

"SIX CASE STUDIES OF
CHILDREN IN KRABOKESE"

by

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Institute of Education, University College of Ghana,
during the months of
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C O N T E N T S

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P R E F A C E

"In our schooling of children we have tended to be so obsessed by conventional notions as to what a school should do in teaching certain academic skills that relatively little thought and little research has been devoted to the question of what the school might do with respect to emotional welfare of children".¹

In Ghana, we are even more susceptible to this weakness. We tend as teachers to teach 'subjects' rather than children. We forget that children also are living beings endowed with reason and certain innate capabilities, potentialities, aptitudes, interests and tendencies which are often affected by their experiences and influenced by their environments. In bringing up children as parents or guardians we tend to be rather rigid and dogmatic. We take our infallibility in deciding what is good for our children for granted. Little or no attempt, therefore, has been made to approach child training scientifically. Instead of trying to find out the root causes and appropriate remedy for why our children lie, cheat, lack zest for life or become excessively aggressive or emotionally maladjusted, we merely frown upon or roar at them and even punish them when their standard of conduct or behaviour falls short of our expectation, thus stifling their childish curiosity. We expect implicitly compulsory obedience from our children instead of fostering the spirit of voluntary obedience, understanding and reflection in them.

We are largely ignorant of the fact that parental care and love, feeding, weaning, emotional shocks such as the *trauma* of birth of siblings, fear, anger, worry and pleasure have profound significance and bearing on the child's emotional development which in turn is closely bound up with his physical and mental growth and welfare.

"As a result of observations and work already done by psychologists and psycho-analysts on the importance for mental, physical, social and emotional development of the problems connected with family life, certain main principles at least

¹Gates: Educational Psychology, 3rd Edition, page 104.

have emerged so clearly as to justify, if not demand the serious attention of all those who have to deal directly or indirectly with questions affecting the up-bringing and training of children in one or more of its numerous aspects".²

It is a great pity and educationally unsound, therefore, that there is as yet no written record based on scientific research, of children's family background, behaviour patterns and emotional development in Ghana. Consequently, this exercise essays to present an account of 'Six Case Studies' in Krabokese which I undertook as a student of the Institute of Education - University College of Ghana during the months of December, 1957 and April, 1958. Such studies, I am convinced, will chart the way of experimental analysis of our children's interests, emotional, mental, physical and aesthetic growth.

I am aware that much of the material with which I have to deal is far from being ideally pleasant from the point of view of parents and perhaps persons professionally concerned with children in Ghana as a whole and Krabokese in particular. The unpleasantness arises from the fact that in pursuit of this present purpose I have been chiefly concerned and brought into contact with factual reports and observations which have been gathered through interviews and conversations with parents, teachers, other adults and children and also through personal observation. There are included bare facts about home conditions, training of children and state of affairs prevailing in Krabokese, a typical Ghanaian farming village. Some of the information required is about the unconscious and more primitive aspects of mind - emotional behaviour, rather than more recently acquired and morally edifying aspects. "But those who realise the importance of our children's welfare and progress and of a true understanding of their mental and emotional nature should no more be deterred from the consideration of these unpleasant aspects than should the student of economics neglect to take account of poverty or the student of hygiene turn away from the contemplation of disease".³

I should like to express my sincere thanks to those who have assisted me in one way or another, particularly to Opanyin Kwakwa Ababio II, Odikro of Krabokese, Mr. Owusu Gyampo, headteacher/ catechist, Presbyterian Primary School and his staff for their help and co-operation.

² J.C. Fligel - The Psycho-analytic Study of the Family

³ Ibid.

I acknowledge my indebtedness to all the parents, children, old men and women, fetish priests, etc. whom I have had to consult and interview constantly for the collection of these facts.

I am also extremely grateful to my Tutor, Dr. G.N. Brown who did me the honour of thoroughly checking the original script, as a result of which the final work has been saved a few errors. His detailed comments have enabled me to correct the flaws which had escaped my notice.

E. Olye
19/5/58



Chief Kwaka Ababio II, Odikro of
Krabokese with ~~some~~ of his grandchildren.

FIG. 2

I N T R O D U C T I O N

i. Krabokese - Its Position

Krabokese is a farming village in the Akim Abuakwa South Electoral District. It is the largest and centre of a number of farming villages forming Ward 'C' of the above mentioned Electoral District. It is 30 miles North-West of Accra and 4 miles south of Kraboa-Coaltar, the administrative headquarters of the Kraboa-Coaltar Local Council Area. It is linked with Nsawam, the nearest marketing town by some 8 miles of swish road. (Fig. 1)

ii. Population

According to the 1948 census Krabokese had a population of 1066 people comprising 530 males and 536 females. There were 627 males and females aged 16 years and upwards and 439 people below 16.

Out of these people there were 72 whose educational standard ranged between standards III and VI inclusive, and 32 scholars of standard VII or above. According to records in the Local Council Office Krabokese's population of 236 today comprises 116 men and 120 women.

iii. Origin and History of Settlement

The people of Krabokese are a Twi Tribe from Nsakyee, the stool village of Aburi in the Adonten Division of Akwapim, and they came to settle there for farming purposes.

The land was bought from the chief of Apapam, one of the three stool villages of Akim Abuakwa - (Amanto mmiensa) by one Kwame Kwakwa, a native of Nsakyee who later became the first chief of Krabokese under the name Bafo Kwakwa Ababio I. Tradition, however, has it that the land was in fact bought first by one Opanyin Kwaku Duayedeu from Aburi, brother-in-law of Kwame Kwakwa I and father of Odikro Kwakwa Ababio II, the present chief, and that Kwaku Duayeden, a celebrated hunter had to sell the land to his brother-in-law in the year 1903, owing to financial stringency. The land was then covered with a dense forest full of game, and it was a very good hunting ground. When Kwaku Duayeden, the hunter, was negotiating with the people of Apapam to buy the land, he enquired whether he could find some antelopes to hunt in the forest. In reply he was assured that there were many more animals in the forest than he could ever hunt and that if he really meant to hunt then he should better order a good quantity of flint - (flint-lock guns discharged by spark from flint were then in vogue). Flint in Twi is called "twerebo" or "abo" (Fig 2)



A market scene at Krabokese on a market day.

FIG. 3



A scene at the market when marketing is over.

FIG. 4

ACCRA N.W. SHEET 61.

Scale 1:62,500.

5° 55'



KEY
MOTOR ROAD TARMAC
" " NOT TARRED
KRABO AREA

5° 55'

FROM ACCRA
TO
KRABO

- 5 -

(literally meaning stones) for short. "Order some stones or flint" in Twi is "Kra abo". The hunter did order some flint and found later on that what he was told about the animals was true to the letter. The area and eventually the cottage was therefore ^{name} 'Krabo'.

A few months later another hunter, Kwame Mensa also a native of Nsakyee upon the recommendation of Kwaku Duayeden bought a few acres of land 4 miles North of Krabo for hunting purposes. The area had then been popularly known as Krabo and in order to distinguish between the two hunting cottages and avoid confusion the first cottage was called Krabokese meaning big or major Krabo and Kwame Mensa's cottage was named Kraboa which is a corrupted form of 'Krabo wa' meaning small or minor Krabo. The two villages which developed around these two hunters' cottages have retained these names ever since.

When Kwame Kwakwa bought the land from Kwaku Duayeden, he set out at once clearing the bush and felling the trees to prepare the land for cocoa farming. This was in the year 1906. The work was so much that outside assistance by kinsmen and neighbours became necessary. On realizing that the land was good and the soil fertile enough for cocoa farming more people came down from Nsakyee to seek some fortune through cocoa farming. Prominent among these were Messrs. Tawiah, Agyamon, Budu, Kwasi Larbi and Yaw Owusu.

By 1920 Krabokese had become a prosperous cocoa producing village, the terminus of a very important feeder road to Nsawam and the centre of many villages such as Otoase, Maafo, Ade~~em~~mra, Brodekro, Obuonsu, Kraboa, Mabrekrom and Bekoekrom. Cocoa, food-stuffs such as plantain, yams, cocoyam and cassava, fruits and some other farm products were all brought down to Krabokese which was then the marketing centre upon which all the roads from the surrounding villages converged. European firms immediately established cocoa buying centres and sent their buying agents there. There were cocoa sheds and stores and representatives or agents of the U.A.C., U.T.C., Cadbury and Fry and John Holt & Co. Ltd. There was also a large influx of private cocoa brokers and petty traders mostly Nigerians and Kwahus. (FIGS 3, 4, & 5)

By 1930 the village had become very lively and full of trading activities. The chief and his elders had a tribunal for trying civil cases under the Native Courts Ordinance. Krabokese however, did not enjoy this glory for long. The other villages, particularly, Kraboa and Coaltar which were later on joined



Former U.A.C. store at Kraboa-Coaltar
now occupied by the Police Force.

FIG. 6



Local Council Hall and offices at
Kraboa-Coaltar.

FIG 7



The Post Office at Kraboa-Coaltar.

A palm-wine tapper at work. Most of the young men in the village have taken to palm wine tapping side by side with food crop farming.



FIG. 9

A cassava farmer in his cassava farm.



FIG. 10

A group of palm wine tappers with their tins of palm wine, waiting for their customers who come daily on lorries to buy the wine to other parts of the country especially the coastal areas where there is always a great demand for it.



together to form Kraboa-Coaltar, joined forces and constructed a 4-mile road to link their surrounding villages with Nsawam through Krabokese. This move was met with a strong opposition by the people of Krabokese, but the other villagers determined to improve their lot and facilitate trade and communication continued with the work. The road was completed in 1932 and by 1933 Kraboa-Coaltar had already stolen the show. By virtue of their numbers and larger output of cocoa and foodstuffs, these villages attracted most of the produce buyers and petty traders who left Krabokese immediately and settled at Kraboa-Coaltar. (FIGS 6, 7, 8) Krabokese began to wane fast both in popularity and prosperity. It managed however to hold its own until 1942 when the swollen shoot disease began to hit the area. By 1945/47 the area was almost devastated by the disease. The few petty traders and cocoa buyers left for Nsawam and Kraboa-Coaltar.

The cocoa farmers left the area one after the other for other parts of the country particularly Ashanti to start afresh with the industry. By 1950 the cocoa industry had practically died at Krabokese. The village was virtually deserted as a result of emigration to other more promising areas.

Today the population of the village consists mainly of children, women, the elderly and less enterprising of the men. The youth on leaving school go out into the big towns in search of work, and they even prefer in the absence of work to wander about in the towns owing to lack of social amenities and recreational facilities such as cinemas, community centres and public libraries.

iv. Occupation

The people of Krabokese are now predominantly farmers growing such food crops as maize, cassava, plantain, cocoyam, yams and such fruits and vegetables as banana, oranges, pears, pepper, garden eggs and tomatoes.

Except for the clearing and burning of the bush which is done only by the men, both the men and women share practically the whole work on the farm. In addition, some of the women grow groundnuts, ginger, beans and extract palm oil from palm nuts, while others sell fish, firewood, foodstuffs, fruits and cloth at the market. Most, if not all the young men have taken to palm wine tapping side by side with food crop farming. (FIGS 9, 10 + 11)



A water-hole from which drinking water is collected.

FIG 12



Two women collecting water from the water hole.

FIG. 13



A group of men communally clearing the weed around the street, under the supervision of the chief standing on the extreme right in cloth.

v. Standard of Living

The people are generally poor. Most of them are engaged in agriculture bordering on the subsistence level and they can hardly make ends meet. Some parents usually go borrowing from a few Hausa and Nigerian petty traders and labourers in between the harvesting times and they pay exorbitant interest on these loans. The children on the whole are poorly clothed. They have next to nothing by way of recreational facilities and entertainments.

Books, pictures and pictorials are a novelty in most homes. Toys, other than those crudely made by the children themselves are conspicuous by their absence. The children are highly dependent for their amusement and their learning on the spoken word and what the schools, which are not fully developed either, can offer them.

vi. Health and Sanitation

The health conditions in the village have greatly improved since 1932. In that year the Health Department at Nsawam opened a Health Office at the village and posted a Sanitary Officer with three sanitary labourers there to supervise, advise and help the people about clean and hygienic living habits. Two incinerators were built and the sanitary officer saw to it that all refuse was properly disposed of. Weeding and clearing the area around the houses and the village as a whole was insisted upon. Offenders were brought to book and the people have cultivated clean habits. From time to time, especially during the rainy season all weedy areas around the village are cleared through communal labour to avoid mosquitoes, snakes and scorpions. This communal general cleaning is often done on Thursdays. The chief is very particular about this and he usually causes gong-gongs to be beaten a day or two previous summoning all the men to attend the communal work, and the people usually are very co-operative in this. (FIG 14)

The inhabitants used to collect drinking water from a small stream. In the dry season however, water became scarce and the people used to suffer much hardship. Today, they have two wells sunk by the Local Council. There is one Henderson's Box from which drinking water is obtained. This was built in 1947. (FIGS 12+13) Before then the commonest water borne diseases were guinea worm and bilharzia.

There are no good modern latrines but the few pit latrines are well kept. Most homes have their private pit latrines enclosed with palm branches and iron sheets. The public ones are covered to avoid water collecting in them and breeding mosquitoes.



A typical house in Krabokese with a store opening out into the street.

FIG. 15



A swish building under construction

FIG. 16



A large house once occupied by a produce buyer.

FIG. 17



A butcher's apprentice, from Coaltar,
selling beef in a head pan.

FIG. 18

The nearest hospital is at Nsawam, 8 miles away but it is not much patronised by the people who prefer to be treated by native herbalists and medicinemen. Pregnant women however, thanks to the work of the Mass education women, are now making use of the hospital at Nsawam.

vii. Food

The diet of the people is predominantly carbohydrate in type. The staple foodstuffs are cocoyam, cassava, plantain and water yam. There is very little variation in the meals. Fish, especially of the fresh variety is very scarce. Meat other than the dry bush variety is also difficult to get. Fresh beef or mutton for instance is intermittently brought down from Kraboa-Coaltar in head pans by the butchers apprentices. Snails, land crabs, mushrooms are much eaten. Very little animal protein is therefore taken, and consumption of peas, legumes, fruits, e.g. oranges and mangoes depends to some extent on the seasons. (FIG 18)

viii. Housing

The houses are mostly the detached or semi-detached compound type usually fairly large and built of swish and roofed with iron sheets. The rooms are generally cemented but the people have a strong distaste for windows and the rooms are therefore poorly ventilated. The compounds however, are usually well and neatly kept. (FIGS 15, 16 + 17)

According to the 1948 census there are 59 compounds and 317 rooms. Number of persons per house is 18.1 and number of persons per room is 3.4.

ix. Religion

The indigenous religion in the area, not unlike that of other parts of Ghana, is mainly a belief in and worship of many gods and spirits. These spirits may be classified under the following heads:

- (a) The Supreme God, generally called 'Onyame', 'Onyankopon', 'Odomankoma', 'Obɔ-adeɛ' - the Creator, and 'Tweduampan'.
- (b) 'Obosomkese' idols or gods such as 'Kyenku', 'Akomode' and 'Tigare'.
- (c) 'Suman' - charms and magical medicine or juju.
- (d) Spirits of the dead - 'Asaman', ancestral worship.
- (e) 'Abosom' - lesser gods and spirits which are generally non-human. These are associated with natural forces like mountains, rivers and trees.



The Presbyterian Chapel - Krabokese.

FIG. 19.



Old roadside stores and cocoa sheds converted into classrooms for the Presbyterian Primary School.

FIG 20



Local Council Middle School under the management of the Presbyterian Church Educational Unit.

FIG 21

Although the infinite power, wisdom, love and influence of the Supreme God is readily acknowledged by all, it is largely believed that the Good God, through the lesser gods, protects and guards men from being harmed by witchcrafts and the work of the evil one.

The Earth is also believed to have a power of her own which when appeased is helpful and harmful when neglected. It is called "Asaase Yaa", for Thursday is supposed to be her sacred or special day when she comes out in search of food. Thursday is therefore set aside as a holy day for the worship of "Mother Earth" and no farmer is allowed to go to farm or undertake any hard work.

On all ceremonial occasions when a libation is poured, all these gods and spirits are called upon, beginning from "Onyankopon", the Supreme God Almighty to hearken to and grant all requests.

Christianity - There are two main Christian Churches:

(i) The Presbyterian Church established in 1912 is now under the Rev. M.D. Amakye stationed at Karboa-Coaltar. The Local Catechist is Mr. Owusu Gyampo. The congregation is made up of 12 men, 45 women and about 25 hangers on. (ii) The Methodist Church established in 1935 is under the Methodist Pastor at Nsawan. It has a congregation of 5 men and 27 women. (FIG. 19)

x. Education

Traditionally, and typical of all Africans, their method of educating the child aims principally at moral and character training. Instruction is given in farming, hunting, building, crafts such as wood carving or in the case of girls in the duties of domestic life and motherhood. The whole educational system is in fact directed towards fitting the youth to take their place in the traditional life of their group. The premium is on social obligation and whatever steps can be taken to enrich the life of the community. Every child's conduct, behaviour, manners and upbringing from birth right up to adolescence is constantly under the purview of the entire community. Any child who misbehaves is subject to correction, rebuke and even punishment by any member of the parental generation who is handy.

Schools - There is a Presbyterian Primary School established in 1935. It is still housed in temporary buildings - These are some old cocoa stores and private houses renovated for the purpose. It contains 136 boys and 63 girls. About 85% of the pupils come from the surrounding villages and some of the pupils cover a distance of 4 miles daily to and from school. (FIG. 20)

There is a Local Council Middle School under the management of the Presbyterian Church Educational Unit. It was established in 1955 and it contains 71 boys and 42 girls. (FIG. 21)

xi. People's Attitude toward Schooling and Changes

With the introduction of schooling most of the children because of the gap between what is taught at school and the traditional methods of training have been rather emotionally upset. They have little or no idea about how to behave during ceremonial occasions and at festive gatherings. Some in fact look down upon traditional drumming, dancing, pouring of libation and serving of palm wine to adults in large numbers. (They will not quibble to serve beer, wine or any other imported liquor under the circumstance).

The parents therefore look on this attitude of the children with mixed feelings. While they regard the whiteman's education through the Churches and Missions as a gateway of opportunities for economic and social prestige, the parents are at the same time disturbed by their children's indifference to the traditional training which will fit them as adult citizens in the society at large. Failure of the school children to adjust themselves to the social framework is more often than not laid at the doors of School and the teachers. The following incident will illustrate the point:-

I was the headteacher of the Local Council Middle School at Krabokese for 2½ years. One morning an elderly woman came to me and reported that her grand daughter in the Middle School (Form II) was growing rather stubborn and incorrigible and the girl had blatantly refused to obey her parents and elders. When I asked the old lady to be more specific she had this to say:

"From time immemorial it has been our custom that when the menarche (first menstrual flow) which marks the puberty or coming of age of girls occurs, the girl is isolated and confined in an out house for a period for 8 days. During this period other girls of her age group go to her to play, converse or keep her company. Elderly women go in to advise her on sexual matters or discuss some marital experiences with her. At the end of the period of confinement the girl, accompanied by her friends, goes to bathe in a river and when she comes back she is besmeared with white clay, and a feast of eggs and mashed yam is held in her honour. After this she is dressed up in the best of her clothes, usually velvets and ornaments such as gold earrings, beads and trinkets.

Her relatives and friends then follow her in a ceremonial procession throughout the village to thank all friends and well wishers who in turn congratulate her. The girl in question has menstruated for the first time but she has refused to observe this rite because she does not think it behoves her as a scholar and moreover she cannot afford to stay away from school for 8 days."

Having narrated this story the woman appealed to me to persuade the girl to listen to reason. I sympathised with the woman's intentions but I agreed with the poor girl and thought that that custom should be modified if not stopped entirely because it does not serve any really good purpose under the present transitional circumstances. The old woman therefore went away grossly disappointed in the Whiteman's education and in me.

The people on the whole are very traditional in attitude. They still hold that what was good for their ancestors is good for them. Any talk about modern changes will at best be met with indifference. The people are quite prepared to listen and discuss the need to adjust themselves to the changing times but they are very sceptical about the changes and slow to change their habits and tastes.

A team of Mass Education and social welfare workers came round to advise and instruct them about modern ways of child care, feeding, preservation of food and preparation of some local dishes, e.g. vegetable stew. Women came out in their numbers to learn these and some of them were awarded certificates and prizes, but they afterwards retorted that they had been preparing their meals, feeding and caring for their babies in the traditional ways - and were living happily with their husbands and that was the end of it all.

xii. Attitude toward Child Bearing

Child bearing is the primary aim of every married couple and children are always welcome. However hardworking, honest and rich a person may be, his/her prestige is greatly affected if he/she fails to have children. To be called childless, impotent or sterile is to be condemned scornfully. A childless marriage is doomed to break up sooner or later. If after 1 to 2 years after marriage, the couple do not have a child, they will leave no stone unturned to save the situation. They may resort to every means possible - consult with native medicine men or juju men and often give sacrifices to the gods and the spirits of their ancestors to grant them a child.

There are no illegitimate children and pre-marital births or premature cohabitation ^{are tolerable} ~~is tolerable~~. Every child has a wide range of family bonds and even orphans are well looked after.

xii. Collection of Data

Questionnaires, especially those designed to obtain information on matters typically concerned with people's homes, family life, economic importance, emotional development and other domestic matters, often meet with resentment or resistance. I am happy, therefore, to say that almost every person, I consulted or questioned during my studies did not show these reactions.

I explained clearly that the idea is not to confirm or refute any pre-conceived ideas but that what I get out of it depends entirely on what is put into it. I impressed upon my informants that the value of the results of the studies depend on the completeness and candidness of their answers. Having guaranteed that the answers would remain confidential and that personal identity would be scrupulously avoided, I enlisted the co-operation of parents, teachers and other adults.

I interviewed parents and guardians in their homes. I got some information through conversation with other adults. In each case I discussed with my informants the need and value of understanding our children's innate feelings, aptitudes, temperaments and other factors which affect the physical, mental, moral and emotional development. They were convinced of the educational and social values of such understanding to parents and teachers and they readily answered my questions.

I noticed, however, that some of the parents had some difficulty in answering questions about the actual acres of land they possessed. They were not precise nor very confident because of the system of land tenure - the family or joint ownership of land. Secondly, because they are generally illiterates and not very much used to keeping of records about their work, products and business. Questions about the early childhood of children also give most parents a lot of headache because of lack of written records, e.g. diaries. They could not therefore be very precise about the ages at which bowel training, bladder training, crawling etc. began.

The children were very co-operative and willing to answer my questions. I invited them to my house and they were quite happy and at home with me. With the exception of one illiterate ^{child} ~~they preferred to be alone~~ with one during the interviews. For a change we sometimes went to a quiet place outside, usually to the Middle School, when classes were over.

I observed the children both at home and outside. I noticed that they were always conscious about their speech, movements and behaviour whenever I was about or with them and at times I pretended to take no notice of them when they were at play.

CASE ONE - KOBOE

Koboe is a boy, 11 years old. He was born in December, 1946. There is no documentary evidence about his date of birth and all his mother can remember is that it was on a Friday in December and before Christmas day.

He is an Akan from Aburi-Akwapim. His mother tongue is Twi and that is the only language he speaks.

He was born at Krabokese where he has lived ever since.

He lives with his mother alone in the house.

"What I like about living in this home" says Koboe, "is that it is always quiet and calm. There are always many people and lorries passing up and down in the street. On market days the place becomes lively owing to its proximity to the market. The house however is very far from the water hole and it is tiring going up and down to fetch water. I share the same room with my mother and she will not allow me to go out to play at night. If I venture to go out I usually come back to find the door locked and I have to knock for a long time before she opens the door to let me in. At times she refuses to open the door and I have to go and find a place to sleep. I one day had to sleep in a nearby classroom".

Parents' Occupation and Education

His father is a sanitary overseer who was stationed at Krabokese in 1946/47. He was transferred from Krabokese in the middle of 1947 and he has never visited the village since then.

He is a standard 7 scholar and is literate in Twi and English.

The father refused to accept any responsibility or even father Koboe even before he was born and Koboe does not even know him.

Koboe's mother is illiterate. She is a farmer owning about 5 acres of cassava plantain and cocoyam. She also sells firewood and foodstuffs and fruits such as plantain, cassava, cocoyam bananas, pears and oranges. She extracts palm oil from palm nuts and sells it.

She speaks Twi in the house but she understands Ga and speaks it fluently.

She lost her first husband with whom she had a son and a daughter about 16 years ago. She is now a widow.

Place	1st Child	2nd Child	3rd Child - Subject
Sex	Male	Female	Male
Age	26 yrs.	23 yrs.	11 yrs. old

Home Conditions

They are living in a once road side store. It is part of a small compound house but it is facing the street. The building is old and the walls have not been white washed for a long time.

The room is dark and stuffy and it has no windows. The area around the house is dirty and weedy. The general economic level of the home is low. There are no books, pictures, toys nor any musical instruments.

Physical Conditions

Physically Koboe is relatively far below par, although he is strong and fit. He is neither sickly nor deformed in any way. He is scarcely ever ill and his eye-sight, hearing, speech and muscular co-ordination are normal.

Feeding

His meal times now are most irregular. He eats when and where he gets something to eat. This is partly because his mother may be away for the better part of the day working in the farm, (Koboe rarely accompanies her to the farm) and also because, as a rule, Koboe will be away from home during meal time.

About two years ago he was fed comparatively more regularly. During his infancy his feeding was much more regular.

He was breastfed during his infancy for upwards of 20 months and then suddenly and abruptly weaned. He was quite fit when he was weaned, but he was often constipated at that time. This persisted for a long time and the mother had to resort to frequent enemas to get the bowels moved. Even today, he is frequently constipated.

He has no food troubles and he eats quite heartily normally.

Diet

His diet now consists of cassava, plantain and cocoyam mainly. He eats very little fish or meat. He eats a lot of fruits which he collects from the bush himself. Pawpaw and

wild pine apples are his favourite.

When he was two years old he took porridge, marshed roasted or boiled plantain and water yam.

As an infant he was breastfed but supplementary feeding with solid food such as mashed kenkey, yam, plantain and fufu was introduced very early.

Yesterday he took roasted ~~pl~~aintain and salted fish for breakfast and about 9.30 in the morning. He then went out without ceremony to roam about. He returned home at about 4 p.m. and took his last meal - fufu prepared from cocoyam without any fish or meat (punishment for staying out so long and shirking his household tasks) at about 6 p.m.

He eats alone but he seldom washes up the dishes after eating. He is very frequently punished by being deprived of food. At times he is rewarded with a little more fish or meat for good behaviour.

Bowel Training

There was not much deliberate action to control or give him bowel training. When he was about 9 months old however an attempt was made to train him to use the chamber pot but he would not use it. He preferred to do it sitting on the mother's feet on the ground. When he was about 2 - 3 years old however, he used to be given frequent enemas owing to consistent constipation and he was then forced to use the chamber pot. He used the area at the back of the house till he was about 6 years old when he started going to the public pit latrine.

He is still often constipated and since he will not have any enemas nor take purgatives, the mother has to coax him sometimes to take some chocolate coated laxatives to get the bowels moved.

Bladder Training

He was not much forced to constrain himself in matters of urination. He stopped bed wetting very early to the great relief of the mother and she did not take much notice of where and when he eased himself during the day.

Between the ages of 3 and 5 years however, he would sometimes out of sheer mischief, urinate into cooking pots, buckets and calabashes, and he was severely beaten for this when he was caught.

There is no trouble with urination now.

Walking

He began to sit up on his own when he was about 6 months old, and began to crawl about 2 months later. He began to pull himself up when he was about 11 months old and began to walk when he was about 14 months old.

General Physical Condition

He is extremely restless and fidgety. All the mother's attempts to stop him from roving aimlessly about have failed.

He plays about in the village all day long. He races along with other children, plays with tennis ball and takes part in various physical exercises such as rock hunting, battles and marauding.

His mother insists upon his going to bed early but he often bolts away unnoticed and comes home rather late. His sleeping time is not regular and at times his sleep is inadequate.

Emotional Development - Anger

Koboe becomes very angry when his social plans are interfered with, such as when he is called or asked to run an errand when he is playing with his playmates. He does not like restraint in any form and he will not be commanded or told to do anything against his wishes.

He is irritated when he believes that he is not understood by others and is being cheated or unfairly treated by adults. When he is offended or angered he believes he should be allowed to vent his anger to his satisfaction and any attempt to intervene, blame or reprimand him aggravates matters and sends him mad with rage.

Any form of attack directed against his person by way of taunts, sneers and rebukes annoys him greatly.

When angry, Koboe becomes very aggressive. He becomes highly profane and assumes an I'll-show-them attitude. In extreme cases of provocation he cries and throws whatever comes into his hands - stones, sticks and even knives at whoever arouses his anger. He vents his anger by saying in the hearing of the mother that she is a thief, harlot or a witch. He disobeys, resists and defies anything the mother or other adults will say.

His angry states last a long time and in some cases he is beside himself for a whole day and even refuses to eat. When the angry states are over he appears to experience a deep self-pity and adopts anti-social moods.

His mother and other adults scold and often beat him when he expresses anger by profane verbal attack or in any way dangerous and socially unacceptable.

His playmates either fight back when he attacks or avoid him altogether.

During early infancy he was angry when his feeding was interrupted or delayed. When he was about 2 - 4 years old he became annoyed when somebody came to dine with them.

He also became annoyed, cried and often threw himself frantically on the ground when his demands and requests for more meat, toys, bread or clothes were not satisfied. Between the ages of 4 - 5 years, he would not countenance any efforts to restrain or control him, and he would not participate in any task which did not benefit him directly and personally.

He is always at logger-heads with his mother. I think the mother is partly to blame for this. She has been very harsh and rigid in her disciplinary measures and has shown little understanding and affection to Koboe.

Fear

The mother and other adults say Koboe is fearless and daring. Koboe himself says however, "I fear the train very much. I trembled all over when I first saw one at Nsawam and I would not like to be near such a colossal and noisy moving thing again. I also fear those health officers who inject and vaccinate people; when I see them I run away. I was once vaccinated and it caused a painful swelling in my arm pit, and completely disarmed me. I could hardly raise up my arm. The sores which took a long time to heal were irritating and painful. It was a nuisance".

When he was about 2 - 5 years old his mother used to threaten him with stories about a bogy living behind the house. He first associated ^{the}with dreadful monster with the cry of the tree ~~the~~ bear. He therefore stopped crying or ran to the mother whenever he heard the animal crying. He was also threatened with old bearded Hausa men but he soon saw through these threats and got over the fears.

He has had no severe emotional shock. He cries when he is overwhelmed with anger.

Fear is not used now for disciplinary purposes and nobody has consistently aroused his fear.



FIG. 22

Having roamed about for some time, Koboe is now returning home. He has however, sensed trouble and is keeping his distance to avoid it.

Affection

Koboe showers his affection on Kwame Atoapem, one of the subjects in the case studies and who is regarded as a bad boy. Koboe is all smiles when Kwame is about and he is prepared to share everything he has with Kwame. Whenever Koboe comes home after a successful hunting for fruits, he goes to Kwame's to give him his share. Koboe is offended when Kwame is attacked in any way and is ever ready to fight with Kwame against any common foe.

"Of all the members of my family", says Koboe, "I like my elder sister best. She is kind and affectionate with me. She understands and backs me when mother ill-treats me. Whenever she visits us she is sure to bring me some sweets, bread and fried fish. I wish I were staying with her. My mother on the other hand will always blame, scold and punish me. She always takes sides with whoever opposes or quarrels with me and often reproaches or insults me without even taking trouble to go into the case".

Interests

Koboe only delights in playing and roaming about in the village or at the market on market days. He scarcely ever goes with the mother to the farm. He would rather stay at home and play with his friends. His favourite occupation is hunting butterflies, lizards and birds. On market days he collects leaves and pieces of paper ^{for} to the fish-mongers or women selling friend plantain or cocoyam in exchange for some of their 'commodities'. (FIG. 22)

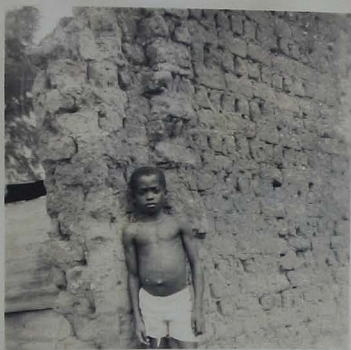
His favourite game is playing with a tennis ball and his second favourite is mock battles in which the boys divide themselves into two 'armies' and fight each other with their cloth, or pieces of orange or banana peel. He is always a creditable and able leader under these circumstances.

Kwame Atoapem is his favourite playmate and he follows his activities.

His interests and inclinations are not approved of by the community as a whole and they often advise his mother to send him to the boys' industrial school if he does not change.

Social Development

He normally prefers to play with others but because of his character and temper he is often shunned and found playing on his own in the group or playing alone.



Koboe loitering at a corner to escape punishment.

FIG. 23

He will always head or play a leading role in any game involving aggression, mock fight or plundering.

He relies most on his hero, Kwame Atoapem for guidance and advice. He has always relied on him.

Moral Growth

Koboe is expected to honour and obey his parents and other adults. He must speak the truth and be honest. He is expected to learn proper manners, and avoid the use of profane words or rudeness and discourtesy in speech. He must behave well in public and in the presence of adults. He must not steal nor cheat. He must refrain from backbiting and gossip. He must be loyal, sociable and forgiving.

Koboe, however, does not believe in forgiveness. He will retaliate when offended if he can. When provoked he has no respect for anybody and he behaves very rudely.

His parents and other adults always advise and exhort him to mend his ways. He has twice been given to school teachers as a house boy so that they may check and give him some training but has deserted the new homes in each case.

He is often punished for his misdeeds but he appears incorrigible and immune to beating. (FIG. 23)

Everyone in the village except himself regards him as a peculiarly bad boy. He thinks himself however, that everybody else is unfair and harsh on him.

Aesthetic Growth

Koboe says Taxi cars are the most beautiful things he can think of - red cars being his favourite.

He also likes to see scouts and policemen especially the escort constables in their uniforms. Their hats or caps, their boots and belts attract him very much.

Maggots, worms and the vulture are the ugliest things he knows.

His idea of beauty, like that of most uneducated people is highly prejudiced by his desires. The sight of a policeman in uniform or a taxi driver in his taxi car excites his aesthetic feelings because he wants to join the police force or the army when he grows up. Cars are beautiful because he would like to ride in them rather than walking from place to place. His aesthetic experiences are therefore practical and subjective.



FIG. 24

Koboe trying to
'smuggle' his mother's
cloth to wear to
the market.

Place in household

Koboe is expected to run errands, fetch water and sweep the rooms. He must help ^{the} the mother in the farm and at home he is expected to help by pounding fufu and lighting the lamp at night. He is to help the mother by carrying some of her firewood or foodstuffs to the market on market days.

But he very rarely performs these tasks without threats, exhortation and trouble. He fetches water when he wants to wash himself or his cloth. He pounds fufu when he is in really good mood or when he thinks he cannot afford to miss the meal, such as when a chicken soup is being prepared. He spends very little time at home and the mother has quite a task in getting him carry out his duties which are quite normal for boys of his age and status.

Possessions

As is to be expected, Koboe has barely any possessions he could call his own. He is very scantily and shabbily clothed. He is seen in the day in either an old tattered army cardigan or a big dirty white coat. He has two cloths but he cannot take them away or wear them without the mother's consent. He has (FIG. 24) one sleeveless brown singlet and a pen knife which he carries along everywhere he goes. (The mother doubts whether he came by it legally). He also has a red cap given him by his friend Kwame).

General all round development

Physically he is much below par and looks much younger than his age. He is very childish at times and does not seem to care much about what happens to him or his self-respect.

He does not compare favourably with his age and social groups in matters of skill and education. He can neither weed nor make a farm as some boys of his age do even if on a small scale. His manners in public, his way of speech and his language all leave much to be desired.

Personality

Koboe is physically below par and rather plain looking. He is very dirty in his habits and seems rather careless about his personal appearance.

He is a very aggressive, pugnacious and dare-devil type of boy. He is very easily provoked and most of his playmates and social group avoid him.

He is extremely extravagant and does much more doing than thinking. He passes on rapidly from one interest or attachment to another and often chooses his course of action with reference to his own maximum satisfaction. He will fetch water or ^{Pound} ~~bring~~ fufu only when he wants water or has a good appetite for food.

Others avoid him and cause him to suffer indignities and rebukes because of his appearance and behaviour. He was born when his parents were least expecting a child. The father was a married man working temporarily at Krabokese. The mother had not had a child for 12 years and she never expected to have one with a married man at that. As a result the father refused to father him and in fact deserted him and the mother. The mother was disappointed and somehow affected by the situation. She therefore had and still has, an unfavourable attitude of mind towards Koboe and she never showed any affection or love for him. This lack of parental love and affection may have given Koboe an emotional upset, and he thinks the world is a hostile and wicked place. Consequently he responds by becoming aggressive, hostile and defiant. The mother is harsh, repressive and rigid and this has aggravated Koboe's hatred for the mother. He therefore resists and disobeys everything the mother says.

Home conditions are so repulsive to him that he tends to be rather truant and delinquent.

Without more affectionate treatment and more cordial social relationships he might well nigh become a very difficult if not a problem and nuisance to the community.

Reliability of Answers

The mother's and other answers I received about Koboe seem quite reliable. Almost everyone has the same comments to make about his character and temperament.

The mother, however, according to my impression about Koboe, seemed to exaggerate a bit in her condemnation of the boy. I discovered later that she was under the impression that I could and probably would recommend or cause Koboe to be taken to an industrial school and thus relieve her of all troubles.

Chapter II - 25

CASE TWO - KWAKU BRENYA

Kwaku Brenya is a boy. He is 11 years 11 months old. He was born, according to his parents and as evidenced by his baptismal certificate and entry in the school admission register, on 30th January, 1946. This day, as shown on a calendar was a Wednesday and agrees with his day-name, Kwaku. He is a Ga and hails from Teshi. His mother tongue is Ga, but he speaks and writes both Ga and Twi fluently.

He was born at Krabokese and has lived there ever since. There are at present four people in permanent residence with Kwaku at home. They are:

Kwaku's father

Two nephews of Kwaku's father - his sister's sons.

One house girl - a daughter of a friend of Kwaku's father.

"What I like about living in this home" says Kwaku, "is the quiet and peaceful atmosphere which is so conducive to learning. There are many books a few of which are full of attractive pictures. I have ample time and good facilities for studying. The compound and the rooms are cemented and the house is always dry and neat. We have large receptacles for storing water and we therefore have good drinking water always. Daddy has recently bought a wireless set and I enjoy listening in. The Akan and Ga programmes, especially the 'Listeners' Choice', make the house lively. I do not, however, like the way we are sometimes disturbed by the inmates of the next house. (The two houses are only separated with some corrugated iron sheets). That house is the most popular venue for entertainments such as concerts, and magic shows and on these occasions this house becomes unbearably noisy. We can hardly sleep. A lot of goats, sheep, dogs and fowls are kept in that house and these animals are a nuisance. They literally invade us in here".

Parents' Occupation and Occupation

Kwaku's father is a retired produce buyer. He is the member for Ward 'C' of the Kraboa-Coaltar Local Council and the Council's representative on the Eastern Regional Development Committee. He owns about 70 acres of arable land at Ahodwo, a village 10½ miles from Krabokese and he has four labourers working on the land. They grow cassava, maize and cocoyam mainly.

He passed Standard 7 in 1915. He can read, write and speak English, Ga and Twi. He speaks Ga at home to Kwaku.

Kwaku's mother is a petty trader who deals in cloths, plates, aluminium cooking utensils and kettles. She also sells yams, plantain, charcoal and firewood. She is illiterate and she speaks Ga, Fanti, Twi and Ewe fluently but she speaks Ga at home.

The Family

The family is monogamous (officially) and patrilineally. Kwaku's mother as a result of a disagreement between herself and her husband (Kwaku's father) left the house when Kwaku was barely 3 years old and she has never resided there permanently since then.

Kwaku Brenya is the 7th of 8 children. The following table shows their places in the family:

PLACE	1st	2nd	3rd	4th	5th	6th	7th & 8th: Twins	
SEX	FEM.	FEM.	MALE	FEM.	FEM.	FEM.	KWAKU MALE	FEMALE
AGE	30yrs.	26yrs.	24yrs.	21yrs.	18yrs.	15yrs.	11 yrs. 11 mths.	Died at the age of 3 yrs.

Living Conditions at Home

Kwaku lives in a small house built of swish and roofed with iron sheets. The rooms and the compound are cemented and kept very dry and clean always. There are two bed rooms a parlour and a store in the house. Kwaku's father sleeps in one of the bedrooms. Kwaku and the other children sleep in the second bedroom but when there are visitors, such as when Kwaku's elder sisters come home during the the Christmas holidays the children sleep in the big store. The rooms have ceilings and ^{are} well ventilated.

The standard of living and general economic level of the home is relatively high. The children are well fed and clothed. There are quite a number of books but there are only few of these that Kwaku can and does read. There is a wireless set in the house; the children are very fond of it. There are no toys other than what the children themselves make usually from old sardine and cigarettes tins, and the pith or branches of the raffia palm. For indoor games the children play Ludo and Snake and Ladder.

Physical Condition

Physically Kwaku Brenya is quite sound. In size, however, he looks a bit smaller than other children of his age and social group. He is not deformed in any way and there are no defects

about his eye-sight, hearing nor speech and his muscular co-ordination is normal. Apart from occasional attacks of dysentery during the first 12 months there were no serious illnesses during his early childhood. Between the ages of 5 and 7 years he fairly frequently suffered from head and stomach ache, the latter causing him to stop eating fufu. Now he sometimes get stomach troubles when he takes heavy meals shortly before going to bed, and is often attacked by measles. There are no indications of family illnesses.

Feeding

He takes three regular meals a day. Breakfast is at about 7.30 a.m. Lunch at 12.30 p.m. and supper between 5.30 and 6.30 p.m. He does not eat between meals on school days, but on Saturdays, Sundays and during holidays he sometimes eats between meals. This usually happens when he goes out to visit his friends or to play with them.

About two years ago his feeding was as regular as it is now. As an infant his feeding was on demand and at less regular intervals. He was mainly fed on the Cow and Gate's powdered milk during the first four months because his mother fell ill soon after his birth. He was breastfed afterwards but supplementary feeding was introduced rather early. He was weaned at the age of 11 months and the weaning was rather abrupt as the mother's health conditions were not very satisfactory. He was however, quite fit when he was weaned.

He has no particular food troubles except that he does not take much to fufu nor heavy foods at night. He eats heartily but sparingly. His diet now consists mainly of starchy foods such as maize, cassava, cocoyam and yams. Vegetable stew, palm nut and groundnut soups are his favourite. He takes a lot of fruits - oranges, coconuts, mangoes and pawpaw being the chief ones. He prefers fish to meat and palm kernel oil or coconut oil to palmtree oil. When he was two years old he took a lot of porridge, prepared from dough and oats, sugar and milk, with bread and biscuits. He also took mashed yam, kenkey and roasted ripe plantain. During his infancy he took a lot of Cow and Gate's powdered milk, soaked bread, orange and tomato juice alongside with the mother's breast milk.

Yesterday, he took kenkey and palmtree stew for breakfast, kenkey and fried fish at lunch time and boiled cassava with groundnut stew for supper. He took some oranges after supper and had a cup of tea before going to bed.

He eats with two other children and behaves well at meals. He is never punished by being deprived of food. On the contrary, he is often advised and coaxed to take a little more food than what he takes normally. He is at times even enticed with more fish to do this.

Bowel Training

This did not start until about 8 months after his birth when Kwaku could sit up reasonably well on his own. When the mother suspected that Kwaku wanted to defecate she put him on a chamber pot. He was helped to sit on the chamber pot for defecation until the time he could toddle about. Between the ages of 2 and 4 years the chamber pot was always placed in the bathroom for Kwaku's use and he was taught to cover it after using it. The pot was always removed and emptied immediately for fear of trouble with the sanitary officers. He began to use the parent's private latrine which was about 100 yards from the house after the age of 4 years. He has no trouble in getting the bowels moved.

Bladder Training

No training was given until Kwaku was about 2 years old and could walk to the bathroom to urinate. Before this time, however, napkins and fairly large pieces of cloth folded several times over were used to prevent Kwaku soiling those who were carrying him or from wetting the bed. Before going to bed every night the mother made sure Kwaku urinated into the chamber pot.

Between the ages of 6 and 11 months Kwaku kicked, threw his legs and even babbled to announce the desire to ease himself and whenever this was noticed he was held up and the mother's arms or a pot was provided for him to urinate. He could however urinate at any time and anywhere and little or no notice was taken. There has not been any trouble with urination.

Walking

Kwaku began to sit up on his own when he was about 5 months old. He began to crawl when he was 7 months old. He began to pull himself up about 3 months later when he was 10 months old and he took the first walking steps exactly on his first birthday anniversary - when he was 12 months old and he was given some eggs and mashed yam for the achievement.

General Physical Condition

Kwaku is normally very active and bursting with energy, but at times he becomes very quiet, reserved and inactive. (This is believed by other adults to be characteristic of twin children - they change their moods very frequently.)

At school he plays with his mates and moves freely with them. He is a member of the Primary School junior football team. He is a member of school's Wolf Cub Group.

At home his father sees to it that he gets regular and adequate sleep. He goes to bed at about 8.30 p.m. and wakes up at about 6 a.m. He has a large table, a lamp and some chairs at his disposal for studies at night. Most of his mates who are less fortunate in this respect often come to study with him. He has a few books which he browses through at leisure and he often reads certain columns of the 'Sunday Mirror'- Children's Corner. He listens in when the vernacular programmes in Twi and Ga are on.

Emotional Development

1. Anger - Kwaku's father says he never shows any signs of anger and that he is very patient. Kwaku himself says, however, that his anger is aroused most when his leisure is encroached upon. He hates to be disturbed when he is engrossed in his studies, when he is having his meals or when he is asleep. He says comparison is odious and he resents boastful airs, especially when the braggart tries to give the impression that his parents are richer than others or that he can do something better when in fact he cannot

He withdraws to himself and speaks very little when he is angry. He often goes to bed much earlier than usual when angry. The farther away he is from source of anger the quicker he forgets about it. He will always talk to the person who has angered him and point to the injustice or folly of his action when his anger is over and demand an apology.

His parents, brothers and other adults try to get him to express his anger openly rather ^{than} brooding over it. They often rebuke him when he declines to say anything when angry, saying 'still waters run deep' and that he is apt liable to become rather vindictive.

In early infancy when he was about 6 months old his anger was aroused when the satisfaction of his appetite was thwarted in any way, such as when his feeding was interrupted or when his mother stopped fanning him when it was warm. When he started

crawling, between the ages of 7 and 10 months he hated interference with his bodily movement, as when he was forcibly retained when he was crawling towards fire or something dangerous. When he was a toddler at the age of about 18 - 24 months he was irritated when he came across an obstacle in his path or when he failed to lift an object, reach something he wanted or when he found the lid of a tin or bottle rather stubborn and unyielding to his strength or skill. With the exception of interruption of his meals, these things do not anger him now.

Fear

Kwaku's father says he is fearless bold and daring. He (the father) believes this is also characteristic of twins. Kwaku himself says, and his elder sister agrees with this, that he fears large stretches of water, such as the sea or a big river. The flash of lightning and booming of thunder also frighten him. He has heard stories about people being drowned in rivers, and also about lightning striking, uprooting and damaging trees and buildings, and killing many people. He has always imagined what a dreadful thing it would be to fall victim to any of these calamities.

He runs away to take shelter whenever he sees the flash of lightning and hears the thunder booming. He keeps his distance when he is near a river or the sea. Apart from these, his brother and sisters think he is too bold for his age, and often warn him to be more cautious about snakes, dogs and going out alone or in the dark.

He is often distressed when he is humiliated, especially when his efforts or attempts to show his skill and ability are frustrated. He cries when he fails to maintain a good position in class after an examination. His tears are aroused most when he is reproached or insulted in public or in the presence of his beloved ones. He has had no severe emotional shock and fear is not used to discipline him.

In early childhood he shuddered and started when there was a loud sudden noise. At the age of about 7 months he showed fear of strange persons especially when he was alone or sitting far away from the mother. During the pre-school years, between 4 and 5 years he dreaded the thought of being sent to school and away from home.

Affection

Kwaku is very affectionate with his class teacher, who is also the sportsmaster of the school. He is all smiles whenever he sees the teacher outside the classroom, and he always wants to be near him. In the classroom he will shout down anybody who makes noise or disturbs in any way when the teacher requires silence and attention.

Asked which member of his family he likes best Kwaku said: "I like my eldest sister best. She is very fond of me. She is a lavish giver and she always encourages me when I am in difficulty. She has recently bought me a box camera, some attractively illustrated books and has promised to look after me when I complete the primary school course."

When asked which member of the family he likes ^{least} ~~best~~ he answered: "I do not particularly dislike any member of my family but the youngest of my sisters is sometimes just tolerable. She is lazy and tries my patience at times by asking me to run errands, wash plates or go to fetch water when I am busy learning or engaged in some other kind of work. She is also fond of poking her nose into my business and reporting me to Daddy on the slightest offence."

Intellectual Growth

Kwaku is in Primary Class 5. His position in class for the 1st, 2nd and 3rd terms has been 9th, 8th and 7th respectively out of the total of 28 pupils. His position in the lower classes has been slightly lower.

His favourite subjects are Arithmetic, English, Drawing, Geography and Nature Study. The subjects he likes least are Twi and History. He now likes school very much even though it was through great difficulty and persuasion that he was first sent to school. For pleasure, he has read "Bambie" a pop-up book and the New Method Reader 2, this year. His ambition is to become either a teacher or an electrician, when he grows up.

Interests

Helping in renovating, painting or doing general cleaning in the house is his favourite occupation. Hawking or selling such things as pencils, nibs, chalk, chewing gum etc. is his second favourite occupation. His favourite hobby is repairing or making such toys as lorries, aeroplanes, and cages from raffia palm. The second favourite is flower or vegetable gardening. The Oxford English Reader 3 is his favourite book and the New Nations Arithmetic Bk. 5 is his second favourite. Football is his favourite game, and Ludo is his second favourite.

Ntow, the captain of the school Football XI is his favourite playmate, and his hero.

Dance music on gramophone records especially the slow numbers, is his favourite music. He also likes church hymns especially when they have a piano or organ accompaniment. His favourite toy is a cart made with a flat board with fruits of the sound box tree serving as wheels. His second favourite toy is another lorry he has made from raffia palm. He has tied a long string to it and he pulls it along the street when he is less busy.

He also delights in collecting old broken lamps, mouse traps, mouth organs and trying to repair them.

His parents and other adults are very happy about Kwaku's interests and they hope he will grow up to be a great mechanic.

Social Development

As a rule Kwaku prefers to play with others. He believes in team work, competitive plays and ^{his} leadership is readily accepted by his play mates.

On moonlit nights they amuse themselves with many activities, the commonest one being the game of hide-and-seek. They divide themselves into two groups, each group under a leader. One group is blindfolded while the other group run away to hide themselves within a given radius. At signal the first group untie the cloth around the eyes and set out to find out the hidden children. When they succeed in capturing two or more captives the groups change places and repeat the processes. Kwaku is by and large the hardest to capture and his playmates always rely on his commands, advice and directions. He is also relatively good in games and athletics and his leadership in these fields is not disputed.

Since he changed his attitude towards school, he has always relied most on his teachers for guidance and advice although he respects his eldest sister's views greatly.

Moral Growth

Kwaku is expected to refrain from any acts which will bring disgrace to his family. He should not under any circumstances steal. He must greet, respect and honour his parents and other adults. He must not cheat. He should speak the truth always. He should not poke his nose into the affairs of others and must abstain from gossiping. He must mind his speech and avoid the

use of profane language. He must neither swear nor curse. He is expected to say "please" and "thank you" when asking for or receiving articles, services or favour. He is forbidden to stare at adults, or interfere in any way, especially when there are guests, and when they are talking. Absolute and unquestioning obedience is demanded of him. He must submit his will and wishes to those of his parents. He should be loyal to his family and avoid the company of people of questionable character.

As much as possible Kwaku tries to abide by these codes of conduct, but he is at times rather argumentative and he cannot bear 'to be seen and not heard' in the company of adults. He is often curious and itching to know the "why" and "how" of things.

Any behaviour of his which falls below expectation is frowned upon and reprimanded by his parents, elder sisters and other adults. He is rarely beaten but the father does not hesitate to raise his voice or advise him when the need arises.

His parents regard him as a good boy; other adults think he is good but rather cunning and inquisitive at times. His elder brother and sisters think he is a good and promising boy. His own social group say he is a hero. He regards himself as a good boy and says these ways of behaving are quite acceptable but then he must be credited with some intelligence at times and given some freedom of expression.

Aesthetic Growth

To Kwaku, flowers, especially roses are the most beautiful things. The clouds in the sky at sunset are at times a delight to watch. He likes the bright moonlight and the riding moon, especially when it is full moon. His best-liked colours are Red, Blue and Green.

Human faces, especially those of fair complexion also attract him. Groups of people in uniform, such as Boy Scouts and Wolf Cubs or a team of football players in brightly coloured jerseys also catch his fancy.

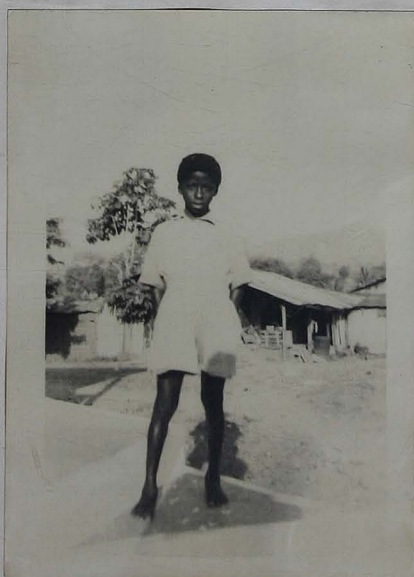
He abhors the sight of human faces and the excrement of animals such as dogs, fowls, sheep and goats lying about and mixed with mud after rainfalls. Diseased animals, especially cats and dogs suffering from scabies and other skin diseases to him are very ugly.

Kwaku's aesthetic experiences are sensuous and non-practical. They are evoked by natural objects mainly and he enjoys them purely for what they are and not what he desires to gain from them. They are objects which generally excite aesthetic feelings in people.



Kwaku Brenya: on one of his normal household duties. He is sweeping the back of the house.

FIG 25



Brenya: leaving home for school.

FIG 26

Place in the household

In the house Kwaku is expected to sweep the father's room, the sitting room and dust all articles of furniture every morning. He fetches water in the evenings mainly. He sets the table for his father and washes up plates and dishes after the meals. He clears the weed around the house and sweeps the rubbish away. This is done once in a while. He has to light the lamps at night and shut the windows of the sitting room before going to bed. He runs errands too. (FIG. 25)

With the exception of the routine work, such as sweeping in the morning, lighting of lamps at night, no time schedule has been fixed for his household duties. He must always be prepared to run an errand or give a helping hand when the need arises. He however, gets ample leisure for studies and the pursuit of other interests.

Kwaku normally carries out these duties with all pleasure and regards them as quite suitable for his age and status. The parents do not have any difficulty in getting Kwaku to do his duty or carry out his tasks, which are the normal tasks carried by school boys of his age.

Possessions

Kwaku has two pairs of Clark's sandals, one pair of white canvas shoes and a pair of native sandals made from hide "ahenemma". He has a few shirts, shorts and personal effects apart from his school and Sunday uniforms. He has quite a few books, a mouth organ and a box camera. He is perfectly free to use any of these possessions when and as he thinks fit. He has a few shillings to his credit at the Post Office Savings Bank but he cannot do any withdrawals without the consent of his eldest sister upon whose advice and assistance the amount was saved.

General all round development

He is regarded by all as generally well developed although in physical size he is slightly below their expectation.

In manual dexterity and skill in construction and repairing articles and toys he is by and large ahead of his age group, who readily accept his superiority in these activities.

His personality

Kwaku has some positive social qualities which make his presence always felt by his playmates. His dexterity, patience, ability to

organise or lead, initiative and enthusiasm fills his play mates with inspiration. His presence or absence makes a difference to any team to which he belongs.

He is very witty and gets along well with people. He is very tidy and always conscious of how he dresses or behaves in public. He is calm and yet bold and adventurous. He listens attentively to whatever you tell him and is always ready with questions to satisfy his curiosity. He controls his temper well - others think he is not susceptible to irritation. He is not easily daunted by frustrations and failures but is very sensitive to humiliation and public reproach or insult.

He is a boy of many aptitudes and interests but his flair for mechanics is most pronounced. He repairs old lamps, torch lights and toys out of sheer native intelligence.

He loves individual freedom and personal expression yet he tries to adjust himself and his urges or interests to group demands.

Given sound and guided education Kwaku can become a useful, if not great, member of the society.

Reliability of Answers

Kwaku's father was very co-operative but a bit over-enthusiastic and tended to exaggerate at times. He was anxious to make impressions about Kwaku's moral and mental development. He said for instance that Kwaku is never angry, while Kwaku himself admitted he is not all that patient. He also tended to shroud Kwaku's mental qualities and aptitudes in mystery. He believed that Kwaku as a twin child can find or retrace misplaced articles by intuition rather than observation. Apart from these his answers as well as those of the teachers and other informants were quite candid and reliable.

Chp. III

CASE THREE - KWAME ATOAPEM

Kwame Atoapem is a 11 yr. 10 months old boy. He was born, as evidenced by his baptismal certificate and entries in the school registers, on the 23rd of February, 1946. This day according to the calendar was a Saturday and agrees with his day-name, Kwame.

He is an Akan. His parents are natives of Aburi in Akwapim. His mother tongue is Twi which is the only language he speaks. He was born at Krabokese where he has lived ever since. Resident in his home are: His father
His mother
3 brothers
and his elder sister's son.

"What I like about living in my home", says Kwame, "is its nearness to the street. I can always see people and lorries passing to and fro. There is a large area at the back of the kitchen fenced in where I cultivate some flowers, vegetables and I have a place for raising poultry. Our rooms are cemented and well ventilated. I have a large room which I share with my brothers. Lighting at night however, is poor. You cannot have the lantern for more than a few minutes without someone else coming for it. This disturbs my studies at night.

During the dry season, everything in our rooms is coated with dust which is raised in a thick cloud whenever a lorry passes. (The road is a swish one). We have to keep all our windows shut during a good part of the day. People, especially strangers, passersby and villagers who come to the market keep on calling in for drinking water with the result that we are always short of water and we the children have to spend almost all our leisure fetching water for strangers to drink. This is very trying at times."

Parents' occupation and Education

Kwame's father is a Sanitary Overseer employed by the Kraboa-Coaltar Local Council. He also has about 14 acres of land for food farming. He grows cassava, maize, cocoyam, plantain, yams and bananas. His hobby is letter writing.

He attended School at the Aburi Presbyterian Middle Boys' School and passed Standard 7 in 1919. He speaks and writes Twi and English. He also understands and speaks Ga. At home he speaks Twi.

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Kwame's mother sells firewood, palmnuts, oranges, pears and bananas when they are in season. She also helps the husband on the farm. She is semi-literate in English but she reads and writes Twi fluently. Her formal schooling ended at Standard 3, equivalent to Primary Class 6 by modern standards. She speaks Twi at home but understands Ga, Fanti and a little Ewe.

The Family

The family is monogamous and matrilineal. Neither of the parents has ever been divorced. The family lives in the father's uncle's house which passed on to him on the death of the uncle, and Kwame sees the father every day.

Kwame is the youngest of 9 children. Place of children in the family:

PLACE	1st. CHD.	2nd. CHD.	3rd. CHD.	4th. CHD.	5th, CHD.	6th. CHD.	7th. CHD.	8th. CHD.	9th. CHD.
SEX	Male	Male	Fem.	Male	Male	Male	Male	Male	Male Subject
AGE	29yrs. old	27yrs. old	25yrs. old	23yrs. old	20yrs. old	18yrs. old	16yrs. old	14yrs. old	11yrs. 10m old

Home Conditions

The family lives in a small house built of swish and roofed with iron sheets. The rooms have no ceiling but are well ventilated. There are four large bed rooms and two anterooms. The parents use two of the chambers. The remaining two are reserved for the eldest brother and the only sister. There is a large store opening out into the street. This used to be a cocoa store, but it is now partitioned up into three apartments which serve as the sleeping places for the rest of the children.

The general economic level of the home is rather low. The father's income now is £120 per annum. This is supplemented with what he gets from such odd jobs and hobbies as letter writing and debt collecting. But for the farms and the petty trading in foodstuffs by the mother the family could hardly have made ends meet. Out of the father's meagre income he pays out a regular monthly instalments of £4.3.4. towards the liquidation of an amount of £350, being a debt he incurred when he was employed as the Treasurer by the Kraboa-Coaltar Local Council, a couple of years ago.

The children consequently are poorly clothed and not very well fed.

The house and its precincts however, are very clean and well kept.

There are a few textbooks belonging to the elder children all of whom have had the elementary education up to Standard 7 or Middle Form 4 level.

There are no pictures, gramophones nor toys besides the cages and lorries made by the children themselves.

Kwame's Physical Condition

He is physically fit although rather smaller in size than most children of his age. He used to suffer from frequent attacks of measles between the ages of 18 and 36 months. He is now free from measles but suffers from sores which as evidenced by scars all over the legs, are a very common trouble with all the children in the family, and the father. His eye-sight and hearing are normal and he has no speech difficulties. His muscular co-ordination is normal.

Feeding

His meal times now are not regular. Apart from the main meal of the day which is taken between 6 and 7 p.m., he cannot be quite sure of a good regular meal. The mother might be away in the farm and the father on duty by the time he comes home from school and very often he has to fend for himself. His lunch which he generally prepares himself is mainly cooked, roasted or fried cocoyam and plantain. Occasionally and when he can afford it, he buys kenkey and fried fish for lunch.

The situation was much better two years ago when the father's business was comparatively better. He was then regularly fed and was at least sure of regular lunch and supper.

As an infant he was fed on demand. He was breast fed for upwards of 20 months. He enjoyed a long period of unbroken indulgence as a nursling, being the last born, and his weaning was gradual.

Apart from the measles he was quite fit when weaned. He does not eat regularly between meals now. He eats heartily and has no particular food troubles. His diet now is almost entirely carbohydrate in type. The staple foods are cassava, yams, cocoyam, plantain and maize. He eats beans and greenleaf, leaves of cocoyam "kontommre" being the chief one. Palmtree and palm kernel oils are his favourite fats. There is very little fresh meat or fish in his diet. His animal food is mainly in the form of dry wild game, dry fish, crabs and snails.

When he was two years old his diet was much better mixed if not balanced because in addition to the staple foods he had a lot of rice, milk and beverages such as ovaltine, vitacup and Horlicks.

For breakfast yesterday he had roasted plantain and palmtut stew. At lunch he took boiled cocoyam and vegetable stew and in the evening he took cocoyam fufu and light soup. He eats with his elder brother and quite behaves at meals.

To maintain discipline withholding of food is commonly resorted to by the mother. This started about two years ago when the onus of financial responsibility of the home fell on her. Whenever Kwame refuses to carry out his tasks or help the mother by pounding fufu or fetching water he is deprived of food or at best his feeding is suspended. He in fact went without supper on the day before yesterday for staying late at school playing with a tennis ball instead of coming home to perform his duties and help the mother in the kitchen.

As a reward for good behaviour he usually gets a good breakfast and/or a few coppers when going to school in the morning.

Bowel Training

Kwame's bowel training started when he was about 8 months old, even though he was not much forced to constrain himself in matters of excretion. Whenever the mother suspected he wanted to ease himself she helped Kwame or asked one of the children to help him sit on the chamber pot. The pot was kept at one corner of the house and by the age of 36 months he was going to the corner to use it himself.

By 4-5 years Kwame was using the public latrine for the exercise of excretory functions but he was always accompanied there by somebody to make sure he did not fall into the pit. There has been no trouble in getting the bowels moved.

Bladder Training

This was started much later than the bowel training. He was taught to use a more private corner of the house of the bathroom for urination when he was about two years old and could toddle about. He also used the chamber pot when he was in the room or near his toilet corner. Napkins however, were used in the earlier months to prevent bed wetting at night. There has not been any consistent trouble with urination.

Walking

Kwame began to sit up on his own when he was about 6 months old. He began to crawl in the 8th month, pull himself up in the 10th month and began to walk when he was about 13 months old.

General Physical Condition

At school he is regarded as generally active. His parents however say he is very lazy, restless and unco-operative at home. He takes part in the normal games and physical exercises at school. He gets regular and adequate sleep but his facilities for studying are not very encouraging. Lighting is poor and inadequate and there are no chairs or a table at which he can sit and study. He often reads his books lying down and with a very faint light.

Emotional Development - Anger

Kwame displays tantrum behaviour when his social plans are interrupted or interfered with - he hates to be sent for or disturbed from home when he is playing with his friends or when they have decided to go out on an escapade.

He does not want others, especially his elder brothers to 'boss' him unduly. He is annoyed when his routines are changed, especially when the change affects his leisure. He knows for instance that he must fetch water in the mornings and in the evenings. If he is asked to fetch water at any other time of the day no matter how urgent the circumstances may be, he grumbles a lot and often refuses to do so.

He dislikes public taunts, mockery and ridicules. He is greatly provoked by insults or personal attacks directed against himself his parents, his school or any person or condition with which his interests are identified.

When angry, Kwame is usually very aggressive. He often mutters under his breath about the things he will do when and if he gets a chance. He tends to avoid a direct attack upon the individual who arouses his anger when that person is older or stronger. But then the slightest provocation by a weaker child will result in a fight.

When extremely provoked he weeps and later becomes very quiet. He often refuses to eat when extremely provoked at home, and he refuses to carry out his normal tasks.

His angry states may be over soon after the provocation or be prolonged, depending on whether or not he gets a chance to retaliate or vent the anger in any way or seek redress and regain his self-respect. When he is cooled off he can be seen loitering

about and stealthily going to the kitchen to find something to eat, looking rather penitent and eager for reconciliation.

His parents, especially his mother, tend to ignore and often show disapproval of his angry behaviour. Other adults, his teacher and brothers try to appease him and assist him to overcome his hurt, thus minimizing or removing his anger. His own social group often avoid his company when he is angry, ^{he often becomes} becomes very explosive and they believe it is better to 'let sleeping dogs lie'.

In early infancy, between the ages of 6 and 9 months he screamed and kicked when his feeding was interrupted. He did not like to be carried on the mother's back and would cry and kick until he was carried on the shoulder or astraddle on the hip. As a toddler between the ages of 1 and 3 years, thwarting always occurred through the actions of other persons as when he was forcibly restrained from moving about or his requests denied. At the pre-school age he hated the idea of sharing his food with others. He would cry when the mother washed him against his will or refused to change his clothes on request.

With the exception of restraint, he has now overcome some if not all of the earlier weaknesses and tendency of being angry at the slightest offence.

His anger has been consistently directed against the next senior brother. This brother has been very helpful and co-operative at home and the mother has been saying so and praising him. She keeps on condemning Kwame's behaviour and showing by her actions that the senior brother is her pet.

This rival brother has always criticized Kwame's behaviour and reported his misdemeanours to the mother much to the annoyance of Kwame. The brother constantly picks up quarrels with Kwame and often beats him up with the approval and to the relief of the mother.

As is to be expected, Kwame is very jealous of this brother and feels that he has been denied all the privileges, as the youngest child that are granted to the brother. Kwame feels his pride and self-esteem wounded by this sort of favouritism.

Fear

So far as material objects such as snakes, dogs and fire are concerned, Kwame is fearless. It is not uncommon to see him running after a snake with a view to killing it when other boys have fled from it.

According to his teachers however, Kwame dreads the idea of reciting or making a speech in class. He fears to be with people

who are stronger, cleverer or more skilful or to engage in competitive activities, such as athletics. Examinations are his nightmare even though he is among the top pupils in the class.

He becomes quiet and a bit nervous when he is afraid. He often loses appetite and refuses to eat when there is an examination pending, or when he is about to take part in inter-sectional sports meeting or football match. As soon as he has been encouraged to participate in a competition however, he gains confidence in himself and gives a good account of himself.

Whenever he retreats or hesitates to participate in some such activities, his social group laugh at him or show disapproval for not playing the man. His teachers however encourage and instil confidence into him.

During his infancy he was regarded as singularly fearless. During the pre-school ages however, he often asked the mother whether she would ever die and wondered what would become of him when the parents died or disappeared somehow or the other. This was regarded unusual and abominable and he was warned not to entertain such thoughts and say such things to the hearing of the parents. He now shows little or no signs of such imaginary fears. He is regarded by all as very bold and fearless.

He has never had any severe emotional shock and nobody has been known to arouse his fears. Threats and stories about ghosts and dwarfs were used by his mother for disciplinary purposes, especially when he cried or refused to run errands when he was much younger but these proved so ineffective that she had to stop using them.

Affection

Kwame gives his affection to his father, his sister's son who is about 4 years old and his favourite pet, a dog which he has named 'Hope'. He always desires to be with the father, tries to attend to his wishes and responds to what he says or demands. He rarely displays any angry moods in the presence of the father. He pats the dog on the head, washes it often and goes out with it, wherever he goes. He carries the nephew about, plays with him and tries to make him happy. In the absence of the father he feels very insecure in the house and goes out or tries to get in touch with him.

When asked which member of his family he likes best, Kwame replied "I like my father best. He is solicitous and kind. He has an appreciable understanding and sympathy for me. He scarcely ever raises his voice or a finger towards me. He is always calm and approachable.



FIG. 27

Kwame Atoapem
with his favourite
toy.



FIG. 28

Kwame, (left) with
another boy of
about the same
age as himself.

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My mother on the other hand is harsh, sharp-tongued, hot-tempered and rigid. She often discriminates against me. On the farm and at home she will let you work yourself up into a frenzy. She is very free and always ready with a reproof for one's misdeeds but scarcely ever so with a corresponding praise for meeting expectations or even surpassing them. She is never satisfied with one's work and to her everybody is lazy. She gets on my nerves at times."

Intellectual Development

Kwame is in Primary Class 4. His position in class now is 4th out of 30 pupils. He has always been among the top 10 pupils in his class. His best subjects are Twi, English Composition and Arithmetic. The subjects he likes least are Dictation, Oral Composition and story telling.

He likes school. He has always liked school and he is noted for going to school very early and coming home late. Apart from his textbooks he has read a Twi reader entitled "Nsaase Horow So Anasesem and an English booklet - 'The Little Cat'.

On leaving school, Kwame would like to train in animal husbandry and establish a farm of his own.

Interests

Kwame's favourite occupation is farming and the second favourite is petty trading or selling. When mangoes, oranges and pears are in season he collects some from the farm and sells them on Market Days.

His favourite hobby is poultry raising and animal rearing. He now has about 15 chickens, a goat with 3 kids and a lamb. His second favourite hobby is gardening. He grows tomatoes, okros, pepper and beans. His favourite book is a Twi Reader - 'Tete Helafo Anasesem' and the second favourite is the Oxford English Reader 3. His favourite game is football, Volleyball is his second favourite. His favourite playmate is Koboe, a very delinquent and difficult boy. His favourite musical instrument is the guitar and he also likes the local highlife tunes on gramophone records. A lorry made from wheels cut from stems of trees and a long stick, is his favourite toy. (FIG. 27)

He generally plays with younger children who tend to follow him and obey his instructions, rather than following the activities of somebody.

His other interests are - hunting birds with catapults and trapping them.

All except his mother and some of his brothers regard his interests as quite normal and laudable. The mother thinks his interests are not academic or clerical. His brothers try to dissuade him from pursuing his interests in farming, but his teacher and other adults encourage him and he is quite happy about them.

Social Development

Kwame prefers to play with others but usually he plays with children much younger than himself. He at times plays on his own in their company or plays the role of the captain or leader directing the activities of the other children.

Moral Growth

His instruction in general rules of conduct is directed in the main, towards the learning of proper manners and deportment in the presence of his elders. He must not interrupt when adults are conversing and neither must he let out anything he may overhear during their conversation. He must not steal and must avoid the use of profane words, curses and swearing. He must be respectful to his elders and must be kind and helpful to his social group. He should be loyal to his family and the community as a whole.

The parents as well as other adults keep an eye on his behaviour. He is advised and warned when he goes wrong and may be punished usually be ~~z~~aten when he blantly violates these rules of conduct.

He is regarded as a bad boy by his parents, his mother being more articulate in this. Other adults think he is disrespectful and saucy. His own social group have denounced him as wicked and too fond of fighting. His brothers and sisters think he is rather stubborn and indulged. Kwame himself thinks he is a good boy.

He regards some of the prescribed ways of behaving rather unrealistic and fantastic. He fails, for instance, to see why he should not hit back when he is attacked.

He does not think there is any good reason for forgiving some one who insults or calls his friends names, and he therefore finds it difficult to comply with some of these codes of conduct.

Aesthetic Growth

Kwame likes flowers and gay colours a great deal. Red, yellow and green are his best liked colours and he likes zinnia and the periwinkle very much.

Animals, however, especially the young ones, such as chickens, kittens, kids and pups usually evoke the greatest aesthetic response in him. Worms, maggots and puke or any substance resembling vomit are the ugliest things Kwame can think of.

Kwame's aesthetic feelings are fraught with his emotions and desires to possess the objects he calls beautiful. He is much interested in animal husbandry and is very much anxious to become a farmer with many animals on the farm. Strictly speaking therefore he cannot be said to enjoy seeing these creatures purely aesthetically. He is prejudiced by his desires in his aesthetic experiences. His feelings about flowers however, are genuinely aesthetic.

Place in household

Kwame's household tasks include fetching water in the mornings and evenings. He runs errands, helps the mother in preparing food by pounding the fufu. He also helps her by washing the plates and setting the table for his father. He sweeps the father's rooms, washes his handkerchiefs and irons them.

He distributes newspapers - the Daily Graphic and Ghana Evening News every morning to subscribers, his father being an agent for these papers. On Saturdays he goes to farm with the mother and carries some foodstuff or faggots home.

Although his leisure time is not defined, and he could be called upon and sent out on an errand at any time, he does not normally spend much time on the household tasks and he has ample time at his disposal for studies and the pursuit of other interests. He however carries out tasks with great reluctance, particularly pounding of fufu. He has made several attempts to stop eating fufu only to avoid pounding it. With the exception of his services to his father, it takes quite an effort to get him carry out his tasks.

The mother often deprives him of food when he refused to carry out his tasks. She at times withholds the food until he has done his work. Beatings are not rare when every effort to get him round has failed. The most effective antidote for his stubborn behaviour however, is to threaten to report him to his headteacher to be punished at school when he refused to do his work. All the tasks assigned him are normally carried out by boys of his age and status.

Possessions

He has a cutlass and hoe which he uses for his gardening. He has some chickens some of which he can sell at will but which he rarely does sell.

His clothes consist of a white drill suit or Sunday wear, two khaki shorts and one khaki shirt for school, and one new cloth - imported kente cloth, which he has no access to except on ceremonial occasions. He has a pair of Clark's sandals but he can have them for use on Sundays only when his conduct during the week has been exemplary.

He has bought a pair of native sandals and a mouth organ out of his own pocket and these he can use whenever he feels like so doing. His only toy is a lorry he has crudely made himself.

General all round development

In intelligence and normal skill he is regarded as well developed. His physical growth is thought to be too slow for his age, and he looks much younger than his age. He is regarded a little childish in his behaviour. He chooses to play with (FIG 28) younger children and he cries and refuses to eat when angry and these are regarded as rather below the norm for children of his age. He is often advised to play the big boy and avoid childishness.

Personality

Kwame is very susceptible to irritation. He is very pugnacious and is just tolerated by his playmates and other members of his social group.

He is very conscious of the fact that others try to avoid him at times and he therefore tries to 'crawl into his shell'. He will not participate in competitive activities unless he is sure of victory.

Being the youngest child he was much indulged during his early childhood and until his school going age he might have been very happy and emotionally secure. Unfortunately there was a sudden financial crisis in the family shortly after he had started schooling. This led to the sudden change in the attitude of the parents, especially the mother, towards him. They could not satisfy his demands as readily and as lavishly as they had been used to doing. The general harmony of the house was greatly impaired. The mother became a harsh and rigid disciplinarian. She often deprived the children and even the father of food. She had to work hard on the farm and she had little time to devote to Kwame. Authority began to play a more important role in the home than love. This sudden change might have given Kwame a rude emotional shock. He has consequently become very prejudiced and intolerant. He feels that fundamentally he is not accepted by other members of the family, and that when he is punished it is himself as a person rather than the act that has ^{met} ~~met~~ with disapproval, and he often refuses to eat when he is punished for some misdemeanour,

He stoutly maintains that he loves the father and he ^{is} angry when some body attacks any member of his family, but his attitude towards them , his brothers and his mother especially, shows suspicion and hostility and he thinks this feeling is mutual. He is very aggressive but his aggression is suppressed and it tends to find an outlet in hostility towards other groups of children. This has earned him an unhappy distinction as a bully, quarrelsome and merciless boy among his playmates.

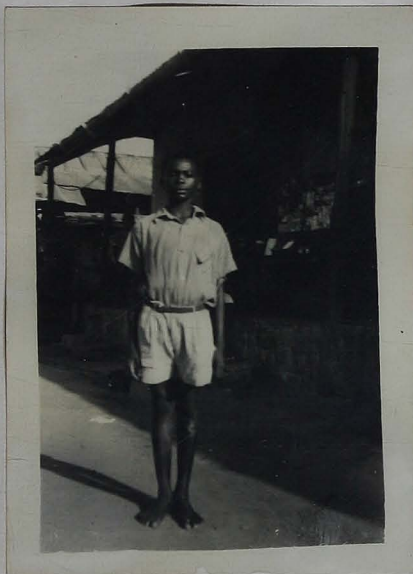
I think, however, that an experience of favourable, constructive, social relationships can motivate him to develop outgoing, co-operative, useful and socially satisfying qualities.

He is interested in farming and animal husbandry. His work at school is on a high average and given a sound education he may grow up into a useful member of his community.

Reliability of Answers

The answers I received from Kwame's parents, teachers and other adults so corroborate each other that I am inclined to believe that he has been much discussed in the village and that there is a great deal of truth in what I am told. The fact that he has been given a nickname by which everybody knows him in the village also strengthened my conviction that the people might have been slightly biased against him.

Kwame himself however, was so very honest in completing the test material. He gave his candid opinions and did not try to make impressions. He was consistent in asserting, for instance, that one must retaliate when one is offended which attitude quite conforms with his aggression and pugnacity.



Yawson in his school uniform, standing
in front of his house.

FIG 29.

Chp. IV

CASE FOUR - YAWSON

Yawson is ~~an~~ 11 year old boy. He was born, according to (FIG 29) entries in the school registers on the 17th of December, 1946. This day however, according to the calendar was a Monday and does not agree with his day-name, Yaw, which is the day-name of children born on Thursdays.

When I enquired about this inconsistency I was told Yawson was in fact born on Monday but he is called Yaw because that is the day-name of the person after whom he was named. It is believed that by adopting the full name of his grandfather, Yawson will inherit all the sterling qualities of the ancestor.

Yawson is an Akan and comes from Nsakyee in Akwapim. He speaks Twi as the mother tongue but he also understands and speaks Ga and Yoruba fluently. He was born at Krabokese and he has been brought up there.

He is now staying with his grandmother's (mother's mother's) husband who is a Nigerian, and the grandmother's husband's other wife who is also a Nigerian.

Asked what he likes or dislikes about living in his present home, Yawson said: "The house is at the centre and the busiest part of the village. There are always people about to talk to and we make a lot of sales daily. It is also very near my school. I can always get to school and back in no time and with the minimum of effort, I do not, however, like the way we are exposed to the public. We cook, eat and I even learn on this open verandah. There is no private life.

Our room is dark, congested, ill-ventilated and stuffy. One can hardly move about in the room without bumping into a load, kicking against a basket or something and hurting oneself. For lamps we use empty cigarette tins containing oil and pieces of rags for the burner. These are smoky and unsuitable for learning. My guardians can be unbearably noisy at times. One cannot tell when they are absorbed in an ordinary conversation or when they are quarrelling. They shout too much".

Parents' occupation and education

Yawson's father is a tailor by occupation and lives in Christiansborg, Accra. He is illiterate and speaks Twi, Ga and a little Ewe. The mother, also illiterate, keeps a roadside stall for selling cigarettes, tinned foods, milk, sardines, corned beef and she also sells roasted plantain and groundnuts. She is also living in Accra now.

Yawson, however, has been living with his mother's mother at Krabokese since the age of 4 years, when his parents left Krabokese to live in Accra. The grandmother was married to this Nigerian trader when Yawson was 5 years old, and he has since stayed with his Nigerian guardians. They are illiterate and speak Yoruba to Yawson at home. They are petty traders who deal in all manner of odds and ends - from the teeth of dogs to the shells of the tortoise. They also sell salt, cooking oils, pepper, onions, tomatoes, okro, garden eggs, ginger, black pepper, powder, pomades, cigarettes, sardines, sugar and milk.

His guardian has two wives - a Nigerian woman and Yawson's grandmother who lost her first husband about 12 years ago. Yawson's grandmother does not live with her Nigerian husband in the same house. She, lives in an out-house near the husbands's.

Yawson very rarely sees his real parents. The mother comes down to see him at most three times in a year, but the father scarcely ever comes to Krabokese. His real family is monogamous and matrilineal. His guardians is polygamous and patrilineal.

Place in the family

Yawson is the first of two children. His sibling a boy, unfortunately died at the age of six years.

Home conditions

Yawson and his guardians are living in a road side store which has been converted into a living quarters. It is a long narrow room measuring about 8ft x 18ft and divided into three apartments with mats made from palm raches. It has two windows but these have been barred at the back and are never opened. There are no kitchens or bathing places. There is a long narrow verandah which serves both as the market or shop, kitchen and dining place.

The main room serves both as the store house and the chamber. One apartment is used in storing the wares and cooking utensils, the second is both the guest room and Yawson's sleeping place and the guardians sleep in the third apartment. The sleeping arrangements are on the whole very unwholesome. The room is very dark and stuffy. There is a mixture of the smell of pepper, tomatoes, oils and the general odour is very repulsive indeed.

The home is very untidy and the walls have not been whitewashed or painted for a very long time. The part of the verandah which is used as the kitchen is filthy and full of ants, flies and cockroaches.

The general economic level of the home is appallingly low. There are no articles of furniture besides a few old tables which are choked full of articles on sale and a long bench and a few stools. Lighting at night is very poor. There are no books, pictures, toys nor any musical instruments.

Physical Condition

Yawson, however, is physically fit. He scarcely ever falls ill, his only ailment being occasional slight fevers which never last long. Compared with his age and social group his physical size is quite good. His eyesight, hearing, speech and muscular co-ordination are quite normal.

Feeding

His feeding during infancy was regular but since he came to stay with the Nigerians about 7 years ago his feeding has been most irregular and he regularly eats between meals at the grandmother's and in his friends' houses.

As an infant he was breast-fed by the mother for upwards of 15 months. The mother then started petty trading and he was looked after by the grandmother. The breast feeding therefore was abruptly stopped. He was quite fit when he was weaned.

He has no particular food troubles, but he has not much appetite for fufu which is the staple meal in the village. He eats quite heartily normally.

Diet

His diet now consists mostly of vegetables, leaves, okro, palm oil, fish and 'gari' prepared from cassava. When he was two years old he took a little fufu, plantain, cocoyam, cassava, kenkey and palm nut stew.

As an infant supplementary feeding was introduced very early alongside with the mother's milk. He was given mashed kenkey, mashed cocoyam, porridge and he was a glutton for rice and beans.

Yesterday he took a penny worth of fried plantain for breakfast, 'gari' and vegetable stew for lunch and at supper he took okro stew and 'konkonte' - prepared from cassava.

He normally eats alone at home but at times some of his Nigerian friends come along at his own invitation to eat with him. He behaves well at meals. He is neither punished nor rewarded with food.

Bowel Training

When he was about 6 months old Yawson's bowel training began in a very lax way. When he was suspected or expected to defecate the mother held him in her two hands and seated him on her two feet on the ground. The feet served as a stool and the space between them as the place for the faeces, which were swept immediately afterwards. When he was about 12 months old he was trained to use a selected spot in the house but there was not much constraint in this: he could relieve himself at any convenient spot. Between 2 and 4 years after birth he was instructed to use a spot selected for him at the back of the house for the purpose, care being taken to avoid trouble with the sanitary overseer. By the 5th year he was expected to go to the public pit latrine for toilet purposes. He has no trouble in getting the bowels moved.

Bladder training

This was commenced about the same period as the bowel training with even much more laxity. When he kicked threw his legs or when the penis became stiffer than usual the mother suspected that he wanted to urinate. She then held him in her arms with the buttocks pointing to the ground. Often the mother induced him to urinate by making a hissing sound "s-s-s-s-s-s-s", and usually he responded and urinated.

When he was about 12 months old he was often awakened during the night to urinate into a chamber pot to avoid bed wetting. At about the age of 2 years he was instructed to urinate just before going to bed and not to take too much liquid food, such as soup or water immediately before going to bed at night. There has been no consistent trouble with urination.

Walking

He began to sit up on his own when he was about 5 months old. He began to crawl when he was 7 months old. By 10 months he was pulling himself up and he began to walk when he was about 13 months old.

General Physical Condition

He is a very active lad and is generally regarded as hardworking and helpful. At school he takes part in the normal organised games and physical exercise. He is so busy at home that he scarcely ever finds time to play with his playmates. His guardians often go about selling at the adjacent villages and he is often left in charge of remaining articles at home.

His sleep is regular and adequate. Facilities for studying do not exist in his home. Even if he manages to read or do his home work with the very poor light available the guardians often show disapproval especially when this interferes with his attention to customers.

Emotional Development

Yawson becomes angry when people call him names and ridicule him because his guardians are Nigerians. People often laugh and mock at him. His guardians are noted for eating rats, snakes and other reptiles which are not normally eaten here, and although he refuses to eat these things people suspect he does and often make a laughing stock of him and this annoys him greatly. He is also much provoked by the way his sleep and studies are often interrupted by customers.

He rarely shows any signs of anger. He broods over it, keeps quiet and in extreme cases leaves the houses altogether. His angry states however, do not last long. A change of company or activities soon relieves him of his anger or grievances and he becomes quite his gentle self again. His guardians, teachers, other adults and play mates say he is very meek, tolerant and forbearing.

During his infancy, according to his grandmother, Yawson was always quiet and gentle. Between the ages of 12 and 36 months he was irritated when his meals were delayed or when he was dissatisfied with them. He still becomes angry when his meals are delayed, according to his guardians, Yawson himself says however, "I do not bother much about what or when I eat. I am used to irregular and interrupted meals".

Yawson's anger has been consistently directly towards his guardian's wife for, says Yawson, "She is too noisy, fussy, dirty and fastidious for my liking. There is a red haired Ewe boy in my school, "he continues, "who has also persistently aroused my anger. He is the most articulate of the boys who mock at me. He is a bully whose nature is disagreeable and rarely pleasant. I cannot bear him".

Fear

Since his infancy, Yawson has been very much afraid of old people. He has been told many stories about old women being witches and killing young and handsome boys and girls who incur their displeasure. He believes that most if not all the deaths occurring in the village have been caused by these old witches. As an infant he was forbidden to cry at night because the witches

were out then hunting for naughty boys. He was also told that the old men were notorious for kidnapping and circumcising young boys who were found going about alone or naked. He therefore ran away when he met strange old men. Yawson's fear and suspicion for old ladies was strengthened when the Tigare fetish was introduced into the village about four years ago. Many people including his grandmother went to seek protection from the influence of the witches and the evil one from the fetish priest. Yawson himself was taken there for the slightest ailment and he often met old ladies who were brought there before the priest at times half-conscious to confess their sins in public. Witchcraft and evil spirits therefore have always aroused his fears and he has associated these with old men and women. He therefore avoids the company of old people and tries as much as possible to refrain from offending them either by words or by deeds.

So far as material things like snakes, dogs, cows, scorpions etc. are concerned he is regarded as fearless. He is however, regarded by his teacher and social group as very superstitious, and they try to dispel the fear of evil spirits and witchcrafts from his mind.

When he was between 3 to 7 months old he was frightened by sudden loud noises and he stiffened when he lost balance or support, such as when he was rocked and thrown up and down by his father.

At the pre-school age between 4 and 5 years he feared being alone or among a large crowd of people, especially when there were lorries and other vehicles about. He would not like to be taken to Nsawam, the next large town, for instance.

Apart from the evil spirits and old witches causing premature deaths none of these things still frighten him.

Yawson has had no severe emotional shock but he has been considerably upset to see old ladies whom he feared so much being conveyed to and from the fetish priests, half-conscious, their hair cropped off, their bodies besmeared with red clay and either weeping or muttering something hardly intelligible. Since he came to stay with his present guardians fear has not been used for disciplinary purposes.

Affection

Yawson showers his affection on his mother whom he sees only once in a while. He also likes one of his classmates, Kwasi by name. He will always spend his rare leisures with him, invite him to dine with him and accompany him to the water hole to fetch water.

Whenever his mother pays him a visit he will leave his guardians and stay with her pleading with her to take him to Accra. He often cries when the mother is taking leave of him.

Asked which member of the family he likes best, Yawson answered: "I like my mother best. She is very nice to me. She often sends me presents, money and clothes. My grandmother on the other hand has married and alligned herself with these Nigerians. She has brought our family into disrepute. She remains deaf to all my entreaties to leave these people alone, and keeps on telling them how wicked my father has been in neglecting her and myself".

Intellectual Development

Yawson is in primary class 6. He has held the 2nd position in the class of 38 pupils since the beginning of the year. His favourite subjects are Arithmetic and English. His worst subjects are Drawing and Geography. He likes school very much. He has always liked school and but for the taunts by some of his mates he would have been very happy at school.

Apart from his textbooks he has read the following booklets . this year:

- (i) 'Young farmers club'
- (ii) 'Stories from the Arabian Nights'
- (iii) 'Christmas Carols'.

He wants to be a teacher when he grows up.

Interests

His favourite occupation is hawking and selling. His next favourite is drying cocoa or helping the guardian in weighing the beans up into loads. Basketry is his favourite hobby and snail hunting is the next favourite. His favourite book is 'Stories from the Arabian Nights and the Oxford English Reader 4 is the next favourite. Football is his favourite game. Marble playing is the next favourite. The Gramophone is his favourite musical instrument. The E.K.'s band are his favourite artistes.

He has no toy of his own but he is interested in bird cages and crude forms of lorries made from raffia palms. He always follows the activities of his pet playmate, Kwasi.

His interest in selling and hawking is regarded by all except his guardians, as rather feminine. His playmates often laugh at him when he is seen carrying tomatoes, okros and pepper in wooden trays and selling them.

Sibling Relations - He has none.

Social Development

He plays with many other children, and he relies most on his hero Kwasi, for guidance and advice.

At school he is a sectional leader. He leads the Green Section in games, and sports. He sees to it that its members attend school punctually, keep their plots and themselves clean and tidy, and observe the school silence period. These aspects of the school life are keenly competitive and each section aspires to come out first at the end of the week.

Moral Growth

Yawson is expected to speak the truth and be honest and trustworthy. He should under no circumstance take anything belonging to his guardians in particular without their consent. He must be helpful and loyal to the guardians. He should never think or speak evil of other people. He should be polite and respectful towards the aged.

He finds these codes normal and tries to live up to them. His grandmother and other adults often advise him to be careful not to commit any mistakes or indulge in any acts which would bring his family a disgrace in the eyes of the Nigerians who have kindly undertaken to look after him.

His guardians advise him to be grateful and helpful and avoid the company of other boys who might lead him astray. He is under the impression that because he has been put into the Tigare cult any criminal act such as stealing and evil behaviour would be exposed by the fetish; he would not therefore dare take an extra cube of sugar in the absence of his guardians.

Everybody regards Yawson as a very good boy. His teacher says his character is exemplary. He regards himself as a good boy and he finds good ways of behaviour acceptable and easy to fit into.

Aesthetic growth

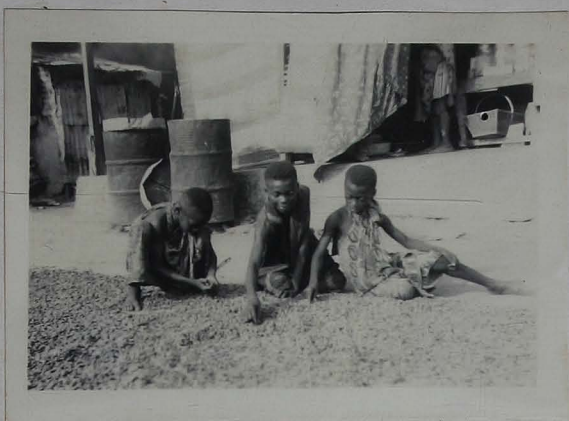
Yawson regards flowers, the rainbow and the moonlight as beautiful. He likes to see people well dressed in European attire. His teacher's dressing on Sundays appeals to him most.

Diseased animals such as kids, and dogs to him are unsightly. He does not like to play or move about with children suffering from skin diseases such as itches, yaws crawcraw or children with decayed teeth.

Yawson's aesthetic feelings are evoked, by objects which generally excite people's feelings. They are non-practical. They are enjoyed purely for what they are.

Place in household

Yawson is expected to run errands, fetch water, wash dishes and help the 'mother' at the kitchen, by chopping the firewood or poking the fire.



Yawson: centre - picking pepples and leaves
from cocoa beans dried in front of his
house.

FIG. 30



Yawson: foreground standing displaying
his wares - onions, tomatoes etc. on a
table.

FIG. 31

He has to display the goods for sale on a number of tables early in the morning and pack them away at night. He attends to customers and goes out in the afternoons, when classes are over or on Saturdays, to sell fish, tomato, salt and pepper etc. (FIG 31)

He helps the guardian who is a cocoa broker by stirring or picking out pieces of leaves, sticks and stones from the beans when they are spread out to dry. (FIG 30)

He enjoys carrying out these tasks. His guardians say he is rather reluctant these days to go out and sell pepper, salt and okroes etc. "He has been made to regard hawking as mean and unsuitable to his age, sex and status, says his guardian's wife, "but that is the only source of income from which we clothe and feed him".

Yawson himself says, however, "I do not mind what people say about hawking. What disturbs me is the amount of time it takes me. I find no time at all for studying as practically all my leisure is taken up for selling. It is when I am hard pressed with time or some work that I ask to be excused from going out to sell so that I may find a little time for my studies or home work."

He does not give the guardians any difficulty about his tasks normally. He is very helpful and co-operative.

Children of his age, sex and status do not normally carry out such tasks as hawking or petty trading in the rural areas. Selling and even buying of such things as fish, salt, pepper, okroes is looked down upon by boys who think it behoves only girls to do that.

Possessions

Yawson has 1 pair of white canvas shoes, 2 pairs of Bata sandals, and 2 pairs of native sandals. He has 2 suits of khaki uniform, 1 suit of white drill uniform and about 3 Nigerian national attires - loose gowns and hats. He has 3 cloths and a smock.

He is allowed to use any of these possessions as he likes and when he pleases.

General all round development

He is regarded as very well developed. Physically he is sound and normal in size. Intellectually he is on a high average and socially he is acceptable.

His moral growth - honesty and integrity, according to his guardians is remarkable.

Personality

Yawson, from his school records, is a very clever boy. He is hard working and dutiful. Physically he is handsome, strong, fit and healthy.

His character or behaviour to a large extent conforms to what other people regard as moral or good. He is well-liked by all and at school he is "mentioned in dispatches".

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He controls his temper very well; he is calm, meek and submissive.

At the age of 4, he was removed from his parents and entrusted to the care of his present guardians. These guardians have been repressive and have shown no overt affection for Yawson. He has therefore become slightly introverted. He often leaves the home when he feels depressed and loiters about or finds a new company.

As a result of fear of evil spirits and witchcraft which has been used to discipline or exhort him to comply with moral codes of conduct, Yawson has become very superstitious and conscience-ridden always anxious lest he violates the sanctioned codes.

He is quite honest and reliable and if he is educated to appreciate the intrinsic value of good social and moral qualities rather than the fear of the woes which evil spirits would bring if and when one violates moral codes, he will grow up to be a fine character and a useful member of the society.

Reliability of Information

I think the information I received about Yawson's emotional, intellectual and social growth is quite reliable. He is well-liked by everybody. His teachers spoke highly of him, and there was hardly any contradiction given by other adults about him. His guardians have no vested interest in him and they gave me their candid opinions about him.

Ogyam is a boy. He is 11 years 10 months old. According to his guardians - his father's uncle, he was born on or about the 10th of February, 1946. There is no documentary evidence about his date of birth. The 10th of February, 1946, however, according to the calendar was a Sunday and does not agree with Ogyam's day name, Kwabema, which is the day name of children born on Tuesdays.

Ogyam is an Akan. He comes from Nsakyé, the stool village of Aburi in Akwapim. His mother tongue is Twi, but he understands and speaks Kyerepong, a Guang dialect, haltingly.

He was born, and he lived with his mother in a clan house at Nsakyé - the stool village of Aburi in the Adonten Division of Akwapim - (population according to the 1948 Census - 773) between 1946 and 1950. He came to Krabokese with his mother in September, 1950, to visit the chief, Ogyam's father's uncle, who was then ill, and Ogyam has stayed with the chief at Krabokese ever since.

Ogyam is living in the second house of the chief with 19 other people. These are:

- 3 women, - Ogyam's father's uncle's children
- 10 children - his father's uncle's children
- 4 children - his father's uncle's grand children
- 1 man - his father's uncle's brother-in-law.
- 1 man - his father's uncle's uncle's son.

"What I like about living in this house", says Ogyam "is that it is always full of people who call to pay the chief a courtesy visit, bring him presents or lodge petty complaints.

This gives me the opportunity of meeting many people. Some of these people are very cordial and obliging and often give me presents for my services. I like this home most during the Addae and Odwira festivals. There is much drumming, dancing and merry-making at this time; sheep are slaughtered on these occasions and this means much more sumptuous meals.

The very influx of people-strangers and visitors, however, is a little disturbing at times", says Ogyam. "Some of the visitors are unbearable. They order you here and there and they do not even say 'thank you' or acknowledge your services in any way. Their arrival is particularly trying when they call at night and disturb my sleep.

Secondly, there are many more restrictions and 'don'ts' in the home than one could easily and conveniently cope with. Sneezing early in the morning especially when there are adults about is frowned upon and often rebuked. We are not allowed to whistle in the house after 6 p.m. There are many enclosures and rooms we should not enter and a few spots we should not step on. We are not allowed to roast plantain, cocoyam or yams at night."

Parents' occupation and education

Ogyam's father is a farmer. He has about 50 acres of cocoa, largely devastated by the swollen shoot disease. He also has about 100 acres of maize, yams, plantain, cocoyam and palm trees. He taps and sells palm wine side by side with the food crop farming.

In his spare time he makes wooden spoons and ladles for sale.

He is illiterate and speaks Twi at home. He lives at Yakoko a farming village about 4 miles from Krabokese (- by a bush path) for most part of the year and he comes to Krabokese mostly on festive days.

Ogyam's mother is also illiterate. She helps her husband in the farming, and sells palm nuts and foodstuffs in the market on market days. She speaks Twi at home although she understands a little Ga.

Both of the parents live at Yakobo and visit Krabokese when they are less busy on the farm.

The family is monogamous and matrilineal. Ogyam is the first of 4 children.

PLACE	1ST CHILD - SUBJECT	2ND CHILD	3RD CHILD	4TH CHILD
SEX	Male	Female	Female	Male
AGE	11 yrs 10 months	8 years	4 years	2 years .

Home Conditions

Ogyam lives in a very large compound house, built of swish and roofed with iron sheets. It is the oldest house in the village and is often renovated or repaired to keep it strong. The rooms have no ceilings but the floors are cemented. There are no windows and the few on the chief's rooms are rarely opened. The house on the whole is kept scrupulously clean.

There are 8 sleeping rooms and one large open hall or waiting room. The chief's wives occupy a room each. Ogyam's parents when they visit Krabokese sleep in one of the rooms. The two men occupy a room each. Ogyam shares a room with 2 other boys. The girls sleep in one room and the little girls and boys sleep with their mothers.

There is one gramophone in the house. There are no books nor pictures. The general economic level of the house however, is quite high. The children are well fed and clothed.

Physical Condition

Ogyam is physically well developed. He is not deformed in any way. His eye-sight, speech, hearing and muscular co-ordination are normal. He has been quite fit since his infancy. His size in relation to his own age group is slightly above the average.

Feeding

He has two regular meals a day, breakfast and supper. Lunch is not generally regular enough because it depends on whether he is at home or in the farm, at midday. In case of the latter the lunch is hurriedly taken and is often in the form of roasted or boiled plantain or cocoyam and fish.

Two years ago his feeding was regular. As an infant he was fed on demand and at the slightest whimper. He does eat regularly between meals, as he can eat at either house of the chief.

He was breastfed for about 18 months and then he was suddenly weaned by the mother who applied sour and often bitter medicine to her teat and refused to breast feed him after that age. He was quite fit when he was weaned.

He has no particular food troubles and he eats quite heartily.

Diet

His diet now is mainly carbohydrate in type. He usually takes cassava, cocoyam, yams, plantains and green vegetables. Fresh fish is rarely eaten but fresh meat - mutton especially, is frequently eaten in the house. Palm nut oil is the favourite oil. Fruits are eaten only when they are in season.

Two years ago he had almost the same kind and type of food, but then he took much less meat and fish than he takes now.

As an infant he was breastfed and his supplementary feeding took the form of solid foods such as roasted ripe plantain kenkey, often taken with palm nut stew, and porridge prepared from corn dough.

He eats with 2 other boys and he behaves well at meals.

He is not rewarded with food nor punished by being deprived of it.

Bowel Training

This started when Ogyam was about 7 months old. Whenever it was suspected he wanted to defecate he was seated on the mother's feet on the ground. Between 18 and 24 months he was trained to ease himself at a selected spot in the house. When he was 3 - 4 years old he used any area at the back of the house. He began to use the public pit latrine after the age of 5 years. There has been no trouble in getting the bowels moved.

Bladder Training

Care was always taken that he did not wet his bed and this was started after the age of about 18 months. He was asked to urinate before going to bed, and at times he was called during the night to do so for fear he might wet the bed. When he was about 2 years old he was taught to remove his knickers before urinating. Apart from that there was not much action taken to control his urination. He gradually learned by experience to urinate outside the house in the bathroom. There is no trouble with his urination.

Walking

Ogyam began to sit up on his own when he was about 5 months old. He began to crawl when he was about 7 months old, and to pull himself up about 3 months later. He began to walk when he was about 13 months old.

General Physical Condition

He is regarded as very active, smart and hardworking. He does not normally take part in physical out door games and exercises. He, however, plays marbles and a few native indoor games.

"He gets regular and adequate sleep", says his guardians. Ogyam himself says, however, "I am many a times interrupted and disturbed when I often have to sit up very late with them, serving drinks such as palm wine".

Emotional Development

Anger - His anger is aroused when his meal or sleep is interrupted. Public rebuke and taunts also provoke him. Any attack especially a verbal one directed against him personally, his parents or any member of his family will always arouse his wrath.

He often controls his temper very well and shows little sign of anger. At times however, he broods gloomily over his anger and mutters some words under his breast.

His angry states are quickly over and forgotten.

During his infancy he was irritated when his feeding was interrupted, such as when the mother's nipple slipped away from his mouth when he was sucking her milk.

As a toddler he became angry when he kicked or knocked his foot against a piece of wood or stone, or when he found it difficult to climb on to a chair or into the mother's laps. When he was about 3 - 5 years old he became angry and often cried when his demands or requests were not granted or satisfied.

He is not much angered now about failure to do something owing to lack of strength or skill on getting what he wants from parents. Interruption of his meals, however, still annoys him.

Fear - He is afraid ~~also~~ of soldiers and policemen in uniform. When I tried to find out the reasons for this, I was told that during the World War II, in the 1940's, the people in and around the village were terrorized by soldiers who often deserted their camps, came down and harassed the villagers.

The deserters came, drunk, and bullied the people; they demanded free drinks, food and ^{money} ~~money~~ from them. They sometimes raided the little cottages whose inhabitants often ran away into the bush to save their necks; for the soldiers were very free with their slaps and often beat the people up with their belts, threatening to kill them with their 'luck-knives' if they resisted.

Some of the soldiers even posed as officers instructed to conscribe any persons they thought fit. (Those were the days of compulsory enlistment especially of tradesmen such as carpenters, cobblers, blacksmiths and drivers for military service). The young men therefore ran away when they saw these soldiers who would otherwise beat hem up or take bribes from them.

Ogyam has therefore been told several disquieting stories about soldiers, hence his fear for them.

In 1956, it was announced and published in the local newspapers that some squadrons of soldiers as part of their training, were going on bush parade around the rural areas. According to the published itinerary the soldiers were due in the area at about 6.30 - 7 p.m. on a certain day. All the people in the village, especially the children were accordingly warned by the chief of K_rabokese not to venture out on that day, and that any person who would go out, say into his farm, would do so at his own risk.

The soldiers did pass through the village at about 7 p.m. on the scheduled day and, as is to be expected, there wasn't a single person in the street. All lights were out and the whole place was "as silent as the grave yard".

This incident also strengthened Ogyam's fear for soldiers.

His fear for the policeman is due to the general attitude of the people towards policemen. To them the policeman is not a friend or helper in times of difficulty but a mean, detestable government official whose main concern is to fish out, detect and arrest criminals and smugglers or people who distil or sell illicit gin 'Akpeteshi', and those possessing unlicensed firearms etc. They are generally therefore very unco-operative and unfriendly towards policemen, and any member of the community who entertains a policeman is suspected. He runs away when he sees a snake or something he fears.

He is afraid of witchcraft, death, serious illness, blindness, paralysis and epileptic fits etc. and he would not even dare mention these illnesses without muttering a prayer, calling upon God to protect him from them.

His fearful states are over as soon as he feels he is out of the way of the danger or when he has run into safety. He will however, say little or nothing about what frightens him afterwards.

He feared sudden noise and loss of balance when he was an infant between 4 and 12 months. When he was between 18 and 24 months old he feared lorries, cows and large or strange objects and faces. He used to run away from the sanitary overseer or any other person similarly dressed when he was between 3 and 5 years old.

His fears which are mostly imaginary are regarded as normal by his parents and other adults, especially the pagans who usually seek protection and advice from witchdoctors, fetish priests and other medicine men, against these calamities.

He has had no severe emotional shock. He rarely cries. His tears are aroused most, when a death occurs in the family. In the extended family system almost every death which occurs in the community bereaves everybody. Everybody must take part in the funeral ceremonies and must not merely become but also appear bereaved and aggrieved. This is usually done by drinking, fasting and mourning. The women and children are usually encouraged to wail or lament, and young girls especially are expected to learn the art of lamentation from their mothers.

Fear is not used for disciplinary purposes by anybody. He is, however, exhorted to be a good boy always and that when he behaves himself the evil spirits will have no influence over him.

Affection - Ogyam shows his affection to the chief, his father's uncle, who has been his guardian for the past 7 years. He always sits by him or follows him wherever he goes. Whenever the chief travels without him, Ogyam becomes disappointed and sad. He also likes his mother very much and he often goes to Yakoko to see her. He is always sorry when he leaves his mother.

"I like my father's uncle (the chief) best. He is fond of me and he gives me whatever I need. He even calls me at times when he is dining and gives me bits or morsels of meat. He encourages and advises me everyday"

When asked which member of the house or the family he likes best, Ogyam said: "I do not particularly dislike any member of my family. One of my grand uncle's wives, however, is a little too fussy and *inquisitive* *impulsive* for my liking".

Intellectual Development

Ogyam does not attend school. His education, using the word in its widest sense, is mainly verbal and practical. He is taught farming, building, traditional drumming, and dancing, songs, some customs and culture - e.g. how to address elders, serve palm wine in a gathering, and how to comport oneself in the company of adults.

Interests

Ogyam's favourite occupation is farming, building swish huts is his second favourite. Basketry is his favourite hobby. Animal rearing is his second favourite. His favourite game is that of marbles. Kwame one of the chief's grandsons is his favourite playmate. His favourite music is local high life tunes played on the guitar. He also likes traditional drumming and music. "Mpintin" music and drumming is his second favourite music.

His only toy is a lorry crudely made by himself with wooden wheels and a piece of long stick.

He follows the activities of ^{the chief} drummer, the chief's uncle's, uncle's son; he is his hero.

Ogyam is also interested in hunting and trapping game and driving.

His interests are regarded by all as quite normal and healthy.

Sibling Relations

Ogyam does not find any of his siblings difficult to get on with. He does not stay permanently with them. He sees them once in a while.

"I have two sisters", says Ogyam, "but I do not stay with them nor share a common interest with them. The last baby is a boy and a very young one but I like him very much."

Social Development

He plays with other people. He prefers playing with other non-school going boys to playing with school boys. The illiterate boys always accept his leadership when they are playing. Despite his superior training in the traditions, customs, culture, skill in farming and indigenous crafts and art such as basketry, drumming and dancing gained through education at the "Ahenfie" -(the chiefs house) Ogyam shows marked traces of inferiority complex in the company of school children.

There are a few school children in his home, and Ogyam always tries to excel them in physical strength, character, smartness and manual skill. On the farm he easily outshines them and he keeps on remarking that school children are lazy and good-for-nothing. He is fond of saying that school children and clerks as a whole should respect and be grateful to the illiterate farmers because the farmers produce 'bread' which is the staff of life'.

He fights shy to be in the company of school children but he is always ready to avail them of his skill and native intelligence whenever they approach him for help.

He is only too glad to make baskets, wooden spoons or sharpen their cutlasses for them, as he feels his importance or superiority at least in these fields, is acknowledged by the school boys who approach him for his assistance, advice or guidance.

He relies on the chief most for guidance and advice. He has always relied on the chief and loved him.

Moral Growth

Ogyam is expected to speak the truth always. He must speak, do or think nothing evil about his neighbours. He must not steal or dishonestly receive from anybody. He has been particularly warned never to talk about or disclose anything he might over hear other people talking over or discussing with the chief and his elders. He should never turn his back on anybody who comes to the chief's to drink water or ask for a favour.



Ogyam with his favourite toy - a lorry which he made himself.

FIG 32



Ogyam:(left) giving a helping hand to one of the adult members ~~is~~ painting a drum.

FIG 33

He lives up to these codes and everybody regards him as a very good boy. He knows himself that he is a good boy.

Aesthetic Growth

To Ogyam certain imported goods - such as cars, spectacles, wrist watches and cotton prints are the most beautiful things. He is also interested in human faces and photographs. It is a delight to him to see people especially women dancing slowly but gracefully to some forms of traditional drumming such as "Osoode", "Adowa" and "Mpintin".

Maggots, such as are found in the pit latrines when they are filled up and in disuse or those found on rotten meat or carcasses are the ugliest things he can think of. He does not like the sight of diseased dogs, chickens and dogs.

Ogyam's aesthetic experiences are almost entirely material and practical. They are excited by objects he much desires to possess. The aesthetic feelings are therefore disturbed by his desires and he cannot be said to enjoy the objects purely aesthetically and for what they are in themselves, but rather for what use they could be put to¹.

Place in household

He runs errands, helps in repairing, renovating or mending the walls and roofs of the building and weeds all around the house especially during the rainy season. (FIG 33)

He sets the table for the chief and waits when the chief is taking his meals. He attends to visitors and serves the drinks. He must always be at the back and call of the chief. He carries the chief's chair whenever he is attending a meeting with elders outside the house.

He helps in the farm too. He has barely any time to himself when the chief is in the house.

He is proud of these tasks and enjoys carrying them out because not all children of his age are privileged to attend to a chief.

Possessions

He has a cassava farm of his own. He has two cutlasses with which he works. He has quite a few good and expensive pieces of cloth but he cannot use these as he pleases. They are given to him when he accompanies the chief somewhere or on ceremonial occasions when he attends to the chief.

He owns 5 goats, about 8 kids, 2 sheep and 15 chickens.

He has no toys besides what he makes himself. He usually makes a lorry.

(FIG 32)

¹E.F. Carritt - "An Introduction to Aesthetics".

General all round Development

He is regarded as very well developed by all. He looks stronger and his traditional education is much higher than most of the children of his age group. He knows the proper manners and deportment in the presence of elders and he can sit with them and even take part in their conversations with ease and confidence.

Personality

Ogyam, although illiterate, is very wise and quick to learn what is expected of him. He is strong, healthy and handsome. He gets on well with people and is well liked by all. He is very helpful and dutiful.

He controls his temper well and is very loyal to his people.

He is a bit superstitious and he believes, for instance, that the mere mention of a disease can cause him to contract the illness.

He is interested in farming and animal husbandry and given encouragement and the proper training he can grow up to be a useful member of the society.

I think the answers I received about Ogyam are quite reliable. He is so dear to the heart of the chief and I believe he has observed and studied him very closely.

The information about his early childhood however, was fraught with inconsistencies. His birth date for instance did not agree with his day name. His real parents are illiterate and they kept no record about it. He was not born at Krabokese. He was brought to the chief when he was 4 years old. Questions about his early infancy were therefore mostly answered by reference to contemporary events and these were not precise enough.

Chapter VI

FRANCOS

Francos is an 11 yr. 8 months old boy. He was born according to his baptismal certificate and entry in the school register on Thursday, 18th April, 1946. This day according to the calender was a Thursday and agrees with his day-name, Yaw.

He is an Akan. His parents are natives of Aburi in Akwapim. His mother tongue is Twi, which is the only language he speaks. He was born at Krabokese where he has lived since he was born.

There are 20 people residing permanently in his home. These are:

- His father
- His mother
- 3 sisters
- 2 brothers
- His father's sister
- 2 step mothers - his father's other wives
- 6 half-brethren - father's children
- His father's sister's son
- His mother's mother's rival's son
- His father's mother's sister's daughter's son
- His father's mother.

"What I like most about living in this home" says Francos, "is that the house is well built. All the roofs have ceilings and the floors are cemented. The rooms are therefore cool and comfortable. There are two strong gates which are always locked up at night to keep out burglars and other uninvited guests. I feel very homely and secure in the home. The home is generally clean and lively. You can always find something to eat when you go to the kitchens".

"What I dislike about living here", he continues "is the spirit of rivalry and competition which exists among us, the children and among our mothers. It is at times carried too far. While Daddy insists that we, the children, should regard all his wives as our mothers and respect them, the wives do discriminate against us, tend to favour their own children and interpret the words and actions of other children in a manner rarely conducive to harmony and peaceful co-existence. Our loyalty, as children, is divided and we are often subjected to inconsistent and at times contradicting demands and commands by the adults".

Parents' occupation and education

Franco's father is a very prosperous cocoa farmer. He has about 200 acres of cocoa near Asamankese, over 1000 acres of cassava, plantain, cocoyam, yams and maize at Krabokese, over 200 acres of cocoa and about 100 acres of virgin forest at Wenchi-Ashanti.

He has many farm labourers and about four cottages on his farms. He owns quite a number of sheep, goats, pigs, chickens and ducks which are kept by the labourers.

During the cocoa season he buys cocoa for the G.B. Ollivants Ltd.

He had no formal schooling but studied on his own at home. He also made good use of the Mass Literacy classes established at Krabokese about 4 years ago. His standard of English is about the level of an average Form 4 lad of the Middle School. He reads, speaks and writes enough English to keep his business as a produce buyer going.

He has two literacy certificates awarded by the Department of Social Welfare and Community Development. He speaks Twi and Ga fluently and speaks Twi and Ga fluently and speaks Twi at home.

Franco's mother helps the father in food crop farming. She also sells food stuffs such as cocoyam, plantain, cassava and maize at the market on market days.

She is illiterate and speaks Twi only, although she understands a little Ga.

Type of Family

The family is polygamous and matrilineal. The father has 3 other wives besides Franco's mother. He has not divorced any wives and neither has the mother had any previous husbands. Three of the four wives live together with the husband in the same house which came to the husband on the death of his uncle. The fourth wife who is the widow of the deceased uncle lives in a separate house.

Franco sees the father everyday.

Place in the Family

Franco is the third of the six children of his mother.

PLACE	1ST CHILD	2ND CHILD	3RD CHILD (Subject)	4TH CHILD	5TH CHILD	6TH CHILD
SEX	FEMALE	MALE	MALE	FEMALE	FEMALE	MALE
AGE	15 yrs. old	13 yrs. old	11 yrs. 8m.	8 yrs.	5 yrs.	11 months old

Home Conditions

They are living in a very large compound house built with swish and roofed with iron sheets. There are 12 sleeping rooms each measuring about 8 ft. x 10 ft., and a large store. The kitchen is built of iron sheets at the centre of the yard and divided into two apartments.

Franco's father, the three wives, the father's mother, the father's sister and the father's sister's son occupy a room each. The remaining children are grouped according to age and sex and they sleep together in these groups on an average of about 3 persons per room. The very young babies sleep with their mothers. The sleeping rooms have ceilings and are white-washed neatly, but apart from the father's and the father's mother's rooms there are no windows on any of the rooms.

The father is well to do and the general economic level of the home is very high judging by local standards. The compound is kept very clean.

All the children of school going age are attending school. There are 5 children including 2 girls in the Middle School and 6 children in the primary school. The only books in the house, apart from a Ready Reckoner and a few simple readers such as the Fundamental English Readers - junior series and the Oxford English Reader 5 & 6 used by the father himself are the children's own school textbooks. There are no pictures in the house but there are a few dolls both locally made and imported ones for the little girls between the ages of 1 - 3 years. The boys have a few mouth organs, toy guns and other toys they have made themselves in the forms of lorries, aeroplanes and buildings from raffia palm.

The father has a gramophone which is kept in his room and rarely played.

Physical Condition

Francos has no bodily deformities. He is physically fit and normal in size. He has since the age of about 2 years been suffering from skin troubles - itches especially. These have left several scars and dark spots all over the body. Native medicines were applied to the skin as a cure before the school going age. For the past 2 years however they have continually taken him to the hospital for medical treatment.

His eye-sight, hearing, speech and muscular co-ordination are quite normal. On the whole all the children as well as their father are slightly bow-legged.

Feeding

He is fed 3 times a day at regular intervals. His meal times two years ago were equally regular. As an infant he was fed on demand without any regular schedule or time table. He does not eat regularly between meals on school days but on Saturdays and especially during holidays he eats whenever he can lay hands on something to eat.

He was breastfed as an infant for about 20 months. He was gradually weaned as he showed less and less interest in the mother's milk. He was quite fit when he was weaned. He normally eats heartily and has no particular food troubles.

His diet now consists mainly of cocoyam, plantain, maize and cassava. Rice is eaten on rare occasions. He eats a lot of greens, peas and beans. There is little fresh fish in his diet but he gets a lot of bush meat sent regularly to the father by his labourers from the forest at Wenchi. He takes a lot of fruits too - oranges, coconuts and pear being the commonest.

When he was two years old he was very fond of rice and kenkey and palm nut stew. He also took a lot of mashed roasted plantain or cocoyam mixed with palm oil.



Franco:(standing) is eating with some of his brothers and sisters.

FIG. 34

As an infant he was breastfed and by way of supplementary feeding he was given some bread and biscuits soaked in milk, sugar and water. Quaker Oats and "akasa", another kind of porridge prepared from corn dough was often given him for breakfast, when he began to walk.

Yesterday he had cooked or boiled plantain and vegetable stew for breakfast. In the afternoon he took kenkey and palm nut stew. For dinner, he had cocoyam fufu and light soup.

He eats with four other children and behaves well at meals. He is neither punished nor rewarded with food. (FIG 34)

Bowel Training

This was started when he was about 8 months old. He was helped to sit on a chamber pot for defecation when he was about 12 months old he resented the idea and refused to use chamber pot, he was however, forced to use it till he was about 2½ years old when he could toddle about. He was then shown a spot at a corner of the house for this purpose. He was trained and expected to use the household's private pit latrine when he was about 4½ - 5 years old.

There have been no difficulties in getting the bowels moved.

Bladder Training

This was commenced when Francos was about 12 months old. Prior to that whenever it was suspected he wanted to ease himself he was lifted up from bed and made to urinate either into a chamber pot or a more convenient spot. A deliberate attempt to give this training however started when after 2 years he was seen to be wetting the bed. At the age of 3 he was still wetting his bed, and this alarmed the parents who thought he had got a weak bladder or so. At first his evening meals were reduced and he was forbidden to eat liquid foods at night. He was called at midnight to urinate into a pot, but this could not solve the problems. He was sent to the hospital and native medicines were also resorted to but there was no improvement. He kept on wetting his bed at night until he was 9 years old. His evening meals are still restricted.

Walking

He began to sit up on his own when he was about 4½ months old. By six months he was crawling. He began to pull up himself when he was 9 months old and he began to walk only two months afterwards.

General Physical Condition

Francos is regarded as being very active but rather slow and shy looking at times. He participates in the games and physical exercises at school.

He gets very regular and adequate sleep. His father is particular about locking up the gates at night and getting the children to go to bed early.

The father has bought a Bi-Aladin lamp for the children for studies but this rather attracts both the adults and other children who often come round, talk or engaged in conversations which disturb the school children a lot in their studies.

Emotional Development

Anger - According to his class teacher Francos often loses his temper when he repeatedly gets a sum or spelling wrong and under the circumstance he would often refuse to make any further attempts to solve the problem.

His father says Francos is very jealous and always on guard against any favouritism toward a half brother or sister. Whenever he suspects that the father has been unfair to him, or bought something for the other boys without giving him his due share he becomes disgruntled and the mildest rebuke, ridicule or offence will provoke his rage, and he will usually cry.

Francos himself says that he does not want to be worried or sent on an errand when he is very hungry especially when he returns from school or the farm feeling tired and hungry.

When he is angry Francos often resorts to many acts of disobedience, resistance or defiance. He withdraws and refuses to run errands or engage in some other tasks. His angry states do not however, last long. His annoyance is dispelled when he is praised or promised something or told a word or two of consolation. He usually becomes penitent and very nice when his angry states are over. He is in fact at his best at that time and he could be persuaded to perform or carry out tasks or run errands which he would under normal circumstances refuse to do.

His parents and teachers have noticed how easy it is to cool him off and they always try to satisfy him or say nice things to him when he is offended or angry. His own social group like him for his meekness and whenever he is provoked they apologise or ask him to forgive and forget. His brothers and sisters flatter him when he is annoyed and coax him to forget about everything.

During his infancy he was irritated whenever his feeding was interrupted. When he was between 2 and 3 years old he did not like to be bathed because of his skin troubles. Between the ages of 4 and 5 he was annoyed when the other children laughed at him and called him a 'bed wetter'.

One of Franco's half brothers who is a little younger than Francos has been his rival ever since they were about 4 years old. They are jealous of each other and this brother has consistently been reporting Francos to their father. This brother was the first person to leak out the news about Franco's bed wetting at school. Since this betrayal Francos has always looked upon this brother with suspicion and has tried to avoid his company as much as possible.

Fear - Francos fears to sleep in a dark room or to sleep alone. He often dreams about fearful people and monsters chasing after him or trying to hurt him. He usually screams aloud during the sleep and then wakes up. This started about 4 years ago when he fell on a coal pot full of fire, and was burnt at the sides and around the elbows. He is also afraid of thunder and lightning. He flees when he hears the thunder booming or when he sees the flash of lightning. He often becomes very nervous and trembles all over when he is terribly frightened. He becomes quiet and weak when he wakes up after his nightmares, and this may last for a few minutes.

Other adults and his parents suspect there is something spiritual or super-natural about his dreams and fears. He always sleeps with the mother or father when he begins to dream about those bogeys. His brothers, sisters and his social group always pity him for being haunted by evil spirits.

During his infancy he was frightened by sudden and intense stimulus, such as a loud and sudden noise or a flash of light. Displacement and loss of support also scared him.

He has not overcome these fears yet. He still dreads to go near bonfires, large flames of fire such as is found when the farmers are burning the bush or grass to make farms. He still runs away on hearing the booming of thunder or seeing the flash of lightning.

His fears are largely regarded as mysterious and abnormal. He had a severe emotional shock when he was badly burnt on a coal pot about 4 years ago.

He cries whenever he feels he is being discriminated against. His tears are aroused most when he hears that he is being haunted by evil spirits. His parents never discuss him in his presence.

Fear is not used for disciplinary purposes. On the contrary, his parents always try to encourage him and advise him to curb his fears.

Affection - Francos gives his affection to his mother, his elder brother and his youngest sister. He feels secure and speaks or moves freely when his mother or his elder brother is present. In their absence he keeps quiet, becomes cautious of what he says and does and looks before he leaps.

"I like my elder brother best because he loves me and is always ready to come to my rescue whenever I am in trouble or difficulty", says Francos.

"The person I like least is one of my half brothers. He is lazy, inquisitive and a glutton for food. He wants the largest loaf of bread whenever father comes home from Nsawam. During Christmas he demands to be given the most beautiful cloth, yet he would do the least difficult and unpleasant work both on the farm and at home. He often reports me and says untrue things about me when I am away".

Intellectual Growth

Francos is in primary class 5. His positions in class during the 1st, 2nd and 3rd terms were 14th, 21st and 18th respectively out of a total of 22 pupils.

His favourite subjects are Twi, Scripture and Hygiene. He likes Arithmetic, Dictation and English composition least of all the subjects. He does not like school very much, especially towards the end of term when there are terminal examinations. But for her mother's encouragement he would have stopped attending school.

For pleasure he has read the story about 'Robin Hood' and a Twi reader, 'Nsase horow so Anasesem', this year.

He wants to be a farmer when he grows up. His favourite occupation is working in the farm. Helping the mother to clear the weed around the house is his second favourite. His favourite hobby is animal rearing. He keeps fowls and few goats. His second hobby is trapping birds and keeping them. His favourite book is the class Twi reader - 'Kan me hwe'. The Twi hymn book is his second favourite.

Football is his favourite game and Ludo is his second favourite. His elder brother is his favourite playmate.

He likes Church hymns best. Local tunes on gramophone records are his second favourites.

He has a cork-capped gun for a toy besides the lorries he makes from local material such as sticks, seeds and raffia palm.

He follows his elder brother wherever he goes and does what he does.

He is also interested in singing bands and church choirs. He often attends singing practice with the local singing band of the Presbyterian Church.

His interests are regarded as quite normal. His mother however, wishes he would show more interest in school and learning for she says, "His father has many other children all of whom are attending school. He can afford to look after him even to study in England. I do not want him to miss this golden opportunity and turn out later to become the servant of his other brothers because he is uneducated. I am banking on these children to be my support in future",

Sibling relations

He gets on well with his siblings on the whole.

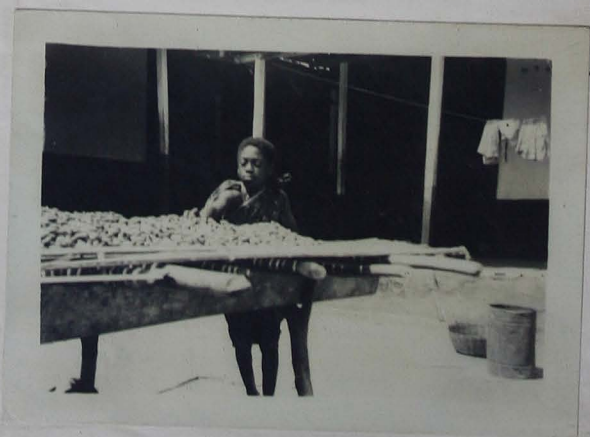
"I like my youngest sister best", says Francos. "Everybody remarks she looks so much like me, and I am fond of her".

"I used to tolerate my first sibling with great effort. She was lazy and used to talk a lot. Now she is changing and she does not get on my nerves as she used to do", says Francos.



FIG. 35

Francos relaxing at the back
of the house after school.



Francos: stirring cocoa beans spread
on a mat on a raised platform to dry.

FIG 36

Social Development

Franco likes to play with other people but he is never prepared to take the lead in any activity.

He relies on his mother and elder brother for advice.

Moral Growth

Franco is expected to refrain from stealing, profanity and every act which will bring his family and himself into disrepute. He must speak the truth, love his brethren and respect his parents and other adults. He must not swear, curse nor gossip. He must be loyal to his family and the community at large. He should not bandy words with adults, nor lose his temper when they correct, advise and reproach him for a misconduct.

He finds it easy to live up to these codes. His parents and other adults rebuke any transgressions, advise, warn, exhort and punish him when he repeatedly infringes upon any of these codes of behaviour.

He is regarded by all as a good boy. He thinks himself that he is a good boy.

Aesthetic Growth

Franco likes flowers. Roses are his favourite. He likes young animals such as lambs, kids, kittens and chickens.

The moon and starlit skies excite his aesthetic feelings.

He dislikes the sight of muddy and filthy places especially when there are human and animal excrement lying about. He thinks monkeys and diseased animals, especially the dog, are very ugly creatures.

The objects which evoke his aesthetic feelings are generally capable of exciting the aesthetic experiences of people.

Place in household

Franco is expected to fetch water in the morning and in the evening. He runs errands, sweeps his father's room and sets the table for his father.

On Saturdays he either helps the parents on the farm or clears the weed around the house. During the cocoa season he helps the father in the store. He stirs the cocoa at regular intervals for thorough drying. (FIG. 36)

On the average he spends about 2 hours a day going to the water hole to fetch water. There is no stipulated time for running errands and his leisure time is not defined. He however, has ample time at his disposal during the week days. (FIG. 35)

He enjoys his household tasks and is very proud of them because they are regarded as the right type of task for boys of his age and status, as against cooking, washing up dishes and evoking utensils, pounding fufu or selling which are thought fit only for the girls.

Possessions

He has two suits of khaki uniforms, two white drill suits. Four cotton cloths, one kente cloth, and three pairs of sandals.

He has a cutlass and a hoe which he uses on his own small cassava farm.

He owns a few chickens, 2 sheep and 6 kids.

He is not restrained in the use of any of his belongings. He must however, exercise some discretion in the use of his clothen especially.

His toys are lorries made by himself from local materials and a cork-capped gun.

General all round development

He is regarded by all as generally well developed. His parents feel, however, that he has past the age when he should be afraid of darkness and be terrified by dreams. They suspect the influence of evil spirits and they have made several efforts to seek protection for him from fetish priests and medicine men, and they think he is now getting over these fears.

Personality

Franco is not very gifted academically but he is gentle and hardworking, both at school and at home. Display of emotion is not very common with him and he gets along well with people. He is rather shy and very sensitive to mockery, taunts and discrimination.

He appears to entertain fears of imaginary and remote danger and troubles about evil spirits. He at times experiences deep self-pity and often cries. These experiences cause him to crawl or withdraw back and he needs a lot of encouragement and reassurance to be come normally active and sociable.

He is interested in farming and he has every opportunity of achieving his aim and becoming a successful and prosperous farmer.

Reliability of answers

His parents' and teachers' answers to my questions I think are very reliable. The father makes very good use of his little education. He keeps diaries and records for the important events and incidents occurring in the family, and in the village as a whole.

He kept on refreshing his memory by referring to his diary when he was answering questions on Franco's childhood.

His birth date, the age at which he began to walk, when he stopped wetting and when he was burned on a coal pot, for instance, were all recorded by the father.

As a result of these Case Studies certain tendencies have struck me as to why some of the children I have studied behave the way they do. I wish to draw attention to these factors because I feel they are of considerable importance from the point of view of all who are concerned with the training of the child.

Cases III + I

The case histories of Kwame Atoapem and Koboe, respectively, both of whom are generally regarded as 'bad' (i.e. difficult or maladjusted) show that they have both been subjected to unfavourable parental attitudes. They have been more or less unwanted by their mothers who are themselves unhappy women and whose attitude towards these children have been on balance, hostile, critical and punishing. Koboe, for instance, has never had the guidance and support of a father nor the love and affection of the mother; but these factors are the basic prerequisites for a child at least within his first 5 years, if he is to make normal emotional and social adjustments.

Kwame Atoapem, the more fortunate of the two was indulged as an infant but during his later childhood unstable home conditions changed the mother's attitude towards him. These traumatic experiences have adversely affected the emotions of these boys and they have both developed negative attitudes towards their parents, homes and adult authority in general.

Both Atoapem and Koboe have therefore grown disobedient, unco-operative and defiant. As a result they have often been beaten or deprived of food for disciplinary reasons. Their material needs such as clothing and regular meals have been denied them. They have both responded by being hostile and aggressive towards other people, especially, children. Consequently most children of their age and social groups have tended to avoid them, thus depriving them of yet another basic social need, namely: security, which results from the feeling of belonging to and being wanted by a friendly social group.

Everybody points a finger of scorn at these boys who have a very unenviable social status in the village, and they are accordingly ill-adjusted to the society.

cases II + VI

The case histories of Kwaku Brenya and Francos, respectively, indicate that learning is seldom a purely intellectual process, and that when a child fails to learn the ordinary things that others learn "Emotion may be part of the total complex in these cases".

When he first went to school, Brenya seemed to fear his teachers. It was through much persuasion and coaxing that the parents got him to stay in the school. He did not get along well with his teachers and playmates and despite all the help his parents and elder sisters could give him at home he never ^{as} evidenced by his school records, made any progress at school. His position in class was rather low and he did not care to play with the other boys.

When he found, however, that he could trust the teachers and rely on their kindness, sympathy, understanding and love and that he could also learn as well as the other boys he made immediate emotional readjustments at the school. He began to respond to the friendly advances of the other boys and in a short time he was playing games, athletics and joining in other group activities. He still participates in these activities and generally plays a leading role in them but what is most spectacular is the remarkable progress he has also made in his class work.

Francos, on the other hand, started as an average child in his progress at school. His parents have been ^{so} superstitious about such natural phenomena as his late bed wetting, fearful dreams and nightmares, skin diseases that Francos has been taken to medicinemen to seek protection for him from the juju or spell which has been put on him (allegedly by one of his mother's rivals) to make him miserable and intellectually backward. Francos therefore experiences deep self-pity and emotional upset which blocks his learning process. He feels he has every excuse and need not exert himself to do better because he is already under the spell of the evil one. Consequently his class work at school, according to school reports has been progressively deteriorating.

The case history ^{of} Ogyam, reveals how the parent's attitude toward such institutions as the school can affect their children's behaviour.

It is generally acknowledged that schooling or literacy is a gateway to opportunities for economic and social prestige for the educated children are open to salaried employment. Illiteracy is considered by many to be a great set back in this transitional era full of rapid changes. School boys are therefore looked upon as very fortunate and potentially prominent and responsible citizens.

Consequently, Ogyam, despite his high social status and the honour given him as the chief's personal attendant, and also by virtue of his sound traditional training, shows traits of inferiority complex in the presence of school children. He keeps away from their company and tries to restore his self-confidence by belittling the school children for their inferior traditional education and placing unreasonably high value on the type of education he has had.

In view of this evidence, I think the problem of maladjusted and backward children which is beginning to attract public attention in Ghana today, should not be dismissed merely as a "sign of the times or of a changing way of living when old established habits are giving place to those that are new and strange."

Parents and guardians should try to adopt a healthier and more responsible attitudes towards their children. They must give the children affection, and show understanding and sympathy in all they say and do to children. They must try to find out the root causes of all seeming emotional and social unbalance in their children and try to remedy them.

Love instead of authority must rule in their homes and ^{they must} encourage their children by trying as much as possible to satisfy those basic needs necessary for normal emotional and social adjustment.

As teachers and people professionally concerned with child training we shall do great disservice to the children and the country at large if we merely concerned ourselves with 'what' and 'how to teach, without paying due attention to the effects of our ^{approach} ~~approach~~ on the 'human element'.

We need an attitude of mind in which we see the child as a unique growing individual instead of just a member of the unit called the 'class'. It is not enough to label and group our children into 'bright' and 'dull' 'good' and 'bad', 'diligent and 'lazy', truant, anti-social etc., for these may be only symptoms of the children's inner state or environmental conditions, and merely segregating, punishing or telling them exhortatory stories will not solve the problem let alone, remove ~~the~~ root causes.

The important thing to do in dealing with a child who is intellectually backward, or socially maladjusted is "to ~~to~~ inquire as far as possible into his background, to acquire understanding of his emotions, help establish his emotional stability and also help him overcome remediable weaknesses".

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 | <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 | <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 | Yes - <u>No</u> |
| 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> - <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 | Yes - <u>No</u> |
| 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 | <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 | 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> - <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 | 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
4. You must be loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. 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 - No
2. To plead "Not-Guilty" when charged in court with a crime he has not committed. Yes - No
3. To hit an enemy when he meets him alone. Yes - No
4. To shout aloud greetings to a friend when he meets him in the street. Yes - No
5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble. Yes - No
6. To keep money which he has found in the street. Yes - No
7. To help a friend who is unjustly attacked by two others. Yes - No
8. To punish anyone who has wronged him. Yes - No
9. To learn how to read, write and reckon. Yes - No
10. To get drunk. Yes - No
11. To become educated. Yes - No
12. To expect his family to pay his debts. Yes - No
13. To hit back when someone hits him. Yes - No
14. To remain idle and enjoy himself when he has money. Yes - No
15. To spend his money on clothes for himself. Yes - No
16. To listen to agitators. Yes - No
17. To demand equal treatment in a court of law. Yes - 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 - No
19. To leave his employment immediately, if his employer treats him badly. Yes - No
20. To become educated, in order to raise his people. Yes - No
21. To complain if the food which his employer gives him is too bad. Yes - 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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- *a. Sell the spirits and take the money.
- b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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?
- a. Tell them that beer drinking is evil and against the law
 - *b. Go with them and enjoy it
 - c. Tell them that you could not go because you had work to do.
 - d. 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?
- a. Leave it and wander away.
 - *b. Keep your employment but look round for something else and give notice.
 - c. Persevere in doing it.
 - d. 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?
- a. Take it quickly.
 - b. Leave the bread because you felt it was wrong to take anything which is not yours.
 - c. 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?
- a. Obey them because they are your parents.
 - *b. Leave home.
 - c. Say you would do as they wished, but stay away from school and college as much as you wished.
 - d. 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?
- *a. Go out on the street and talk with other men.
 - b. Go looking for some work in the town or with a farmer, any work rather than being idle.
 - c. Sleep.
 - d. 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?
- a. Register the contract for payment of pass.
 - *b. Say nothing to anyone about it.
 - c. 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?
- a. Allow him to stay and say nothing.
 - b. Tell him that it is against the law and that he cannot stay.
 - *c. Go to the master of the house, explain the case to him, and ask him to grant special permission.
 - d. Be angry with him.

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

32. What would you do if you saw a gang of young Africans ill-treating another one who had done you wrong?
- a. Help them to beat him
 - b. Speak to the attackers and tell them they were acting wrongly
 - *c. 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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 ~~was~~ 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.
16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.

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 | 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 | Yes - <u>No</u> |
| 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 | <u>Yes</u> - No |
| 19. We must obey our conscience first, the law next | <u>Yes</u> - No |
| 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

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 loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. Yes - No
48. You must have sexual connection only with a woman whom 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. | 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. | 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. | Yes - <u>No</u> |
| 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. | 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. | 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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- * a. Sell the spirits and take the money.
- b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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
 - * 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 s 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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~~ 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.
16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.

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 - 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

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 loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. 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. | <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. | 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. | <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. | 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. | 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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- * a. Sell the spirits and take the money.
- b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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 s 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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 ~~was~~ 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.
16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.

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 - 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 be 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 loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. 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 - No
2. To plead "Not-Guilty" when charged in court with a crime he has not committed. Yes - No
3. To hit an enemy when he meets him alone. Yes - No
4. To shout aloud greetings to a friend when he meets him in the street. Yes - No
5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble. Yes - No
6. To keep money which he has found in the street. Yes - No
7. To help a friend who is unjustly attacked by two others. Yes - No
8. To punish anyone who has wronged him. Yes - No
9. To learn how to read, write and reckon. Yes - No
10. To get drunk. Yes - No
11. To become educated. Yes - No
12. To expect his family to pay his debts. Yes - No
13. To hit back when someone hits him. Yes - No
14. To remain idle and enjoy himself when he has money. Yes - No
15. To spend his money on clothes for himself. Yes - No
16. To listen to agitators. Yes - No
17. To demand equal treatment in a court of law. Yes - 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 - No
19. To leave his employment immediately, if his employer treats him badly. Yes - No
20. To become educated, in order to raise his people. Yes - No
21. To complain if the food which his employer gives him is too bad. Yes - 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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- a. Sell the spirits and take the money.
- * b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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 s 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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.
16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.

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 - 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

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 loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. 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 - No
2. To plead "Not-Guilty" when charged in court with a crime he has not committed. Yes - No
3. To hit an enemy when he meets him alone. Yes - No
4. To shout aloud greetings to a friend when he meets him in the street. Yes - No
5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble. Yes - No
6. To keep money which he has found in the street. Yes - No
7. To help a friend who is unjustly attacked by two others. Yes - No
8. To punish anyone who has wronged him. Yes - No
9. To learn how to read, write and reckon. Yes - No
10. To get drunk. Yes - No
11. To become educated. Yes - No
12. To expect his family to pay his debts. Yes - No
13. To hit back when someone hits him. Yes - No
14. To remain idle and enjoy himself when he has money. Yes - No
15. To spend his money on clothes for himself. Yes - No
16. To listen to agitators. Yes - No
17. To demand equal treatment in a court of law. Yes - 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 - No
19. To leave his employment immediately, if his employer treats him badly. Yes - No
20. To become educated, in order to raise his people. Yes - No
21. To complain if the food which his employer gives him is too bad. Yes - 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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- *a. Sell the spirits and take the money.
- b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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?
- a. Tell them that beer drinking is evil and against the law
 - * b. Go with them and enjoy it
 - c. Tell them that you could not go because you had work to do.
 - d. 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?
- a. Leave it and wander away.
 - * b. Keep your employment but look round for something else and give notice.
 - c. Persevere in doing it.
 - d. 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?
- a. Take it quickly.
 - b. Leave the bread because you felt it was wrong to take anything which is not yours.
 - c. 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?
- * a. Obey them because they are your parents.
 - b. Leave home.
 - c. Say you would do as they wished, but stay away from school and college as much as you wished.
 - d. 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?
- a. Go out on the street and talk with other men.
 - b. Go looking for some work in the town or with a farmer, any work rather than being idle.
 - c. Sleep.
 - * d. 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?
- * a. Register the contract for payment of pass.
 - b. Say nothing to anyone about it.
 - c. 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?
- a. Allow him to stay and say nothing.
 - b. Tell him that it is against the law and that he cannot stay
 - * c. Go to the master of the house, explain the case to him, and ask him to grant special permission.
 - d. Be angry with him.
31. What would you do if you saw a gang of young Africans ill-treating one other 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.
32. What would you do if you saw a gang of young Africans ill-treating another one who had done you s wrong?
- a. Help them to beat him
 - * b. Speak to the attackers and tell them they were acting wrongly
 - c. 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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.
- 16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.

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 - 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

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 loyal to the Government of the White man. 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 try and please the white man. 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 White man 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
47. You must refrain from coveting a European woman. 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. | <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> - <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. | 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. | <u>Yes</u> - No |
| 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. | <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
43. To covet a European woman. Yes - No
44. To have connection with a European woman if she consents. 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.

7. What would you do if someone offered you much money to sell liquor (spirits) for him among Africans?

- a. Sell the spirits and take the money.
- * b. Tell him you will have nothing to do with it.
- c. Tell him that it is against the law.
- d. Report him to the police.

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?

- a. Tell them that beer drinking is evil and against the law
- * b. Go with them and enjoy it
- c. Tell them that you could not go because you had work to do.
- d. 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?

- a. Leave it and wander away.
- * b. Keep your employment but look round for something else and give notice.
- c. Persevere in doing it.
- d. 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?

- a. Take it quickly.
- * b. Leave the bread because you felt it was wrong to take anything which is not yours.
- c. 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?

- a. Obey them because they are your parents.
- b. Leave home.
- c. Say you would do as they wished, but stay away from school and college as much as you wished.
- d. 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?

- a. Go out on the street and talk with other men.
- b. Go looking for some work in the town or with a farmer, any work rather than being idle.
- c. Sleep.
- * d. 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?

- * a. Register the contract for payment of pass.
- b. Say nothing to anyone about it.
- c. 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?

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

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

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

- a. Help them to beat him
- * b. Speak to the attackers and tell them they were acting wrongly
- c. 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.

1. An African called Frank went to a post office. By mistake he went into the part reserved for Europeans. Someone shouted to him: "Get out you dirty Kaffir." So Frank knocked him down. R. W. 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.
16. Enoch had always respected the Government of the European. When the African's Right to Vote in the Cape was taken away, he became an agitator. 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.