

SIX CASE STUDIES - ADABRAKA (ACCRA).

by

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P R E F A C E

One of the greatest problems facing the West African teacher is his lack of knowledge of the children he teaches. He is so much concerned with class teaching that the pupil never appears before him as an individual. This is, of course, a sad affair because we can help the child better only when we know him more intimately. Our knowledge of him should make him break through the barriers of mere acquaintance whose relation to us only means the possibility of a salary. He should mean to us more than that: a human being with the beginning of a history come to us so that we may help him develop his potentialities and aptitudes along satisfactory lines. What else must our first task be than striving to know this child who has swum into our ken?

And knowing him means, knowing his home environment; the manner in which he is housed, taken care of and fed; his likes and dislikes; his favourites and favourite games; the situations that anger or please him et cetera.

At the present moment there are insufficient books that can instruct the teacher in this particular field of study, leading him to a fuller understanding of his local child. Local works on anthropology like "The Fon and His Hundred Wives" by Rebecca Rheyer or Rattray's works on the Ashanti people, do give some information, but this is scanty because the scope of work is great. A work like Carother's "The African Mind in Health and Disease" is definitely useful, and it is this type of survey that we need very much if our teaching is to succeed.

Thus it is that the Ghana Institute of Education is doing all it can to study child training in Ghana. And it is not an easy undertaking.

Last December some of us were given each a questionnaire entitled "Six Case Studies". We were required to choose 4-13 year olds, 4 school goers and 2 non-school goers and get information about them as stipulated on the questionnaire. Following is a result of my own investigation. I must here

explain that all my Cases go to school. I do not understand any of the local languages and had therefore to choose my cases among those who can speak some English.

For statistical and other data I am greatly indebted to the Ghana Social Welfare Department. I am grateful also for the help I received from the Headmaster and teachers of Adabraka Presbyterian School; and for the map I obtained from Government Archives Department. Nor do I forget to say "Thank you" to the parents and relatives of my "subjects" for their kindness and patience.

F. I. W. Nkwain.

Commonwealth Hall,
Legon.

April 21st 1958.

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

My "Cases" come from Adabraka where they stay and attend school. In 1948 Adabraka was treated as part of Accra District and therefore has no specific figures for population. The 1948 census shows a population of 221,921 for Accra District. Most of the houses in Adabraka look as if they are recently built, and observing the accompanying map which show buildings in the area in 1947 there is no doubt that Adabraka is growing crowded and busy, peopled with business people - market women, petty traders, store-keepers, and employed workers in workshops and offices. There are no farmers staying here, neither are there any fishermen. Most of the new houses appear on the River Odow side of the area where we see but a few scanty buildings in the map already refered to.

Quite a good number of schools, most of them quite concrete, serve the district. In all there are 9 Primary Schools and 4 Middle Schools. The map shows their relative proximities and so I here but list the schools. "P" stands for Primary and "M" for Middle Schools. The numbers are office references:

1. P 41 Methodist Nsawam Road School
2. P 28 & P 5 Presbyterian School, where my "cases" learn.
3. p 19 All Souls' Anglican School
4. P 69 Grey Memorial School
5. P 40 Methodist Castle Road School.
6. M 48 Boundary Road A.M.C. School
7. P 57 A.M.C. Aditrom School
8. M 10 & P 30 St. Joseph's Catholic School
9. P 51 A.M.C. Nsawam Road School.
10. P 63 Kintaky Memorial Prim. School
11. M 63,64, & 65 A.M.C. Nsawam Road School.

The Social Welfare Department has been battling against illiteracy through its Mass Education Scheme. But this is a voluntary affair, as a senior officer of that department explained to me, so that very few of the numbers that enrol actually attend regularly, and fewer attend the final certification tests. Actual work started in Zone 'C' (Adabraka) in 1954, but we could not trace the figures for 1954 and 1955. In 1956 269 persons

enrolled and 69 obtained literacy certificates (Vernacular) at the end of that year. Of the 195, who enrolled at the beginning of 1957, 83 obtained certificates 16 of which number were literate in English.

The officer did not believe the standard of literacy in Adabraka was low because most of the inhabitants are office goers, artisans and so on. But he could not give a substantial percentage.

How I Selected My Cases:

The headmaster helped me to select the following boys. I am not using the children's names, but I have retained the first letters of their actual names, and, in some cases, their week-day names:

1. Clever: Ataa Kofi Baidoo
Elgerten Kwabina Attey
2. "Dull": Gregory Koblang Yanse
Daniel Hopman
3. Bad : Ochiri Quattey
4. Good: Kwame Fulson.

With the help of the questionnaire supplied me by the Institute I questioned the children, the teachers, parents and relatives of the children. I met the children at their homes and talked with them and their parents. I met them in school and watched them both learning and playing. Sometimes I taught in their classes in order to get a closer touch with their response to studies. Thrice they visited me, two at a time. I took them each in turn to do the attitude questions. They were so sensitive to praise, they wanted to know if there was any prize forth coming. I told them that it could not be possible since their names were not written on the papers. Of course I had previously numbered the papers to help me know who was doing what paper.

F.I.W.N.

April 22nd 1958.

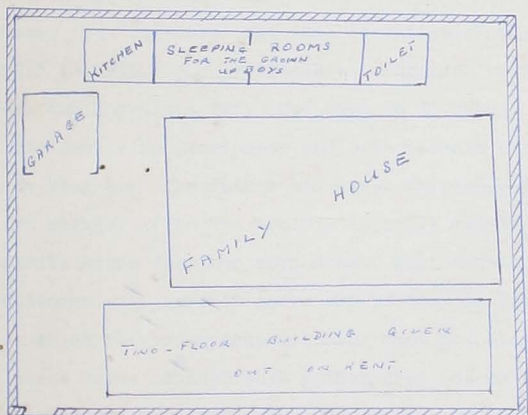
GREGORY KOBLANG YANSE

Yanse was born on Tuesday the 25th of July 1945. He was named Koblang, the Twi word for Tuesday. He is a Twi and both parents hail from Aburi where the family house is. Yanse was born in Adabraka in his present home, a lovely compound built by his father.

Yanse speaks Twi, his mother tongue, and Ga fluently and speaks Fanti and English haltingly. He started school at the Government Junior School, Nsawam Road and came to his present school to do the Middle School Course.

But for a period of 5 months which Yanse spent with his parents at Cape Coast in 1946 he has always lived in his present home. The parents had gone to Cape Coast on transfer and they had taken young Yanse along with them.

Yanse's father has a beautiful, neat compound of two main buildings one of which is a two floor house. There is a long low house which is partly used as kitchen, sleeping quarters for the grown up boys and the toilet: the grown up boys and the toilet:



PLAN
OF
COMPOUND.

The two-floor building is occupied by tenants who have very little opportunity to mix with Yanse's family. Apart from Yanse's father and mother, his 4 brothers and 2 sisters there is one middle aged lady described as "the daughter of the sister of

Yanse's Father's grandmother" and her 13 year old daughter. The father says that it has always been his wish to give his children a feeling of belonging to a family "in the English sense of the word".

YANSE'S PARENTS

The father is a very busy man in the employ of the Oxford University Press, a Manager of the branch here in Ghana. By profession he is a teacher who had his "Associateship ~~in~~ Certificate of Education (London)" along with the "Certificate in the Phonetics of English (London)" ^{in 1948.} He is literate in English, Twi and Ga and speaks Ga and Twi at home. Strangely enough it is not the mother tongue, Twi, that he speaks to the child but Ga. Yanse's cheerful, buxom mother, who believes Yanse is the most difficult of her children, left teaching finally in 1953. She was a teacher from 1930-33 when she left and got married. In 1952 she went back to the field but finally left teaching the following year due to family pressures. She possesses the "Teachers' External Certificate" which she obtained in 1933. She is literate in English only, speaks Ga at home and sometimes Twi. She uses Ga to Yanse.

The family is monogamous and both parents express their wish to stay so. The father had never married before and neither had the mother. (The Twi Society is still mainly polygamous). The family keeps together very much. Even during the holidays the children stay here in Accra and if they do visit the family house, which they sometimes do, they must not stay for more than three days. Except when father goes out on tour Yanse sees him every day.

YANSE'S BROTHERS AND SISTERS

Yanse is the 5th child in the family. The others are:

| | | |
|-------------------|-------------------|----------------------------------|
| 1st Male 23 years | 2nd Male 21 years | 3rd Male 19 years. |
| 4th Male 16 years | 5th Yanse | 6th Female. Died in 5th year. |
| 7th Fem. 7 years | 8th Fem. 4 years. | 9th Male 2 years. |

LIVING CONDITIONS

The house is very modern and has six rooms in all. There is a carpeted sitting room, a dining room, a waiting room, a room for the father and a room for the mother and younger children. The furniture is very good. There is a library in the sitting room and an organ for the children in the waiting room. On the whole the house and compound are kept scrupulously clean.

The grown up boys stay in the rooms next to the kitchen, a separate building along side the house! The eldest boy is away in England doing dentistry and the next four children stay together, two in a room. This is of course during the holidays when two of the boys who are away in Secondary boarding schools come back home. There is a cupboard, call it library, in each of the boys' rooms for their books. The two beds in each room are placed one on top the other so that the small room does not look over crowded.

PHYSICAL CONDITIONS

Yanse is short and stout and very healthy looking bearing no deformities that mark him off from being normal. Both parents say he was not seriously ill in his early years except from occasional fevers and measles which attacked him in the 3rd and 4 years. From what the mother says and from observing Yanse's followers, Yanse did not grow fast. The mother says her children usually look thin and acquire muscular co-ordination too slowly for her pleasure. After the ninth year the growth rate accelerates. It is even a wonder how the Yanse now is very different from the Yanse I met last December. He is growing very fast indeed.

Feeding: The family feeds regularly three times a day. The children must be at home at meal times or they miss their meals. When further questioned the mother explained that this is not so at all times and in all cases. The younger children sometimes eat a little earlier or, in the case of the midday meal,

a little later. The elder children if they were busy would have a cold meal. Yanse stays out far too long playing with his friends away from home. Sometimes in the night he returns as late as 10 p.m. This particularly vexes the mother who in her anger sometimes beats him to bed without letting him have his dinner. The mother thinks that Yanse could have been doing better in school if he did not spend his afternoons playing and roaming. In between meals Yanse is always eating something, sweets, groundnuts, cakes, "tataley" plantain, fruit etc. At present he shows a great liking for soaked gari. The meal schedule is as follows:

| | |
|-----------|------------|
| Breakfast | 7 a.m. |
| Lunch | 12.30 p.m. |
| Dinner | 7 p.m. |

When Yanse returns from school at five in the evening he is always given something to eat. The food is always **heavy**. An example of the meals Yanse took on the 26th of December 1957 will give us an idea of Yanse's diet:

| | |
|------------|---------------------------------------------|
| Breakfast: | "Ampesi" (boiled yam) and "shito" (pepper). |
| Lunch : | Gari with Groundnut stew. |
| Dinner : | Kenkey and shito. |

During^{the} day he had eaten sweets, biscuits and some ice cream.

As an infant Yanse was fed at regular - very regular - times. Mother says she used a clock and fed her child "in a European way" which had won for her the name "white lady" from her neighbours. She believed the cry of an infant was exercise for its lungs. When the child cried vehemently she would pick him up, whisper sweet tunes into his ears, give him her body contact but not her milk until the minute hand said: "Now is the time". The child was fed at 3 hour intervals at the following times:

6 a.m. , 9 a.m. , 12 noon, 3 p.m., 6 p.m., 9 p.m.,
12 m.n. , 3 a.m. etc.

asked how she kept the feeding hours after midnight she said she used an alarm clock. "What if the child was sleeping at the time?" "Let it sleep," was the quick reply. She further

explained that after she had introduced food apart from the breast meals the midnight and early hour meals dropped.

Yanse was kept on the breast for six months, during which time he had no other meals except some lime or orange juice when he was not feeling quite well, that is "when his body was very warm". After six months she fed the child with 2 meals of Cow and Gate in addition to breast feeding:

6 a.m. Breast meal ; 9 a.m. Cow and Gate

12 noon Breast meal; 3 p.m. Cow and Gate.

6 p.m. Breast meal; 9 p.m. Breast meal

at first Cow and Gate towards weaning.

Breast feeding was not stopped abruptly for Yanse was finally off the breast at the age of 10 months, when the mother believed he had kept to it long enough. For a fortnight the child cried very much and even though Yanse's father pleaded she should give the child just a little helping (his sleep was very much disturbed) she never paid heed. She knew Yanse would get over it, which he did and never was sick or looked lean. The pleasure was that though he cried very much and showed tremendous signs of fits of anger, he never refused the substitute food offered him.

Yanse has always had a very good appetite and eats heartily. He never refuses food.

His parents do not believe in rewarding their children with food, or in refusing them food if they were particularly naughty. But Yanse says mama and papa usually give him pennies for sweets or biscuits when he has done something good, and mother sometimes does refuse him food if he has disobeyed an order. But he did not care, he explained, because his friends usually share their dinner with him. Sometimes he cares if new stew has been prepared at home or if the meal is gari.

Yanse feeds alone. Each child has his or her pans and feeds by itself.

Yanse's General Activities:

Both the parents and the teachers hold that Yanse is normally

restless and active, but he is always dodging his duties and going off to play. He loves football very much and had been Captain of the Junior Team when he was in the Government Junior School. He likes table tennis too and he hopes to make a name there. I have watched him play table tennis and listened to him prattle about becoming a second Quaye ere long.

In class he fidgets far too much and pays very little attention to his work. His relations with the class mates are very cordial and he is always found in a group suggesting this game or that, always trying to pose as leader. He is a very active scout and never misses any of the scout meetings. He is comparatively backward because he does not study seriously. Any subjects that presents unnecessary difficulties and do not appeal to activity? do not interest Yanse. He is particularly interested in art, hence subjects like Geography and Rural Science that employ a lot of drawing appeal to him very much. In the promotion test last December he scored 75% in Nature Study and 43/50 in Geography. He likes English because "he never fails in English". He should have liked Arithmetic if the sums were not set in "so many words". This I presume means the problems give him a headache whereas the mechanical sums are alright.

Yanse hardly stays away from school because of the company he keeps in school rather than on account of the school work. He hardly reads for pleasure except when it is a short adventure story or a short story from the Bible like: "Joseph the Dreamer".

He wants to be an engineer when he grows up or failing which to be an artist and work on his own.

At home Yanse has very limited duties. He has to sweep the mother's room and empty the chamber pot. He has got to get water for the father's bath and keep his own room neat. He never does these duties except when shouted at. His mother beats him very often and has left a mark on the boy's left ear to brand him as the bad child. Yanse seems not to bother. The only person the boy seems to fear is the father, who, rather than chastise him,

makes him feel very important. The father regards Yanse as his best child because, as he puts it, he is not girlish, and likes to have his own way despite all odds. In Yanse of all his children he sees a reflection of his own youth. On the other hand the mother believes Yanse to be too stubborn and lazy to belong to her breed.

Nobody seems to stand in the way of Yanse trying to develop his football and table tennis skills. Parents and teachers all encourage him. Yanse hates to study at home and when he is not out in the evenings he goes straight to bed after his dinner. Sometimes he is forced to stay up in the evenings and read, but he does this with an effort. He has quite a number of books to read which are merely littered about in his room.

Yanse's Toilet Training:

Toilet training began very early. After the boy was fed he was kept on the pot between the mother's ~~laps~~. The mother explains that she did so because she did not like having too many dirty pieces of cloth about her. ^{As} Yanse grew older he was trained to make use of the pot always. In the case of urinating, even though it was impossible for Yanse to do that into the pot, he was still made to sit on the pot. Any time it was noticed that he was micturating on the cradle he was quickly transferred to the pot. Sometimes the urine did not come but the parents did not bother. He soon grew used to it.

In the case of the bowel training ~~training~~ there was no trouble at all. Sometimes when the child did not stool for a long time (about half a day) Soap sud was pumped into his anus and then the bowels moved. When he grew stronger purge was given him as is regularly given now.

When he learnt to walk all his toilet activities were carried outside the house, at first only outside the door. As he grew more responsible he was introduced into the toilet room where, at first, he still used his pot. When he acted otherwise he was scolded or spanked.

Yanse Learns to Walk:

The mother says that her children do not develop the walking habit as fast as other children. I asked how she knew and she said she had particularly noted that Yanse acquired the habit later than the child of her cousin who was born a few days after Yanse. She was not sure as to the duration of time that lasts between each stage of the walking habit and the next and invited her husband to help in the guess work:

- (a) Yanse sat up straight between 4 and 5 months.
- (b) Started to crawl after 5 months.
- (c) pulled himself up by the help of chairs etc at about 7 months of age;
- (d) Actually walked (here they were very certain) at the age of 13 months.

I asked her how she always helped her children to try to walk since she believes they are always too slow. She said she used

- (i) a locally made tricycle given to the child as soon as he can pull himself up;
- (ii) the elder sibilings who held the child by the hands and walk him round singing : "Ta-taah, tataah!
Walk and look for Banku!
Ta-taah! Ta-taah!
Walk and look for cloth!"

Yanse and His Siblings:

Yanse says he does not like his immediate follower because she is always abusing him and reporting him to mother. Of all his brothers and sisters he loves the eldest brother best. Before he left for England he was his best friend. He gave him presents and when father was away from home and mother beat him, he would call him and wipe off his tears and ask him to stop crying.

Sometimes he feels he does not like his immediate elder brother. It seems he never respects Yanse's thinking and is always blaming the boy for this or that.

Yanse's Affections:

Yanse loves his parents very much and cannot say if he loves his father more than the mother. Next to his parents come his brothers and sisters. Of the people outside the family circle Yanse loves his favourite play mate and companion, Nikain. He is about Yanse's age and lives three compounds away from Yanse's home. He attends the Grey Memorial School and so they can only be together when school is over. The parents are not particularly against this attachment, but they grow anxious sometimes when Yanse stays with Nikain as late as 10 p.m. The friend rarely visits Yanse and Yanse explains that his friend "fears my parents".

Then there is Yanse's hero, Ghana's lofty personality, Mr. K. A. Gbedemah. "Please, Sir, he has a lot of money. He is tall. He is very kind. Sometimes he gives me presents. He has money. He is rich. I want to be rich. I want to be like Mr. Gbedemah!". This sums up his love for his hero. When Mr. Gbedemah visits Yanse's father there is nothing so happy for Yanse as to hear Mr. Gbedemah call him saying, "come here, my boy." Then he would shyly approach and feel the thrill of his touch and his caress.

Nor do his affections limit with persons. He loves animals very much and had had guinea pigs as pets. He does not keep them any more because after the ones he had had been killed by a wandering cat "papa did not buy any other". He loves cats but there is no cat in the house because "mama hates them." He tells me that once every month he persuades his friend Nikain to accompany him to the zoo at Achimota. He says when he shall have had money he will keep a little zoo, but he will keep no snakes.

Yanse loves his country "High Lifes" and loves whistling "Jamaica Farewell," He loves watching native dances but does not like taking part in them except when it is "Agbaja". He loves swimming and cinema, but it is scouting which is his favourite hobby. Yanse loves playing with others, never alone, because.

he always wishes to place himself in competition with others. On the football pitch he always poses as leader. In the present school he is not officially appointed the leader of the junior team but it seems his mates recognise him as such.

Yanse Angry:

Yanse gets angry when

- (a) his freedom is impeded,
- (b) someone offends his little sisters,
- (c) he is woken up in the morning,
- (d) his elder brother or anyone reports him and
- (e) parents wish to know where he had been when he returns very late.

When angry Yanse beats the offender if the offender is younger than he is. If the offender is an older person Yanse mutters and withdraws himself to a quiet corner where he weeps silently. But always he plans to hit back. The father recalls an incident when Yanse was just learning to walk. He had come up behind Yanse and hit him lightly on the back. Little Yanse looked furious muttering unintelligible language. He fell down on his buttocks, picked a stone and threw it at the father. Then the angry cloud cleared. It is difficult to point out who causes his anger often. Yanse thinks his mother is always annoying him by shouting at him or beating him. But he really does not hate her only "she talks too much".

His anger is always short-lived but he does not forget the incident till after a long time. He avoids playing with the younger children when offended by them. He never tries to make up when angered by an elderly person and stays quiet until everything is forgotten.

Mother shouts at Yanse or beats him when he shows signs of anger. The father is very lenient and that is why sometimes Yanse goes to him when angered to complain and be solaced. The younger sisters tease him when he is angry and the elder brothers tell him to "go burst". The father does not like to hear him mutter and often beats him if he does not quickly say.

what he had been muttering about.

When young Yanse was always angry when hungry or when medicine was being served to him.

Yanse Afraid:

Yanse fears quiet nights, crossing the road when heavy transport is on. He fears "juju" (medicine) and magicians. Snakes frighten him and centipedes and millipedes are very odious to him. He fears the sea and though he loves swimming he dare not swim in the sea. He is afraid when mother shouts very loudly at him and especially when it happens in the night.

When afraid he runs away from the fearful object or situation. And even away from the situation his heart "still runs very fast". He never forgets the situation. It keeps coming to his mind. If a boy threw a millipede at him he will try to avoid the boy for many months.

When he was young, mother and elder brothers used to frighten him with stories of "big bad people", that came to take bad children away. At night when he was particularly naughty and cried mother would tell him to shut up his mouth or the "Night man" would come to take him away.

His adventurous spirit seems to carry him beyond these fears for he can go anywhere in the night provided there is noise about the town.

Situations which cause him tears are:

- (a) when beaten
- (b) when hungry
- (c) when blamed for nothing.
- (d) when shouted at. Hunger arouses more tears.

When he was about 8 years old he had a fall from a high wall and got a wound on the left eye brow (the scar is still there) For three days he cried continuously. Later, whenever he was brought within reach of the wall, even when the wound was very near healing, he would cry out very loudly and cling to the nurse. It is only of late that Yanse has started climbing walls and trees again.

Yanse's Moral Growth:

The Twi society expects boys to

- (a) obey and do whatever they are asked to do without hesitating or muttering;
- (b) show their respects to grown ups by being quick to give greetings, by standing up when a senior member enters the room and looking round for a chair and a cup of cold water for him
- (c) to keep by their fathers and not always running off to the mothers.

According to mother and father Yanse seems to fail with (a) . He does respect his elders as long as they do not bother him with unnecessary messages. Mother calls him bad but father thinks he is good. His friends think him a very good friend and the teachers say Yanse is good but troublesome.

As already mentioned before, Yanse's mother seems to be the only one trying to discipline the boy. She either shouts abuses at him or beats him. When he offends an outsider the person usually reports to mother who takes action. In general, taking my observation into consideration, Yanse is a very good boy, lazy sometimes, but very anxious to please. He looks a very active, very well developed boy, keen on sports and less keen on class work. He has dreams which seem to lead him always to success despite his apparent backwardness. He is very popular among his friends and I think he is respected by his mates not only because of his social status with them but because of the respectful position of his father.

OCHIRI QUATTEY

Ochiri was born on a Friday in June 1944. His birth certificate is lost and the parents and Ochiri cannot recall the actual date in June when he was born. It is not the Ga custom to give day names, hence Ochiri has not got one.

Both parents are Ga and they speak Ga at home and to the child. Ochiri speaks Ga fluently and does not speak any other Ghanaian language. He speaks English pretty fluently when one measures his ability against that of his class mates. He was born in the present home and has always lived here.

He is now (1958) in Middle Two and was chosen by his teacher as the bad boy. He does not look that at first acquaintance. A copper-coloured boy with underdeveloped muscles, looking like an amateur athlete, with a sluggish way of walking that irritates the teacher and parents so much, he approaches one for the first time wearing such a winsome smile that you wonder why they call him bad. He is a keen football player, a permanent member of the school junior team, and a rising table tennis player. As one gets to know Ochiri more closely one begins to notice that there is really something the matter with him. He starts avoiding your company except when enticed with something edible.

The other five cases run to greet me when they see me coming. Not so Ochiri. He either gives me a slow smile and seeks the next convenient chance to disappear, or stays where he is with his back turned to me.

Within the first week of our knowing each other he was quite social and called me "his friend". Then he was quite ready to talk; but since the day I went to his parents his attitude has totally changed. Ochiri has not got a happy home background and seems to possess no loved one in the family. The mother and elder sister is either always beating him or nagging at him. The father, who has taken to the chair is always complaining and calling the boy bad or something. When I made my first debut in the family and introduced myself I was sermonised on the bad habits of

Quatley in the boy's presence. Thinking I was going to side his parents, I think, Ochiri started withdrawing himself from me. He grew apprehensive of me^{too} and made no point in hiding it.

The family house is a huge concrete, one-floor building containing 8 rooms, 5 of which have been given out on rent to four strangers. The family uses 3 rooms - the sitting room, a large airy room for the sick father, a room for the mother and 3 daughters, two of whom have a baby each at the breast and the other with two other children. Ochiri together with a younger brother and a nephew sleep in the sitting room. Except for the father's room which is spacious and airy, the rooms are dirty and overcrowded with lumber. The sitting room, which is scarcely used for its purpose (they have been sitting outside the house ever since I knew them), has been turned into a store. The beautiful carpet on the floor, the cushioned chairs, the two radio sets, the two old fashioned cupboards have all become deposits for dirt and dust. The windows covered by age-long cobwebs stay close throughout the day, and all around is the damp smell of rotting or rotten objects. There is a library in the sitting room containing books of several varieties with stress on self-education books. There are 8 series of Hansworth's "self-educator".

Ochiri's Parents:

The father does not work now since he has taken to his chair with paralysis. This illness came upon him in 1953. He had been a tailor in the Accra Prisons Department until 1949 when he was first seriously taken ill. Now he sits eternally on his couch outside the house throughout the day under the gentle care of Ochiri's mother.

He left school while in Middle Three and is literate in Ga and English. For a year or two he helped an uncle in his cocoa farm who after the period apprenticed him to a tailor for two year. His uncle further helped him into obtaining a post in the prisons department.

The mother is solely in charge of the family budget. To help eke out a living she bakes and sells bread. She cannot state categorically how much money she makes but says she gains ten shillings on every 50 lb flour bag she buys. She also sews and this brings in some money. She is illiterate and speaks no English beyond "Bye! byè!" She uses Ga at home and to Ochiri.

Before the advent of the father's illness the family was polygamous. Ochiri's father had four other wives apart from Ochiri's mother. When the illness came there was a general belief, as the dreams and fetish interpretations essayed, that the other wives were responsible. They all had to go and, despite his illness, he is very happy with Ochiri's mother. No children of the other wives stay in the house. Asked why he does not let his children go away, say for holidays, he explains he is too lonely in the world. When his father had died in 1902 he and his mother had been driven out of the family house which is in central Accra accused of being responsible for the father's death. Ever since then he has never been there. He struggled alone and built his own house and so cares nothing about the other people and does not want his own children to go mixing with them.

Ochiri's mother had been previously married and had left the first husband because she had been enamoured of her present husband. She had had 4 children with the first husband and now she has 9 altogether. Ochiri is the 7th child of her womb, but the 3rd by the present husband:

1st. Male c 38 yrs; 2nd Female c 36; 3rd Male c 30 yrs.
4th Fem. c 26 yrs.; 5th Female c 22; 6th Fem. c 20 yrs.;
7th Ochiri 12½ yrs. 8th Female 10; 9th Male 8 yrs.

Physical Conditions.

Ochiri as has been observed in the beginning looks athletic but weak. This weakness disappears when he plays his favourite games. Away from them he looks always weak and hungry. He is quite tall for his age but could be fatter if he had adequate food. Any time I meet him he is either sitting down and humming a song

the way hungry children do, or looking so sour ^{that} ~~one~~ one would think he had swallowed a worm. Everyone believes he is quite a difficult and bad child so that when he says he is hungry and bursts out crying they hope the situation would teach him better.

I believe it is this attitude of the mother and elder sisters that is making Ochiri's character grow worse. They are eternally complaining about him being disobedient and lazy that he seems he now takes this as the normal thing. The father is totally helpless and can do nothing to curb his son's bad ways beyond shouting at and calling him names. He bitterly complains that the mother who is too weak a disciplinarian is letting the child go bad. Ochiri had been a dear child, obedient, respectful and helpful before 1953 when he (the father) took to his chair.

Ochiri sobs out that he did not see why he should be running messages or doing the work assigned to him if he is hungry or always nagged at.

Ochiri's Health:

The mother does not recall any illness of a severe type that had attacked Ochiri in childhood, except measles, fevers and convulsion fits that accompanied his teething.

Feeding Now:

The elder sister who translates for the mother says they normally eat three times a day at roughly these hours:

Breakfast: c 7 a.m. ; Lunch c 12 noon; Dinner c 8 p.m.

The number of meals depend on the food available. Often times it has been one meal a day with light meals of "tatalley", roasted cocoyams or just fruits at the other times. Ochiri says it is not usual for him to eat before he goes to school. He eats always when he returns home for the midday meal at 11.30 a.m. I asked him in the presence of the parents to name all the food he ate the previous day (18/1/58). I got this:

Breakfast : Gari and Beans.

Before Lunch: Biscuits, fried plantain and groundnuts.

Lunch : Nothing

Before Dinner: "

Dinner : "

I was interrogating Ochiri at 11.30 a.m. and he had had no breakfast yet save a fraction of roasted plantain. The mother explained through the elder sister that they had been very busy baking for the market that no one had had time to go to the market to buy food. I tried to know from Ochiri if they could not eat some of the bread and he said that if bread had not been served at breakfast, as sometimes mother does, a family member could only eat bread if he/she had money to buy it.

Feeding in Childhood:

Ochiri was breastfed as a child and this lasted for 1½ years. Mother had started feeding Ochiri with meals of Cow and Gate or Lime Juice at the end of the second month. Ochiri was fed when he cried especially in the night when they believed his cries would invite evil spirits. The secondary meals were not regular. They depended on the availability of these delicacies. When available they were only used when mother was hungry or too tired to feed Ochiri at the breast.

After 1½ years Ochiri was cut off the breast just like that. Mother says he was not seriously ill but he looked paler and his stool "ran" for a week or two. He cried and cried but mother knew it would be over. She did not want to solace Ochiri at the breast because she knew she was with child.

Ochiri eats well and has no food troubles. He does not "pick" food but he sometimes refuses okro soup, not because it upsets his stomach but because he chooses to do so. It is the one occasion in which his will has always had its way.

He eats with his small brother and there is always trouble if the soup has fish. The elder sister says he is rather selfish and always likes to eat all the fish alone. When asked about it Ochiri merely smiles.

Parents do not reward him with food but are always ready to punish him by refusing him food.

Bowel and Bladder Training:

Bladder and Bowel training started after the 3rd month. When

he got up from sleep, or when he cried, or after he had been fed he was put on the pot either between the mother's laps or between her feet. Sometimes when his bowels did not move for a day or so soap lather or "sulu" (local herb) solution was pumped into his anus. He, being a boy there was nothing done about his urinating habit until his 2nd or 3rd year, when spansks taught him not to urinate on the bed, in the house or too near the house.

Acquiring the Walking Habit:

It was all guess work between the mother, father and elder sister of Ochiri:

- (a) Sat up straight at c-4 months of age.
- (b) Crawled at about 6 months of age
- (c) Pulled himself up at about 7½ months of age.
- (d) Walked in a year's time.

The mother says her children normally acquire the walking habit and muscular co-ordination pretty early. She encourages her children to walk by (a) the use of the tricycle

- (b) bells worn round children's ankles, (they jingle and encourage the child to walk)
- (c) helping the child to walk by leading it round the compound.

Ochiri and His Siblings:

He says there is none of his siblings whom he loves more than the others. He felt the same way towards all of them. Sometimes he feels angry with his younger sister who is forever reporting him for this or that.

Ochiri's duties and Moral Growth:

A child of Ochiri's social group owes obedience to his mother, father and elders. He should show his respect by the manner he greets them and runs their errands. He is not allowed to fight, or tease, or injure anyone. Other peoples' possessions should be left strictly alone. He should not talk back when reprimanded by an adult, nor should he contribute his conversational quotta when elders are talking. These are the things Ochiri's father told me are expected of a good Ga child.

Asked what he thought of Ochiri in regards to these maxims he declared that Ochiri before 1953 was just the child a Ga father should be proud to own, but after that date Ochiri is so very different. Any time he opens his mouth to say: "Ochiri do this or that" he is never sure as to what reaction that prayer would evoke. Ochiri is for ever calling the mother names and does not spare anyone around him. "He is bad, so very bad. I do not know what I can do with these poor legs. Look. Just this morning I asked Ochiri to take my due water rate to the District Office and he bluntly refused offering me no excuse. Can this 'thing' be my child? Whom does he expect me to send?"

And Ochiri really is not trying to be helpful. He has very limited duties at home. He is required to sweep his father's room and the sitting room, and also required to wash his dishes after meals. Sometimes in the afternoon it is his duty to prepare the Akassa or tea for the father. To none of these duties does Ochiri turn with a happy face. There is not a single time Ochiri is sent and he does not go off muttering. The sweeping of the rooms had never been done more than once a week and when done only the father's room was swept.

I told the family that the sick person needed very clean surroundings and that it would be good if something was done about the house. Asking Ochiri and the elder sister to accompany me, we cleaned the palour and got off the lumber to where it should be. The windows were dusted and opened to let in air. Ochiri worked very hard indeed when he saw he had company. He helped dusted the furniture and re-arranged the books. I then told him how he can make his work easy by working at it daily because if he neglected the work for a day he will have to deal with two days' dirt and that would be difficult.

I talked with the parents to stop beating him or using ill-language on him. They should not let him go hungry and should not let a duty which was assigned to him to be done by any other child even if it took him a week to come to doing it. There seems to be some result but it is hard to say just now.

Anger:

Ochiri gets angry when he is stopped from doing something which he wishes to do, or which he is doing; when he is laughed at or abused and when he is blamed or punished with no cause.

If angered by smaller brother and sisters he beats them, and if by elders he mutters or abuses them. According to the mother his anger states last for as long as two days sometimes, during which time he keeps sullen, quiet and withdrawn. He does not try to make up at all when the anger state is over, but keeps to himself, refusing to do anything for anyone and sometimes refusing to eat.

When he is angry parents grow angry too and mother abuses him or beats him thereby fanning the anger to such a pitch when Ochiri begins to throw stones at her. Neighbours try to cool him down by trying to call him sweet names and promising him this or that. Boys of his group keep off from him because any move from them would only invite stones. His younger sisters and brother tease him and run to stand by mother or sick father for safety.

When Ochiri was a little boy (c 1-2 years) he used to show fits of anger if his mother did not tie him on her back, a position which he liked very much. When he was hungry or felt sleepy and mother was doing nothing about it, he grew very angry. If he was playing with say a spoon or knife, and this was taken from him, he showed signs of anger.

He does not know any particular person who continuously arouses his anger. The parents think it is the elder sister who is always at trouble with Ochiri.

Ochiri's Direction of Affection:

Ochiri's affection is directed to his parents and he has a keen love for his father. He does not seem to know why sometimes he feels so reluctant to do his father's wish. I suspect it may be because he unconsciously blames the father for siding the mother in ill-treating him. Yet he loves him very much. When I reminded him of his behaviour to his helpless father (I made it look cruel on purpose) he started crying and, when I asked him to be more,

useful in future to his father, he nodded acceptance.

He loves best his eldest brother who is doing engineering in England. Any person who has been particularly kind, who has presented him with this or that has his chief bonds of affection.

Social Development:

Ochiri loves playing in company with special friends. Alone, he sits quietly humming to himself. When with his friends he is very active and playful. He consults no one outside his social group for advice. It is either Hofman or Enuson or Apai he consults. These are his classmates and usual playmates. He never fights to be leader and likes being led.

Intellectual Development:

Ochiri is in Middle Form two this year. He was the 14th of the 52 children promoted to the present class at the end of last year. He is not regular in his position in class. He keeps shifting from the middle of the class to among the first twenty of the class. He is therefore not a constant good student. He likes History and English and has always done well in these two subjects. He seems not to have interest in Arithmetic and keeps dodging his Arithmetic Homework. He likes school, if his regular attendance can assure that. Only when he knows there is trouble ahead, a beating for not doing his homework, does he keep away from school.

This year he has read "When Jesus was a Boy", "Robin Hood" and "Sinbad the Sailor" (Riverside issue). He wishes to be a doctor of medicine when he grows up, and failing that to be a teacher.

Ochiri's Interests

His hobbies are scouting and football. He loves playing table tennis and rugby. He does not like dancing, but he likes listening to Ghana "High Lifes" especially the numbers "Konkonsa" and "Nete Nete". He loves his scout tunes like "Over hills and over Dales" and "Carry me back to old Virginia".

He has no belongings beyond his change of clothes, a loin cloth and a tennis ball. His change of clothes is made up of two shirts

and two shorts. He is free to wear his clothes when he wills and is responsible for keeping them clean.

His hero is a Mr. Owoo, a Scouter. He wishes to be like him when he grows up. He has never gone near Mr. Owoo except when he was taking his scout promise. He feels strangely happy any time he sees Mr. Owoo.

Ochiri also likes visiting football matches and athletic meetings. He likes the cinema and goes there whenever he has some money. His parents are indifferent to his likes and neither encourage nor discourage them, so they say. Ochiri says they do discourage them.

ATAA KOFI BAIDOO

Ataa Kofi Baidoo comes of a Ga father and a Fanti mother and Kofi is regarded as a Ga. Kofi was born on Friday the 14th of July 1944 at Cape Coast (population c 17,000). At the time of Kofi's birth the father was working there as a first division clerk in the District Office. When Kofi was just about a year old his mother left for Winneba (population c 15,000) where her parents live. Until 1948, when Kofi's father was transferred to Koforidua, Kofi lived with his mother between the father's residence at Cape Coast and her parents home in Winneba. When Kofi's father moved to Koforidua Kofi and mother did not go with him, for they were given rooms in Kofi's grandfather's house in Adabraka. Though Kofi's father's family hails from Labadi the house in Adabraka is the permanent family house. The grandfather is now dead but the grandmother still lives and commands the compound. The house is divided into three sections: one section for Kofi's father; one for Kofi's uncle and the other for the grandmother. Each section runs its own kitchen budget and the people there are responsible for its cleaning and furnishing. Kofi's mother occupies a sleeping room and a sitting room which is also used as sleeping quarters for the boys and any strangers. The rooms are dark and heavy throughout the day and there is definite attempt to make the sitting place look neat. Three dunlop cushioned, old fashioned arm chairs, a well polished table, a bookstand and three family photographs make up the furniture of the sitting room.

There is a corridor where the children of the two families (Kofi's father's family and his uncle's family) meet and play. The household is made up of:

his mother; four sisters; a brother; 4 cousins (2 boys and 2 girls) who are the children of Kofi's father's brother; Kofi's father's brother and his wife; and lastly Kofi's father's mother.

Looking into Kofi's mother's section at bed time it will be

seen that mother sleeps with 3 of the girls while Kofi and his brother and the elder sister sleep in the sitting room. When the father comes for week-end he stays with mother and the other children in the room.

Language in the Family:

Kofi speaks Ga which is his father's tongue. The whole family uses Ga despite the fact that the mother is a Fanti and should have been using Fanti or Twi. The language of the family is therefore Ga but the children also acquire Fanti and Twi and Kofi speaks the two languages very fluently. The English language is well grounded in the family. Right from the grandmother who was herself well educated to the youngest in the family there is a marked interest in English speech. Some of the family orders and little conversations are given and held in English.

Kofi's Parents:

Kofi's father left school in 1927 when he obtained his first "School Leaving Certificate" and went to Achimota where in 1934 he got his "Cambridge School Certificate". He became a clerk in the District Office at Accra and was later transferred on promotion to Cape Coast as first Division Clerk. In 1948 he was transferred to Koforidua where in 1952 he was promoted to the position of District Registrar, Supreme Court Department, which position he still keeps now. His one and only hobby is scriptural studies.

Kofi's mother has the Standard Seven School Certificate which she obtained in 1937. By occupation she is a petty trader who sells everything that can be sold in the local market. She is literate only in English while her husband is literate in English, Ga and Twi. They use Ga at home and to Kofi.

The family is polygamous. The father had married three wives in all but at the moment there are only two of them. He stays with his second wife at Koforidua. Sometimes she comes down to Accra to keep company with Kofi's mother for a week or two. Kofi's mother stays permanently in Adabraka and pays regular visits to her husband at Koforidua. At Koforidua the second wife stays

in her own room and Kofi's father's room is called Kofi's mother's room. Asked how she liked the polygamous situation, Kofi's mother says there is nothing very much the matter with it since they have never quarrelled. The other wife does recognise her as the elder wife, but naturally one must be unhappy about it, for jealousy is a natural thing. She had been consulted before the new wife was taken in and though she had felt unhappy about it she had said nothing because:

i. She did not like to offend her husband.

ii He is so powerful and she is so weak. What could she do? Shouting in protest might have only ended in her being sent away.

iii. Since he loved the new girl, he would continue to see her and spend more on her either to hold her interest or offend her, the old wife, or^{do} both.

She reasoned in this way and accepted her fate hoping the best to come of it.

Kofi does not see the father often. He sees him only when he goes to Koforidua for week-ends or holidays and when the father comes down to Accra.

Kofi is the third child in the family:

1st Female (died at 1 year 9 months of age)

2nd Female 15 years old. 3rd Kofi 13 years.

4th Female. 11 years old 5th Male 9 years.

6th Female (died a day old)

7th Female 5 years

8th Female 2 years.

The mother does not know what killed her first and sixth children. She says they died "just like that".

Physical Conditions:

Health: Kofi, according to parents, had been very sickly at childhood. The main trouble was stomach aches, and coughs. The cough was often accompanied by vomiting. At the age of two he had chicken pox. Only of late, the mother says, has he been normally healthy.

Kofi's Feeding:

Kofi was breastfed for about eleven months. The mother had tried to time Kofi's feeding for the first two months, but because of the child's delicate health and cries she had stopped the practice and fed the child on demand. When he was 4 months old she tried to introduce secondary meals. He insistingly refused to take the meals and this was discontinued. At the age of nine months he accepted meals of porridge, milk and tea. Even though he was now fed with other meals he was put to the breast whenever he cried. When he was just beyond 10 months old the mother discovered she was again with child and so stopped feeding Kofi from her breast. To stop it altogether the child had to sleep with the father. He cried very much. He refused to take the other substitute and grew very pale. To make matters worse the cough came again and everything looked very gloomy. She was sorry she could do nothing about it because her milk was no longer any good for the child. Gradually he got over it and grew steadily but slowly healthier.

There is no difference between his meals now and those he had 2 years ago. The family eats 3 times a day at about 7.30 a.m. 12.30 p.m. and 8 p.m. The meals are not specialised for the meal times. Sometimes Kenkey is taken at every meal throughout the day. Sometimes it is Ampesi throughout, but gari seems to be the favourite meal for it is cheaper and can easily be prepared. The mother is out on the market for most of the day and Kofi, for most days of the week, prepares lunch and dinner. So the food cooked is always of the type that presents little trouble at cooking. The children, since they have free access to the store and kitchen, are always preparing something to eat between the three important meals. The varieties are: fried plantain, roasted cocoyams and plantains, cocoyam pudding, soaked gari, groundnuts and roasted palm nuts. Kofi's meals on the 28th of January 1958 were

i. Breakfast : Kenkey and fried fish.

ii. Before Lunch: fried plantain.

iii. Lunch : Gari and fish stew.

iv. Before Dinner : Roasted plantain and roasted palm nuts.

v. Dinner : Kenkey and fish stew.

Kofi has a very healthy appetite and eats well. When food is prepared it is shared out and each child eats alone in any place in the compound. The elder children, in order to show their favour, sometimes hand over their tit-bits to the younger siblings. Since Kofi, next to the mother, is in charge of the family cooking, he always waits and eats after the sisters and brother have eaten. The mother and the father regard this attitude in him as very complimentary.

'No, the children are never punished by refusing them food, but are often rewarded with sweets, and biscuits and chocolates.

Toilet Training:

Toilet training began from birth. The child was placed over a pot (a small one at first) between mothers laps. This avoids having to deal with too many dirty pieces of cloth. When the child's bowels could not move native mixtures such as:

(a) bitter "toh-toh" and (b) Odidu compound of sulu and and cotton leaves or olive oil, castor oil or cod liver oil were served to the child. Sometimes "sulu" solution or soapy water was pumped into the child's anus to help move the bowels.

The mother accepts that sometimes fright causes a child to cease urinating. If this happens nothing is done about it.

Walking:

The mother was not certain and the father could not help either because the child had been with the mother for most of the time at Winneba. All the same she gave me these statistics:

- i. Kofi sat up on his own at c 6-7 months.
- ii. He began to crawl at c 7-8 months.
- iii. He pulled himself up at c 10-11 months.
- iv. He walked before 12 months old.

Aids used were the wooden tricycle and the elder siblings leading it to the tune of

"Tataah! tataah! Bu ma mah!

Tataah! tataah! Bu ma mah!"

In general Kofi is regarded by all around as very active. The grandmother says he is just like his father at his age. What pleases everybody is the way he works on his own with very little guidance. He understands his duties and does all he can to do them well. No play entices him away from his major duties. But he hates to do any additional duties put on him just because they think he is smart and will always comply. In such a situation he does the work but he cries all the while.

The teacher adds that he is restless. She thinks Kofi is not as active at studies as he should be. If he were his work would be by far better than it is at the present. He uses very little effort to study because he understands quickly. Kofi reads only interesting books at home - his story books and "Kingsway Geographies". He says, "I do not like doing sums at home because they are easy."

He likes watching football, but does not like taking part in the game. His one game is table tennis. Sometimes he plays ludo with his cousins and sisters.

He gets regular and adequate sleep. Apart from his textbooks and the books he borrows from the children's library, he has no personal books of his own. The library in the house contains only law books which are far beyond his reading ability. He has been class monitor since Standard One. Last year he was general prefect of the Primary Section of the school, and though small in size he wielded power because "all the children respected his brains", as the headmaster put it. He is a very regular scout and for the past three years has always represented his school in scout meetings. The teachers think he is very active and enthusiastic. His father thinks so too and tells me that any time Kofi visits him he is always impressed by his direct questions into his duties and into the court issues of latest cases.

Kofi's Place in the Household:

Kofi sweeps the sitting room every morning which takes him about 15 minutes to do. Then he helps prepare breakfast. After breakfast he washes the dishes and leaves for school. When school is over he returns to prepare lunch helped by his 15 year old elder sister who, being a girl, should be in charge of the kitchen in the absence of the mother; but who is slow and lazy, says the mother, and Kofi can drill her in that department though he is younger and a boy. When lunch is over he returns to school for the afternoon session. When he returns at 5 p.m. they eat the remains of the lunch and rest till about 6 p.m. when he and mother begin work on the dinner.

After dinner he has the time to himself and he plays or reads till bed time.

When the father is visiting he waits on him at table and serves him water for his bath. Kofi does his work very well and happily as long as nothing else is imposed on him. Sometimes he proves disrespectful to his mother by stubbornly refusing to answer her when she calls or answering the call with an annoying shout. At first she used to beat him when he did this, but now she does nothing more than abuse him. She is aware of the fact that the boy respects and loves the father better than he does her.

Kofi possesses 8 shirts, 8 shorts; a box; a scout uniform; a pair of shoes; a pair of sandals; a hen; some wool and knitting needles. He has free access to his property provided he keeps them always clean. He has never possessed toys and has no interest in them either.

Kofi's Interests:

Kofi's main occupations are knitting mufflers and belts and making raffia fans and door mats. He is very interested in these activities and is very good at them. Scouting is his best hobby seconded by table tennis playing. His favourite book is "The Bible" and if he is not reading this he will be reading "Kingsway Geographies". His favourite games already mentioned are table tennis and ludo. Cyril Baidoo, his cousin is his favourite playmate. All music that

to him.

is harmonised appeals. The Hausa music is simply "too bad". He particularly likes "Ring the Bells of Heaven", "The Ghana Anthem" and "Jesus shall Reign".

For his hero Sir Arku Korsah stands alone. He wishes to grow up into a man as famous and important as Sir Arku Korsah.

He hates cinemas but likes concerts. He says it is better to see people acting than to see pictures acting. Sometimes he likes visiting football games. He likes swimming in a quiet pool like the one at Achimota. Above all he likes sitting in court and seeing a case in progress, listening to the "clever talks" of the lawyers.

Intellectual Development:

Kofi is in Middle Form one this year (1958). He was first to this class and has always kept this position except once when he came second. He is good in all subjects but shows more interest in Arithmetic, English and Geography. Kofi thinks History bothers him. He finds it difficult to memorise history facts. He loves school very much and when on holidays finds himself very restless until he is back in school. He wants the years to pass quickly so that he may find himself in Achimota College. This year he has read only two books for pleasure from the children's library: "The Rainbow Annual" and "Collins Children's Annual". It is his ambition to be a lawyer when he grows up and if this fails to be a doctor of medicine. He seems set on becoming a lawyer and the father wishes to encourage him to that profession.

Emotional Development:

Anger: From what the parents have told me and what Kofi himself says the following situations anger him:

- i. False accusation.
- ii. When shouted at, especially when he is working and feeling tired.
- iii. When criticised before others especially when these others laugh.
- iv. When beaten before others.

When he is angry he screws up his face and stays quiet crying.

silently. Sometimes he takes vengeance on the younger ones whether they were the cause of the anger, or not. He beats them and when they cry he feels happier. His angry states do not stay long. Sometimes he relives the situation especially when the situation was that of false accusation or public chastisement, and then he would cry again silently to himself.

When the angry fits are over Kofi just tries to forget about it and does nothing. He sets himself to his normal duties just as if nothing had happened.

When he is angry mother speaks scornfully to him and the brothers and sisters tease and laugh at him. The father, who himself is easily given to anger stays cool and quiet saying and doing nothing until Kofi comes round.

His anger has been more frequently directed to his brother and his immediate elder sister. These are always with him and therefore have more chances of aggravating him.

Fear:

Kofi is very afraid whenever somebody dies in their quarters because he believes the man is walking about. Darkness and quiet places frighten him. "Juju" terrifies him and he never likes to pass near anything on which "juju" has been put. He is very apprehensive when sent to Labadi because, he says there are too many "jujus" in that quarters. He fears mad people and witches, lightning and thunder. He also fears his father because he easily gets angry and is very harsh in his angry state.

The grandmother had banned the use of stories to frighten children, and such stories, as the parents tell me, are not usual at home. Discussion of dreams is also forbidden because they do not want the children to have fears founded on these. Anansi stories are popular in the family and they are so selected to instill fear of the vices in the children.

When he is frightened Kofi escapes from the situation to seek company. The period of fear does not last long. He gets over the incident quickly by talking lightly of it and sharing a laugh in company.

Affection and Sibling Relation:

Kofi loves his father first, and foremost. The father, mother and elder sister all confirm this. At the moment, all he does has the one purpose to please his father. He is exceptionally careful when attending on his father. Every little chance he seeks to be with him. He writes him often and when he knows he can afford the fee he books a trunk call across to his father "just to greet him".

He does not think he has any particularly strong bonds of love on his mother. When she is away he does not miss her the way he misses the father. He is also indifferent to his brother and sisters except the two youngest sisters aged 5 years and two years respectively. When they are not in the compound he is very anxious until he has seen them come in.

The brother seems to fall at the bottom of the ladder of affection. He finds it very difficult to get on with him. At the top of the affection ladder is his youngest but one sister setting aside the father.

Kofi Good?:

Yes. From all quarters they think him good. His society as elsewhere mentioned (page 15) requires children to be respectful and obedient; kind to the young and aged; never taking what does not belong to them and always keeping by their fathers from whom they can learn how to conduct themselves as men. Kofi seems to adhere to these maxims and everyone acclaims him good.

Even his mother, who has said more bitter things about Kofi than anyone else, declares she is proud of Kofi because everyone points at him and says: "Oyi ye abofra pa" (Twi for "That's a good boy").

His immediate follower who has suffered more from Kofi's chastising hand says despite that that "Kofi is good to me in school. He helps me with my sums at home".

His step mother says he is good, but Kofi says she is unkind to him because "she is always trying to report me and spoil me before my papa". He says she treats him just as if he were her

own son but Kofi is not satisfied if she has to stand between him and his father's love.

Kofi proudly says that his father has always taught him that a good boy is one who always does what his father likes or wishes. The story of Tobias seems to be a very common one in the family shaping the children towards right attitudes.

ELGERTEN KWABENA ATTEY

Kwabena's mother comes from Amomorso (population c 800 people) in Dadiase State in Ashanti and his father is a native of Bɔfuyedu (population c 7500) which is about thirty miles south of Kumasi. They are therefore both Ashantis and Twi and Fante are the languages used in the family. Ga has also taken root for the family has long sojourned in Osu and Adabraka where they have mixed and made friends with the Ga speaking people.

Kwabena's parents "came together" in 1942 and in the same year Kwabena's father was called upon to join the army. He returned to Osu in May 1943 and on March 8th 1944 Kwabena was born. The father was then staying at Osu in the soldiers quarters, but the wife had left for Amomorso where the child arrived. When the child was scarcely a month old she took him to his father's house at Nsuayim where she stayed till the child grew less frail. She then left for Osu to join her husband.

In 1946 the whole family moved to Nsuayim because the father was waiting for his demobilisation from the army. The family stayed in Nsuayim till 1949 when they moved to the present home. The father had left earlier in 1947 to take up an appointment as book-binder in the Government Printing Press, Accra. When he felt he was quite settled he asked his wife and children to come to stay.

And even then Kwabena's father knew there was trouble afoot. In 1950 and 1951 his house was looted thrice and the loss sustained was not small. He became very poor and his wife put up a restless attitude. She found fault with him in everything and in 1952 told him in his face that she was going to leave him because he was now poor and no money to support her. He had known it was coming because during her sojourns at Kumasi news had come that she was involved in an affair with a young rising teacher. At the end of 1952 Kwabena's mother left for Kumasi for good. Kwabena and his younger brother stayed on with the father. In 1953 she came for a brief visit and since then has not been here again. In 1955 the father took Kwabena on holiday to Kumasi when Kwabena met the mother for a brief hour. Since then he has not seen her again.

Composition of Present Home:

In the present home, setting Kwabena aside, there are his father; his brother; his father's new wife (He got married to her in 1952); their three children (all boys); sister of the new wife's father and her 4 children (one boy and 3 girls); Kwabena's cousin - the son of Kwabena's father's sister, his closest friend and playmate. All these people eat "from the same pot", that is, they have a common kitchen budget.

The present house is not owned by Kwabena's father. He rents three small rooms of a simple cottage built of concrete and roofed with red tiles. He has a room which he shares with his second wife and the two younger children. There is a room for his wife's aunt and her children. Kwabena with younger brother and cousin together with the eldest child of his step mother sleep in the small sitting room. The floors are carpetted, but they are very dirty and the cushions on the three chairs that cover most of the sitting room floor space, form actual playground for the children. The whole house is very crowded and the narrow corridor is packed full with diverse articles. Two framed photographs - one, a group photograph of the workers at the Printing Press and one of a scenery in Achimota are the only touches of gaiety on the walls. There is a radio set on a low table in the sitting room, the greatest attraction for the family even now. Kwabena's step mother is in charge of the whole house assisted by her aunt. They control the kitchen and manage the children between them. All the children are treated as if they came of the same womb and there is no saying "this is my child and that is yours".

Kwabena's Parents and Siblings:

His father left school in 1936 when he finished his Primary Six Course. He got employed as a weighing boy at the U.A.C. Store at Nsuayim. He left this job for the army in 1942. While in the army he worked as book-binder in the army press. He was corporal when he was demobilised in 1946. For a year he had no job, and then on the 2nd of March 1947 he was employed by the Government Printing Press, Accra and sent to the Book-binding department.

Outside his occupation he does nothing else except sitting at home and reading or helping teach his children. Twi is the more frequent language in the family though recently he has started speaking in English to Kwabena because he "has seen that his English does not flow".

The mother is illiterate despite her spending two years in school in her childhood. I have not met her but have had a fifteen minute talk with her by telephone. Her little English is not too bad but I had to make use of an interpreter. She has always been a farmer in a little way. She has bits of farm here and there which may add up to just about 3/4 of an acre. She plants all possible local crops from the onion to oranges. She farms mainly for consumption, but when her yield is good she sells the surplus. The onions and peppers are always for the market.

Asked why she left the husband she merely giggled and said she is happy as she is. Does she still like him? Yes, of course, but he had not the money to satisfy my needs. While with him I never had any good kente. What of her children? Those with her, she said, are happy, and the two boys at Accra she felt sure are also happy. She trusts Kwabena's father's care of children and therefore she is not anxious. Yes, he can make children happy. She has written to Kwabena once and had for about three times sent presents to the three boys, so they cannot forget her. Kwabena's father is the first man in her life and will continue to be that, for they believe that unless a man loves you very much you cannot have as many as four children by him and none dying. Yet she cannot come to him, not because he is now married again but because she is looking forward to her coming marriage to a teacher.

Kwabena sees his father daily. He is not allowed to wander about after school but to come straight home. During the holidays he stays on with the father and only goes visiting in the company of the father. It is the mother that he seldom sees. He tells me he does not miss her. I feel this is not true because his general

attitude to his domestic duties shows that he does not care, for in not carrying out these duties, he does not offend any near relative. I believe this reaction may be quite unconscious. His father is very kind to him and though his step mother is indifferent she does not try to vex Kwabena unnecessarily. The whole set up is designed to make the boys stop missing their mother.

Kwabena is the first born of the mother and the other three children are:

Male : 10 years; Female 8 years; Female 6 years.

Kwabena is very much attached to his younger and one can guess why from the circumstances. The two brothers are always together chaperoned and protected by their cousin, Koju, who is a year older than Kwabena. The three are very dear friends and there is nothing one does without consulting the others. When mother was still here he had been very fond of his two younger sisters. When they had gone away with the mother he had missed them very much. Now he has grown used to the situation. He cannot say if he likes this sibling more than the other. He thinks he likes them all.

Physical Conditions:

Kwabena is rather small for his age. The father is a tall, fat man and his mother, I hear is of medium size. He has not been sickly, the parents say, and has always eaten well. He is quite hardy despite his diminutive size. While still young he had the usual illnesses - diarrhoea, fever, measles stomach and head aches. He was very ill when he was $1\frac{1}{2}$ years old from convulsion. On the first of April this year he became very ill with a severe attack of chest pain and cough. He was taken to Korle-Bu. The pain is waning but the boy is looking leaner and tired. He talks with an effort. Even since I first met him last November he has always coughed. I tried to know from the father when Kwabena had his first cough attack. He told me he has been surprised at the present attack "because the boy has never had cough". Kwabena says he has been coughing but he has never felt pain. How long? Since he was in Standard One, that is three years ago.

Feeding:

As a baby Kwabena was fed at the breast when he cried or when mother's breast was filled with milk. There was no timing whatsoever. The child was the clock that told the time for its feeding. The mother says Kwabena was taken off the breast when he was one year three months old, not because she wanted to stop but because the father wanted her to stop feeding the child at the breast. Kwabena grew angry, refused having a substitute for a day or two, grew weak and developed diarrhoea. He got over it however and returned to the other meals, but now and again still showed his interest in the mother's breast by his frequent caresses of her breast and his appealing look into the mother's eyes.

For 8 months he had been exclusively fed on the breast. After that age other meals were introduced such as milk, quaker oats which he loved very much and Akassa.

At the present he eats twice or thrice a day. Breakfast is taken at c 7.15 a.m. On school days Kwabena is given 6d for his midday meal. Dinner comes on at 5 p.m. He hardly eats anything between meals except when he has some personal money to buy something worthwhile or when the step-mother or her aunt feels pleased to give them some fried plantain or cocoyam before the evening meal comes on. The following is a list of what Kwabena ate on the 23rd of March given have to sample his diet;

- i. Boiled Yam and fish stew (breakfast).
- ii. Left overs of the morning meal taken cold for lunch.
- iii. Fufui and fish stew taken for Dinner.

Kwabena has no particular food troubles and eats with good appetite except when ill. In such a case he shows preference for porridge and milk, and would not stand the smell of fried or boiled yam. The boys eat together from a common dish, and the process is very fast, for each boy tries to out-run the other and the food soon finishes.

As is in the case of the other families I have visited, food is not chosen according to its food content but according to how soon the food can fill the stomach.

Toilet Training:

Toilet training started early. The boy was put to the pot right from the beginning. The pot was done away with when he was three years old. He was then introduced to the latrine and shown how to sit and ease himself. From that age onwards he was taken out to the latrine when he felt out of ease in the night. As he got older he did that by himself. Nobody followed him to the latrine. He was warned always to micturate away from the house and to defecate only in the latrine. When he did wet the bed he was beaten and he stopped that very early.

Walking:

Kwabena walked at the end of one year, just before the father asked the mother to take him off the breast. He sat up by himself at about 7 months of age; pulled himself up at c 8 months and crawled at about 10 months of age. The parents' guesses were very much the same, one parent speaking to me at Accra and the other from Kumasi. It is the mother's duty to sit the child, at least for the first time. Later it becomes the duty of the dry nurse who does so. When the child can pull himself up and stand by holding on to something the wooden tricycle is given to him.

Kwabena is regarded by his teacher as "very active in social entertainments", very obedient and quick to carry out orders. Kwabena's father thinks the boy active and very obedient. His step mother and her aunt say Kwabena is lazy. In school the teacher encourages him to play football and take part in other school games. At home, he is not allowed to play about. He is always either helping in the kitchen or sitting down reading. Of course when there is nothing to keep busy about or when Kwabena is not interested in reading he sits with his brother^{and}/cousin chatting and playing improvised games. When he reads it is either his texbook or a library book. He loves working sums for his step sister and younger brother.

The family is asleep by 7.30 p.m. and is awake by 6.30 a.m. The hours of sleep are adequate but I cannot say the children sleep comfortably on the hard floor in such dirty and dusty surroundings.

Emotional Development:

Anger: Kwabena easily gets angry. He is a little fellow with a quiet way of speaking that makes people like him very much. He speaks always as if with difficulty, a frown creasing his forehead. Unless he himself is ready to play he easily gets angry, when irritated even by his best friend. Since he finds it difficult to shout or talk rapidly he resorts always to fighting. Whenever someone mocks him, even in jest, he grows very angry and fights or throws stones at a stronger and older offender. When a bully ill-treats one of the younger children in the compound he waxes angry and rushes to fight on their behalf.

Kwabena's angry fits come on so fast and grow so severe that the father says he is constantly in fear of what the boy may do. He had even rushed for a cutlass in the past when he was grievously angered by a big boy. This was the occasion. He and Acquah were playing at tickling each others arm pit. Acquah the stronger of the two got him on the ground and kept tickling his arm pit while Kwabena laughed and laughed till he grew weak and tired of laughing. Acquah would not stop and Kwabena started to cry. Yet Acquah did not give up till after a while when he released Kwabena, with eyes red and streaming with tears rushed for a cutlass. It was hard work getting the cutlass out of his hand. And when it was taken from him he cried the more and for a long time afterwards frequent hiccups shook his frame.

The father always shouts at him to stop doing what he attempts to do in an angry fit. It is because of this that he has asked Kwabena not to go out with other boys. He is enjoined to come home immediately after school is over and to read if he is not busy with his domestic duties. Playtime at home is highly limited, and this, as the father ascertains is keeping down the angry fits.

The step-mother is indifferant to the angry Kwabena and would merely shrug her shoulders and keep quiet or tell the other party : "I told you to stop playing with him". It is her aunt who is more active. She shouts or tries to shout out the anger from Kwabena.

The children in the compound usually pray Kwabena to stop being angry. His cousin usually comes up to him and cautiously take him by the shoulder into the house while he tries to introduce something else to distract his mind.

His anger states fortunately do not last long and as soon as they are over he tries to be friendly. If it is a school goer who had caused the anger he calls him/her and tries to help solve his/her problems. He told me he does not like to make enemies and so he tries always to make up what he had undone in his anger state

He frequently directs his anger to a school mate of his called Dusu, who he describes as "being very mischievous". Dusu is always trying to make him angry by teasing him at odd moments. When he does that Kwabena reports him to the teacher. He fears to fight him in the school because he fears his teacher would call him a bad boy, and it would be very bad indeed if his father heard about it. He tries too to avoid his company but it seems Dusu is always near him wherever he goes.

Fears:

Of all the things that frighten Kwabena snakes, lizards and Cameleons come first. When he has seen one of these in any area he avoids the place for a long time. The snake bites and its bite can kill. The monitor lizard can give leprosy sports to one whose body has come in contact with it. The cameleon's breath, not to speak of spittle, causes the skin to grow scaly.

Darkness and ghosts frighten him too. A white thing in the dark or a black thing shaped like a man makes his blood run cold. Wild animals and mad dogs make him afraid.

When frightened he cries out and runs towards safety. Sometimes he begins to sing out very loudly to "cover his fear". The fear lasts as long as the incident gets hold of his mind. Very great fear causes his hands and knees to shake and he feels sick and a sudden desire to defecate or micturate grips him.

He is easily given to tears when angry or afraid. He fears being chastised and the tears would come long before the actual penalty is inflicted. He cries when punished or blamed for nothing.

He does not cry when a relative dies but would cry when he sees another relative crying for the deceased.

He and the parents can only recall an incident that took place when Kwabena was three years old that did frighten the boy very much. The mother had taken him to Achimota market where the boy missed her and kept wandering round the market for an hour or more. Somebody discovered him and after lots of enquiries was returned to the mother who seemed not to have noticed the loss.

The common stories told in the family are mostly episodes from the last war, for the father likes reliving his war life. Such stories show the part played by Africans in the last war and how African Sergeants faced bullets protected only by mysterious leaves. There seems to be a fear of charm and "juju" in the family and talismans may not be far from Kwabena's father's person. According to the boy he fears these stories very much and often has refused to listen to them. One still find, of course, a trace of the Anansi tales whose main purpose is to give the children the truth that evil is always punished and the good, sensible child is always rewarded.

Affection:

He loves his father and mother very much. His father is very kind to him and has been very very good to him since mother left. I asked if he felt sure he loves his mother since she has been away from them for so long. He said he has always thought of his mother and though he has not known very closely since 1953 she shows she still remembers them. His mother had sent him a letter in 1956, and had also sent to him and his brother the sum of £1 (one pound)

He loves his father's father because he has always visited them, bringing them this or that present. He feels he loves all his near relatives and relations, but Kojo, his cousin, tops the list.

His Intellectual Growth.

He is in Middle Form Two and he was 3rd to the form according to last Christmas promotion test. He has always been among the

first four since he entered school and finds no difficulties with any of his school work. He is exceptionally good in English, Arithmetic and History. He finds it difficult to draw and is developing lesser and lesser interest in Art and Geography especially when map work is involved. He works very conscientiously and the teacher says this of him: "Kwabena hardly misses a homework even when ill. If he is so ill^{that} he cannot attend class he makes sure he finds out what had been scheduled out for homework. This he does before he comes to school". Kwabena is very happy in school and unless he is very ill hardly stays away from school.

This year he has read these books: "Such Fun Stories", "History can be Fun", "Arithmetic can be Fun", "Peter's Bag", "Five Dogs", "Mrs. Kandy", "Children's Annual", and "Gipsie's Geography Book". He intends to be a doctor when he grows up.

His Interests:

He occupies himself in reading when not working. At such times he reads his textbooks and library books. He has no hobby now. At first he used to sell "Evening News", but since his father asked him not to be going out at random he has given up the hobby. He loves reading his "Oxford Reader" and "Stories of Jesus". He reads a story from the latter everyday.

Football and ludo are his favourite games. He is a member of the school junior team.

His favourite playmate is his cousin, Kojo. They do everything together. When he goes off to school he promises to tell Kojo all he would gather in school. They like singing together, and are never tired of singing "Ring the Bells of Heaven". Kwabena has not got a voice for singing. He says he does not like native dances. He never goes to watch them. The only form of dances he likes are the feast day masquerades little boys put up seasonally. He had once worn a mask and done the dancing for his group.

His hero is Dr. Kwame Nkrumah.

Kwabena's Domestic Duties:

Kwabena has few duties to perform at home. He sweeps his father's room and the sitting room once everyday. Since the rooms

are small and sweeping merely means rushing the broom over the floor and doing nothing to the furniture, he takes a very short time to do it.

When his father returns from work Kwabena supplies him with water for his bath, and attends on him while he eats.

The three elder boys in the household get water in turns for the kitchen. Each supplies for a week at a time. The boys help in washing up the dishes after every meal. They also help in the pounding of "fufui" which is a long tedious job.

Beyond these duties there is nothing else except that the boys are subject to go to anywhere they are sent.

Evidently Kwabena does not take up these duties in good part to the growing indifference of the step-mother and the irritation of her aunt. He hardly sweeps the room unless shouted at. Sometimes when he has made up his mind not to sweep the rooms he grows deaf to any vociferations. When his turn comes round he supplies the water for the kitchen without any ado. He hates pounding "fufui" and when forced to do so he tries to spoil the meal so that next time he will not be bothered to do it.

The father occasionally advises the son in cool terms to be more helpful to his step-mother. He does not try to be harsh to the boy so that (as I think) the boy will not fall back to wishing for the mother. It is the step-mother's aunt, a young lady of scarcely 24 years old, who takes the discipline into her hands and keeps shouting at Kwabena for being lazy, not doing this or that. Sometimes she succeeds in getting the boy do the work, but more often than not Kwabena makes no move and says nothing creasing his forehead with tiny wrinkles of unconcern.

Kwabena has very few belongings. They are: a little wooden box, 2 shirts, 1 jacket, a pair of shorts, a singlet and a pair of pants, sponge and towel. He has never owned toys except a little "rubber gun" (catapult) which he had in 1954. His father does not like to see him kicking the ball about the compound. So when he is not specifically employed he reads or plays quietly with Kojo.

Kwabena normally likes to be left alone. Unless he makes the move he does not like any person to come "worrying him". If that happens he gets annoyed. He has never been a leader and does not seem ambitious along that line.

Kwabena's Moral and General Growth:

The young member of Kwabena's society is expected to be respectful, obedient, servicable, kindly and not easily given to fighting. The teacher and Kwabena's father looking at their charge against this background feel that Kwabena is a good boy if one overlooks his angry fits. He is absolutely obedient in school and is always trying to please his teacher. Coupled with his good academic report he is one of the best loved school children in their school. His father thinks him good because he has always done his bidding.

The step-mother breaking through her barrier of indifference shares her aunts opinion that the boy is bad. They hold "he is lazy and disobedient. One never knows when Kwabena would do what is required of him". The little ones in the compound share the kitchen opinion for they have always had to do more work because Kwabena refused to co-operate.

Kwabena does not know exactly where to put himself but lamely says, " I have always done my best. If I am tired I want to rest. So when they say 'Kwabena do this' I tell them to wait until I have rested or finished with my homework. And then they begin to say I am bad. But I think I am good. My teacher says so, and my father likes me". Thus we can see that he measures his behaviour against his father's opinion and that of the teacher. He waves aside the opinions of his step-mother and her aunt as that of those who have no direct link with him.

Kwabena was last beaten at home when he was in P 5 and the only punishment he now receives is in the form of abusive words. Even when he refuses to pound "fufu" he is never refused food.

Kwabena is not well developed physically. Evidently the chest pain that has showed this season must have been with him

for a long time and, perhaps, has hindered his growth. His small brother looks just as weak and when I visited them on the 10th of April I found he was down too with the same illness.

The father thinks it is just their build and does not think anything wrong with them. "They eat well. They play well. They have not been ill for a long times. This sickness is new. I tolds them never to go visiting. They have perhaps CONTACTED this illness somewhere".

The obvious outcome would be the father will tighten up their freedom and help the boy to grow more and more inwards. I hope he does not do it. This shy, little boy needs more play with his friends than he does at the moment.

DANIEL HOPMAN

Daniel Hopman was born at Enugu on Wednesday July 14th 1943. His father was then resident as a soldier of ^aW.A.F.F. Battalion camping at Bukuru near Jos in Northern Nigeria. Mr. Hopman had met Daniel's mother at Enugu early 1941 and they had "come together" later that year. She had left her parents who had been residing at Enugu since 1934 to join her husband at the Bukuru soldiers' barracks. As was the case with Daniel's elder brother, when Daniel was due to arrive she had left Bukuru for her parents' place at Enugu. When Daniel "grew dark" she went back to join her husband. Next year, 1944 they moved to Kaduna because the father was on transfer.

In 1946, when Mr. Hopman was demobilised from the army, he returned to Accra their home town for they are Gas. Scarcely two months after their arrival in Accra Daniel's mother left the husband and they have never come together since then. When Mr. Hopman moved to Cape Coast to look for work the children stayed with the mother in her grandmother's house at Adabraka. Growing established as a tailor she hired a room for herself and her three children two compounds away from her grandmother's house. The children started then to have a very troublesome time, and for two to three years they did not know where they belonged. When the mother thought that she was performing the task which was really Hopman's, and especially when no help was forthcoming she would send the children to Mr. Hopman's family house. But then the desire to see the children especially when the eldest boy came complaining about the cruel acts of their grandmother she would take them back. So it was a question of "Go to your father!" and "Come back to me!"

As already mentioned they are Gas from Accra and speak Ga only. The only other language that Daniel speaks is English which he speaks reasonably well.

In comparing homes Daniel only contrasts his father's grandmother's house and that of his mother's grandmother's. In

the first there seems to be nothing of affection, - only cruel "Dont's" and less food. The father's mother who is now in charge of the house since his great grandmother's death, does not love them at all though she cannot say "Go away! Go to your mother!" The mother's mother loves them very much and they are always happy when they stay with her. She gives them food and extra things. The house looks neater and there are very many things to be proud of. His father's mother's home is dirty and crowded and she is always cooking for the market. When the children go near her she would shout "Go away! Don't do that! Go and sit in the house!" Thus it is that they have grown to like their mother's family house better than the father's family house.

Daniel is the 2nd child of the mother. The 1st Male 16 years; the 3rd Male 11 years.

DANIEL'S PARENTS

The father:

The father is a standard seven certificated man. He left school in 1937. He joined the army in 1940 and was demobilised in 1946. Then he joined the United Africa Company and worked for the Company at Cape Coast as an odd job man until 1950 when he was transferred to U.A.C. house Accra. He works there now and is in charge of the Car Park of the Company's yard. His one hobby is drinking. All his spare time is spent in drinking parties. He has a quick temper and a very bad one especially when he is drunk which he frequently is. In such a state his amorous affairs become very rife. His open love affairs, his quick temper, his spending all money for his satanic appetites were the excuses the wife put forward for her divorcing him.

Mr. Hopman uses Ga in the family and to the children.

The Mother:

The mother has the "First School Leaving Certificate" (Nigeria) which she obtained in 1939. Then she was apprenticed to a tailoress until her marriage in 1941. When she left Mr. Hopman in 1946 she set up a sewing shop which brought in quite a sum to keep herself and

her children up. In 1955 she joined the Kingsway and now sells in Kingsway Provision Store. During her leisure hours she still sews.

Type of Family:

It is difficult to say which type of family this is. I feel it will be easier to say that the family will be looked at only as the extended family system. The children are growing up as members of two families - that of the father and that of the mother. But Daniel thinks he belongs to his mother's family: "They are training me and helping to bring me up".

Mr. Hopman until 1946 had only Daniel's mother as wife though he had several "affairs" with other women. When Daniel's mother left him he took in a woman, and two months later another. By mid-year 1957 there were three of them altogether. At the moment all have left him for one reason or the other. He has only visits from others who come in turn and stay for a week or two and go away. Evidently he has not tried to make this public because Daniel says "papa has not got married again since mama left him".

Daniel's mother had decided at her divorce never to subject herself to a second marriage. She determined to grow responsible and take care of herself. But now she says: "I still look young (and she really looks that!). People will talk if I do not marry. So I am reconsidering my state". I then ventured to ask if she could not go back to Mr. Hopman for the good of the children. She shook her head vehemently and said: "No I can't. I know he wants me. He has been visiting me though I have never visited him since 1946. I cannot go on giving him children when he cannot even take care of the three!"

Until February this year Daniel was staying with his mother at Adabraka in the room she was renting. When she moved on the 17th of February to Koliwoku where her aunt stays and where her grandmother now stays, Daniel went to stay with the father next door to Bata Shoe Company House. The house is just under 300 yards from where Daniel's mother now stays. The children come and go between the parents quite easily now, especially since the father is living in a rented room away from his "fearful mother" according to Daniel.

The room has a floor area of 10' by 12' and the ceiling is just 10' off the floor. It contains a double bed, a double cushioned chair, a single chair and a back seat. There is an overloaded table which is used indiscriminately as the dining and writing table as well as the "store cupboard". The room is dark lighted only by a single door and a window at one end 2' x 1½'. The cushions are old and dirty. Orderliness and cleanliness are totally out of the question. No food is cooked in the room or outside for the matter. All their meals are bought at meal times from the food sellers sitting along the street.

The children share the room with the father. But when the father has a "visitor" or is expecting a visitor the children sleep on the verendah of the first floor of the neighbouring house in front of the room of a person whom Mr. Hopman calls 'uncle' and whom I have discovered to be a very distant relative. There are no books and pictures in the room except Daniel's school books and a Bible. Mr. Hopman's army pictures and his gramophone are with his mother in the family house.

These then are the living conditions of Daniel at the present.

Physical Conditions:

Health:

Apart from the times when Daniel ran a temperature he was not sick in his first year. In the second year he thrice had malaria convulsion and each time he nearly died. When he was about 3½ years old he had measles and high fever. In the 5th and 6th years he had the attack of malaria convulsion again, and this time he was taken to Korle-Bu for treatment. There he was given an injection on the thigh which affected the leg very badly. Noticing that the leg was growing worse he was taken back to the hospital for treatment. Later a boil developed on the very point where the injection had been given and this has left a mark. The leg worried the boy for a year and boils came and went in quick succession each leaving a scar behind. Since then he has not been seriously ill.

His eyesight is good and his hearing is a little faulty. He

frequently says "Dad"

as if to make sure the sounds get in there.

Daniel is a very bad stammerer. His brothers all stammer and the grandmother says their mother stammered too when she was young. She does not stammer now but she speaks very slowly. Household members say that when she gets annoyed she either stays quiet or tries to talk back when the stammer then re-occurs. She says she is always trying to help the children cure their stammer by asking them to speak slowly. The teacher seems to be very concerned with Daniel's stammer. The boy does not do reading in Class, but every afternoon he reads to the teacher in his house where he is trained to take in his breath before the sounds that give him the greatest trouble like "t", "p", "f", "c" at the beginning of words.

The mother is optimistic about their coming cure though it seems at the moment that there is nothing growing towards an absolute cure.

Convulsion seems to be the disease that has been common with the three children. The grandmother says she knows it will always be there because since she herself suffered from convulsion and her children had it too, it follows logically that her children's children must suffer from it. The disease is passed on in the blood, she said.

Feeding:

When Daniel was young he was not fed according to schedule. He was fed when he cried or when "the mother's breast told her the child was hungry". At the present the boy eats thrice a day at the approximated times of 7.30 a.m., 12 noon, and 6.30 p.m. Two years ago Daniel never ate in between meals. Then he had a very poor appetite and did not care much for food. This time his appetite has grown keen and he loves eating biscuits, sweets, fried plantain or cocoyam in between meals.

He was breast fed as a baby until he was 9 months old, at which age, according to father and mother, their children walk. Once they walk they are taken off the breast immediately. For six months Daniel was fed exclusively on the breast. After that age porridge was introduced. For the first two weeks, when Daniel was being trained to the new meal, two meals were given, one in the

morning and one in the evening at 6 a.m. and 6 p.m. Seeing that he liked the meals the mother increased the meals to four a day:

- | | | |
|---------------|----------------|-----|
| i. at 6 a.m. | iii. at 3 p.m. | and |
| ii. at 11 am. | iv. at 10 p.m. | |

In between these meals the boy was breast fed whenever he cried. As he approached the ninth month the breast meals were reduced to about two a day. When he over cried he was given milk from the feeding bottle. When he walked he was not given the breast meal at all. That was when he was nine months old. For three days he cried and cried, and finally settled down to his fate. No, he was not ill when finally weaned.

It is difficult to speak specifically about the diet of a child here. They eat just what is edible whenever it is available. So for a whole ^{day} /if it is only kenkey available this is taken throughout. If plantains are available these will be taken at every meal throughout the day. They do not diagnose food as sources of protein, starch, carbohydrate et cetera. They think all food to be equally good as long as it can kill the pain of hunger by filling the stomach.

Let us look at the meals which Daniel took on Sunday the 6th of April:

- (1) Breakfast: Tea and bread. (Tea had no milk and there was no butter taken).
- (2) Lunch : Kenkey and Soup
- (3) Dinner : Kenkey and Soup

That particular Sunday he did not take anything in between the primary meals. On school days Daniel is responsible for his midday meal. He is given at most 6d (six pennies) for his school meal and more than often he spends the money on ice cream. He says he never feels hungry while in school.

He eats anything that other people can eat. He has no particular food trouble. He eats very heartily. A couple of years ago he never took quite a keen interest on food, but now he is very very keen. He does not like boiled ripe plantain because they

taste too sweet. He likes them fried. Daniel eats alone.

Presents are sometimes made to them in the form of food articles. They believe that you train a child to steal if you punish him by refusing him food. So they never do it.

Toilet Training:

Bowel training started right from birth. The boy was always put on the pot on the mother's laps. In the beginning the napkin was put on before the boy was placed on the pot to prevent his urinating into distance. He grew quite used to it and by the 8th month he would not defecate or micturate unless placed on pot. He was introduced to the latrine at 1½ years of age where he still used his pot. He was permitted to use the latrine when he was quite three years old. He stopped wetting the bed pretty easily. By the 8th month he would cry out for his pot at night if he felt like urinating.

When constipated he was given cod liver oil or aenema. In the second case warm water and soap or "sulu" solution was pumped into the child's stomach. The "sulu" solution proved too strong for Daniel and grandmother prohibited its use. When Daniel was more than 8 months old castor oil was given to him.

Walking:

Daniel sat up at 4-5 months of age and pulled himself up by the seventh month. He started to crawl between the 6th and 7th months and walked at 9 months. I thought this was too early for the walking habit to be acquired and said so. The mother said her children always walk by that age and she knows because she always weans them then. She said her children are never fat but light of body and so do not "stay long on the ground". When the father said the same thing I thought it correct.

The mother is the one responsible for the child's "sitting". She "sits" the child on the ground or on the bed. She is not allowed by custom to sit him on a chair or table. If she does so it is feared that the child will develop chest pains or stay long before acquiring muscular co-ordination. After she has performed

the first "sitting" a little girl/boy may sit astride and hold the child between his/her legs. This practice continues until the child can sit up by itself.

As soon as the child begins to hold things and stand the "wheel" (wooden tricycle) ^{is given him} to push about. Later when he can do this pretty well an elder person may hold out one hand to the child, hold it and "walk" the child round the yard singing:

"tataah! Tataah! Bu mama!

Tataah! Tataah! Bu banku!" +

They find it terribly difficult to say whether Daniel is normally active or lazy. The teacher thinks him lazy, but adds he is active at games. At home very little is expected of him and since he does his simple duties of sweeping the father's room and brushing his shoes always they think him obedient and a little active. He is normally slow in his performance but stays to it until it is done. He is a very tacertain child and can stay very quiet by himself for a long time especially after he has had a very bad angry fit. He is encouraged to play football by parents and teacher. His mother makes presents of balls to him and his father gives him money to buy tickets for very important matches. He is a keen football and athletic fan and it seems nobody stands in his way when he wants to go to the stadium. His father's mother is his special enemy because she was always against his going to watch games or track races.

He gets regular sleep from 7 p.m. to 5.30 a.m. when he gets up for his morning activities.

Apart from his textbooks and the books he borrows from the children's library he has no other facilities for studies.

Emotional Development:

Anger:

Daniel gets angry when he is refused to go to where he wants to go. He stays in his corner in such a situation murmuring. He refuses to do any work or run any message until the anger has left him. Sometimes he cries quietly.

He gets angry if he is asked to work while his brothers are playing. If it is a job that will take some time he refuses to do it.

He gets angry when sent when it is getting to meal time. In such a situation he runs murmuring or crying all the while.

He gets angry when blamed or accused for nothing or when reported by one of the brothers. In the latter case he beats the junior brother and hurls stones at the elder. In the first situation he cries.

The angry states live as long as he keeps thinking about the situation that caused it. In a case where he has had the chance to fight back or "blow off steam" the angry state is short lived. When the anger has left him he returns to what he was doing before the provocation. The members of the family fear his anger and are always trying to help him get over it. They believe that since he stammers he might kill in his anger if provoked further. If any of the younger members of the family try to tease him when he is angry the parents beat the provoker. As long as Daniel is not angry he is very pleasant. As soon as anger sets in he flares up and becomes very wild. They try to talk to him about it only when the situation is almost forgotten altogether.

Fear:

He fears wild animals and even horses. He fears water - the sea and broad rivers. He believes there are devils and wild animals in such large bodies of water who may take one away. He fears darkness and eerie sounds in dark or quiet places. He fears anything that can cause immediate death - a running vehicle, an electric shock etc. Above all he fears injections. Masques and "juju" frighten him. People who are very abnormal frighten him e.g. a terribly short man or a very tall and fat man; a person with extra - ordinary parts of the body. He fears dreams that are frightful - a big, strange, man running after him and so on.

When afraid he tries to seek the company of someone even if it is a small child. If he is having a terrifying dream he shouts out. He avoids the areas where the fear originated and for days

following he is always apprehensive. The states last long. The parents think his fears are normal and therefore do not grow fussy about them. But when he shouts out in dream they grow worried because they believe that is ominous. Otherwise there is no reaction. The younger brother usually shares in his fears but the elder brother who has never been a good friend to Daniel laughs at him and mocks him.

While still young he feared strange people especially if they were men. He never trusted to be held by anyone outside the family circle. He was very frightened of cats too and would cry out if any was wandering near him.

The only emotional shock (if we can call it that) was that caused by the faulty injection given him when he was c six years old. Ever since then he is very much afraid of injections.

He cries when chastised, when angry especially if the provoker is too big for him. He cries when blamed for nothing and when sent when meals are getting ready.

He is constantly in fear of his father's mother who has never awarded him with a smile not to speak of a present.

The mother had been stopped by her mother from frightening the children with threats of goblins, witches and "night people" when she had her first boy. She said that was bad for the children. So she never goes beyond saying:

"Kofi! Koko mba!"

which literally means "stop crying! Ants are coming!" Stories were told and are being told to them, but these stories have the definite purpose of being used for instructions. They do instill fear, of course, but it is the fear which would make the child avoid evil and do good.

Affection:

Daniel says he has affection for the members of his mother's family and is particularly fond of his maternal uncle who is a student at the University College here. He loves his mother and grandmother very much because they are responsible for his training -

they pay his fees and buy him clothes. He merely respects his father, but does not love him because he tries to do nothing to help him in the school. The mother thinks he does not love the father because he beats him very often.

In the animal world he loves pigeons, and has grown of late fond of cats, He loves dogs and is particularly fond of Dick, the dog that watches over the yard where the father now stays. He loves playing with Dick, and when he goes to the beach takes it along.

He loves sitting and playing or talking with the people he loves. When he wishes to visit one of them he does not like to be hindered. If that happens he cries and is very angry. Sometimes he stubbornly goes off to see the person despite opposition.

He loves best his maternal uncle, who is his closest friend and the one who always tells him what he can do to be a good boy.

He likes his father's mother least because she has always been very unkind to him.

Of his siblings he likes the elder one less because he is the personal friend of the father's mother and always sides her when she does not want Daniel to do this or that. The younger brother is his personal friend and they are always together. He always does what Daniel says. The younger brother tells me: "Daniel beats me very often but he is always kind to me. In school he always gives me the bigger share of food. He takes care of me. So I love him".

Intellectual Development:

He is now in Middle Form Two and he was the 28th out of 46 children in the test that admitted him into this form. He is backward and has always been among the last ten of his class since he entered school. Because of his good work in English he has always been pushed on. He looks a smart school child but his work belies the appearance. Arithmetic does not trouble him much but fractions and long division and multiplication sums make the work seem difficult to him. He understands problems well and

hardly gets that time

Rural Science and History bore him very much and he never looks forward to their periods. Civics he likes and always draws conversation to topics of Civics. He will like discussing the working of Ghana Parliament, the different duties of the Ministers, the working of the local councils and the different movements in Ghana et cetera. He likes school and has always done so even though the teacher is always blaming him for poor work. He assures me that he will surely do his best at this year's common entrance and will surely find himself in Achimota Secondary School. Quite a vaulted aim, and I only encouraged him to try and do it. He likes the school for the one simple reason that it is the school that will help him to be a better person in future.

This year he has read for pleasure: "Bill and Ben and the Potato man", "The Tales of the ancient", and "Round the world Tales". These he borrowed from the children's library.

He wishes to be a Doctor when he grows up and if he fails there to be a clerk.

His Interests:

If he is not busy he plays either alone or in company, kicking the ball against a wall. Sometimes he sits to a game of cards or ludo.

His main hobby is selling the "Evening News". Watching matches and athletics is another hobby of his.

His favourite books are story books. The ones he is particularly in favour of at the moment are "Gulliver's Travels" (Simplified - Longman's Series) and "Bill and Ben and the Potato man". His favourite playmate is his younger brother. He also loves playing with a classmate of his called Botchway. He loves "Black Beats" compositions and also the Calypsos of E.T. Mensah like "Laura" and "Donkey Ass",

He has no toys and has never owned any except his ball and "rubber gun" (catapult).

Mr. Botsio, the Minister of State is his hero.

Apart from these he loves swimming and the Cinema. He is a

member of the Y.M.C.A. and is one of those who represent their school at the general meetings held twice every year at the Community Centre.

Social Development:

He likes company and has always liked playing in a group. His mother says he likes playing alone sometimes. Then he will keep for about an hour kicking the ball against the wall and would not dare another child share in the game.

Whenever he wants advice he does not go to the father but to the mother if he cannot reach his maternal uncle. In school it is the teacher to whom he goes. There is one thing certain about Daniel. He fears no one when he wants some information. He does not trust his friends' advice.

He is at the moment the prefect of his form. In Standard Three he was a section leader. He is very good at organising, says the teacher, and is very trustworthy. He has a way with him that is very luring, and does not find it difficult to make the big boys carry out his bidding.

Moral Growth and General Development:

The sum total of his moral growth is that everyone seems to think he is a good boy, very respectful, trustworthy, polite. The measurement is not made against the background of set up good moral principles. The impulsive good manners which he exhibits have won for him this praise. Take for instance what the mother told me. She had told the boys once always to run back to her if her mother-in-law was particularly cruel to them. But Daniel said: "No mama. If papa tells me to stay there I will stay. And if you want me, tell papa and if he lets me to come I will come to you. If he does not let me I will stay though I will be very unhappy."

But they fear for him when he is angry, and try not to vex him more. The father is of a hasty temper and would thrash him if he did not do what was required of him.

To everyone except perhaps his grandmother, Daniel is a good boy.

Daniel is pretty tall for his age but thin. Looking at his

elder and younger brothers I think he could be fatter. The parents say it is his nature to be small. He has never been fat even as a baby. He is strong and hardy and his mates call him by the nick-name of "Little Iron", because his legs are very hard indeed. He is a good mixer and easily makes friends. He is very neat and hates dirty places, and dirty boys. He owns six shirts and six shorts and these are always scrupulously kept clean. He may be ^{backward,} but the optimism with which he looks into the future may bring him, if not his ambitions, something to pay him for his friendly, honest and kindly attitude.

KWAME FULSON

According to his name Kwame is a Saturday child who was born in December 1943. No one seems able to recall the actual date but all say that it was just a few weeks before Christmas. There is no certificate to certify. His mother, a Fanti, comes from Anomabu near Saltpond, a small fishing town of 2-2 $\frac{1}{2}$ thousand people according to my estimation. Fanti is his mother tongue but he also speaks Twi very fluently. He speaks English comparatively well.

His mother had gone down to stay with her mother at Agona Mankrong, a still smaller village with a population of about 500 people, inhabited mainly by farmers. She was then 13 and not affianced. A couple of months later her mother saw the young girl with child. Up to now nobody knows who the man was that "gave her" the child. She seems not to know either because evidently she started having many affairs when she was even eleven. She stayed on with the mother until her child was due. She was taken back to her grandmother's house at Anomabu where the child arrived "on a Saturday evening, not far away from Christmas". From the very start Kwame became the full charge of his grandmother. In 1948 he went away from the mother and stayed with the grandmother at Agona Mankrong. His grandmother's husband (the man is not the father of Kwame's mother) has three other wives and a total of 15 living children and six hangers on living in his house at the moment. We may conveniently call it a house but in reality it is made up of three mud huts walled together and partitioned. A greater number of the children sleep along the verandah and seem not to notice the mosquitoes which are rampant. All cooking is done outside and the three blocks are used as sleeping quarters, one exclusively set aside for the father of the compound. This is the compound as I saw it, a pure rural set up, and must have been so when Kwame romped about with his playmates as the sole charge of his nearest friend, the grandmother. In 1951 his grandmother sent him to school.

His grandmother's brother, now in the employ of the Industrial Development Corporation, Accra as Assistant Sales officer, returned from the United States of America early 1953. He was the nearest responsible and most educated relative of Kwame's and the family handed the boy over to him. In 1954 Kwame came to stay with him sharing his two rented rooms in Adabraka. It appears he does not know how related he is to his guardian, for he refers to him as "father" and will not explain why his mother does not stay with him.

Kwame's mother's junior brother, a clerk who works in the shipping department of the Cocoa Marketing Board, Swan House, and who did the translations for me down at Agona Mankrong and Anomabu, explains that they thought it wrong to make the child feel he has no recognised father, and so let him believe that his present guardian is his father, and the guardian's father, who is the head of the family at Anomabu, as his grandfather. So far the deception has worked, but I wonder how long it will last.

The two rooms which the guardian has rented are very neat and very simple and smart in their furniture. Two framed portraits and two water colour pictures of landscapes adorn the walls. The floors are carpeted. There is a refrigerator in the house and also a radiogram. The living conditions are rich but the man is very simple in his choice of furniture and meals.

Only the guardian and Kwame stay in the present home. The man is married but the wife stays at Anomabu. There are other people staying in the same house but they do not mix.

Kwame likes his present home better than his grandmother's because it is neat, and he is in a position to meet all the important people not only because he now lives in a town but because his guardian moves in a group of very important people. He likes the electric lights the radiogram and the very neat surroundings.

But he dislikes the severe attitude of his guardian, who beats him any time he does something wrong or when he omits one

item of his day's duties. He is not allowed to leave the compound except for the school or when sent. When he asks for permission to go out with his friends he is never allowed to do so. He has so much to do that he hardly has the time to play. He also dislikes here because the food is never sufficient. They eat at scheduled times and he is tied down to rationing. When he was with the grandmother he could eat any time he liked and as much as he could. When he first came it was hard, but now he is grown used to it, he said.

Kwame's Mother:

A copper coloured young mother, she has inherited the spare features of her mother and still looks young despite her eight births. She is not literate and speaks Fanti and Twi in the family. Fanti, her own language, receives more usage. She is a fish and pepper monger. She sells the fish her husband catches, and the pepper she buys for retail. Her husband (not the father of her first two children) is by trade a fisherman as is the case with most of the men in Anomabu. He is also illiterate. He stays with her in her family house and when I asked why, it was explained that he had been invited by the family head to stay with his family in the mother's family house because they feared if there are not many people in the house the house may fall.

Kwame's mother has seven children living and one dead who are said to have been born in very quick succession. In fact they say that the last but one child died because the mother took in in less than four months after the child was born. Kwame is the first born of her womb.

The second, about 12 years old, is a girl. These two were born outside marriage and are considered the "property" of the head of the mother's family. The others are:

3rd Male 9 years; 4th Male $7\frac{1}{2}$ years; 5th Male $5\frac{1}{2}$ years

6th Male 3 years; 7th Female (died 8 months old);

8th Female 2 years old.

I do not trust the ages because neither the mother nor her brother sounded very sure. There were no certificates to certify.

From the age of about $3\frac{1}{2}$ years Kwame has not been with the mother for more than a week at a time. He had moved to stay with the grandmother at Agona Mankrong in 1948 and since then has seen less and less of the mother. Since he came down to Accra in 1954 he has seen the mother only five times and in only two of these times did he stay for some days. He last visited mother during the last Christmas holidays when he stayed with her for three days.

The Father?:

Since his father is not known we shall regard his granduncle (his guardian) as his foster father. As already mentioned he is Assistant Sales Officer in the Industrial Development Corporation Offices near Kingsway and has been working there since 1954. He had his School Certificate in 1937, and in 1939 left for U.S.A. for further studies. He read Economics and obtained his B.A. in 1943. He worked in America as Salesman and left for Britain in 1953 where he tarried through the year. Early 1954 he came home and for a few months worked in the Broadcasting Department, Accra. In September he had his appointment as Sales Officer in the I.D.C.

He is literate in English and Fanti and speaks Fanti at home to Kwame.

Physical Condition:

Illness:

He has not got any deformities. He sees, hears, and speaks well. He looks well developed, hardy and healthy though he seems to possess the spare muscles of the mother.

The mother was not able to state categorically which types of illnesses attacked the boy in his early life. He had children's convulsions now and again but the attacks were never severe. There were frequent diarrhoeas and constipations. Again and again Kwame's body grew warm and then they suspected a fever, a headache or a stomach ache. In each case treatments of enemas were given. Sometimes the local medicine man was invited to cut little wounds on Kwame's chest, upper arms or thighs and rub in some remedy. Some tiny scars still show on the boy's body. When the

fever looked severe he was held over the smoke of burning incense. Kwame did not get an early attack of measles. The illness visited him in 1955 and the boy was dangerously ill. By then he was in Accra and the foster father had him treated at Korle Bu.

Feeding: He was fed whenever he cried or when the mother's breast was full. Secondary meals of akassa, kenkey and Banku porridge were introduced as early as the age of 2 months. This did not stop breast feeding which continued for "over a year". By the 8th month the boy was gradually being introduced to hard food. He would be given a bit of kenkey or Banku or bread to munch when he cried or when he was sitting on the ground. When he grew older and especially when he was staying with the grandmother he ate whenever he was hungry. They believe that a child has no other duty than to eat and grow. Therefore he is allowed to eat when he wants to and as much as he can. There is nothing like over-eating. If the child's stomach extends too hard they oil it and send him to bed, taking it all in good joke.

With the foster-father the boy is tied down to regular meals. At 6.45 a.m. while his guardian takes just tea he swallows some bread along with his. At 11.30 a.m. he comes back from school to have his lunch which is any meal prepared by an aunt who stays nearby. She cooks lunch and dinner for Kwame and his guardian. He finally returns from school by 5 p.m. and helps the aunt prepare the evening meal. He takes his guardian's to him and when he is through and has had his bath Kwame settles down to his at about 7 p.m. The afternoon and evening meals come from the best of local food-stuffs. On the 31st of March Kwame ate:

(a) Breakfast : Bread and Tea. (b) Lunch : Fufui and stew(fish)

(c) Dinner : Banku and Stew.

There are no meals taken in between these three primary meals. The guardian does not allow it. When Kwame has some money he buys "sour sup", a fruit which he adores or rushes to I.D.C. bakery Adabraka for meat pies. But this is very rare because he hardly has personal money.

Kwame has no particular food troubles. He eats everything edible, and with outstanding appetite. He eats alone, not only now because he is the only boy in the house, he ate alone while at Agona Mankorng. There he had a bowl to himself and he ate by his grandmother.

It appears he was never punished by being refused food.

Toilet Training:

The child was not put to the pot until the fourth month when his motions grew more odious. They had had experience about his motions and he was put on the pot at regular times. He grew used to it and would not deficate away from his pot. At the age of three and a half years he was introduced to the public latrine. He was taken there every morning and evening by grandmother and the two eased themselves side by side. There he had definite instructions on what to do and what not to do. At night he still used the pot.

Walking:

They could not tell when the child performed the different habits on the path to acquiring the walking habit. They said he walked in "over a year" and refrained from saying when the child sat up, crawled, and pulled himself up. They used the same aids like the tricycle and leading the child by the hand. It is in most cases the duty of the mother to "sit" the child for the first time and after that any other person would do.

In general Kwame is regarded as a very active boy. His guardian calls him "dutiful" and the grandmother thinks him "obedient and smart". The class teacher, who chose him as "the good boy" calls him "very active". Kwame sleeps well. He does not stay up long in the night. The latest time he sleeps is 8.30 p.m., and he is up by 5.40 a.m. to prepare tea and do his morning duties. His tasks are:

- (a) Sweeping of the two rooms and dusting and polishing the furniture; sweeping the yard.
- (b) Attending on the guardian at meals;

(c) getting water for the guardian's bath;

(d) Brushing and polishing his guardian's shoes.

The morning sweeping takes him 30 minutes. He likes doing the work and does not find it boring.

Emotional Development:

Anger: Kwame is angry when beaten by guardian and especially when the penalty has no cause. In such a situation he cries.

He gets angry when someone takes his thing without permission.

If the offender does not give back the thing quickly he fights.

He gets angry when teased. In such a situation he uses abusive language or tries to fight back.

His anger is normally short lived. A 12 year old boy who stays next door to Kwame causes Kwame's anger more often because "he cannot keep a secret and is always reporting him to his foster father when he knows such a report would invite beating. It seems the guardian and elder adults are indifferent to his angry moods because they do not even notice them. Sometimes when they notice he is very angry they try to scold him out of the mood. His playmates either tease or try to make peace. When the mood is over he forgets about it and does nothing further.

Fear:

Darkness and quiet lonely places frighten Kwame. In such situations he is very apprehensive and keeps on the lookout for any strange sounds. He is very frightened when he meets someone in the dark. He shouts and runs for safety. He fears thunder and lightning, electric shocks and juju. He is very afraid if someone threatens to report him to his foster-father, whom he fears more than anyone else. In such a situation he would beg the person not to do so, and if the person insists he cries.

Strange people and things, especially strange old people frightened him very much when he was an infant. He would clutch for security on the person holding him and scream if the strange old man dared to touch him. He used to startle and cry out at sudden loud bangs.

good in school work and has been most unsteady in his positions. Of the five recorded results I saw he has been 6th, 8th, 9th, 11th and 23rd. According to the teacher it is difficult to say which are the subjects he likes. Kwame says he likes English Grammar and Comprehension, Arithmetic, Geography and History. He has always done better in these subjects and so he likes them. The teacher affirms that the boy's promotions have always been due to his efforts in English and Arithmetic. He does not like English Composition, writing and art because he has always scored very poor marks in these.

He likes school and takes absence only when sick. He likes school because he knows that if he is not educated he will never be anybody in future.

He has recently read for pleasure : "Round the World Tales", "Ingwi the Leopard" and "Cinderella". He wants to be a teacher when he grows up.

Interests:

Kwame occupies himself in either reading or basket making. In the line of hobbies he collects stamps and posts them to a pen friend in South Africa, and learns to take snap shots. He has not got a camera but he hires a friend's for a little fee whenever he gets a film.

His favourite book is his class Reader, Oxford Reader V. His favourite games are football and table tennis. He is a member of the school junior team. Oko, a school child of about his age who stays next door to him is his favourite playmate and closest age friend. It is Oko he consults when in difficulty.

Kwame loves E.K.'s Rhythms especially the "Abbisinia" number. He also loves Harry Ballanfortom's "Banana Boat".

His hero is his guardian.

Other interests are: going to cinema and concerts, swimming in the sea and climbing trees.

Kwame Good?:

As in the stories of the other cases Kwame is expected to be obedient, dutiful, quick to take instructions and use his discretion

in either closed or open affairs, et cetera. From all corners Kwame is regarded as very good. Back at Mankrong they reflect only the young Kwame who showed such tender love for his grandmother who did her wishes very quickly and never complaining. Usually grandmothers spoil the ^{children} ~~children~~ by not letting them do anything but eat. But she did not overdo her affection for Kwame. She never let a wrong act by Kwame go unpunished. She had taken upon herself the duty of father and mother. She knew how easily children born outside marriage could go astray and that was why she was particularly serious with the normal training of Kwame. She often warned Kwame against (a) Telling lies (b) touching anything that did not belong to him (c) speaking ill of or talking or behaving without respect to the old by recognising that every grown man was his father and every grown woman his mother.

She warned him against fighting or "seeking trouble". Evidently Kwame did do his best to follow up these maxims and passed then, as he passes now, a very good boy.

When of course he did do wrong he was scolded and if that did not work he was beaten. Penalty did not come from the grandmother but the offended person always executed the punishment and reported later to the grandmother who would either scold the child a second time or beat him. At the moment he receives punishment from his guardian only who, according to Kwame, quickly gets to the cane.

Kwame believes he is a good boy because his teacher likes him and his guardian has always given him new clothes which shows that he is doing his best. If he had been a bad boy the guardian would not have been doing all these.

Possessions:

Kwame possesses 9 shirts; 4 pairs of shorts; two pieces of cloth; 4 pants and 4 singlets; a wooden box for the clothes and a ball.

The khaki suits are within his reach any day. If he has to wear any of the Sunday clothes and especially the clothes he must seek for permission.

Kwame washes and irons his clothes. The guardian frequently examines his box to see if the clothes are clean and neatly kept. His ball is his fun whenever he is not very busy. He would spend the time kicking the ball against a wall. If he has friends at hand he enjoys playing with them. When he plays alone it is because there are no boys at hand to join him in the game.

THE CONCLUDING CHAPTER.

It is now time to draw the threads together, and I wish to sum up what my own research has taught me about childwelfare in the families I have been studying. I have endeavoured to put down in the foregoing pages such facts as I could get through questioning and observation. But it was not all that easy because human beings are always conscious of what they tell a stranger. To determine whether this or other of my impressions are correct will mean comparing it with other received data. I cannot aver for their worth because I was making my first debut and had not the experience to do reasonable selections and correlations.

Before I set myself to the task of summarising my findings, I should like to point out two faults or omissions in this work.

In the individual case studies I have mentioned nothing about the children's aesthetic growth and how far they are deviating from their tribal standards. When asked what they thought beautiful their answers were always the same:

clothes; buildings; cars; electric lights; cinemas;

flowers; beautiful, smiling ladies and girls, white men etc.

Their choice lay with things that exhibit facial attractions. They showed by their answers that what they thought ugly were things that make one sick, disgusted, or afraid:

a muddy road; an old house, car, lorry and person;

excreta; the back of a bathroom; a dead body (corpse or carcase); an abnormal man or woman; snake et cetera.

I found it difficult to place their answers against their tribal standards of aesthetics, since the grown ups could not tell me what the tribe regarded in general terms as beautiful or ugly things. Thus it is that I left this out of the individual case studies.

The next failure comes from my study of the boys' play activities. My cases who come from Middle Forms 1 and 2 are so used to the school games that they hardly play pure native games. Because of that I had to look into the play activities of their younger

brothers and sisters. So what I have got to say below will not be from my study of the boys I had under observation.

In general it is surprisingly very evident how little parents can recall what they did to or what happened to their children when they were still young. The child is so much the property of the extended family that none takes any particular interest in noting his physical and social development. I feel that what answers I got from the parents or adults show what they normally do and see children do, and not what they did to or saw done by the case under study.

CHILD CARE AND TRAINING.

Infant Care:

The infant is thoroughly bathed at least thrice a day with soft sponge or cloth. The child is fed whenever it cries and whenever the mothers breast is full. Mother should not feed the child while lying down because the child's ears may be affected and begin to issue pus in later age. After the 3rd month solid food is gradually introduced to the child in the form of "akasa" and porridge and continued according to the child's appetite. This is so because by this month most mothers have started having sexual relations with the husband and pregnancy may occur anytime. The little infant is trained to eat everything the grown ups eat. The porridge very often is either kenkey or Banku broken in cold water with no milk and sugar added.

The little infant receives every care from the mother. He is always left lying on his back in the cradle after feeding or carried cosily on the laps of the grandmother or a near relative. The child is taken out from the room for the first time during the outdooring ceremony on the 8th day after birth. When he grows "darker" he is carried about by the mother or grandmother when they go visiting. The child is only carried astraddle the back after the third month. If it is carried in this way too early when the child is still frail the legs may grow bandy. The young child receives affection, caresses and attention from everyone.

Mother and especially grandmother is always on the lookout for any illness. Since the child is always in close contact they can always tell when the body temperature rises. In such a case the child is given an aenema. Sometimes he is held over the smoke from incense. That clears the child if the illness is from the influence of witchcraft. The child's stool is always watched for signs of diarrhoea. Parents are more worried over constipation than diarrhoea. In each case the treatment is an aenema. Cod liver oil is often given to the child to "keep the stomach cool". Convulsion is the most dreaded illness. It kills. They take measures against it and even educated parents submit to early vaccinations against the illness. Frequent treatment with anemas are believed to prevent the illness.

Weaning:

From the six families I have been visiting the earliest time at which a child has been weaned is nine months and the longest is 18 months. Evidently weaning is gradual. The children cry but do not get sick and mothers keep them off the breast by applying bitter liquids to the nipples. None of my six cases was weaned because mother was pregnant but they said if a woman notices she is with child she must stop breast feeding the child at once. Always when secondary feeding starts the feeding bottle is introduced. This helps very much at weaning because the process of feeding from it is more or less like that at the breast.

Toilet Training:

Toilet training starts right from the beginning and the chamber pot is in common usage. Members of the family do not show disgust at a child's motions and even visitors call it a blessing if a child salutes them by moving his motions while in their charge. Children are introduced to the public latrine only after the age of two. Bed wetting is always punished with spansks and boos. Informants say that the use of chamber pots helps to stop bed wetting because at first children wetted the bed because they feared to go out in the night.

Eating and Sleeping:

The child may eat whenever he pleases and whatever is available. Children are supposed to be present at the primary meal times, but if they are not at home they may eat whenever they return. Boys normally eat together, but in some families children have each a separate dish. The youngest children (the last two) always eat by the mother. Children eat as much as they will and parents look happy and feel satisfied when they notice the children's rounded bellies. Children are permitted to have a choice if they do not like a particular meal provided that that choice is available.

As soon as a child can walk he may go to bed whenever he wishes. The younger children usually become sleepy before the parents retire; the older children usually go to bed at the same time as do the parents. If it is a moon-lit night the children may play as long as they like and are not hurried by the parents, who often times sit outside the houses watching the children's games. Children are expected to get up early to their morning duties. If they do not they are hurried out by either sprinkling cold water on them or spanking and dragging them off the bed.

The Play Behaviour:

There seem to be no prohibitions on boys and girls playing together and the moon-light games are always appreciated - "The fire's on the mountain", "Touch and run" etc. During the day the smaller children employ themselves in make-believe plays, the boys imitating the activities of the adult men and the girls that of the adult women. No toys are supplied to the child. Each child improvises his or her own toys, the boys making catapults, bows and arrows and tops while the girls cut sticks into imitation babies or pretend at cooking this or that meal. There is a tendency for boys playing together and girls together. In early childhood adults do not show much disgust (they even seem to wink and enjoy it all!) when they see any of the children masturbating or performing a mock sex act. But when the child gets older he is

severely punished if found handling the genitals of opposite sex.

The School Going Child:

As soon as a child begins to go to school he becomes the sole charge of his teacher. The teacher's authority seems to grow up and to supercede that of the parents. Even domestic offences are reported to the teacher and he is invited to inflict the necessary penalty. Parents do not always dispute the teacher's decision. The child rather than gets confused with the Home and School authorities soon recognises and accepts the school as the more important and strives to please more the teacher than even the parents. Parents are indifferent to the children's "home work". They neither encourage nor discourage studies at home. Parents are happy when their child's school report is good, but feel disappointed and scold the child if he fails or does not do well.

Prohibitions and Parental Approval and Disapproval:

(a) Children are prohibited to:

- i. go near fire, ii. play with sharp articles,
- iii. fight, tease or injure anyone , iv. steal,
- v. tell lies , vi. talk back to adults
- vii. call mama and papa by their names;
- viii. mess near the drinking water supply;
- ix. touch the soup pot, x. eat in stranger's houses.

These are a few of the prohibitions the child has to avoid.

(b) Parental Approval and Disapproval:

The housing, feeding and clothing of the child by the parents and the less tangible services of the parents to the child, create bonds of love and gratitude and of dependence which are used to influence the child towards observance of the parents wishes. In some cases the desire to please the parents which grows naturally out of the parent-child relationship may be about sufficient in itself to make the child do their bidding. If this is not sufficient, there are means of reward and punishment which can be brought into play.

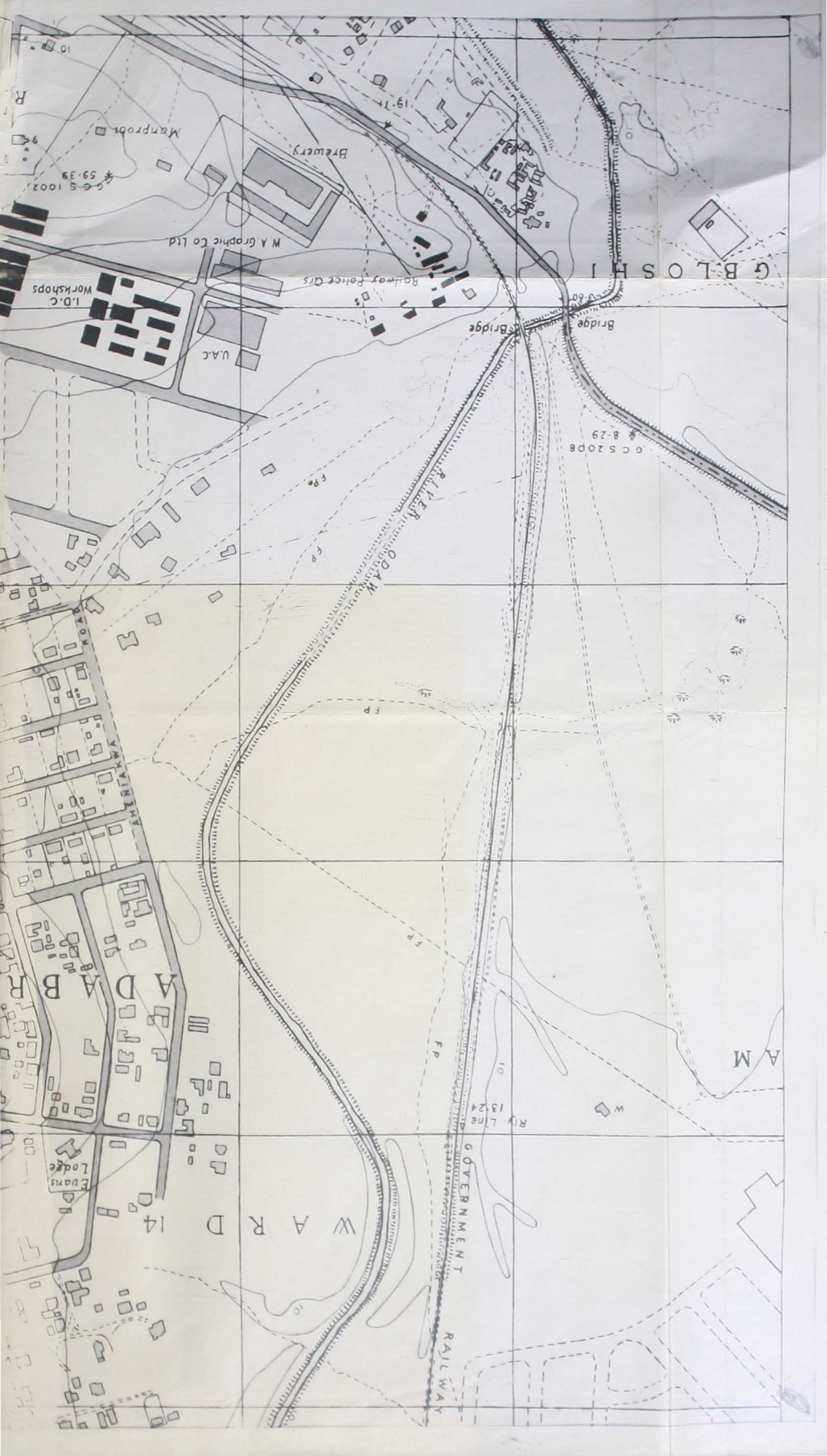
Beating is done and girls are free from this chastisement earlier than boys. No girl may be beaten when her puberty hair starts to show and her breasts begin to grow. After that age the offended adult scolds or abuses her and that is all. Scolding is a common feature and no wrong act is over-looked, or allowed to go by unless a volley of hard words has been used.

To withhold food which is already in the house is never done, but parents do withhold such delicacies as meat and fish.

The role of enforcing discipline is the lot of every adult in and around the compound, and he or she may inflict the necessary penalty or scold the child at once when the offence is still new. A report to one of the parents more than often invites further punishment from that parent. So the child notices early the authority of all around him, for everywhere there are eyes to notice his faults, hands to inflict punishment and mouths to scold or report. Parents assess the character of their children from what they hear other adults say about them. They have it that a child is one's while in the womb, but out of the womb he belongs to the whole community. Two parents are very happy and proud when people point at their child and say:

"Oyi ye abofra pa!".

APPENDIX (1) MAP OF ADABRAKA



G B L O S H I

Bridge

G C S 2008
8.29

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F.P.

F.P.

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GOVERNMENT
RAILWAY

A M

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14

Workshops
1.D.C

UAC

M A Graphic Co Ltd

Brewery

Manrobs

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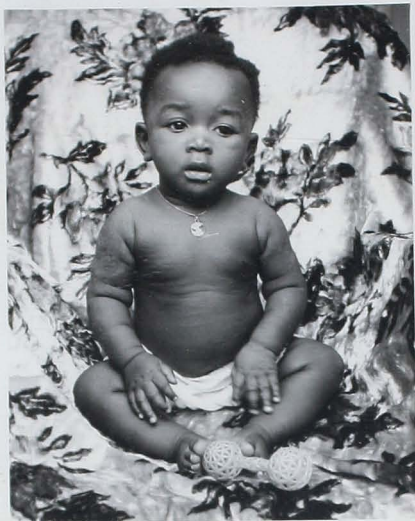
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Eoans
Lodge

APPENDIX (ii) PICTURES

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APPENDIX (11) PICTURES



Ghanaian children! Some grow up in more and others in less fortunate homes. Yet, they have this in common; they are loved and needed by those around them.





The Ghanaian child is given the bottle or fed at the breast whenever it cries. Over and above the feeding is the mother's touch that makes the child grunt with pleasure.





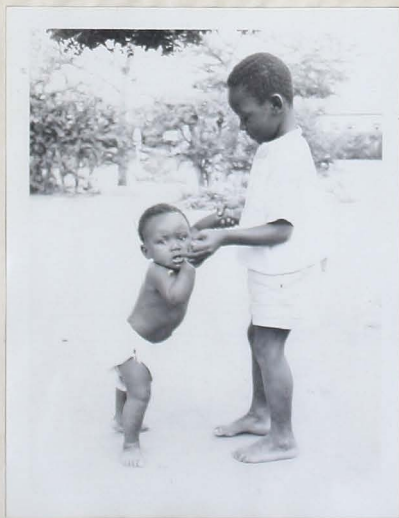
"The mother's handling of the baby is fearless and confident, and he lives from birth in touch with a smooth, warm, rhythmic world." - Carothers.



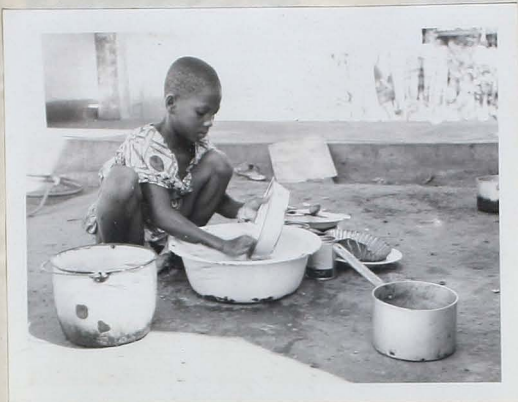
APPENDIX (ii)



Lo! The young Ghanaian receives his first formal lesson. The teacher? Elder brother. The lesson? How to walk.



APPENDIX (ii)



And walking leads to duties, for the child must start as early as possible to contribute to the life of the family. He washes dishes, carries water, sweeps the house and compound and runs errands.





Yet there is time for play. The boys may squat to a game of "Ntosa" (as shown above) or kick the ball about or just be adventurous. The girls most favourite game is "Ampe", a vigorous, leaping exercise.



TESTS

APPENDIX (iii) - GREGORY KOBLANG YANSE

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.

W. 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.

R. W. E

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

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

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

1. What would you do if someone who was stronger than you had done you wrong?
 - a. Get two friends and with their aid beat the person who had done you wrong.
 - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
 - c. Complain to the police.
 - d. Complain to your teacher, headman or commissioner.
 - e. Avoid him in future.

2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
 - a. Stay at home.
 - b. Go out on the bicycle, hoping that you would not meet a policeman.
 - c. Leave the bicycle at home and walk, even though the distance were very far.
 - d. Secretly take a light from the bicycle of another person (if there was one).

3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
 - a. Obey him because he is your parent.
 - b. Leave home.
 - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
 - d. Be angry with him.
 - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.

4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.
 - e. Report him to the headman (if you who are answering this are living in a village).

5. What would you do if a white man had gone into your house or room and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.

6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

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

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

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

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

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

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

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

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

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

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?
- Tell them that beer drinking is evil and against the law.
 - Go with them and enjoy it.
 - 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.

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

Example: You must obey your elders.

Yes - No

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

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

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

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:

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|------------------------------------------------------------------------------------------------------------------------|------------------------|
| 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. | <u>Yes</u> - <u>No</u> |
| 6. To keep money which he has found in the street. | <u>Yes</u> - No |
| 7. To help a friend who is unjustly attacked by two others. | <u>Yes</u> - No |
| 8. To punish anyone who has wronged him. | <u>Yes</u> - No |
| 9. To learn how to read, write and reckon. | <u>Yes</u> - No |
| 10. To get drunk. | <u>Yes</u> - <u>No</u> |
| 11. To become educated. | <u>Yes</u> - No |
| 12. To expect his family to pay his debts. | <u>Yes</u> - <u>No</u> |
| 13. To hit back when someone hits him. | <u>Yes</u> - No |
| 14. To remain idle and enjoy himself when he has money. | <u>Yes</u> - <u>No</u> |
| 15. To spend his money on clothes for himself. | <u>Yes</u> - No |
| 16. To listen to agitators. | <u>Yes</u> - <u>No</u> |
| 17. To demand equal treatment in a court of law. | <u>Yes</u> - No |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | <u>Yes</u> - <u>No</u> |
| 19. To leave his employment immediately, if his employer treats him badly. | <u>Yes</u> - No |
| 20. To become educated, in order to raise his people. | <u>Yes</u> - No |
| 21. To complain if the food which his employer gives him is too bad. | <u>Yes</u> - No |

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

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.

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| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect | <u>Yes</u> - No |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force | Yes - <u>No</u> |
| 3. One must forgive one's enemies | <u>Yes</u> - <u>No</u> |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances | <u>Yes</u> - No |
| 5. Only the Lord has the right of vengeance | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches | <u>Yes</u> - No |
| 7. It is better to lose all one's possessions than to lose one's good name | Yes - <u>No</u> |
| 8. It is the duty of the strong to protect the weak | <u>Yes</u> - <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 | 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> - <u>No</u> |
| 12. Bodily health and strength are a greater virtue than a just mind | <u>Yes</u> - No |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | Yes - <u>No</u> |
| 14. If 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 | Yes - <u>No</u> |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved | <u>Yes</u> - No |
| 18. Under no circumstances must one take that which is the property of another man | Yes - <u>No</u> |
| 19. We must obey our conscience first, the law next | Yes - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out | Yes - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it | <u>Yes</u> - No |
| 22. A lie is never justifiable | <u>Yes</u> - No |
| 23. Great riches are more worth while than great wisdom | <u>Yes</u> - No |
| 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 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

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

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

1. What would you do if someone who was stronger than you had done you wrong?
 - a. Get two friends and with their aid beat the person who had done you wrong.
 - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
 - c. Complain to the police.
 - d. Complain to your teacher, headman or commissioner.
 - e. Avoid him in future.

2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
 - a. Stay at home.
 - b. Go out on the bicycle, hoping that you would not meet a policeman.
 - c. Leave the bicycle at home and walk, even though the distance were very far.
 - d. Secretly take a light from the bicycle of another person (if there was one).

3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
 - a. Obey him because he is your parent.
 - b. Leave home.
 - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education
 - d. Be angry with him.
 - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.

4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.
 - e. Report him to the headman (if you who are answering this are living in a village).

5. What would you do if a white man had gone into your house or room and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.

6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Example: You must obey your elders.

Yes - No

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

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

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

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

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

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

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

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

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

AN AFRICAN HAS THE RIGHT:

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

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

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

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

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

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

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.

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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.
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R. W. E.

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

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

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

1. What would you do if someone who was stronger than you had done you wrong?
 - a. Get two friends and with their aid beat the person who had done you wrong.
 - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
 - c. Complain to the police.
 - d. Complain to your teacher, headman or commissioner.
 - e. Avoid him in future.

2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
 - a. Stay at home.
 - b. Go out on the bicycle, hoping that you would not meet a policeman.
 - c. Leave the bicycle at home and walk, even though the distance were very far.
 - d. Secretly take a light from the bicycle of another person (if there was one).

3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
 - a. Obey him because he is your parent.
 - b. Leave home.
 - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education.
 - d. Be angry with him.
 - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.

4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.
 - e. Report him to the headman (if you who are answering this are living in a village).

5. What would you do if a white man had gone into your house or room and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.

6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

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

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

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

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

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

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

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

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

15. What would you do if your clothes were very badly torn and soiled?
- Wear them till you have some money to buy others.
 - Wash them and mend them as best you can till you have money to buy new ones.
 - Wear them in the hope that a White person will take pity on you and give you some better ones.
 - Wait for an opportunity to take some clothes from a house or shop when no one is watching you.

16. What would you do if you were left alone and without supervision to do some work for which you were well paid?
- Work hard and conscientiously, just as you would when watched all the time.
 - Work hard, but take a rest from time to time if you felt like it.
 - Work, but without tiring yourself.
 - Sleep or rest most of the time.

17. What would you do if your employer or your teacher had left his tobacco unattended, so that you could easily take some without detection?
- Take some quickly for yourself.
 - Leave it untouched.
 - Take some quickly for a poor friend.
 - Only take some if your employer had not treated you nicely.

18. What would you do if in a shop where you had gone to buy something, there were European customers, some of whom had arrived before you, some after you?
- Wait till all European customers had been served
 - Await your proper turn, but insist on being served then.
 - Try to get served as soon as you can, even before those who were in the shop when you arrived.
 - Look for a shop where there are no European customers.

19. What would you do if you were poor and hungry and found a sheep unattended in the veld?
- Kill it and take it away.
 - Look around carefully to see whether you were unobserved and whether you could get away with the sheep, then kill it and quickly get away.
 - Leave the sheep untouched and go on your way.
 - Try to get some other African to help you kill and carry off the sheep.

20. What would you do if you were hungry and saw a weaker person with food or money in a lonely road?
- Take the money away quickly and run off.
 - Pass on your way.
 - Ask the person for some money because you were hungry.
 - Offer the person to do some work in return for food.

21. What would you do if you were very hungry and passed by an orchard, belonging to a European farmer?
- Pass on your way without touching any fruit.
 - Pick enough fruit to still your hunger.
 - Go to the farmer and ask for some fruit.
 - Go to the farmer and offer to work for some of the fruit.

22. What would you do if you found some money lying in the street? (Suppose you lived in a town).
- Leave it.
 - Take it for yourself.
 - Take it to the police.
 - Take it and donate it to the church or to some charity.

23. What would you do when an employer for whom you are working makes you work too hard and gives you bad food?
- Wait till your contract expires and leave
 - Leave immediately and without telling him
 - Take some of his food and meat from his kitchen.
 - Speak to him about it and try to get the work eased.

24. What would you do when some friends asked you to come to a place where one could drink beer and wine?
- Tell them that beer drinking is evil and against the law
 - Go with them and enjoy it
 - 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.

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

Example: You must obey your elders.

Yes - No

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

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

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
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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
-
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

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.

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| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect | Yes - <u>No</u> |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force | <u>Yes</u> - No |
| 3. One must forgive one's enemies | <u>Yes</u> - No |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances | <u>Yes</u> - No |
| 5. Only the Lord has the right of vengeance | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches | <u>Yes</u> - No |
| 7. It is better to lose all one's possessions than to lose one's good name | Yes - <u>No</u> |
| 8. It is the duty of the strong to protect the weak | <u>Yes</u> - <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> - No |
| 10. Respect for human personality is the cornerstone of society | <u>Yes</u> - No |
| 11. Whoever has faith in God need fear nothing else in life | Yes - <u>No</u> |
| 12. Bodily health and strength are a greater virtue than a just mind | <u>Yes</u> - No |
| 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 | <u>Yes</u> - No |
| 15. To be able to control one's passions is a sign of goodness of character | <u>Yes</u> - No |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect. | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved | <u>Yes</u> - No |
| 18. Under no circumstances must one take that which is the property of another man | Yes - <u>No</u> |
| 19. We must obey our conscience first, the law next | <u>Yes</u> - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out | 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> - <u>No</u> |
| 23. Great riches are more worth while than great wisdom | <u>Yes</u> - No |
| 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

TEST 6.

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

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

R. W. E.

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

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. Go to the British Government and tell them of the situation.
 - b. Do nothing.
 - c. Write to the British Government and tell them of the situation.
 - d. Write to the British Government and tell them of the situation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Example: You must obey your elders.

Yes - No

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

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

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
47. 100 3
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> - No |
| 4. To shout aloud greetings to a friend when he meets him in the street. | Yes - <u>No</u> |
| 5. To tell a lie when he has done something wrong, if thereby he can keep himself out of trouble. | <u>Yes</u> - No |
| 6. To keep money which he has found in the street. | <u>Yes</u> - No |
| 7. To help a friend who is unjustly attacked by two others. | <u>Yes</u> - No |
| 8. To punish anyone who has wronged him. | <u>Yes</u> - No |
| 9. To learn how to read, write and reckon. | <u>Yes</u> - No |
| 10. To get drunk. | 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. | <u>Yes</u> - No |
| 15. To spend his money on clothes for himself. | Yes - <u>No</u> |
| 16. To listen to agitators. | Yes - <u>No</u> |
| 17. To demand equal treatment in a court of law. | <u>Yes</u> - <u>No</u> |
| 18. To take some food from a store when his brother is very ill and needs it, and there is no money to buy it for him. | 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
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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

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> - No |
| 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> - 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> - <u>No</u> |
| 8. It is the duty of the strong to protect the weak | <u>Yes</u> - No |
| 9. As long as one's motives are noble and one's aims virtuous, it does not matter what methods one uses to achieve them | <u>Yes</u> - No |
| 10. Respect for human personality is the cornerstone of society | <u>Yes</u> - <u>No</u> |
| 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 | <u>Yes</u> - No |
| 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> - No |
| 15. To be able to control one's passions is a sign of goodness of character | <u>Yes</u> - No |
| 16. It is one's duty to obey, even if one thereby loses one's self-respect | <u>Yes</u> - No |
| 17. It is more glorious to be feared than to be loved | <u>Yes</u> - <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 | <u>Yes</u> - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it | <u>Yes</u> - No |
| 22. A lie is never justifiable | <u>Yes</u> - No |
| 23. Great riches are more worth while than great wisdom | <u>Yes</u> - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law | <u>Yes</u> - 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

APPENDIX (iii) - DANIEL HOPMAN

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

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

15. Bill read in a book about famous Native Chiefs who drank much beer. So he went home and also drank much beer. R. W. E.

17. There was very little happiness in Abraham's life. So whenever he could he bought some dagga and smoked it. R. W. E.

18. Absalom was put in prison for a long time for stealing a coat, when he was very cold. He became so contemptuous of the law of the European that when he came out of prison he took everything he needed, whenever he thought he could safely do so. R. W. E.

19. Henry's father treated him cruelly and often beat him without just cause. So Henry refused to recognise his authority and left his father's house against his father's wish and without his permission. R. W. E.

20. Dick heard that some people were saying untrue things about him. He told them that they must not do so, but they continued to blacken his character. So Dick went to their house with some friends and gave them a severe whipping. R. W. E.

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.

rw

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 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.

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

Example: You must obey your elders.

Yes - No

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

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

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No
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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
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- 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

TEST 2.

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.

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| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect | <u>Yes</u> - No |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force | Yes - <u>No</u> |
| 3. One must forgive one's enemies | <u>Yes</u> - <u>No</u> |
| 4. It is the mark of a man of character that he keeps his solemnly given word under all circumstances | Yes - <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 | Yes - <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 | Yes - <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 | Yes - <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 | Yes - <u>No</u> |
| 20. One can do whatever one likes, provided one takes care not to be found out | <u>Yes</u> - <u>No</u> |
| 21. The only way to clear one's honour is to fight the person who has besmirched it | <u>Yes</u> - <u>No</u> |
| 22. A lie is never justifiable | <u>Yes</u> - <u>No</u> |
| 23. Great riches are more worth while than great wisdom | Yes - <u>No</u> |
| 24. A civilised man will leave the punishment of wrongs done to him to a court of law | Yes - <u>No</u> |

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

TEST 6.

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

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

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

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

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

1. What would you do if someone who was stronger than you had done you wrong?
 - a. Get two friends and with their aid beat the person who had done you wrong.
 - b. Wait for him in the dark behind a tree and while he could not see you, attack him from behind with a stick.
 - c. Complain to the police.
 - d. Complain to your teacher, headman or commissioner.
 - e. Avoid him in future.

2. What would you do if you lived in a city and wanted to go out at night on your bicycle, but you had no light for the bicycle?
 - a. Stay at home.
 - b. Go out on the bicycle, hoping that you would not meet a policeman.
 - c. Leave the bicycle at home and walk, even though the distance were very far.
 - d. Secretly take a light from the bicycle of another person (if there was one).

3. What would you do if you wanted to go to school and be educated, but your father ordered you to work and earn money?
 - a. Obey him because he is your parent.
 - b. Leave home.
 - c. Say you would do as he wished, but keep back some money until you had enough to pay for your education.
 - d. Be angry with him.
 - e. Explain to him why you wish to go to school, and if you cannot convince him, obey him until you are your own master.

4. What would you do if you knew that another African had gone into your house or room, and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the headman or police if he did not do it.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.
 - e. Report him to the headman (if you who are answering this are living in a village).

5. What would you do if a white man had gone into your house or room and had stolen some of your property?
 - a. Go to him and ask him to return it to you, threatening to report him to the police if he did not do so.
 - b. Go secretly to his house or room and take something from him in return.
 - c. Go to him and threaten to beat him unless he restores your property.
 - d. Report him to the police.

6. What would you do if the British Government passed legislation which in your opinion was contrary to the interests and rights of the African people?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Example: You must obey your elders.

Yes - No

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

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

27. You must keep cheerful when things go wrong. Yes - No
28. You must do whatever a policeman tells you to do. Yes - No
29. You must pray everyday. Yes - No
30. You must keep the traditions and customs of your people alive. Yes - No
31. You must respect every European. Yes - No
32. You must speak no evil of people. Yes - No
33. You must protest when a European ill-treats a native. Yes - No
34. You must keep a promise, even if it is to your disadvantage. Yes - No
35. You must be kind towards animals. Yes - No
36. You must defend yourself when you are attacked. Yes - No
37. You must be politically active on behalf of native interests. Yes - No
38. You must help a weaker boy with his work when you have completed yours (if you are at school or college). Yes - No
39. You must try and improve your position in the world. Yes - No
40. You must give up going to a dance when one of your friends is ill and needs someone to look after him that night. Yes - No
41. If you are unemployed, you must go and work on a farm. Yes - No
42. You must wait till all Europeans have been served when you have gone to a shop to buy something. Yes - No
43. You must dip your stock if you are a farmer or owner of cattle. Yes - No
44. You must honour a contract which you have freely undertaken. Yes - No
45. You must always be sober. Yes - No
46. You must refrain from sexual relations except in marriage. Yes - No

48. You must have sexual connection only with a woman when she has given her consent. Yes - No
49. You must marry a woman if you have promised to do so. Yes - No
50. You must be faithful to your wife and not have relations with other women. Yes - No
51. You must pay your wife some money regularly when the court has ordered you to do so, after a divorce. Yes - No
52. You must plead not-guilty in a court of law, even when you have committed the crime of which you are accused. Yes - No

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
-
- 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

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

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

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

Example: Honesty is better than great riches.

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

- | | |
|---------------------------------------------------------------------------------------------------------------------------|----------------------------|
| 1. It is better to lose the respect of one's neighbours than to lose one's self-respect | <u>Yes</u> - No |
| 2. When one cannot achieve one's purpose by reasoning, one is permitted to use force | Yes - <u>No</u> |
| 3. One must forgive one's enemies | Yes - <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> - No |
| 5. Only the Lord has the right of vengeance | <u>Yes</u> - No |
| 6. A just mind is a more precious possession than great riches | Yes - <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 | Yes - <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> - No |
| 10. Respect for human personality is the cornerstone of society | <u>Yes</u> - No |
| 11. Whoever has faith in God need fear nothing else in life | <u>Yes</u> - No |
| 12. Bodily health and strength are a greater virtue than a just mind | Yes - <u>No</u> |
| 13. In order that there should be freedom for all, each individual should give up part of his personal freedom to society | Yes - <u>No</u> |
| 14. If 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 | <u>Yes</u> - No |
| 18. Under no circumstances must one take that which is the property of another man | Yes - <u>No</u> |
| 19. We must obey our conscience first, the law next | <u>Yes</u> - 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 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