pure in heart, all things are pure Yes - No
- 37. The appetites, such as sex and hunger are natural and therefore it is good to satisfy them Yes - No
- 38. In all his social actions, man must subject his personality completely to the state Yes - No
- 39. One crowded hour of glorious life is worth an age without a name Yes - No
- 40. Over-indulgence of our appetites is brutish and unworthy of the dignity of human nature Yes - No

Read each of the following statements carefully. Each states a rule of conduct, something that one is expected to do. In each case think carefully whether it is just and proper that you as an African should do what the statement suggests. If you think it is your duty to do it, underline the word "Yes" behind the statement. If you think it is not your duty, not a fit and proper thing for you as an African to do, underline the word "No" behind the statement.

Example: You must obey your elders. Yes - No

If you think that out of respect of age, and because of the traditions of your people you must always do what old people say, you underline "Yes." If, however, you think that old people may be wrong, just as much as young ones, and that if they order you to do something which is wicked, or unjust, you are right in refusing, you must underline "No."

- 1. You must wash at least once every day if there is water available. Yes - No
- 2. You must protect the weak and never take advantage of them. Yes - No
- 3. You must tell the police when you see another African stealing something. Yes - No
- 4. You must be obedient to your parents. Yes - No
- 5. You must be courteous in manner towards all people, both towards your own and towards Europeans. Yes - No
- 6. You must fear witchcraft. Yes - No
- 7. You must refrain from taking for your own use your teacher's or employer's property, unless they have given their consent. Yes - No
- 8. You must plead not guilty if charged in court with a crime which you have not committed. Yes - No
- 9. You must have a light on your bicycle after dark. Yes - No
- 10. You must pay your taxes. Yes - No
- 11. You must be proud of your people. Yes - No
- 12. You must be polite towards your elders. Yes - No
- 13. You must share your food with a poor friend. Yes - No
- 14. You must keep your clothing neat. Yes - No
- 15. You must help a friend escape from the police, if he has been wrongly arrested. Yes - No
- 16. You must help a friend who is unjustly attacked by two other boys. Yes - No
- 17. You must go to church every Sunday. Yes - No
- 18. You must return money which you have borrowed. Yes - No
- 19. You must learn to read and write and reckon. Yes - No
- 20. You must be obedient to your teachers. Yes - No
- 21. You must become educated. Yes - No
- 22. You must hit back when someone hits you. Yes - No
- 23. You must save money for the future. Yes - No
- 24. You must help a European to push his car out of the mud. Yes - No
- 25. You must take second place behind the White man in the post office. Yes - No
- 26. You must go and work on the mines. Yes - No

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
- n o q s n w h o c
48. You must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

INSTRUCTIONS:- Read each of the following statements carefully. Each states a rule of conduct, something which one has the right to do. In each case think carefully whether it is just and proper that Africans should do what the statement suggests. If you think that they have the right to do it, underline the word "Yes" behind the statement. If you think that they do not have the right to do what the statement suggests or if you think that it is not a fit and proper thing for Africans to do, underline the word "No" behind the statement.

Example:- An African has the right:

To hit an enemy when he meets him alone Yes - No

If you think that the African's quarrel with another man is his private affair, and that he can settle it as he pleases, you would underline Yes.

If, however, you think that it is against social order to use violence and to take the law into one's own hands, you would underline No.

Remember, You must give what are, in your opinion, the rights of the African people as a whole.

For purely personal reasons, you might not wish or desire to do some of the things, stated below, while yet recognising that your people have the right to do these things, if they see fit to do them. In such a case you must also underline Yes.

#### AN AFRICAN HAS THE RIGHT:

- |  |                        |
|--|------------------------|
| 1. To avenge an insult.  | Yes - <u>No</u>        |
| 2. To plead "Not-Guilty" when charged in court with a crime he has not committed.                                      | <u>Yes</u> - No        |
| 3. To hit an enemy when he meets him alone.  | <u>Yes</u> - <u>No</u> |
| 4. To shout aloud greetings to a friend when he meets him in the street.   | Yes - <u>No</u>        |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble.                      | Yes - <u>No</u>        |
| 6. To keep money which he has found in the street.   | Yes - <u>No</u>        |
| 7. To help a friend who is unjustly attacked by two others.  | Yes - <u>No</u>        |
| 8. To punish anyone who has wronged him.   | <u>Yes</u> - No        |
| 9. To learn how to read, write and reckon.   | <u>Yes</u> - No        |
| 10. To get drunk.  | Yes - <u>No</u>        |
| 11. To become educated.  | Yes - <u>No</u>        |
| 12. To expect his family to pay his debts.   | Yes - <u>No</u>        |
| 13. To hit back when someone hits him.   | Yes - <u>No</u>        |
| 14. To remain idle and enjoy himself when he has money.  | Yes - <u>No</u>        |
| 15. To spend his money on clothes for himself.   | Yes - <u>No</u>        |
| 16. To listen to agitators.  | Yes - <u>No</u>        |
| 17. To demand equal treatment in a court of law.   | <u>Yes</u> - No        |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | Yes - <u>No</u>        |
| 19. To leave his employment immediately, if his employer treats him badly.   | Yes - <u>No</u>        |
| 20. To become educated, in order to raise his people.  | <u>Yes</u> - No        |
| 21. To complain if the food which his employer gives him is too bad.   | <u>Yes</u> - No        |

22. To take things easy when there is no one to watch him work. Yes - No
23. To drink a glass of beer if his friend offers it to him. Yes - No
24. To keep the traditions and customs of his people alive. Yes - No
25. To evade paying his taxes. Yes - No
26. To give up a job when it is difficult and means hard work. Yes - No
27. To try and become a rich man. Yes - No
28. To defend himself when he is attacked. Yes - No
29. To be politically active on behalf of African interests. Yes - No
30. To try and obtain gifts from Europeans. Yes - No
31. To be haughty towards his inferiors. Yes - No
32. To try and improve his position in the world. Yes - No
33. To go out at night to a friend who needs his help, even if he has no special pass. Yes - No
34. To take back some money from anyone who has taken money from him. Yes - No
35. To sell liquor if he wants to do so. Yes - No
36. To compete economically with the European. Yes - No
37. To refuse to work, unless he is paid what he considers a fair wage. Yes - No
38. To demand politeness from a public servant. Yes - No
39. To marry a European woman. Yes - No
40. To resist maltreatment at the hands of the police. Yes - No
41. To abandon his wife, if she gives him no children. Yes - No
42. If he is a married man, to have connection with other women. Yes - No
- 
45. To force any woman whom he happens to see in a lonely place to submit to his will, if his need is great. Yes - No
46. To divorce his wife if she is unfaithful to him. Yes - No
47. To beat his wife or to force her if she is unwilling to have sex-relations with him. Yes - No
48. To divorce his wife if he wishes to marry someone else. Yes - No
49. If he is an unmarried man, to have connection with an African woman if she consents and provided she is not a sister or an aunt. Yes - No
50. To divorce his wife if she abandons him and refuses to return. Yes - No

It is often difficult to decide what one should do when faced with some problem in life. If, for example, you had reason to believe that a certain person had stolen some money from you, you might go to that person, accuse him of theft, and order him to return your property; or you might go to his house, when you knew he was not there and take something from him in return; or you might report him to your headman, or to the police, or accuse him openly in the hearing of others. You would have to think carefully what would be the right thing to do, in your opinion.

In this test, a number of such situations are set, and in each case you are given a choice of things you might do when placed in such a situation. You must think very carefully over each situation and then underline that line of action which you would follow under the circumstances, and which seems to be right to you. You must choose only one of the alternatives given in each case.

1. What would you do if someone who was stronger than you had done you wrong?
  - a. Get two friends and with their aid beat the person who had done you wrong.
  - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
  - c. Complain to the police.
  - d. Complain to your teacher, headman or commissioner.
  - e. Avoid him in future.
  
2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
  - a. Stay at home.
  - b. Go out on the bicycle, hoping that you would not meet a policeman.
  - c. Leave the bicycle at home and walk, even though the distance were very far.
  - d. Secretly take a light from the bicycle of another person (if there was one).
  
3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
  - a. Obey him because he is your parent.
  - b. Leave home.
  - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education.
  - d. Be angry with him.
  - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.
  
4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  - e. Report him to the headman (if you who are answering this are living in a village).
  
5. What would you do if a white man had gone into your house or room and had stolen some of your property?
  - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
  - b. Go secretly to his house or room and take something from him in return.
  - c. Go to him and threaten to beat him unless he restores your property.
  - d. Report him to the police.
  
6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

- a. Nothing, seeing that the African is powerless and must just make the best of things.
  - b. Listen to agitators and follow their advice.
  - c. Protest loudly, expressing your dissatisfaction with this legislation.
  - d. Organise, in order to bring political pressure to bear, by constitutional means.
8. Place yourself in the position of a houseboy. What would you do if by accident you had broken a beautiful vase?
- a. Tell your employer that the cat had broken it.
  - b. Tell your employer that you broke it and ask him to forgive you.
  - c. Offer to pay for the vase by small monthly amounts.
  - d. Say nothing about it till you are asked and then say you don't know who broke it.
9. What would you do if someone hit you in an angry mood?
- a. Hit him in return.
  - b. Tell him to calm himself.
  - c. Report him to the police for assault.
  - d. Report him to the headman of your village (if you live in a village).
  - e. Go away and avoid him in future.
10. What would you do if you wanted to go out for the night, but your employer had gone out before you could ask him for a special pass? (Suppose you were employed as a house servant in a town).
- a. Stay at home.
  - b. Write out a special and sign your employer's name on it.
  - c. Go out without a special pass.
  - d. Go out and stay with a friend, and return early next morning.
11. What would you do if you were brought before a European court and charged with a crime you were not guilty of?
- a. Plead not guilty and engage a lawyer.
  - b. Plead guilty.
  - c. Ask the court for mercy.
  - d. Plead not guilty and explain to the magistrate all your actions to show that you could not have done the crime.
12. What would you do if a European was rude and swore at you without just cause?
- a. Insult him and swear at him.
  - b. Remain silent, in order not to make matters worse.
  - c. Talk to him in a dignified manner to point out to him the injustice of his action.
  - d. Do him some harm, when you get the chance.
13. What would you do if an African was rude and swore at you without just cause?
- a. Insult him and swear at him.
  - b. Remain silent, in order not to make matters worse.
  - c. Talk to him in a dignified manner to point out to him the injustice of his action.
  - d. Do him some harm when you get the chance.
14. What would you do if you had reason to suspect that someone was practising witchcraft against you?
- a. Ignore it, as it can do no harm.
  - b. Take all necessary precautions.
  - c. Report the matter to the headman (if you live in a village).
  - d. Report the matter to the police.
  - e. Engage someone to practise witchcraft in return.

15. What would you do if your clothes were very badly torn and soiled?

- a. Wear them till you have some money to buy others.
- b. Wash them and mend them as best you can till you have money to buy new ones.
- c. Wear them in the hope that a White person will take pity on you and give you some better ones.
- d. Wait for an opportunity to take some clothes from a house or shop when no one is watching you.

16. What would you do if you were left alone and without supervision to do some work for which you were well paid?

- a. Work hard and conscientiously, just as you would when watched all the time.
- b. Work hard, but take a rest from time to time if you felt like it.
- c. Work, but without tiring yourself.
- d. Sleep or rest most of the time.

17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?

- a. Take some quickly for yourself.
- b. Leave it untouched.
- c. Take some quickly for a poor friend.
- d. Only take some if your employer had not treated you nicely.

18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?

- a. Wait till all European customers had been served
- b. Await your proper turn, but insist on being served then.
- c. Try to get served as soon as you can, even before those who were in the shop when you arrived.
- d. Look for a shop where there are no European customers.

19. What would you do if you were poor and hungry and found a sheep unattended in the veld?

- a. Kill it and take it away.
- b. Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
- c. Leave the sheep untouched and go on your way.
- d. Try to get some other African to help you kill and carry off the sheep.

20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?

- a. Take the money away quickly and run off.
- ~~a.~~ b. Pass on your way.\*
- c. Ask the person for some money because you were hungry.
- d. Offer the person to do some work in return for food.

21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?

- a. Pass on your way without touching any fruit.
- b. Pick enough fruit to still your hunger.
- c. Go to the farmer and ask for some fruit.
- d. Go to the farmer and offer to work for some of the fruit.

22. What would you do if you found some money lying in the street? (Suppose you lived in a town).

- a. Leave it.
- b. Take it for yourself.
- c. Take it to the police.
- d. Take it and donate it to the church or to some charity.

23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?

- a. Wait till your contract expires and leave
- b. Leave immediately and without telling him
- c. Take some of his food and meat from his kitchen.
- d. Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?

- Tell them that beer drinking is evil and against the law
- Go with them and enjoy it
- Tell them that you could not go because you had work to do.
- Go and report it to the police, or to your teacher or commissioner.

25. What would you do if you suddenly felt that you did not like your employment any longer?

- Leave it and wander away.
- Keep your employment but look round for something else and give notice.
- Persevere in doing it.
- Work badly and with indifference.

26. What would you do when you were very hungry and you saw a chance to get some bread from a shop without anyone catching you doing it?

- Take it quickly.
- Leave the bread because you felt it was wrong to take anything which is not yours.
- Get someone else to take it for you.
- Ask the person who owns it whether he will give you some because you are hungry.

27. What would you do, if your parent wanted you to continue with your education but you preferred to go working?

- ObeY them because they are your parents.
- Leave home.
- Say you would do as they wished, but stay away from school and college as much as you wished.
- Be angry with them.
- Explain to them why you will not continue and if they will not listen, obey them until you are your own master.

28. What would you do if you had nothing to do to pass away your leisure time at home?

- Go out on the street and talk with other men.
- Go looking for some work in the town or with a farmer, any work rather than being idle.
- Sleep.
- Work in the garden or clean the house and repair it.

29. What would you do if you obtained work in a town for the first time?

- Register the contract for payment of pass.
- Say nothing to anyone about it.
- Tell your employer the wrong age, so that you need not pay tax.

30. Put yourself in the place of a native houseboy. What would you do if a friend came to your room late at night and asked to stay, when you knew that it was against the law?

- Allow him to stay and say nothing.
- Tell him that it is against the law and that he cannot stay.
- Go to the master of the house, explain the case to him, and ask him to grant special permission.
- Be angry with him.

31. What would you do if you saw a gang of young Africans ill-treating one other African?

- Go on your way as it was none of your business.
- Go to the assistance of the boy.
- Call the police.
- Speak to the attackers and tell them they were acting wrongly.
- Try and get some others to help you save the boy.

32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?

- Help them to beat him
- Speak to the attackers and tell them they were acting wrongly
- Call the police.

- d. Come to the assistance of the boy.
- e. Try and get some others to help you save the boy.

33. What would you do if you saw a gang of young Africans ill-treating one white boy?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

34. What would you do if you saw a gang of young Europeans ill-treating one African?

- a. Go on your way as it was none of your business.
- b. Go to the assistance of the boy.
- c. Call the police.
- d. Speak to the attackers and tell them they were acting wrongly.
- e. Try and get some others to help you save the boy.

35. What would you do if the roof of your house leaked badly when it rained?

- a. Repair it as soon as possible.
- b. Try and secure a dry part of the room for yourself.
- c. Try and earn enough money to buy or hire a better house or room.
- d. Try and sleep in a neighbour's room when it rains.

36. What would you do if you were offered a job on the mines with good pay, and which you could leave when you wanted it, and also a job as a teacher, or clerk, with much less pay, a very nice room, and which was permanent for some years?

- a. Take the mines job and as soon as you had enough money, leave it and spend the money.
- b. Take the mines job and as soon as you had enough money go home, pay taxes, and buy some land.
- c. Take the teacher's or clerk's job and save some money.
- d. Take the teacher's or clerk's job and go out every night to talk to your friends, or to dances and parties.

37. What would you do if you knocked over a child with your bicycle?

- a. Pick up the child, see whether it is hurt and try to get a doctor.
- b. Ride away as quickly as you can before people can see you.
- c. Be angry and shout at the child.
- d. Be more careful in future.

38. What would you do if your employer wanted you to shift a very large and heavy box?

- a. Try your best to shift it, and if it did not go, tell him it was too heavy.
- b. Tell him straight away you could not do it.
- c. Become angry at what you considered unfair treatment.
- d. Tell him you would leave the job.

## TEST 6.

Below are given a number of incidents in which circumstances are such as to tempt people to behave in a particular manner. As an impartial observer you must judge whether by your standards, the conduct of the person in each case is Right, Wrong, or Excusable. If you think it is Right, underline R behind the statement of the situation. If you think it is Wrong, underline W. If you think that under the circumstances it is Excusable underline E.

2. Tom's friends asked him to come to a drinking party. Tom would not go, but his friends called him a coward. So Tom went. R. W. E.
3. John was apprenticed to a farmer. The farmer gave him bad food and made him work very hard. So John ran away. R. W. E.
4. Peter had tried to get a job for many days. He could not get one, and he had no more money. He became very hungry and took a loaf of bread from a shop. R. W. E.
5. Jack worked for a good employer who gave him a nice room and good food but no tobacco. He often left his tobacco standing in the room, so one day Jack took some. R. W. E.
6. Philip's friends had nice clothes and much money, because they used to tell the police about other Africans who made akpeteshi. So Philip went and also spied on his friends and reported them to the police. R. W. E.
7. Walter was taken to the police station and asked if he knew who had stolen money from a shop. He knew that they would let him go, if he told, so he said he had seen a boy named Alfred break in, although he knew that Alfred was innocent. R. W. E.
8. Jim had been looking for work, but could not find any. Then he saw a woman alone in a street and he took her handbag. R. W. E.
9. Jacob was offered a job, but at far too low a wage. He had to take the job, as he had no other work. So he took some of the money from his employer's purse every month to make up the difference. R. W. E.
10. James saw some of his friends fighting with other men. He thought it was good fun so he joined in too. R. W. E.
11. A boy called William had taken Alfred's watch when Alfred was asleep. Later on Alfred saw William's purse lying near his clothing, so he took some money out of it to make good the loss of his watch. R. W. E.
12. Henri saw a policeman kicking another African so Henri went up to the policeman and hit him. R. W. E.
13. Albert was a new workman on a farm. He saw that all the other men who worked there took some of the farmer's fruit home for themselves, although they were not allowed to do so. But as he saw all the others do it, Albert took some as well. R. W. E.
14. Peter broke one of the glass windows when he was cleaning it. He knew that his employer would be angry and might make him pay for it. So he said that a boy who had passed by, playing football, had kicked the ball through the window. R. W. E.

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.
  
17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.
  
18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.
  
19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.
  
20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

SECTIONS OF NAVRONGO AND THEIR POPULATIONS

SECTION	POPULATION	SECTION	POPULATION
1 Bawiu	116	16 Nimbasinia	903
2 Buania	1148	+ 17 Nogesinia	3000
3 Budunnia	226	18 Nyangua	691
4 Doba	3528	19 Punyoro	1185
5 Gane	1354	20 Saboro	920
6 Gia	1338	21 Tampola	174
7 Gongnia	585	22 Telania	791
8 Janania	630	23 Uwa	2160
9 Korania	1394	24 Vonania	1225
10 Manchoro	338	25 Wuru	737
11 Namolo	967	26 Wusungu	2434
12 Nangalkinia	745	27 Yigwania	362
13 Natuginia	1831	28 Yitonia	478
14 Nawogenia	327	29 Yogebania	204
+ 15 Nayagenia	1745	30 Manyoro	3410

+ The cases come from these two sections

## APPENDIX 8

THE TEN MAJOR TOWNS

TOWN	POPULATION
1 Navrongo	34946
2 Chiana	9059
3 Kayoro	3513
4 Katiu	3239
5 Kologu	5538
6 Mirigu	8847
7 Naga	2510
8 Nakongo	1074
9 Paga	12077
10 Sirigu	4590

- NOTES:
1. These towns are called major because they are the seats of head chiefs. Under the erstwhile Native Authority system, these chiefs were considered equal in status and together they formed the Kassena-Nankanni Native Authority under an elected president.
  2. The total population of the Kassena-Nankanni District is 91,051 of this figure the Nankanni number 59,125 and the Kassenas 30,221.

SIX CASE STUDIES OF CHILDREN IN TWO

SECTIONS OF NAVRONGO TOWN

BY

ACHILLES RATTI ATCHANA KABA

INSTITUTE OF EDUCATION

UNIVERSITY COLLEGE OF GHANA

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KASSENA-NANKANNI DISTRICT COUNCIL SCHOOLSENROLMENT AS AT MARCH 1958

SCHOOL	YEAR OPENED	BOYS	GIRLS	TOTAL
+ 1 Awe Middle School	1954	141	1	142
+ 2 Balobia Middle School	1957	82	7	89
3 Chiana Primary School	1939	111	53	164
4 Mirigu " "	1946	84	19	103
5 Paga " "	1949	155	42	197
6 Kologu " "	1950	99	30	129
+ 7 Balobia " "	1950	212	76	288
8 Natugina " "	1955	96	37	133
+ 9 Doba " "	1955	62	14	76
10 Ketiu " "	1954	100	26	126
11 Kayoro " "	1956	72	17	89
12 Naga " "	1956	106	26	132
+ 13 Korania " "	1956	79	14	93
+ 14 Gwenia " "	1957	68	16	84
+ 15 Navropungu " "	1957	87	49	136
Total		1554	427	1981
+ Situated in Navrongo Town		663	161	824

WHITE FATHERS' SCHOOLS

SCHOOL	YEAR OPENED	Boys	Girls	Total
1. St. Mary's Middle	1936			
2 Girls' Middle	1958	-	46	
3 St. Pauls Primary Boys	1906	270	226	496
4. Kandiga School	1954			
5. Kajelo School	1955			

## APPENDIX 10

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