

**THE MORALITY OF THE BLACK
ADOLESCENT IN A
MULTICULTURAL SITUATION**

by

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DECLARATION

I declare that "MORALITY AND THE BLACK ADOLESCENT IN A MULTICULTURAL SITUATION" is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.


.....

ESTHER NTOMBANA MABENA

155.25 MABE



DEDICATION

To my late mother, Evelinah for her confidence in me and teaching me to believe in myself, and my children, Nkosinathi, Muzikayise, Makhosonke for their patience and understanding, and my late daughter, Ntombikayise for believing in me. She used to call me Dr Mamma even before I finished my thesis.

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MORALITY AND THE BLACK ADOLESCENT IN A MULTICULTURAL SITUATION

BY: ESTHER NTOMBANA MABENA
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SUMMARY

This study deals with the problem of moral development discontinuity prevalent in today's multicultural societies. Black adolescents are confronted by many obstacles in their situatedness in the home, school and society. It has been revealed that the black adolescent in the multicultural situation is exploited, dehumanised and exposed to impersonal situations when he should be offered moral guidance and challenging moral dilemmas in order to develop his moral sense, however he is consequently reduced to an object that is tossed to and fro by his fellow human beings. The black adolescent, it has been shown, needs his fellow human beings, as transmitters of moral values to help him to achieve a moral-self.

This study examines the three multicultural situations, the home, the school and the society and shows that morals are not inherited but acquired through mutual contact. The acquisition of morals manifests itself under conditions characterised by respect, modelling, imitation, indoctrination, reward and punishment, conformity, loyalty, communication, exemplification, socialisation, experience and learning as determined by the home, school and society. It was also found that in their acquisition of morals in a multicultural society, black adolescents experience confusion brought about by the cultural differences of their society. What they previously regarded as the right thing to do in their cultural background receives negative responses in the multicultural situation. It was further found that black adolescents in a multicultural situation are not provided with sufficient

opportunities to participate meaningfully in moulding their new moral environment. The multicultural environment is cold and unfriendly, as a result black adolescents are barred from expanding and anchoring themselves in their new situation to face the challenges confronting them with confidence.

The empirical research revealed that in the home parents are too busy with their professional upgrading and the positions they hold at work to bother about the moral upbringing of their children. In school teachers emphasise scholastic achievement above moral development. The society does not provide black adolescents with moral role models to imitate. Society has become to technocratic, with devices such as the TV, radio, Internet and video games, to guide black adolescents in their moral internalisation.

KEY CONCEPTS

INTERNALISATION ✓

MORALITY ✓

MORAL RULES ✓

PRO-SOCIAL BEHAVIOUR ✓

AGGRESSION ✓

MORAL BEHAVIOUR ✓

MORAL REASONING ✓

ALTRUISTIC

VIRTUE

MODELLING

IMITATION

ACQUISITION OF MORALS ✓

COMMUNICATION

INDOCTRINATION

NORMS ✓

VALUES ✓

MULTICULTURAL SITUATION

BLACK ADOLESCENT ✓

ASSIMILATION

PLURALISM

AMALGAMATION

MULTICULTURALISM

CULTURE ✓

MORAL BEING ✓

RESPONSIBILITY ✓

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ANNEXURE

Chapter 1

General orientation, background to and statement of the problem

1.1 INTRODUCTION

Many of the problems that children and adolescents experience today are related to a changing world, changing values and a changing society (Rice 1992:476). The twentieth century has been characterised by incredible cultural changes, especially on the side of the adolescent. Cultural confusion with shifting beliefs, attitudes, morals, and standards results in stress, conflict, and personality disturbance in the lives of young people (Rice 1981:156). In a world of pluralistic standards, changing customs, and uncertain values, it becomes difficult for adolescents to know how to live and what to believe. Uncertainty and conflict create disturbing internal stress. When everyone in a culture accepts the same ideas and values, adolescents find it easier and more secure to know and accept the status quo; but when they are confronted with changing, conflicting ideas and values, they feel forced to shift about trying to find meaning for themselves (Madry 1987:241).

Their developmental phase makes black adolescents find it increasingly difficult to cope with the demands being made on them – on a physical, mental and psychological level (Kagan 1981:151). In a random interview on NNTV (Youth Day, 16 June 1995) some adolescents remarked:

“Adults do not know what I want, and I do not know what adults want from me either.”
“Adults see things differently from us. They are a bore.” “Our parents transform us into adults prematurely. We are still children and we need their guidance.”

According to Slavin (1991:24), children are not miniature adults. They think differently, see the world differently, and live by different moral and ethical principles than adults do. Their behaviour differs from that of adults. Like all other human beings, adolescents are moral beings and nearly everyone recognises that even young children have moral

feelings and ideas, make moral inferences and judgements, and develop an outlook on life which has moral significance for good or ill (Kuhmerker 1975:25). However, adolescents find themselves in a situation where their moral judgement is violated by the changing society.

According to Seeking (1993:24), the world in which adolescents find themselves is one where equalisation has become the password, a world which can no longer differentiate between true freedom and self-destructive licentiousness. The defiance and lack of discipline evinced by contemporary adolescents, the disappearance of the authority figure and the coming into being of relationships of greater comradeship may be interpreted as a revolt against the lack of moral standards. Morality in the present life-world of adolescents is no longer depicted as meaningful. The present life-world of adolescents is a world in which people have lost their identity, and where society seems less capable of providing stable norms and values for people's allegiance (Greer & Ryan 1989:26).

Today the traditional concept of authority is constantly being challenged, and the challenge is most frequently seen as coming from young people (Coleman & Coleman 1984:131), because the situation in which adolescents find themselves does not present itself in morally transparent terms. For example that it is morally wrong to cheat, deceive, exploit, harm or steal from others; that everyone has a moral responsibility to respect the rights of others – including their freedom and well being, to help those most in need of help, to seek the common good, to strive in some way to make this changing world more just and human (Noller & Callan 1986:98). Yet, even when adolescents have their own inner conflict as to what, morally speaking, they ought to do in a particular situation, they are faced with the morally conflicting claims of others. The inviolate fact remains though that no child is born morally independent and can only inculcate morals from a stable society. In greater numbers and to a greater degree than our ancestors, modern adolescents are unclear as to how they are to fit into the social world. Shelton and McAdams (1990:926) remark that at no time have people been so much of a problem to themselves as they are today.

Rosenberg (1979:49) argues that the most commonly held belief about adolescence is that it is a period of disturbance for individuals. Falchikov (1989:139) supports this view by claiming that young people are frequently portrayed as either uncontrollable and violent, or as flamboyant and outrageous promoters of fashion and sub-culture styles.

Noller and Callan (1986:97), in turn, believe that the presence of adolescents are disruptive to families. How, then, can adolescents find existential security in a situation that lacks clear definitions of his behaviour. The present situation in which adolescents find themselves denies them the existence of self and creates disbelief that the uniqueness of the individual has a place (Roeper 1990:23). For adolescents there is a dire need for an encounter with a situation, a morally sound situation capable of recognising the existential needs of adolescents.

An honest, penetrating re-evaluation of the entire problem area, which reveals itself as a destructive rationalisation adjustment has, therefore become essential. The researcher wishes to emphasise the very essence of adolescence in this situation. The black adolescent's positive sense of self-appreciation and self-worth is very closely related to the identification of a morally sound situation which exemplifies a positive attitude towards life. The black adolescent's revolt against moralism is but a distress call, a pathetic plea for the intervention, understanding, love and acceptance of a fellow human being, because there is a real need for a stable society. The researcher, intrigued by this lack of moral values amongst black adolescents and the prevalent acts of unacceptable behaviour, has based the thesis on this theme. To elucidate this theme, a brief background to the problem under investigation, follows.

1.2 BACKGROUND TO THE PROBLEM

This research took root in the researcher's personal experience in different South African situations. It is not uncommon to find many black adolescents in schools that were previously meant for whites only, and also families both black and white living in so-called "grey areas".

This study was also motivated by the media, which have repeatedly painted a very simplified and dramatic picture of South African youngsters. The story behind the media headlines is an angry and disappointing one, which blames the victim which is mostly adolescents, and which offers very little hope for the future. Public attention has focussed on young people since the political uprising of 1976, where Seekings (1993:20) tells us young people became drawn into the political struggle. The media described them as violent, irresponsible, uncultured, anti-social, uncontrolled and dangerous. Even though South Africa's political situation has undergone tremendous change, the young person is still dented by his previous image.

The situation is aggravated by the fact that the political change places black adolescents in a situation that has no cultural base. People's humanness and existence require co-existential involvement with reality in the company of others (Weinstein 1987:47) implies a need for a morally sound background. Black adolescents find themselves in a situation of diversity which they cannot explain, and which can neither be explained by the exemplifying adults, either. They try their utmost best to co-exist and are found to be causing anxiety and negative opinions behaviourally by adults. This thesis tries to show that the importance of understanding the complexities of situations in which the black adolescent finds themselves cannot continue to be overlooked. The conflicting standards and moral dilemmas of a multicultural society should be levelled for black adolescents to participate responsibly.

While the researcher became aware of the problem, it became clear that morals are not inherited but have to be acquired through learning. Therefore black adolescents need a relationship with their fellow to acquire such morals. This awareness compelled the researcher to undertake a phenomenological investigation into the problem of moralism in a multicultural situation. Consequently the researcher became compelled to investigate whether or not the black adolescent is experiencing existential difficulties because of conflicting moral standards in a multicultural situation.

1.3 EXPLORATION OF THE PROBLEM

Every community has the responsibility of laying down guidelines, principles, rules and norms expressing its conception of right and wrong, proper and improper and good and evil. These morals are influenced by a community's customs, traditions, cultural and religious beliefs. According to Gouws and Kruger (1994:174), such morals are not inherited but have to be acquired through learning. They go on to say (1994:175) that "initially the child accepts the moral values of his educators without question", however adolescents, because of their developmental level have a moral perception that is more abstract and less concrete. This places them in a situation that is characterised by conflict, mainly with an authoritative figure about moral issues. They react immediately to the general behaviour of adults and become aware of their fallibility. This results in black adolescents' displaying antagonism towards the disinterested and uninvolved adult community.

The ASCD Panel on Moral Education (1988:4) point out that the present black adolescent is exposed to a situation that is increasing in ethnic and social diversity, while the political invigoration of the South African nation has brought with it an increasing variety of moral values that sometimes conflict. Greer and Ryan (1989:26) believe that the problem is even bigger because the "signs are clear that our youth are in trouble, and the major contribution to that trouble is that they do not understand nor have they acquired the moral values and character traits they need to be good citizen and good people," of a multicultural situation. Black adolescents are living in a time of unparalleled levels of mixed cultures which is dominated by democracy, human right syndrome and equality. Kuhmerker (1975:25) holds the view that moral behaviour is intentional behaviour that has social consequences. In order for black adolescents to be able to acquire strong moral ethos, they must be exposed to a cultured situation that has ethnic stability and moral matureness. Moral self-determination is not the exclusive prerogative of adult life, adolescents too must advance by degrees to inner discipline. However adolescents' conscience still relies strongly on support from adult counsel.

A crisis confronts all adult South Africans as they try to pass on to their young the best moral values - values which are crucial to a good life and the survival of the pronounced democracy. For people in the olden days it was a simple matter for adults to teach their children what was right and what was wrong without justification (Grobler 1985:18). Today's adolescents have enquiring minds; to them, nothing goes unquestioned. The young people have been regarded as heroic combatants by politicians for too long, they became articulate and highly politicised and they generally succeeded in all political militancy where adults had failed. This has created a communication breakdown between the adult population and the youngsters. The adult modeller has a problem on how to enable the young person to internalise moral values which are essential for moral maturity, to the maintenance of a democratic form of life and to contribute constructively to these social structures which affect their lives. During observation the researcher became aware that many black adolescents in a multicultural environment had problems in issues relating to moral judgement. This awareness impelled the researcher to undertake a phenomenological investigation into the essentials of the morality of black adolescents in a multicultural situation. Consequently the researcher became compelled to investigate whether or not black adolescents is experiencing problems in acquiring morals in a multicultural situation. It is this consideration that inspired the undertaking of this research.

1.4 PROBLEM FORMULATION

Having discussed what led to the identification of the problem, let us turn to the specific areas that constitute the problem. This will enable the reader to follow the progress of the investigation. The black adolescent is a being bestowed with human dignity and should lead a dignified existence. Human dignity implies the interaction of individuals in a social situation where their positive moral behaviour has positive social consequences. Acquiring morals will help black adolescents to show reverence for their own dignity in an ever increasing manner. It would appear that adolescents are placed in a situation which demands more than they can handle. The following structured questions logically and systematically direct attention to the problem area:

- What is morality?
- Is morality a social phenomenon?
- Is morality inherited or acquired?
- Are essentials and structures of morality identifiable in a multicultural situation?
- What role does moral education play in a multicultural situation?
- Is morality identifiable with culture?
- Who is the black adolescent?
- What is a multicultural situation?

Giving attention to the above will highlight some of the essentials necessary to acquire morals in a multicultural situation. The logical step after a problem formulation is to state objectives or aims of study (see chapter 5).

1.5 AIMS

1.5.1 General aim

The specific purpose of this investigation is to gain a better understanding of the problems encountered by black adolescents in acquiring moral values in a multicultural situation.

1.5.2 Specific aim

The specific aim of this research is to investigate how the multicultural situations in which adolescents find themselves affect their moral development. The research will be directed essentially whether

- black adolescents are able to acquire morals that will make them decide properly in a multicultural situation.
- black adolescents are presented with challenges that will help them cope with the acquiring of morals of a multicultural situation.
- black adolescents can exercise their cultural loyalty in a multicultural situation.
- black adolescents can conform to the moral norms and values of their new multicultural situation.
- the moral behaviour of black adolescents will be acceptable to their new multicultural situation.
- black adolescents will be able to make informed moral choices in a moral dilemma.
- black adolescents will be able to apply their moral reasoning ability (cognitive reasoning) in situations that have a moral perspective.
- the school, as the secondary source of multicultural morality will be able to provide black adolescents with a moral background relevant to his culture.
- the home, as the primary source of cultural morality will support black adolescents through their moral development.
- parents in multicultural situation are able to model acceptable cultural norms and values that will help black adolescents in their acquisition of multicultural morals.

1.6 A THEMALOGICAL ANALYSIS

1.6.1 Justification

Scientific practice demands clearly defined terminology and language, therefore certain key terms and concepts will be defined next.

1.6.2 Morality

The word *moral* is derived from the Latin *moralis*, meaning “habit” or “manner” (Thirioux 1980:21). Manner or habit implies peoples’ actions or behaviour, whether good or bad, right or wrong. Morality therefore directs people’s behaviour towards choosing what is right or wrong. According to Barnhart and Barnhart (1992:1350), morality implies the right or wrong of an action. Van Den Aardweg and Van Den Aardweg (1988:151) refer to morality as the principles, rules or reasoning by which behaviour is judged to be acceptable or unacceptable, right or wrong. Shelton and McAdams (1990:924) also believe that morality is prosocial behaviour as manifested in private interpersonal and social spheres. Berns (1985:349) believes further that morals encompass an individual’s evaluation of what is right and wrong. They involve acceptance of rules and govern one’s behaviour toward others. People differ not only in their beliefs about the inherent nature of children but also in their beliefs about what behaviour is acceptable and what is not. In other words, people’s moral codes differ.

When people are dealing with morality they are dealing with “ought to” situations. These are situations where people make decisions that have consequences themselves and others. In this activity people are involved in a process of establishing principles for evaluating actions or proposed actions in their social interplay.

Lyons (1983:125) describes morality according to two different views given by adults.

A man says:

Morality is basically having a reason for a way of knowing what’s right, what one ought to do; and, when you are put into a situation where you have to choose from among alternatives, being able to recognise when there is an issue of ‘ought’ at stake and when there is not; and than having a reason for choosing among alternatives.

A woman says:

Morality is a type of consciousness, I guess, a sensitivity towards humanity, that you can affect someone else’s life. You can affect your own life, and you have the responsibility not to endanger other people’s lives or to hurt other people. So morality is complex. Morality is realising

that there is a play between self and others and that you are going to have to take responsibility for both of them. Its sort of a consciousness of your influence over what's going on.

Lyons (1983:127) maintains that morality is considered in two ways: a morality of rights and justice, and a morality of response and care. According to Lyons, the first ideology has dominated modern moral psychology – the image of the person in a discrete moment of individual choice, the individual's rights as opposed to human care. In Kohlberg's theory of moral development, justice has dominated adolescents's sense of moral judgement (Enright, Santos & Al-Mabuk 1989:95). Swarthout (1988:58) explains morality from three perspectives.

From the individual's perspective, he believes that "the function of morality is to weigh or balance conflicts between values. Morality must always come into play when there is a conflict between the interests of two or more persons and an individual must take a decision about the best way to solve the problem."

From the interactional perspective, he assumes that "the goal of morality is the maintenance of good relationships and/or the enhancement of social living."

And from the sociocultural perspective, he believes that "sociocultural morality is the network of rules and roles that govern relations between individuals in a system. Morality functions to preserve the fabric of interdependent behaviour necessary for the accomplishment of systems goals." In other words, the network of rules and roles that characterises morality at the sociocultural level serves to maintain system integration.

Morality therefore is a social phenomenon and warrants social justification.

1.6.3 Adolescent

The word *adolescent* is derived from the Latin word *adolescere* meaning "to grow up" or "to develop towards something" (Gouws & Kruger 1994:3) thus referring to a developmental phase in the human life cycle that intervenes between childhood and adulthood. Van Den Aardweg and Van Den Aardweg (1988:13) terms the stage between childhood and adulthood *adolescence*. Van Rensburg and Landman (1979:235) say the concept "adolescent" in pedagogical literature usually means pre-adulthood, that is,

early adulthood as a particular mode of human existence. Gouws and Kruger (1994:4) maintain that it is difficult to delimit adolescents phase in terms of chronological age, but most psychologists accepts that it starts between the ages of 11 and 13 years and usually ends between the 17th and 22nd years. Both Gouws and Kruger (1994:13) and Gillis (1994:70) believe that adolescent can be sub-divided into three stages: early (child) adolescence, mid adolescence and adult adolescence, which can be diagrammatically represented as follows:

Table 1.1: Stages in the life of the adolescent

MOVING FROM CHILD TO ADULT	MORE AN ADULT THAN A CHILD	
Child adolescence	Mid adolescence	Adult adolescence
<i>What is happening to me?</i>	<i>Who I am almost grown up but I still need answers to a great many questions.</i>	<i>Who am I as a person and where am I going in life?</i>
The emphasis is on learning to cope with demands of rapid physical growth	Experimenting with developmental changes in a number of different areas	Forming a meaningful and stable personal identity, and taking mature decisions with regard to one's future

In preparation for the transition from childhood to adulthood, a number of so-called "tasks" or "challenges" in each area of development must be completed for successful adult living. These are not simply chores to be worked through, but a series of highly personalised experiences, each of which is a stepping stone in helping adolescents learn to cope with other obligations, demands and pressures of adulthood. Patterson and McCubbin (1987:163) agree, saying that "adolescence is a period of human development characterised by a complex set of developmental tasks or demands which move the young person from childhood to young adulthood". The major tasks include:

- adjusting to changing body growth
- mastering new, complex ways of thinking
- dealing with awakening sexuality and the power which accompanies it

- achieving a satisfactory sexual identity
- learning to relate to peers and to society in a mature way
- attaining emotional independence from parents, family, and other adults
- accepting adult responsibilities and socially acceptable values and behaviour
- accepting and agreeing to a given set of moral norms and values as modelled by adults
- choosing a vocation and establishing economic independence
- preparing for marriage and family life

How adolescents come to view their efforts in achieving success – or otherwise – in the different developmental areas greatly influences the extent to which they eventually emerge as morally accepted or unaccepted human beings.

Adolescence is normally referred to as a period of storm and stress, disruptive and impulsive actions and defiance and ignorance of authority. However, it is also the time when a person's identity is largely established. Generally, adolescence is a time when young people prepare to take their places in the adult world as responsible members of society. Adolescence then becomes a critical time frame for the development of those domains that provide for psychosocial maturity (Bakken & Romig 1994:442). Obviously, experiences at home, in school, and within the community play an important role in determining how an individual's adolescence will turn out. The situation in which adolescents find themselves, therefore, is very important in influencing their moral development. Black adolescents find themselves in a multicultural situation.

1.6.4 Multicultural

The word *multicultural* means having or bending many distinct cultures (Barnhart & Barnhart 1992:1365). According to Pratte (1979:141), the term multicultural is only applicable to a society that meets three criteria, namely

- cultural diversity in the form of a number of groups
- equal political, economic and education opportunity
- behavioural commitment to the values of cultural pluralism as a basis for a viable system of social organisation

Multicultural has different meanings. Westerners usually refer to cultural diversity in a society as multicultural and use the terms “intercultural” and “multi-ethnic”. In South Africa, which is a typical multicultural country, intercultural indicates between or among different cultures. Interaction between different cultures is accentuated (Goodey 1989:481). Through multiculturalism cultures may influence one another, but different cultures need not influence one another.

A culture is maintained by each social group and consists of pattern of behaviour acquired and transmitted from generation to generation. Culture is people’s interpretation of reality in terms of their life-world, world of experience and the acts, thoughts and feelings which their particular community values enhance and convey (Fraser, Loubser & Van Rooy 1990:185). The Ontario Association for Curriculum Development (1977:8) defines culture as all those customs of a community-including language, science and beliefs, arts and crafts, and the rules of behaviour in domestic, religious, political, and economic life – which are passed on by learning from one generation to the next. Multiculturalism therefore describes the position of social groups and individuals within their social group in relation to one another (Centre for Educational Research and Innovation 1989:38). Culture can be called a set of rules by which a society lives and exists. According to Moulder (1989:13), culture is something that has been created artificially and experimentally, it is not something that is given like numbers or the colour of our eyes. When we talk about culture, we are talking about the product of a complex process of socialisation. This dismisses the notion that culture can be completely unique to a particular society. Therefore multicultural reality, is in fact, that different cultures overlap and influence one another. According to Bullivant (in Banks 1988:73), adolescents must respond to the social environment in their acquisition of culture in a multicultural environment, bearing in mind that culture is not a static entity, a culture is dynamic and it changes over time. Black adolescents are therefore faced with internalising the different cultures that overlap and influence one another. Culture is created in a situation.

1.6.5 Situation

According to Barnhart and Barnhart (1992:1952), a situation is a combination of circumstances. The word *situation* is derived from the Latin *situatus* and *situare* meaning to place or to locate (Van Rensburg & Landman 1979:402). Situation can be seen as a means of people’s experiencing and living in a world. People are a situated

beings, their situatedness means they find themselves in a web of relations in which and from which they must act.

People continuously find themselves in different situations which they themselves have created or which are predetermined by nature. People are always in a position to change their situation to suit themselves in some way. Some of the situations that people find themselves in are the dialogic situation, education situation, pedagogic situation and pedagogical situation. Hence human situatedness is a dialogic situatedness. People in a series of continuous situations convert the world into a world for themselves. The human world is continually changing for people break through their concrete environment, constantly ascribing new meaning to it as they relay the boundaries of their world. Situation can be seen as a means of experiencing and living in the world. The situation an individual is in often influences actual moral behaviour (Berns 1985:358). People may believe in honesty and feel that individuals who cheat in tests should be punished; yet those same people may pad their deductions on their income tax returns.

1.7 PROBLEM FORMULATION

In the provisional problem formulation (sec 1.4) the specific areas that constitute the problem were given attention. As more information of the problem was collected, it became clear that adolescents' morality in a multicultural situation cannot internalise effectively. So far we have seen that adolescents carry in them feelings of discomfort that arise from their association with their present situation. Many events in South Africa have brought radical changes in the lives of adolescents, such as the armed struggle, political change, violence, crime, drug abuse and the prevailing political democracy, which is accentuated by cultural integration, that is multiculturalism, places adolescents in a compromising situation. Against this background the following questions further formulate the problem:

- Are adolescents able to acquire morals that will make them decide properly in a multicultural situation?
- Do black adolescents find it easy or difficult to internalise the moral norms and values of a multicultural situation?

- Are black adolescents presented with challenges that will help them cope with the acquiring of morals of a multicultural situation?
- Are black adolescents able to make appropriate moral decisions in a moral dilemma?
- Can black adolescents exercise their cultural loyalty in a multicultural situation?
- Can black adolescents conform to the moral norms and values of their new multicultural situation?
- Will the moral behaviour of black adolescents be acceptable in their new multicultural situation?
- Will black adolescents be able to cope in making informed moral choices in a moral dilemma?
- Will black adolescents be able to apply their moral reasoning ability (cognitive reasoning) in situations that have a moral perspective?

This study attempts to provide tentative solutions to these and other questions. The fact, nevertheless, remains that adolescents have a need for and are dependent on their fellows to become moral beings accepted by society. The situation in which adolescents find themselves at present and hence their inability to acquire acceptable moral norms will be discussed.

1.8 METHODOLOGICAL JUSTIFICATION

To realise a specific intention, it is necessary to follow a series of sequential steps, a specific method. The word *method* is derived from the Latin *methodus* and the Greek *methodus* meaning "way by which" a thing is done. **Longman's English Dictionary** (1984:923) defines method as "a systematic plan or procedure for doing something". Scientific research is impossible without the use of a valid, recognised scientific method. De Wet, Monteith, Steyn and Venter (1981:3) refer to research methodology as a scientific awareness of the scientist's principles of procedure in the course of the practice of science. Van Vuuren (1976:6) emphasises that the specific method is

determined principally by the nature of the occurrence and must thus be approached with great circumspection when the study area in which the phenomenon has been delimited is engaged. Van Rensburg and Landman (1979:330) also believe that the method is determined, to a large extent, by the nature of the phenomenon or by the sphere of the investigation.

To arrive at a meaningful answer to the question of the difficulties experienced by black adolescents in internalising morals in a multicultural situation, the problem has to be approached scientifically. To discover the fundamental essentials of a phenomenon, a certain route or direction of discovery must be followed, that is there must be a method which may be used repeatedly by various scientists at different times, and in different places, so as to arrive at the same conclusions (Davey 1990:6). The method to be followed is determined by the phenomenon to be investigated and also by the questions in connection with the phenomenon to be investigated. Define the method to be used in the formulation, investigation and possible explanation of the problem researched in this study.

1.8.1 Definition of the method of investigation

Davey (1990:8) defines a method of investigation as “the way by which the investigation aims at arriving at an objective solution of the problem”. Van Rensburg and Landman (1988:399) see a method of investigation as a way scientific researchers select, which will permit them to arrive at the essences of the phenomenon under investigation, a method which will be “determined to a large extent by the nature of the phenomenon or by the sphere of the investigation” (sec 1.14). Reeler (1983:2) also indicates that “the spirit of science cannot be coupled to a specific method because the nature of the method to be used”. Hornby (1974:533) defines a method of investigation as a way of doing something. A method as applied to research is the means by which a given or specific destination or objective is reached. This study concerns itself with a scientifically justifiable method to avoid becoming subjective or haphazard in the field of research. Since the field of investigation is the human phenomenon of adolescents from the perspective of morality as a human science, far-reaching difficulties could be encountered, as Reeler contends that “Man may never be objectified; man is not a ‘thing’; there must always be due regard for man's essential humanness.”

As a basic requirement for scientific practice, the researcher aims at objective research that will lead to objective findings without allowing preconceived ideas to impede the investigation. Because the field of investigation is the phenomenon of education, the phenomenological method was chosen because “The phenomenological method is explicit insight, reflection, description and interpretation of the phenomenon. The aim is to disclose, reveal and verbalise the structures of the phenomenon” (Gunter 1983:8). If moral philosophy is to survive as an autonomous science, its investigation must proceed along phenomenological lines.

The phenomenological method employed in this study, with full acknowledgement of its advantages, disadvantages and limitations, concerns itself with the involvement of the human persona. Van Rensburg and Landman (1988:446) state that in a phenomenological approach “the emphasis is laid on man as a person, because being human is manifested in being a person”. Like all other accountable investigations, this research is structured around a delimited field of study, here the anthropological-ontological consideration of the essentials of adolescents’ morality and the multicultural situation they find themselves in.

1.8.2 Methods of scientific research used in this investigation

People are beings in this world. They have no choice about their presence in the world and are therefore initially “lost in an open world” and so to speak in an unlimited world in which he is called upon to find his way. Viljoen and Pienaar (1971a:3) emphasise an ontic fact when they say that unless people answer this call they will perish. The practice of science is a human endeavour and, more specifically, a human activity to enable people to come to grips with the reality they are faced with. People have to know their environment to find their way around, but also through their surroundings and eventually to their own individual situation in which they are the designer. It is the pursuit of knowledge and comprehension that necessitates striving to come to grips with reality, a striving that can never be fully satisfied, but by which they will be impelled forever towards new and more knowledge in order to deepen, broaden and complement their existing knowledge.

In scientific research the pursuit of more and new information has to be conducted in an orderly and systematic way in order to reveal concealed essentials, “which can stand independently as beacons in the vastness of the unknown” (Davey 1990:10).

Revelations of the essentials of human existence requires scientific practice, which Van Rensburg and Landman (1988:478) define as “a way of life which enables man to understand his world and to organise it meaningfully as a world for himself. Science creates a level of dialogue in the life-world of man. Science practised scientifically enables people of various convictions to communicate on a scientific level.” If scientists are to formulate generally valid, universal categories, they have to use a scientific method, which also implies that they have to refrain from forcing their personal philosophy of life onto the phenomena they are investigating, because a philosophy of life has no place at all in the search for answers in a science. Steyn (1981:170) states explicitly when he says that “educational research is the complete, unprejudiced investigation into a problem relating to education where all given concepts are taken into account and are teased in an unbiased way”.

Such a scientifically conducted investigation should result in a careful, objective interpretation of findings contained in a clear and detailed report. Botha (in Davey 1990:11) points out that scientific investigation makes exceptionally high demands on the researcher in terms of objectivity, intellectual rigour and clear, unambiguous terminology. To make a claim of total objectivity is, indeed, a daring endeavour because while striving to achieve this ideal situation, scientists’ innate humanness, imperfection and subjectivity limit them in every way. According to Landman (in De Jager, Reeler, Oberholzer & Landman 1985:22), total objectivity is always elusive merely by virtue of the fact that no matter how much one researches, there is still more information to be obtained, more content to be sifted through, more knowledge to be learned somewhere else, in another time and in another place. Researchers have to be aware that the volume of literature to be perused is no excuse for not undertaking an extensive literature review in pursuit of knowledge during their investigation.

1.8.2.1 Literature review

The word *review* means the act of examining critically or thoughtfully; to go over (**Longman’s English Dictionary** 1984:1274). According to Ary, Jacobs and Razavieh (1990:67), the search for related literature before an investigation begins serves the following purposes:

- A knowledge of related research enables investigators to define the frontiers of their field.

- A thorough review of related theory and research enables researchers to place their questions in perspective.
- Reviewing related literature helps researchers to limit their questions and to clarify and define the concepts of the study.
- A critical review of related literature often leads to insight into the reason for contradictory results in an area.
- Through studying related research, investigators learn which methodologies have proved useful and which seem less promising.
- A thorough search through related research avoids unintentional replication of previous studies.
- The study of related literature places researchers in a better position to interplay the significance of their own results.

All evaluation studies require a literature review mainly as a source for describing of the background and structure of the programme. In the literature review researchers search for information that is relevant and how it fits into the problem. Serious researchers find an exhaustive survey of what has already been done on the problem an indispensable prerequisite to its solution. In this way researchers invariably minimise the risk of dead-ends, wasted effort, trial-and-error activity and even more important, erroneous findings based on faulty research designs.

An extensive literature survey formed part of this study. A thorough study of available literature enables scientists to verify their findings and to compare these with the work of others. De Wet , Monteith, Steyn and Venter (1981:38) claim that a thorough and well-planned literature review is a necessary precondition for successful research. A literature study enables researchers to present an authentic justification for the choice of research theme and to plan accurately. This study made use of current reference works and information systems such as indices, review publications, bibliographies and databases. An extensive and rigorous literature review serves to bring into relief the actuality and relevance of the research goal and then to justify it. The researcher must strive to achieve a state of objectivity and non-prejudice throughout the literary

encounter, and in so doing may be directed by, become critical of and/or appreciative of the views and ideas expressed in others' writings.

After a thorough selection of the literature, researchers arrange the information into an orderly and comprehensive structure to provide an empirical framework in which to analyse their observation of the problem under investigation.

1.8.2.2 Observation

The **World Book Dictionary** (Barnhart & Barnhart 1992:1434) defines observation as the act or power of noticing things or watching closely, or being watched or noticed. Many scientists use this technique in their research. According to Van Den Aardweg and Van Den Aardweg (1988:157), observation is a non-testing appraisal technique and provides a practical way of testing hypothesis and ideas about a phenomenon. In this study the researcher observed adolescents in and outside their education situation, in solitary and group situations and environments of calm and revolution. However, because research can only be justifiable in scientific terms, systematic procedures for observing and recording information are needed, namely:

- Identify what you wish to observe; the dimensions of behaviour and what traits to be investigated.
- Identify the opinions, both favourable and unfavourable, which you have about the subject, so that you can guard against subjectivity.
- If possible, get another researcher to observe and note the subject at the same time.
- Determine the factors which indicate a behaviour.
- Observe the subject on numerous occasions and in different situations. This provides a more comprehensive description for the same quality identified.
- Observation requires time and no immediate conclusion can be arrived at. Record both verbal and non-verbal behaviour.

- Practice helps to increase the accuracy of observation.
- Observe only one person at a time.
- A personal file, together with anecdotal records should be kept for each learner under observation.
- Records should be written up each day while they are still fresh in the memory and before bias creeps in.

According to Mouly (1978:215) and Mulusa (1990:128), observation is at once the most primitive and the most refined of modern research techniques. It is undoubtedly the first procedure of science in as much as all scientific data must originate from observation. As a scientific tool, it may range from the most casual and uncontrolled to the most scientific and precise, involving modern mechanical and electronic means of supplementing human observation. Lehmann and Mehrens (1979:84) also believe that observation is a technique whereby researchers gather their data by noting certain behaviours of their subjects in a specific situation. However, they state that the major problem encountered in observation is assuring that the behaviour is recorded objectively and reliably. Skager and Weinberg (1971:105) support this view saying that observational studies deal with the overt behaviour of a person or group in a specific situation or during a specified period of time. Through direct observation we can see what a human being actually does, although we cannot always tell accurately what meaning his actions have for him.

This study observed the behaviour of Black adolescents in a multicultural situation, paying particular attention to how they respond in situations that require their moral inclination. After that the researcher conducted interviews with some of the adolescents.

1.8.2.3 Questionnaire

The interview and the questionnaire are similar in many ways. Both elicit the feelings, beliefs, experiences or activities of respondents. However, according to Gay (1992:224), a questionnaire is much more efficient in that it requires less time, less expense and permits collection of data from a larger sample. This study made use of questionnaires

to cover a wider geographic field of investigation and to reach samples which were difficult to contact. According to Nisbet and Entwistle (1970:44), the questionnaire may be regarded as a form of interview on paper. Mulusa (1990:120) and Skager and Weinberg (1971:114) agree that a questionnaire is a written set of questions to which the subject responds in writing.

A properly constructed questionnaire is an asset to researchers because it enables to gather information that will shed light on the research problem under investigation. Like a scientific technique, a questionnaire must ask for information which the respondent has, and must be written in a very simple language which the respondents can follow without assistance. It must explain what the study is about and give respondents sufficient instructions for answering all items correctly. It is also imperative that the questionnaire should uncover facts about the theme under investigation which will explore the new terrain suggested by hypothesis. The researcher therefore designed a questionnaire to be presented to black adolescents in a multicultural situation.

To level the field of investigation researchers need an orderly analysis and synthesis of relevant material to give an empirical framework of the theme under investigation.

1.8.2.4 Systematisation

According to Onion (in Davey 1990:15), systematisation is “the processing and ordering of concepts according to a defined plan”. Scientific research without a systematic and orderly approach is inconceivable. Systematisation is therefore clarified as being the act or process of reducing to a system. In this investigation the researcher will employ the phenomenological method, which Smith (1983:35) defines as “the predominant vehicle of thought so that, that which is real and essential can be articulated as it appears to the researcher”. In this way, the essentials which have already been brought to light and acknowledged as such, and essentials that may be disclosed during the course of this study, will be ordered in a systematic way so that “adjunct and conjunct meanings and relationships can be sought” (Davey 1990:13). Hugo (1987:52) asserts that scientific knowledge is well-grounded, systematic and inter-subjective and that a fundamental relationship exists between these three characteristics. Hornby (1974:877) indicates that to systematise, means to arrange according to a system. This implies that information obtained through literature study, having been systematically ordered, demands for phenomenological exposure. Therefore, throughout this study, the

material researched during the literary study, the theories deduced from the questionnaires, the essences revealed through phenomenological deliberations and the essences already apparent to the author through observation of the black adolescent, will be related into a systematism of meanings and relationships, hopefully to be used to other educators, educationalists and policy-makers in future. The final method to be used in this investigation requiring clarification is the phenomenological approach. This approach will bring to light all concepts engaged in the investigation.

1.8.2.5 Phenomenological method

The word *phenomenology* is derived from the Greek *phenomenon* meaning to come to light or appear and *logos* which means reason or word. The post-morpheme -logy, is used in science to indicate a specialist field of study. Thus, phenomenology literally means the science of phenomena (Griessel, Gerber & Grobler 1984:17). The phenomenological method aims at describing and interpreting phenomena in terms of their essential nature. The point of departure is the world of everyday life. Phenomena are described as they ordinarily occur; the facts as they appear and may be experienced in the everyday world. Viljoen and Pienaar (1971a:34) state that it is essential that the phenomena should speak for themselves and reveal their essential nature to the investigator. Since the phenomenological method very strongly emphasises description, language is of cardinal importance. Viljoen and Pienaar (1971:34) regard language as the only means of communication between people, but also primarily as the cultural heritage of the past, the accumulated knowledge which forms an essential part of the life-situation. The researcher's aim in using the phenomenological method is to disclose, reveal and verbalise the aspects that constitute the problem under investigation (see sec. 1.3 and 1.4). This implies that the researcher will attempt to take an unbiased stand and carry through an unimpeded contemplation of the object under investigation. In this way phenomenology must be understood as a radical attempt to get beneath the most basic philosophical presumptions, that which Van Rensburg and Landman (1979:373) regard as rooted in what purports to be of concern to people in their life-world. Phenomenology sets to work empirically but at the same time tries not to fall into empiricism.

By suspending the investigator's belief in the factual experience of the external world, the phenomenological method is aimed at revealing the phenomena themselves and the pure intentional act through which the phenomena are grasped. In its concern with

the moral nature of adolescents, this study seeks to disclose those essentials which make black adolescents' acquisition of morals in a multicultural situation, a reality.

This becomes possible by penetrating to the ontic roots or ground structures of human existence as the existence of moral beings. In the search for essential components of a phenomenon, researchers must not be blind to and impelled by essential blindness. Such blindness is caused by obscuring and blurring circumstances surrounding the appearance of the phenomenon, and researchers' own views and prejudices. To penetrate to the fundamentals of a phenomenon, researchers must attempt to remove the causes of essential blindness. This requires them to intentionally suspend or place in brackets all personal views about the phenomenon in order to investigate the phenomenon impartially. The phenomenologist is not so much concerned with the objects themselves as with their meaning and that meaning is constituted by various activities of the mind. In effect, then, the phenomenologist is he who "allows reality to describe and reveal itself to him as it would do were it possible" (Van Rensburg & Landman 1988:442). Phenomenologists find his point of departure in what ontologically is – in what is visible in their involvement with the life situation, so that the subject begins with the matter itself. In order to attempt a rigorous and scientifically accountable presentation of the essentials underlying black adolescents' morality in a multicultural situation, the phenomenological method will be used as follows:

- Important concepts will be explained, defined and etymologically analysed to establish a common base for understanding, eliminate confusion, and prepare the ground for rational reflection and meaningful debate.
- The anthropological categories as ground structures for human existence, their essentials and structures will be thoroughly investigated by consulting the available literature and research findings over a wide field.
- The information gleaned from education experience will be synthesised into a meaningful whole.

1.9 SUMMARY

This chapter outlined the background to the problem and defined concepts, such as morality, adolescent, multicultural and situation, for the sake of clarity.

A methodological approach was adopted, involving a literature review, observation, systematisation, interviews and questionnaires.

1.10 PLAN/ORGANISATION OF THE STUDY

Chapter 1 identifies the morality of black adolescents as constituting a problem in their situatedness in a multicultural situation. Some of the problem areas that could inhibit the moral development of adolescents are outlined. In addition, the phenomenological method concisely and shows how this method is used to realise the aim of this study, namely the exposition of

- certain essences and structures of morality and the black adolescent in a multicultural situation
- adolescence, a period of life essential in the to understand human nature
- the adolescent's enculturation and acquisition of morals in a multicultural situation
- a multicultural situation and its influence on adolescents's acquisition of morals

Chapter 2 examines what constitutes culture and morality. Multiculturalism and its influence on cultural morality in the life of the black adolescent are discussed.

Chapter 3 focuses on theories of moral development. The contributions of famous scientists are used to measure the possible behaviour of modern moral adolescents against the real world in which they find themselves.

Chapter 4 deals with the agents of morality. The emphasis is on communication in the home, the school and the society and how this influences and inspires the moral development of adolescents in their situation.

Chapter 5 discusses the questionnaire and its administration to a selected group of respondents.

Chapter 6 discusses the results of the empirical investigations.

Chapter 7 presents the conclusion, findings, recommendations and suggestions for future research.

Chapter 2

Morality as determinant, adolescent as regulatory and multicultural as a condition: a literary review

2.1 INTRODUCTION

The main purpose of this investigation is a systematic, conscious, penetrating reflection and evaluation of an ontic reality as part of original life-world, in order to present guidelines for educators in situations where black adolescents faced with the problem of internalising acceptable norms and standards in a multicultural environment. To date, no studies have been conducted in the South African context, a context in which racial divisiveness is salient (Smith & Parekh 1996:851). Although at present South Africa is in the process of transformation to a more egalitarian society, the effects of institutionalised racism and social engineering are likely to be seen for many years.

Social engineering in South Africa took various forms, such as forced removals, a migratory labour system, separate residential areas, separate schools, separate public amenities, job reservation, and differential access to resources. This has had profound effects on the lives of black people in South Africa (Smith & Parekh 1996:852). For instance, Wilson and Ramphela (1989:38) point to the disorganisation of the family which black groups experience in overcrowded and poor living environments, and this is manifested in conflicting family relationships and a lack of respect for parents and elders. Burman (1986:6) suggests that in this situation black children do not have role models necessary for the transmission of values and experience. Black groups also experience a sense of powerlessness because the social structures are inherently unjust, and the result of this is often seen in violence in and outside of the home. Black people, especially black adolescents, are also exposed to political violence which may affect moral reasoning. Although no studies of the effects of political violence on moral reasoning in the South African context from a strictly Kohlbergian approach have been

undertaken, theory suggests that the upper point of moral development is lower under conditions of political violence (Dawes 1994:177). This occurs because under conditions of political violence there is little tolerance for different political viewpoints. However, black adolescents are now situated in a completely different environment, which poses a question that this research is trying to investigate, namely whether black adolescents as South Africans would be able to reason at the same level of development as South African white adolescents whose social position has been one of preferential access to resources (Smith & Parekh 1996:852).

Morality is a basic, fundamentally human quality and a system of moral principles. It implies a way of life. It is a way in which people's behaviour influences others and is in turn influenced by means of certain signs which exist independently. To understand human morality, we have to understand how people relate to each other in a moral sense. People live in an environment by virtue of things being shared in common. When people relate, they are trying to establish something in common with each other. Human existence is co-existence, a life in common with other people, because people are fundamentally social beings (Manameia 1993:55).

Trusted (1987:1) believes that people can be morally evaluated as responsible agents who are free to choose how to act. The presence of education in the transmission of moral norms and values is regarded as an irrefutable fact of experience which can be observed and known (Arthur 1992:70). The chief purpose of education, according to Van Rensburg and Landman (1979:331), is a moral self-determination, which implies integrity of conscience which is realised through a sense of inner morality. Education can therefore be seen as a way of life in accordance with certain value preferences in the form of norms which educators impress upon their students. People are valued as moral beings primarily because of their being with others. Therefore black adolescents can only achieve cultural maturity, which will indicate responsible belonging, when the adult educators intervene positively and actively in their life.

According to Van den Aardweg and Van den Aardweg (1988:150), the possession of a healthy moral code, which will enable adolescents to be accepted and function well in society, is essential. Morality, as a component of human existence points to one of the ways of being. Because morality is existence, which in a sense means how to lead a life, how to guide or assist children to improve life and character, it can be described as a specific way of behaviour. More particularly, this type of behaviour can be described

as pedagogic. Van Rensburg and Landman (1979:331) collaborate this when they state that:

In submitting themselves to education the child reveals his moral being; his education confirms his dependence on that support for awareness of moral principles, for eventual self-decision making and for a free choice of accepted norms.

Research into the morality of the black adolescent must be based on the study of the components that constitute the problem, that is, black adolescent, their situation, which in this case is multicultural, and the nature of their morality. In seeking answers to the wonderment of adolescents in order to understand his needs and yearnings, and why he appears puzzled in his strange situation, the fundamental thinker recognises that the answers uncovered will never be final. Such answers will in themselves lead to further questions in the wake of deeper penetration into that which constitute the mystery of man.

This chapter seeks to uncover the universally valid reality of adolescents and their situation on which the reality of their existence is grounded and becomes meaningful. To do so, it is necessary to highlight the existential reality of morality in adolescents's situatedness.

2.2 THE COMPONENT STRUCTURE OF MORALITY AS HUMAN MODE OF BEING

To arrive at the structure of morality as a human mode of being it is necessary to identify the elements which together form this structure. Three components can be highlighted in this regard, namely, the adult moraliser, adolescents as recipient and the multicultural situation. These components have been specifically selected to bring to the fore the problem as identified in this investigation.

2.2.1 The adult as moraliser

Moralising is a conscious and intentional activity and demands the creation of purposeful meanings. The adult's decision to enter into a moral communication, verbal or nonverbal, with the adolescent may be the result of the moraliser having a message concerning what he feels, thinks and believes and which he wishes to share with the

adolescent. Thus having intentions and purpose, the adult moraliser directs his actions and message to the adolescent, who must be able to receive and understand. Morality must not be seen as a one-way action – it is the actualisation of the essence appeal-listen-response, which is defined as “a co-existential involvement or engagement between adult and child in the act of morality” (Otto 1988:385). According to Willis (1981:954), morality is a human phenomenon, therefore it takes place only among and between human beings (in this case, the adult and the black adolescent). Morality is an individual affair, involving the adult moraliser and adolescents as an active recipient (Shelton & McAdams 1990:925). The morality of the adult is the core or essence of any encounter between the adult and adolescents that will help shape the latter. Windmiller (1976:93) believes that an accepting adult is essential in the role of moralising to ensure that adolescents will feel secure in his presence. Long wordy speeches are not necessary to establish a feeling of acceptance and security. A soft word, modelling, or a touch on the shoulder is sufficient to make the adolescent feel that he has behaved acceptably, and this will contribute to the moral growth of the adolescent. Conditions on which authentic morality depends are not confined to the efficient training and experience of the adult moraliser but also necessitate a stable environment with a sound background that guarantees origin.

In fulfilling his functions of support, the adult moraliser assumes responsibility for intervening in the life of the adolescent, in the event of which the adolescent acquires, through the adult moraliser’s modelling and exemplification by the adult moraliser and in a nurturing multicultural situation, the significance which will make his life meaningful. This is a responsibility which the adult moraliser should not evade. Van Rensburg and Landman (1988:312) maintain that whoever “neglects an opportunity of helping a child is guilty of omission, and whoever denies a child his right of self-reliance... is equally mindless of his educative obligations”.

The adult moraliser has the task of ensuring that the relationship between him and adolescents, the moral issue between them and the environment in which this relationship takes place, is educationally acceptable and accountable. Anything less is an affront to the human dignity of adolescents. However, it is not only what the adult moraliser does that ennobles him and dignifies adolescents, but also what he is, that empowers him to make the life-affecting judgements his position affords him. Wonderly and Kupfersmid (1980:610) stress that “adult dignity is the fundamental self-respect adult moralisers rely on in situations ranging from the everyday life to the

unusual. It can be recognised in a way an adult moraliser walks, behaves and speaks.” The adult’s commitment to leading an adolescent has to be absolute.

2.2.2 The adolescent as recipient

According to Grobler (1985:19), it is evident that adolescents are initiated and orientated (influenced) by adults into responsible human order and are increasingly allowed to participate in it. It stands to reason that adolescents eventually become aware of values because they usually give evidence that they allocate and integrates some kind of value into their own life-world. This is not merely an opportunity for reorientation, but an important question of taking up a position, and this calls for closer consideration of the nature of the human world as a realm of values.

Reeler (1986:160) stresses that “the human child, as meaning attributing being, is unique and an individual in his own right”. When this uniqueness is recognised, the child’s self-esteem is enhanced. It is a moral imperative for children to become what they ought to become. Vrey (1979:105) believes that “recognition presupposes the acknowledgement of the uniqueness and integrity of the other’s being a person”. This implies that adults should not try to mould children in their own image. Rather they should recognise moral being of children (sec. 1.8.2) when guiding them towards responsible cultural maturity. Adults’ responsibilities should be to awaken adolescents’ moral possibilities and the adults’ actions must be aimed at allowing adolescents increasingly to realise his own moral self through self-understanding and self-discipline. Du Plooy and Kilian (1985:58) state that “there should be genuine association and communication between – the adult moraliser and adolescents – (author’s addition) who should also make use of methods and aids to assist the – adolescent to become a proper moral being” (author’s addition). Adolescents want to gain a foothold on solid ground on which to stand in life. Adolescents is not trained or conditioned to become someone acceptable by their environment, but they have an inherent desire to become someone. To become like the adults they respect and admire.

Reeler (1986:163) argues that “ adolescents displays surprising initiative in forming his own life world” and goes on to say that “the adolescent as a normative-normating, value-realising being actualises his existence”. Davey (1990:147) points out that “the adolescent’s moral image is about ‘becoming’, about ‘realising innate values’, about ‘self-actualisation’, about ‘responding to the call of being morally worthwhile’”. It is an

indisputable human characteristic that man does not only live by his intellect and his will (desire) but also and above all by his sense of values and even then by his confidence that the values guiding his life of choice and action are meaningful and justifiable (Grobler 1985:19).

The realisation and actualisation of a moral image do not always proceed painlessly and without resistance and conflict. Particularly during puberty, adolescents are often engaged in an inner struggle involving their self-actualisation and self-esteem. They may rebel against the authority of their parents and teachers and the restrictions imposed by society. Often adolescents' rebelliousness is a result of conflicting moral images depicted by their environment (Falchikov 1989:140). Adolescents' resistance is a manner of communicating their existential need or anxiety and hence a way of begging for sympathetic authoritative guidance. The adult moraliser will understand adolescents' critical attitude and allow them the freedom to communicate their moral needs (sec 2.4.5). The adult moraliser should, therefore, set adolescents a worthy example, attesting to norm and task acceptance, equilibrium, empathy, consistency and neatness because he, too, submits to norms and authority (Molar, Cochrane & Manley-Cosimer 1985:32).

2.2.3 Multicultural condition as nurturant

Grobler (1985:19) suggests that the human world is not static; it manifests continual fluctuations, change and progress, degeneration and even distraction.

In order to protect and enhance adolescents' moral image, the environment should make a maximum effort to convey important norms, values, morals and ideals through society. The environment is a small society with patterns and rituals, power and relationships and standards for both social performance and human behaviour (Nucci 1989:12). In a positive moral environment, adolescents are respected and respect one another. The ability to establish a purposeful and civil moral environment is what distinguishes the effective adult moraliser from the ineffective adult moraliser. A central factor in an environment is a moral climate (Nucci 1989:12). Are the societal rules fair and fairly practised? Are adults good examples? Are individuality and community responsibility both nurtured? Are ethical questions and social issues of "what ought to be" addressed fully? (Gary, Long & Ziajka 1986:455). There is no handy guide to follow to establish and maintain an environment of moral expectation. However, once

established, such an environment is always full of conflict and uncertainty because of the non-static nature of the human culture.

2.3 MORALITY AS DETERMINANT

For the purpose of clarity, it should be noted that “morality” is here taken to be the theoretical knowledge of what it is to be moral. In practice, it results and manifests in what is known as moral behaviour. Moral education is the practice of guiding the educand to have theoretical understanding of morality and to live the moral life, that is to act them out in practice. Morality is thus the theory behind the practice (Foster 1983:11). A morally educated person is someone who has this theoretical appreciation, by of being morally educated, and acts in a moral manner.

Morality determines behaviour. It refers to the principles, rules or reasoning by which behaviour is judged to be acceptable or unacceptable, right or wrong. Moral behaviour means that people’s self is fully present in their actions and judgement (Malikail & Stewart 1988:99). Any efforts at moral education or character development that fails to affect adolescents’ behaviour positively in some important way are doomed. Moral behaviour is the bottom line (Nucci 1989:9) that decides whether an action is acceptable or unacceptable. A person’s morality has three elements of action or behaviour: *will*, *competence* and *habit*. According to Nucci (1989:9), these three components work in the following manner to activate behaviour in a person:

- In order to mobilise and channel moral energy, will is needed. It provides the strength to push through self-interest, laziness and fears. It spurs the moral being to moral action and carries him forward to do what his mind and heart tell him what he ought to do.
- Competence refers to a repertoire of behaviours and skills the moral being needs in order to act effectively in his situation. A moral being needs to be able to listen and understand, to empathise with the troubled and to serve those in need.
- Once learned, moral actions need to be habituated. Moral behaviours, such as telling the truth when a comfortable lie is handy, or saying the right but unpopular thing when silence is easy, need to be practised responses. People

cannot stop and weigh consequences every time a moral event arises. Moral behaviours or actions must be practised, habituated responses to life situations.

Every human behaviour or action is determined by morals. Next we shall investigate the nature of morality as an existential reality, a mode of human existence, a character modification, as consciousness and as imbedded in culture.

2.3.1 The nature of morality

Morality refers to a degree of conformity to moral principles, especially good principles (Bradford 1989:490). These principles, guidelines, rules or norms are laid down by societies as a manner of expressing their conceptions of right and wrong, proper and improper, and good and evil (sec. 1.7.2) According to Van Niekerk (1990:151), the hierarchy of principles differs from society to society and also from family to family and lastly from person to person, in as much that they can also cause conflicts and create barriers between communities and individuals. However, without these principles a society or community would be chaotic and ungovernable. Ausubel and Youssef (1977:223) further believe that morality is grounded in the conscience. According to them "Conscience presupposes an internalisation of moral values from standards in the social environment and the acceptance of a sense of obligation or responsibility to conform to them." Further Kurtines and Gewirtz (1984:306) believe that, unlike a biological structure, a moral structure does not have a physical nature. However, morality does not exist independently of behavioural events that constitute a social structure. According to Kurtines and Gewirtz's (1984:308) integration approach, morality has both a surface and underlying structure. The surface structure of morality is made up of its "objective" or observable features. These objective features consist of the cyclical sequence of behavioural events that structure the system, like, lie, steal, break promise, punish and share. The underlying or "deep" structure of morality is made up of rules and obligations that provide a guide for action or behaviour. The underlying structure of morality is defined by moral rules that prescribe or prohibit specific acts or activities, the reciprocal moral rights that exist between occupants of roles within the system, and the moral principles that underlie the rules and rights, like, do not steal, do not lie, keep promises, be fair and do not cause pain. Basic to the approach outlined, there are four assumptions about the nature of human action which underlie morality (Kurtines & Gewirtz 1984:305), namely that human behaviour is

- (1) rule governed, in that it conforms to explicit or implicit rules and conventions applicable to particular action situations;
- (2) purposive or intentional, in that it takes place within action situations defined by identifiable goals, aims, outcomes, or ends;
- (3) anthropomorphic, in that human beings are self-directed agents capable of employing a variety of rules, plans, or strategies in order to achieve self-selected goals, aims, or purposes; and
- (4) social, in that situation-specific behaviour takes place within a larger context for specific rule- governed actions.

Chong (1992:4) concurs,

It is a common observation that norms of behaviour and moral rules differ from culture to culture and from this observation, it is said that what is right or wrong depends on the culture or society which sets the rules. In other words, there is no criterion of right or wrong, which stands independently of the norms or rules set by a particular society.

Therefore morality becomes an existential reality amongst human beings. The one cannot exist without the other.

2.3.1.1 Morality as existential reality

According to Chong (1992:4), morality pervades human lives. It is broadly concerned with how people deal with one another and with prescriptions and proscriptions regarding interpersonal relationships and transactions. The buzzword of morality is should, which is surprisingly ambiguous in that it may convey obligation, duty, propriety or expediency (Kurtines & Gewirtz 1984:177). The one is influenced by the other. As ordinary people, adolescents lead ordinary lives, and do not always reflect on the nature of morality. However, when they do, they discover a wider variety of aspects, some of which tend to undermine choice. They may come to question the extent of responsibility for their action as regards their moral situation. Or they may become sceptical about whether there are any actions which are non self-interest.

Because people cannot exist authentically in isolation, they always needs their fellow human beings for assurance, security and acceptance, to make their existence

meaningful. Making meaningfulness and experiencing meaningfulness undoubtedly belong to a feeling of safety and secureness (Viljoen & Pienaar 1971a:192). People's existence places them in one situation or another, in which they have to act normatively with the things around them, their fellow human beings and God in order to carve a niche and create a safe haven for themselves. Morality is the essence of man's existence.

Jean Piaget believed that "logic is the morality of thought, just as morality is the logic of action" (Cochrane 1975:236). This can be interpreted to mean that the moral point of view is the most general framework within which all our actions should be judged, just as logic is an authentically necessary criterion for all rational thinking. Socrates (Cochrane 1975:240) gave moral knowledge a similar prominence. He insisted that all other forms of thinking could be used for good or ill, that only moral understanding could distinguish the one from the other, and that only moral commitment would lead people to pursue the former and eschew the latter.

According to Bennett and Delattre (1978:87), morality, if it is anything, is a thought. It is an invitation from the inner-self to engage in an activity which enlarges one's perspective. If there is no morality, what could be taking place cannot be regarded as human action. This implies that morality and human action stand together as analogous entities. In other words, only humans are moral beings, animals have no morality. Morality is the vehicle of people's ability to "totalise" their existence, it is a way in which people communicate their needs for realising cultural maturity.

Rest (1983:557) maintains that morality towards meaningful adulthood can consequently be realised only in the presence of existential communication between an assistance-giving educator and assistance-seeking educand. The black adolescent exist in such a situation. For him existence implies being with others, therefore his moral nature can only be realised in relation with others.

2.2.1.2 Morality as human mode of existence

One fundamental aspect of humans is that they have life. They live in the world and they have consciousness. The world plays a part in their life, in that they experience the life of the world around them by means of their senses, and interpret that life by means of their conscious thinking processes. People's actions go out into that world and affect

it, and it affects them. People are not alone in the world. Others exist around them. So there are two factors, or opposing tensions, in the moral life: the self and the other. As Foster (1983:13) puts it: "Moral commitments are those which, one has a moral self and what makes one a moral being is that one has commitments towards others and does not evade them."

Morality is not a spectator sport. It is imbedded in humans. It pervades human lives. It is interpersonal (Berkowitz & Oser 1985:139), which means it occurs between persons (humans). For morality to be actualised, individuals must have an encounter with themselves, with other individuals or with the other. Rice (1992:479) points out that morality is found in the area of association where children observe a relevant adult model acting according to a social norm or standard. The intention is that the adult should influence the child and assume responsibility for this. Trusted (1987:1) maintains that in their contact with each other "there should be evidence of human nature; only then can morality be actualised".

Education as a specific manifestation of human existence necessitates morality as a central mode of existence. In an authentic moral situation people accept each other with mutual intention. Only then can the phenomenon of morality be actualised. According to Kurtines and Gerwitz (1984:172), in the process of morality as interpersonal encounter, the adult relates to the child to exchange ideas, to share meanings and to organise activities, not only for the sake of being together, but to shape the behaviour, conduct and character of the participants. Sharing, helping, protecting, respect and nurturing are among the most frequently noted prosocial behaviours in this encounter.

The morality in humans constitutes the directives by and in which they can determine the course, quality and the meaning of their existence (Staples 1987:80). It forms the integral part of decision making in the sense of self-actualisation and personal meaningful existence. Humans are pre-eminently decision makers. Before they decide what to do, they have to visualise the possible outcomes of their decisions. This is done against the background of their moral constituency. Their decision changes the situation, opening up new vistas in life for which they are accountable.

2.2.1.3 Morality as character modification

The concept “character” is another theme underlying this research. The word “character” is derived from the Greek verb “to work” (Nucci 1989:23). Leming (1981:26) observes that the theme of making reminds us that “character is basically composed of observable conduct or words, or of refraining from certain conducts or words”. A person's character is strongly affected by his state of mind and, moral development is dependant on cognitive development (Van den Aardweg & Van den Aardweg 1988:148). The observable acts that reveal character are usually tied to very simple values, like, telling the truth in the face of temptation, practising delayed gratification, obeying legitimate authority and displaying helpfulness (Rushton 1984:284). In other words, the acts are only an extension of traditional moral virtue. However, a good character as just defined does not satisfy all moral challenges that confront the young person, especially the black adolescent situated in a multicultural environment. But if we would regularly get most people to display absolute morality, as defined (sec. 1.7.2), we would probably raise the level of good character in the world. After all when marriages fail for “inadequate” reasons, or crimes are committed, or persons in high office abuse their trust, or there is a high level of drug abuse, the roots of such conduct are properly perceived as character related. Therefore substantially improving human morality seems a notable attainment of good character because character education is necessarily part of moral education (O'Leary 1983:217).

Does the development of character have any significant role to play in people's morality, especially adolescents? According to Davidson (1980:53), the development of those character traits which are distinguished by traditional terms such as “honesty”, “courage”, “justice”, “generosity” and “self-control” are firmly placed in people's morality and hence, of adolescents.

2.2.1.4 Morality as consciousness

Consciousness is to be inwardly aware of you situations, events, things; it is to have an inner perception, knowledge of or awareness of such (Van den Aardweg & Van den Aardweg 1988:51). It is an awareness of what you are doing; a conscious experience of you action. Consciousness presupposes an awareness of others, objects and oneself through thought. To be conscious means you are intentionally directed and full of purpose, therefore are responsible for your actions, which will ultimately lead to

understanding. Conscience is imbedded in the mind which dictates the moral quality of your actions or behaviour (Vrey 1979:79). It is moral awareness by which you distinguishes between the morally right and the morally wrong and which urges you to do what is recognised to be right and restrains you from doing what is known to be wrong.

Conscience is innate and universal; it is not a product of the environment, training, habit or education (Ellison 1984:23), although it is influenced by them. Morality is innate and universal, and different from the conscience in that it is the product of the environment, training, habit and education (Van den Aardweg & Van den Aardweg 1988:51). However, it is not influenced by but acquired through them. This means that conscience is the guardian of morality. It is a set of personality process involved in evaluating yourself by your accepted ideals and standards.

Consciousness is an abstraction referring to the cognitive emotional organisation of an individual's moral values and to the psychological processes on which that organisation is based (Ausubel & Youssef 1977:223). Consciousness presupposes an internalisation of moral values from standards in the social environment and the acceptance of a sense of obligation or responsibility to conform to them. Also necessary for the functioning of conscience is the ability to anticipate the consequences of behaviour and to exercise inhibitory control to bring these anticipated consequences into line with perceived obligations. According to Ausubel (1979:39), "The sense of obligation is itself a moral value and must undergo internalisation in order to be stable and effective in regulating behaviour. But it is also the core value of an individual's moral system which not only makes possible the implementation of other values but also gives generality to moral behaviour. For example, the disposition to refrain from committing an act of dishonesty depends on more than the strength of the value of honesty in a given context. Equally important is the strength of moral obligation to abide by all internalised values."

When behaviour is not appropriately regulated to conform to moral obligations, a special kind of negative self-evaluation occurs known as "guilt". Guilt consists of feelings of shame, self-disgust, self-contempt, remorse, and various characteristic visceral and vasomotor responses (Zajonc 1980:153). Since guilt is an extremely uncomfortable, self-punishing, and anxiety-producing phenomenon, guilt avoidance is a strong motivating force to keep behaviour consistent with moral obligation. However, guilt cannot be experienced in the absence of the capacity to realistically appraise your

intentions and behaviour in the light of internalised moral principles. Conscience therefore remains a rudimentary level until the self critical faculty is developed.

But conscience is no more an inherent given than any other aspect of personality. It shifts with changes in the parent-child relationship, social expectations, perceptual ability, and cognitive organisation, and with maturational advances in biosocial competence and goal structure, and, in turn, has an important influence on all the latter aspects of ego development. The nature of conscience necessarily changes with personality development since all its component psychological processes undergo developmental change. Intellectual growth affects the generality, consistency and abstract quality of moral values, and sharpens the self-critical faculty. The widening of the social horizon and various shifts in allegiance and dependency modify values and the basis on which moral obligation is sustained.

2.2.1.5 Morality as imbedded in culture

The word "culture" is derived from the Latin *cultura* which means farming (Moulder 1989:13), for a complex process in which people deliberately and intentionally interfere with nature and try to improve its performance. Furthermore, whatever your culture is, it is something that has been grown, created artificially and experimentally in order to produce the process of socialisation (Singer 1987:76). Therefore you cannot speak of morality without referring to culture. Having a culture means belonging to a particular group and being moral means behaving according to that group's cultural expectations. Therefore without culture, there can be no morality of a person or a group.

Moulder (1989:18) believes that people's morality cannot be separated from their culture, and from his discussion, the interrelatedness of these two issues can be deduced in the following table:

Table 2.1: The interrelatedness of morals and culture

Culture	Morals
Is a theory about our nature. Is basically good, evil, or a mixture of the two. Determines whether character is basically immutable or can change.	Our morals determine what we consider to be true, right, good, worthwhile, desirable and ethical.
Is a theory about our orientation to time. Is it the past, the present or the future that is most important to us?	Our morals are the standards and values and norms which govern our day-to-day decisions, judgement and behaviour.
Is a theory about our relationship to nature and people. Are we subordinate to nature, an integral part of it, or master of it?	Our morals provide an invisible link between ourselves, nature and other people because they are some of the unstated assumptions behind the way we see the world.
Is a theory about our primary purpose in life. Is it to be, or to become, or to do so.	Our morals exert a powerful influence on the type of people, as well as the type of change, that we feel comfortable with.
Is a theory about our primary relationship or a lineal family relationship, or is it a collateral, peer group relationship?	Our morals create involvement and acceptance amongst members in the family, peer group and society.

Lemmer and Squelch (1993:11) believe that culture can be viewed as a composite of significant and interrelated factors, all of which have significant bearing on the development of morals, namely

- Cultures are processes of social and human interactions.
- Cultures embrace a body of knowledge.
- Cultures are dynamic, creative and continuous processes.
- Cultures are created by people.
- Cultures are continuously modified with time.
- Every culture has its own system of values, beliefs, norms and attitudes.
- All cultures have material artefacts.
- Cultures have unique verbal and nonverbal communication.

- Cultures are shared and learned.
- Cultures influence the way people think, feel and behave.

That adolescents will accept the cultural values of adults unconditionally cannot be taken for granted, because the relation between the older and the younger generations is not without conflict. This entails no cultural degeneration and rejection of traditional values. Young people usually have a sense and a feeling for what contributes to a humanly dignified world. However, the world must give clear guidelines on its cultural footing. On the other hand, the elders must accept the youngsters' way of giving shape to certain values, and not create moral dilemmas for them. The youth need the older generation to pave the way of living, the road that each generation must eventually follow in its own unique way in accordance with the demands made on them, therefore the older generation is not redundant.

2.3.2 Summary

It is evident from the above discussion that human behaviour is determined by human norms. Morals are ontic and pervade human life (Chong 1992:4). Humanity and moralism determine each other and the one cannot exist without the other. Since morals are not inherited but acquired (learned), people internalise these norms and make them theirs. The internalisation of norms means shifting from externally controlled actions to conduct that is governed by internal standards and principles (Shaffer 1995:568). Once these morals are internalised, they become innate, which means people cannot live or exist without them, and will conform to ideals and expectations even when an authority figure is not present to enforce them. Finally, people's morality is imbedded in their culture, the one complements the other.

However, according to Farmer (1983:53), the rapid changes that occur in our society today create many value conflicts and questions with which previous generations have not had to deal with. Consequently, Farmer believes that value education strategies are essential for any home, classroom and society preparing children to participate responsibly. This is crucial because, according to Rice (1992:11), black adolescents' past is increasingly growing distant from their present, and their future grows more remote, uncertain and unpredictable, so they feel less secure about tomorrow.

2.4 PRINCIPLES OF MORALITY

Adolescence is an important definitional stage in human development during which a person's value system and behaviour code is shaped (Levy 1988:106). In addition, moral development literature suggests that moral reasoning predicts moral action, including loyalty, altruistic behaviour, resistance to temptations and decision making (Blasi 1980:14; Snary 1985:232 & Thomas 1986:165). If our value system and behaviour code, which govern moral reasoning and resultant behaviour, are to any great extent shaped during adolescents stage, then how do black adolescents reason about morals and value questions in a multicultural situation?

In an attempt to understand how black adolescents are unable to internalise morals of a multicultural situation, it is appropriate to explore the principles of morality some of which may be seen as essential elements of morality in any given situation. Some of the moral principles identified for the purpose of this thesis are: virtue, respect, altruism, aggressiveness, conformity, decision making, responsibility, and loyalty. They have been selected because they form the basis of the development of morality in adolescents.

2.4.1 Virtue

Virtues are a union of moral principles and their corresponding and relevant actions that involves a settled tendency of people's reason, action and sympathy to inform their conduct (Atherton 1988:299). Virtue is a particular moral excellence that involves goodness, uprightness, integrity, patience, tolerance, sincerity, goodwill, honesty, kindness and considerateness (Carr 1983:47). There is currently a major resurgence of interest in the concept of virtue among educators. Some parents wonder why schools are unable to teach children obedience, to be respectful or even chaste. Parents are concerned about the behaviour of their children, they exhort the schools to teach their children to be sexually responsible, or drug free, or more civil in public discourse. Nash (1988:27) believes that character development material for schools should be designed to aid teachers in fostering the virtues of patriotism, respect for private property, and self-discipline in the face of society's many hedonistic temptations. Fernhout (1989:191) further exhorts schools to become dispensers of virtue in the form of teaching decency, that is "fairness, generosity, and tolerance" and to teach students qualities, that is, "endurance, resilience, responsibility, resourcefulness and social concern.

There is no denying the mounting interest among educators in a notion of virtue. Even some philosophers are beginning to challenge what is popular, quasi-legal, justification process in applied ethics, that emphasizes a set of *prima facie* moral principles and theories and focuses on duties, rights, moral dilemmas, and borderline cases in resolving ethical problems (Williams 1985:71). An individual should understand that his ethical acts are depending on his personal virtue, that is the duties or rights an individual perceive as significant in ethical contexts are as dependent on specific personal virtues that shape our world as they are on systems of formal ethical reasoning. For example, how an individual behave is as much a function of the virtuous person he is as it is an outgrowth of his ability to do complex ethical analysis.

Moral education has received a great deal of attention in the last twenty years, the virtues have fallen out of curricular (Kelly 1973:403). However, it should be remembered that, until relatively recently, moral education relied heavily on the virtues. Virtues played a central role, for example, in traditional story telling, an ancient form of moral education. Even popular children's programming in our day, despite criticism, often presents moral views best summarized by some virtue. It is, however, a problem that virtues do not appear to be psychologically distinct. People's moral life simply does not divide them into isolated units that will allow them to act justly in one moment and courageously in the next. The interconnectedness of the virtues prevents any useful distinction among them. As Atherton (1988:300) says,

It may be that such virtues as truthfulness, honesty, and promise keeping came into the conceptual category which we might call "rule-keeping virtues", and determination, courage, and patience into a category called "executive virtues". But even this distinction is artificial. All virtues require both the notion of rule following and the notion of execution or putting into practice... Whatever makes a man loyal may also make him just; or conversely, one thing might make him loyal in one context, and another thing in another.

The real question that faces black adolescents in a multicultural situation seems to be whether they are able to make distinctions to help them attend to moral conduct in such a way that they can use both their distinctions and their attention to guide and improve their moral conduct. The answer will lie in the fact that they can usefully distinguish a courageous act from a just act even though it takes courage to act justly.

However, the interdependence of the virtues and the multicultural situation black adolescents finds themselves in negate conceptual clarity. They are now more confused in their moral conduct.

2.4.2 Altruism

In many communities, parents hope that their children will acquire a sense of altruism, that is, a selfless concern for the welfare of other people and the willingness to act on that concern (Shaffer 1996:558). In fact, all parents encourage altruistic acts, such as sharing, co-operating, or helping while their young one are still in diapers. Long before children receive any formal moral or religious training, they may act in ways that resemble prosocial behaviour (Hay, Park, Johnson & Olds 1991:987). For example, girls will help their mothers with such household chores as sweeping, or dusting, and boys will help their fathers in chores like fixing broken things. Recently, researchers have begun to chart the development of children's reasoning about prosocial issues and its relationship to altruistic behaviour (Shaffer 1996:561). It was discovered that in adolescents the level of prosocial moral reasoning power is strongly internalised. Their justifications for helping are based on strongly internalised values, norms, convictions and responsibilities to violate one's internalised principles will now undermine self-respect. Adolescents with strong altruistic self-concept are more prosocially inclined than those who do not view themselves as particularly compassionate, charitable or helpful (Baron & Byrne 1994:96). Cultural influences also has a bearing on the development of altruistic behaviour. Children who are assigned important responsibilities, such as producing and processing food or caring for infant brothers and sisters, are likely to develop a cooperative, altruistic orientation at an early age.

Shaffer (1996:567) and other social learning theorists assume that adults who encourage altruism and who practise what they preach will affect children in two ways. By practising altruism, adult models may induce children to perform similar acts of kindness. In addition, regular exposure to the model's altruistic exhortation provides children with opportunities to internalise principles such as the norm of social responsibility that should contribute to the development of an altruistic orientation. According to Rushton (1980:104), laboratory experiments consistently indicate that adolescents who observe charitable or helpful models become more charitable or helpful themselves, especially if the models establish a warm relationship with them, provide a compelling justification for their acts of kindness, and regularly practises what

they preach. Moreover, it appears that exposure to these altruistic models can have long-term effects on children's behaviour that generalise into new situations.

Unusually altruistic behaviour is as remarkable as morally deficient action, yet only the latter draws the sustained attention of researchers interested in the moral development of adolescents. This is because altruistic behaviour has an impulsive exhortation. Some acts of altruism happen without the actor cognitive concern. Generally, under familiar circumstances, black adolescents should not experience any difficulty in the exhortation of altruism. However, their multicultural situation is not normal. It has an unfamiliar environment which might impede the internalisation of altruistic acts on the part of black adolescents. Black adolescents are expected to copy from adults who will always act in accordance with their ethical principles. It is therefore the multicultural nature of the situation in which black adolescents find themselves that makes it difficult for them to be altruistic individuals. Not only are the adult modellers confusing in their acts, but the cultural heritage also has a staggering base.

2.4.3 Respect

There are different levels at which one can talk about respect for persons and self. First, there is the simple recognition of people as having minds of their own and having distinctive points of view. Very probably, when pressed, everyone might be said to respect everyone else as a person in this sense. However, it could be the case that such recognition may not, within particular cultures, be extended to certain groups of people – to people of different ethnic background or to children. Or it may not occur in certain ordinary, everyday relationships (Thacker, Bring & Evans 1987:18)

Secondly, respect for a person refers to an attitude towards other people in which also their wants, feelings and interests matter. To ignore such wants, feelings and interests is to ignore what is essentially individual and particular about them as persons (Thacker 1985:6). Respect for persons, therefore, at this second level, requires the development of this caring for other people in the sense that one recognizes that their intentions, feelings and aspirations matter and should be taken into account. Furthermore, the deepening of this respect would lie in the enhancement of this recognition of how others do in fact feel and of what they aspire to.

One of the most important lessons a parent can teach children is that morality is a two-way street. Respect is reciprocal. This means “do unto others what you will have them do unto you”. Parents teach the lesson of mutual respect by respecting their children and requiring their to respect them in turn. A liberal-romantic view prevalent in the sixties, assumed that if we treat children respectfully, they would automatically respect us and others (Berkowitz & Oser 1985:131). The greater focus upon “the person” requires, therefore, some worked-out notion of personal development – the qualities that enable young people to act responsibly, autonomously and with respect for other persons in a world where new and unpredictable problems are arising, where the past is not in many cases an adequate precedent for the future cases and where different perceptions of the problems and their solutions will need to be tolerated and respected (Thacker, Bring & Evans 1987:18). This is evident of black adolescents’ multicultural situation. They are experiencing many new and unpredictable problems whose different solutions need to be tolerated and respected.

Before parents can develop morality in adolescents, they need to be clear about the idea that the core of morality is respect for self and others, for the rights, dignity and worth of all people. There is more to morality than respect, of course. Aspects like virtue, ethics and altruism also play an important role in fostering moral behaviour. Parents should also understand that a morality of respect does not burst forth, full-formed, at a particular age. Rather it develops, slowly, through a series of stages, as Piaget and Kohlberg contended (Berkowitz & Oser 1985:129). The idea of moral stages (Kohlberg 1976:67) has profound implications for parenting and fostering the development of morals in adolescents. It calls parents, first of all, to think of adolescents as a developing person, as a thinker with a point of view, not as a blank slate but as an active architect busy constructing a moral world-view. For most parents, who may be only barely conscious of their own thinking processes, thinking of their child as a thinker is quite new. In practical terms, a developmental view calls for black parents to meet adolescents where they are “to plug into” their level of understanding. According to Edwards (1981:501), this means two things. First it means speaking the language of black adolescents’ present stage, establishing rapport and communication by “going with the flow” of adolescents’ present construction of morality. It means appealing, for example, to (Kohlberg’s) stage one children’s belief that they should obey (saying to the child, “this is your chance to obey”), to stage two children’s sense of tit-for-tat fairness (saying to the child, “I did a favour for you yesterday, now I am asking a favour of you”), to stage three children’s concern for meeting others’ expectations and

living up to their self-image, (saying to the child, “I am disappointed by your behaviour, you can do better than that”) and to stage four children’s obey the rules and regulations as set out by whoever is in authority (saying to the child, “according to the law you must not destroy public places”) and so on.

Second, meeting adolescents where they are means challenging their present moral logic with reasoning which is one stage higher. This may be easier for parents to do in the home where they can deal with adolescents one-to-one, than is for teachers to do in the thick of moral discussion in the classroom, but there are opportunities for challenging reasoning in both domains. Parents and teachers in multicultural societies will have more challenges with black adolescents who will have moral encounters and dilemmas in their situation. Parents and teachers should always be ready to intervene whenever necessary to remove doubts and insecurities and allow for the internalisation of morals without obstacles.

2.4.4 Conformity

Conformity is the acceptance of , compliance, acquiescence or agreement with some standard or form of behaviour, or the change in an individual's beliefs or behaviour as a result of group pressure (Van den Aardweg & Van den Aardweg 1988:50), so as to be like the group. Black adolescents are expected to conform in their new situation in order to fit in with their group. Conformity in education is mainly used in connection with peer relationships. To be accepted by a particular peer group, adolescents are expected to conform to the attitudes, values, speech, dress and activity of such a group. However, in their new situation, black adolescents are therefore prone to conform to the demands of their new situation so that their behaviour should be accepted by both the peer group and society.

In the society as well as in the gang context, conformity is more pronounced, therefore black adolescents are more prone to conform to both, the demands of the gang and the society, and its behaviour and values, so as to experience acceptance. Adolescents are eager to be accepted and even if the behaviour of the group demands that they should reorientate or even conflict with parents, adolescents usually succumbs to group pressure to conform. In this concern black adolescents are up against pressure regarding moral values and moral standards. They need support in this regard from educators and their environment. Because of conformity their own identities are at

stake. Therefore, they should be gradually assisted to become the persons they should become with a dignity, uniqueness, self-respect and their own principles. Conformity tends to conceal identity and yet it seems to be an essential phase which adolescents should go through and is meaningful to their total development and ultimate self-concept. In their new multicultural situation, conformity is essential since black adolescents need to identify themselves with their community. They do not want to be isolated and be treated as outcasts. To them, belonging is very important because that will help in moulding their image as they are growing towards adulthood.

2.4.5 Loyalty

Loyalty means to be faithful to something, that is, to have a sense of belonging and a pride in one's heritage (Dunton 1989:88). Adolescents' realisation of a moral self evolves through choosing together and acting together with others because people are concerned with humanisation. To obey the demands of true morality, black adolescents are required to live in a state of interdependence and to be loyal to themselves and to their fellow-human beings. According to Martin (1980:38), although black adolescents are a unique being, they are also related beings, living in a relationship with others in a world which they have to share with them. Therefore, they have to show a sense of loyalty, a feeling of faithfulness, so that other human beings can depend on them. If people are to realise their true humanness, they must seek to cooperate with others, to belong with others and others must rely on them for moral support.

Loyalty may be described as a joint venture in which a feeling of mutual dependence exists. Mutual dependence is, therefore, a fundamental requirement without which loyalty cannot be realised. A feeling of faithfulness implies that adolescents are receptive of their responsibility as people. White (1996:141) contends that loyalty responds to an atmosphere which induces a feeling of security. The adult, as educator, transmit, the feeling of loyalty, which the children, as educands crave as they grow towards adulthood. From early childhood, black adolescents in their craving for support depend on adults to assist their humanisation. In this venturing with each other the adult and black adolescents need to entrust themselves venturously to each other.

Levy (1988:104) avers that when adolescents are recognised as partners in rather than the objects of a loyalty process, the relationship between participants changes. Mutual

involvement implies mutual trust in partnership. As the adult moralisers open doors on opportunities of loyalty and accept the adolescents' ideas, they must expect frequently to join with adolescents in working out those ideas as partners and take seriously the consequences of their joint endeavours. Mutual loyalty grows out of mutual confidence built on trust. In a multicultural situation, there is an atmosphere of unfaithfulness and untrustworthiness which discourage mutual venturing. Some adult educators, out of fear and uncertainty refuse to engage in the partnership of venturing with black adolescents. They experience mutual venturing as a loss of a sense of control. Educators, especially multicultural teachers also distrust their own abilities to manage a multicultural classroom without the accustomed controls. The multicultural situation is too diverse and it is difficult to anchor feelings of trust, faithfulness and loyalty. It is, however, important to note that entering into a joint partnership, educators could strengthen mutual respect between themselves and the black adolescent and a relationship of loyalty will develop. Being treated as equals causes people to rise in self-esteem and, inspires most adolescents to respond with greater responsibility, because mutual involvement implies a sharing of responsibilities and a development of the process of loyalty.

2.4.6 Aggressiveness

An aggressive act is any form of behaviour designed to harm or injure a living being, who then is motivated to avoid such treatment (Baron & Byrne 1994:187). Van den Aardweg and Van den Aardweg (1988:17) also believe that aggression is an emotion expressed in hostile, injurious or destructive behaviour directed towards another person or object. According to Shaffer (1996:545), Piaget found that aggressiveness is evident in seven months-old babies. It is often resorted to in resolving conflicts. Therefore it grows intensely as children grow older and also extends into adolescent years. During early childhood, aggression becomes less physical and increasingly verbal and somewhat less instrumental and increasingly hostile. Although the overall incidence of aggression declines with age, adolescents are not necessarily any better behaved as they often turn instead to more covert forms of antisocial conduct to express their anger and frustrations.

Although parents expect their children to defend themselves if physically accosted, social class and cultural differences dictate the expression of aggression. Middle class children are expected to deal with aggression more verbally whereas lower class groups

are more prone to accept physical aggression. Black adolescents are from a lower class situation and are now placed in a middle class atmosphere. They are expected to deal with their aggression through verbal communication, when they are used to dealing with it by physical means. The ability to control and express aggression is a developmental skill and if not mastered, social difficulties may arise. This mastery is learned more in the peer group than in the family, probably because of a fear of alienation from or rejection by the peer group. Therefore it is more important for black adolescents to be accepted in their multicultural peer group so as to acquire and master this skills.

2.4.7 Decision making

Decision making is concerned with the basic driving force which gives every child's rise to his moral behaviour. In many instances, children, especially adolescents, find themselves in situations in which opposing aspirations drive them to opposite and irreconcilable actions. These are typical multicultural situations. In such situations, black adolescents have to make a decision which is immediately followed by making a choice. When a decision is taken it implies that the goal creating the aspiration is accepted, rejected or postponed as far as black adolescent behaviour is concerned. Any decision can have lasting momentous repercussions either for good or for bad. The way in which an act of the will, a decision, leads to action is a good criterion for identifying personality or temperament.

In the situation of black adolescents, decisions are characterised by conflict. This means they have to decide between two alternatives. In such situations black adolescents find themselves in the middle between two opposing aspirations, which drive them to opposite and irreconcilable actions. For instance, black adolescents are culturally expected not to look their parents or any adult, straight in the eye when speaking to them. However, white parents expect addressees to look them straight in the eye when spoken to. A multicultural situation is one where there are both black and white and even other cultures living together. Black adolescents in this situation are compelled to make decisions, decisions that will affect their lives positively or negatively.

Black adolescents find themselves having to make decisions about their own values and behaviour in a bewildering complex society (Dowd & Haden 1994:177). As they struggle

to come to grips with the moral dilemmas of daily living, black adolescents test, accept and reject various values. They grow in maturity through their personal experiences but also vicariously by reading about characters who grapple with ethical predicaments. Through identification, adults offer the self the sort of nourishment that is essential for development, because adolescents become aware of varied and innumerable motivators of individuals. Sharing the same moral stage with their counterparts enables young adults to identify with those characters, and moral relevancy in real moral situations which will influence their moral decision making.

2.4.8 Responsibility

Responsibility means the state or position of being responsible, having the ability or authority to act or decide on one's own, without supervision. Morality is the quality of being moral and means (a degree of) conformity to conventional standards of moral conduct, and a system of moral principles. Morality, then, presents a picture of human beings as free and morally responsible persons whose moral choices are justly the subject of judgements of moral praise or censure (Grassian 1992:161). It is culturally and traditionally accepted that people have free will and moral responsibility. In the education situation, helplessness and limitations place a heavy responsibility on the parents and other educators. Educators should talk educatively with adolescents to encourage and enable growth in responsibility. Educators are initially responsible for children's behaviour. As learners gradually become less and less dependent on their teachers, however, they, in their turn, assume responsibility for their own lives as individuals. Responsibility acknowledges the authority of norms and values and accepting the consequences of one's actions.

According to Cole (1980:44) and others, adolescents are sometimes accused of being irresponsible. This results in many parents becoming most critical of adolescents who do not evidence enough responsibility in aspects such as performance of family chores, earning and spending money, care of personal belongings and social behaviour (Rice 1992:9). Their new environment expects black adolescents not only to be trustworthy but to show behaviour that is acceptable. They have to be accountable and answerable for their actions although their multicultural situation does not permit normal cultural development. In their cross-cultural research, Whiting and Whiting (1975:83) found that children become responsible when they have responsibility, and self-centred when they do not.

2.5 THE CHARACTERISTICS OF A MORALLY MATURE PERSON

Maturity is more than just knowing what is right. The world is full of people who know what is right but set moral considerations aside when they find it expedient to do so. To be moral means to value morality, and to take moral obligations seriously. It means to be able to judge what is right and also to care deeply about doing what is right, and to possess the will, competence, and habits needed to translate moral judgement and feeling into effective moral action (sec. 1.7.2).

The ASCD Panel on Moral Education (1988:5) submits that the morally mature person has six characteristics, which are derived from universal moral and democratic principles, habitually:

- respects human dignity
- cares about the welfare of others
- integrates individual interests
- demonstrates integrity
- reflects on moral choices
- seeks peaceful resolutions to conflict

According to Wright (1982:83), an individual can be more or less of a moral person, but in the fullest sense displays at least the following characteristics:

- He is a member of a community of moral persons who share a common context of moral assumptions and meanings. Morality is essentially, though not exclusively, about the regulation of relationships between persons. To be a moral person, therefore, means to participate in relationships which are, to a greater or lesser degree, regulated by moral considerations. This implies a reciprocity in moral awareness among those involved.
- He recognises and experiences the compelling force of moral obligations which is cognitively structured by judgements of right and wrong. Moral obligations is 'laid upon' the individual, and the experience of it is compelling even if in the event the individual's actions are not compelled by it.

- He recognises and is motivated by the recognition that certain states of affairs are morally good and desirable, such as fair dealing in commerce or justice in institutions. In short, he has ideals and aspirations.
- He recognises, and is perturbed by the recognition, that if he fails to act in accordance with his moral obligations, the matter does not end there. It is not just a matter of failure, but that some structural aspect of human relationships has been damaged, and the damage remains until something is done about it by one or other of the parties concerned. It is not just that someone has been hurt, but that someone has been wronged.
- He makes moral prescriptions and judgements in regard to others. To be a member of the community of moral persons is to be concerned as much with the actions of others as with one's own. Moral judgements on other people's actions generate obligation in the person making the judgement. If I judge that A ought not to do B, then I am under some obligation to do something about it, such as remonstrate with A. But my response itself must be morally justified and have as its goal the restoration of a morally acceptable state of affairs.
- He recognises that in making moral prescriptions for himself and others, he is answerable to other members of the community; that is to say, he is morally obliged, if asked to do so, to give his reasons, be open to the possible objections of others, and attempt to reach agreement with them. All this presupposes that he has some autonomy of moral judgement, some insight into moral concepts, and some capacity to reason with them.

This list is not exhaustive. In general, then, the morally mature person understands moral principles and accepts responsibility for applying them.

2.5.1 Mutual acceptance

Smit (1973:13) describes acceptance as the “understanding of, for example, a function, a duty or responsibility, the assumption of a role; adaptation to the endurance of things even if they bring affiliation and injustice, preparedness, welcome, offering a favourable reception, providing a refuge, providing assurance, seeing clearly and recognition.” These essentials are found in people who accept each other and also possess faith and

trust because without faith and trust, there can be no question of acceptance between adult and child. Smit (1973:14) goes on to explain the important characteristics of mutual acceptance, saying "People who accept each other, help each other, admire each other, show fellow humanness, are compatible, polite and friendly, are cordial to each other, understand each other's needs and behave properly to each other." Hoge, Petrillo and Smith (1982:570) and Tudor, Peterson and Elifson (1980:284) support this view and say "One important aid to moral learning is a warm accepting relationship of trust and esteem between parent and child." Children who are emotionally dependent on their parents and have a strong emotional attachment to them develop strong consciences whereas non-dependent children grow up more lacking in conscience. Educators' acceptance show their preparedness to enter into a special relationship with children, a revelation in which the responsibility for children are taken on with the set intention of having someone who can be addressed as their children and who can call upon them to accept responsibility for them in response to the appeal. In this relation, the educators call and summon and the children respond and feel accepted. The characteristics of mutual acceptance become apparent in this situation.

There are various explanations for the correlation between educators' acceptance and moral learning. In an acceptable emotional context, educators are likely to be admired and imitated by youths, resulting in similar positive traits in adolescents. Adolescents learn consideration for others by being cared for, loved and trusted by their educators. In an atmosphere of hostility and rejection, adolescents tend to identify with the aggressor, taking on the antisocial traits of a feared educator. When the educators accept children they call them their children and go on to authentic moralising which deepens to communication indicating that the children have been accepted.

2.5.2 Morality implies social responsibility

Morality is not a spectator sport, where adults are players and adolescents look on without taking part. In at least one important sense, however, adolescents are on the sideline of moral life. This is because they typically lack real responsibilities of the kind that foster moral maturity. Kohler (1981:34) charges American society with creating an empty adolescence, devoid of opportunities for work, service to others, and beginning citizenship. According to Kohler, young people are asked to prepare for a nebulous future without allowing them to participate in the here and now. By denying young

people an immediate role in our society, we prolong their dependence, undermine their self-esteem, and cripple their capacity to care.

The problem of the empty adolescent is, of course, a relatively recent phenomenon, since a long psychosocial adolescence is itself a modern creation. In the days of agriculture and early industrial societies, for example, families were large, and simple survival demanded contributions from everyone, even young children. As children grow older, Kohler (1981:34) observes that "they gradually assume more and more responsibility until, almost without noticing it, they become adults with jobs and families of their own. The industrial revolution and the advent of technology minimised the optimal contribution of each family member so much that children were left to be children for a longer period, and as a result lesser responsible."

Erikson (1968:93) points out that delaying adult responsibility has an advantage. Affluent societies grant their young a "psychosocial moratorium" so they may have the time and security to find the unique niche in society through which they can best contribute. However, Whiting and Whiting (1975:83) believe that children become responsible when they have responsibility, and become self-centred when they do not. A prolonged adolescence may be conducive to identity development (Edwards 1981:507) in a complex society. But it is increasingly clear we do a disservice to young people and retard their development as moral agents if we shield them from all responsible involvement in the lives of others.

Acting on awareness, some schools have provided opportunities for adolescents to participate in society in meaningful responsible ways: through historical restoration projects, service programmes for senior citizens, tutoring for young and handicapped children, or peer counselling. According to Mosher (1980:39), there is at least some evidence that such programmes have positive effects on the ego and moral development of adolescents who participate. Increasingly parents are seeing the need for similar moves in the homes of multicultural environments, towards requiring children and adolescents to share the responsibilities as well as the benefits of family life. This might improve their moral development.

According to the researcher, one could design a family intervention study to test this – that children will sooner make the transition from self-centred (Stage 2) moral reasoning to other-oriented (Stage 3) moral reasoning when they are expected to function as

contributing members of their family. If that transition could be accomplished in childhood instead of being delayed until adolescence, secondary schools would be able to focus on helping adolescents take the next step, from participation in their immediate group (Stage 3) to participation in the wider world (Stage 4), rather than expending valuable energy on controlling selfish and disruptive behaviour.

2.5.3 Internal control

According to the **World Book Dictionary** (Barnhart & Barnhart 1992:1102) "internal" means "inner", "intrinsic" that is inner self, conscience, entirely inside. This means, something should come from within, or belonging to a thing or subject in itself to be called internal. And "control" (Barnhart & Barnhart 1992:453) means to have power or authority over something, to direct or to command, rule or govern. Adolescents' internal control give the ability to hold back, keep down or restrain from unwanted behaviour. It also gives him the potential to regulate his behaviour according to circumstances as the need may arise. Usually adolescents believe that they do not have control over their own lives. Instead, they attribute what happens to them to causes outside themselves, such as circumstances or other people's actions. For example, failure in a test is attributed to the teacher's incompetence. In other words, adolescents' local of control is always outside (Gouws & Kruger 1994:176).

According to Freud (Shaffer 1996:569; Rich & DeVitis 1985:18) internal control is imbedded in the superego, which is one of the components of personality. It is the part of the individual's conscience incorporating societal morals and principles. The superego (conscience) is the repository of the moral codes of culture and the standards of perfection for the self and others (ego ideal). The superego is concerned with good and bad and what is right and wrong.

Gouws and Kruger (1994:176) maintain that internal control is the most effective way of regulating adolescents' behaviour. Maqsud (1980:281) supports this view, "Internal control refers to when the person perceives that the event is contingent upon his own behaviour or his own relatively permanent characteristics." These internal characteristics suggest some association between internal control and moral maturity. Midlarski (1971:132) suggests that people with internal control have a more highly developed sense of right and wrong, and were more likely to help another individual. Johnson and Gormly (1984:498) state that there is a link between resistance to

temptation and locus of control. Kohlberg (1970:29) further developed a scale based on nine hypothetical moral dilemmas, to assess levels of moral judgement related to internal control.

According to Gouws and Kruger (1994:176), adolescents with an internal locus of control usually perform better at school than those who have not achieved this status, and they also have a positive self-concept. This can also be attributed to adolescents' social interactions. In a normal situation, a case in point could be an adolescent who picked up a purse full of money in the park. If his locus of control is internal, he will either show the purse to his parents or hand it over at the nearest police station.

Black adolescents in a multicultural situation need a developed internal locus of control. Their new situation is pregnant with challenges that will put their stability to the test. They need to have control over themselves and their strange environment.

2.5.4 External control

External control refers to the perception of a reinforcement by the person as resulting from some action of his own, but not being completely contingent upon his action; it is typically perceived as the outcome of luck, chance, fate, and powerful others (Maqsud 1980:289). External means "on the outside"; "exterior"; "outward". This means entirely outside or coming from without (Barnhart & Barnhart 1992:754). In a psychological sense, external means having existence outside one's mind. Usually adolescents believe that they have control over their environment. They think they can handle situations just as adults would. According to Maqsud (1980:290), the external "happenings" suggest that there is an association between external control and moral maturity. In his review on relationships between external control and other personality variables, Joe (1971:619) concludes that, in contrast to people with internal control, tend to be more aggressive, dogmatic, less trustful, lack of self-confidence and insight, and have low needs for social approval. These external characteristics suggest that adolescents' behaviour are entirely dependent on their external control and guided by moral maturity.

Black adolescents are in a situation that is full of confusion, and temptation may overrule his locus of control. Their situation is characterised by conflict, mainly with parents and the new environment, about moral issues. In the example of the purse (sec

2.4.3) adolescents with an external locus of control would take the money for themselves and dispose of the purse so that should it be found, it would not be associated with them.

2.5.5 Freedom

Van den Aardweg and Van den Aardweg (1988:96) imply that freedom is simply the personal liberty to act. The very fact that an individual has a will to do or not to do, implies freedom. Freedom is a quality everyone seeks. Adolescents, especially, desire to be free from the authority of educators because of their transitional stage. They believe they have passed the childhood stage. They are not yet adults either, however. Without both internal and external control, freedom can be dangerous if misused. Although adolescents yearn for freedom, they are not able to accept the responsibility that always accompanies freedom. Complete freedom results in chaos and enslavement to licentiousness, which will make adolescents forget their morality. Therefore, adolescents' freedom lies in their ability to choose wisely, to act rightly and to differentiate between what is regarded as wrong or right. To enter the domain of adulthood, people are judged according to their ability to accept freedom responsibly.

2.5.6 Decision making

Decision making is concerned with the basic driving force which gives rise to adolescents' behaviour. Adolescence is a period of idealism, romanticism and fanciful ideas about the future. This is called adolescents' aspirational development. Adolescents will long for what is beyond their reach. One of adolescents' greatest aspirations is to be grown, to be totally emancipated from primary and secondary educators. Because of the complicated interplay of aspirations, adolescents are often unable to realise all of them as some may be conflicting and may become obstructions. The element of choice which is often characterised by conflict. Black adolescents will find themselves in situations in which opposing aspirations drive to opposing aspirations drive him to opposite and irreconcilable actions. In such a situation adolescents have to make a decision which is immediately followed by making a choice. When a decision is taken, it implies that the goal creating the aspiration is accepted, rejected or postpone as far as adolescents' behaviour is concerned. Any decision can have a lasting momentous repercussions either for good or for bad. The way in which an act of will, a decision leads to action is a good criterion for identifying personality or temperament.

2.5.7 Making choices

Choice becomes a factor as soon as people have to decide between two alternatives. This means they have to make a choice. Thus the element of choice is often characterised by conflict. In a situation where choice has to be made, adolescents find themselves in the middle of two opposing aspirations which drive them towards opposite and irreconcilable actions. It is culturally acceptable, for instance, for black adolescents not to look their parents straight in the eye when speaking to them. White parents, on the other hand, expect an addressee to look them straight in the eye when spoken to. In this situation black adolescents experience conflict, which forces them to make a choice suitable to the situation, then a decision and an action. This choice involves their sense of responsibility and strength of the will. Black adolescents, at this stage, have, in fact, acquired a reasonable degree of responsibility because they are in a position to choose. This immediately underlines the tremendous responsibility of the adults who must guide adolescents on how to make a sound choice. Adolescents as they grow up are often faced with enormous responsibility towards themselves, their environment, their parents, their teachers, their peers and others, when specific aspirations must be weighed against each other and a choice made.

In their new unfamiliar environment, black adolescents are faced with many conflicting aspirations which pull them in two opposing directions. In many instances these situations are culturally based and put black adolescents' morality to the test. This is the tremendous responsibility of the educator. Black adolescents need constant support and approval from adult moralisers as a sense of direction. However, both adolescents and adults perceive their new environment in amazement because of its unfamiliarity. Hence, black adolescents have difficulty in adjusting to their new environment, and consequently their behaviour might not meet with the approval of their larger society. People concern themselves with values and therefore, are jointly responsible for their own and their fellow men's future (Grobler 1985: 20). Making choices occurs in the home, the school and the larger society. Black adolescents have to take their appropriate place and make responsible choices.

2.5.8 Passing judgement

In order to evaluate children's educational advancement as a totality of human fulfilment none of the components – action, personality and social cognition – to go

unobserved. Should we furthermore wish to qualify education as “moral”, we are unequivocally compelled to add to the above: conscience, altruism, sympathy, transgression, fear, guilt, shame, faith, and values are some of the moments in the concept ‘moral’ (Smit 1985:16). Moral education therefore renders an educated person capable of and responsible for moral choices, translated into moral, that is accountable action, hence moral judgement.

It is common knowledge that many modern leading personalities are not only unwilling but also incapable of making moral judgements at all, with the consequence that they not only fail to identify moral problems and conflicts for what they are, but furthermore fail to offer solutions for them. Black adolescents have to pass moral judgements almost every day of their lives in their situation. The multicultural situation presents numerous conflicting moral instances where black adolescents have to make choices and pass judgements. According to Cochrane (1975:239-243), “the role of moral principles in moral reasoning is the central idea in moral judgement which must be practised in moral education, the object of which is a morally autonomous agent consisting of contributions such as the capacity to know what one ought to know, the abilities to act towards the ends determined by education, as well as the resources to initiate and sustain moral action taken in terms of moral rules which:

- (i) are concerned with broad categories of action in a world where general facts about the world are known and taken into account
- (ii) find justification through appeals to the higher order principles
- (iii) closely related to ... substantive values on what we call “issues” which are frequently of a social political or economic nature

Moral judgement, therefore, refers to the process of deliberately deciding between alternatives in concrete moral situations (Vokey 1990:18). As such, moral judgements are related to, but distinct from, moral reflections; the processes of choosing moral principles. In some situations, the implications of previously acquired values for the decision at hand might be quite straightforward. Other situations, however, may present moral dilemmas, like the situation in which black adolescents find themselves, where available alternatives seem to allow affirmation of one principle only at the expense of another. Indeed, such situations may prompt reconsideration and reorganisation of moral principles, which, in turn, may involve critical reflection on their underlying assumptions.

Moral judgements may also involve, but are distinct from, conflict resolution skills. Some moral situations may require a decision among real alternatives, but not negotiation of interpersonal conflict, if only one person is involved, or those involved have similar moral principles and intentions. Such situations are common in the life of black adolescents in their new environment. They have to pass judgement occasionally on issues that are critical and important to their life.

2.6 SUMMARY

Society cannot function without rules that tell people how to communicate with one another, avoid hurting one another and get along in life generally. Harmonious living can only be achieved by morally mature people. Morals set the norm for development or behaviour in people, that is what can be expected as acceptable behaviour from people which will make them exist among other people. According to Van den Aardweg and Van den Aardweg (1988:14), morally mature people understand that they cannot live unto themselves, but their behaviour affects the well-being of others.

Mills (1987:371) describes adolescence as a period when the young must complete certain developmental tasks in preparation for adulthood. Specifically, adolescents must acquire a unique set of values and a personal ethical system as a guide to behaviour. Hurlock (1980:78) notes the following important points regarding morality during adolescence:

- Adolescents's moral perception becomes more abstract and less concrete.
- There is greater concern with what is right, less concern about what is wrong. Justice emerges as a dominant moral force.
- Moral judgement become increasingly cognitive. This encourages adolescents to analyse social and personal codes in earnest and to take decisions.
- Moral judgement becomes less egocentric.
- Moral judgements become emotionally strenuous, causing tension.

Black adolescents also have to complete these developmental tasks. However, they experience their situation in a manner that is confusing to them. Although the values are passed on to them and they perceive them, they are coloured by conflicts and confusion, which gives adolescents the difficult task of acting responsibly, because people's behaviour is the result of their personal disposition (Rotenberg 1982:505).

2.7 THE ADOLESCENT AS REGULATORY

2.7.1 The black adolescent as a moral being

One of the primary functions of the middle school is to meet the developmental needs of early adolescence (Perry & McIntire 1985:710). They go on to say that middle school proponents contend that early adolescence is an important definitional stage in human development during which a person's value system and behaviour code are shaped (Levy 1988:104). In addition, moral development literature suggests that moral reasoning predicts moral action, including honesty, altruistic behaviour, resistance to temptations and non-delinquency (Blasi 1980:15; Snary 1985:202; Thomas 1986:171). If people's value system and behaviour are to any great extent shaped during early adolescence, then how early adolescents reason about moral-value questions is crucial, especially adolescents who are situated in a different cultural background to their own.

These developmental needs are the pervasive effect of systematic racial and economic oppression, a national preoccupation with consumption excessive autonomy and individualism at the expense of connectedness to the ethnic group, and the increasing cynicism of many black adolescents towards a social system that professes an ideology of social justice yet offers little more than illusions of equality. The breadth of this erosion extends to virtually all the social and economic determinants of black people's life including income maintenance, education, health care and family and community social structure. As a result blacks, especially teenagers, are now suffering not only economic loss, but cultural, social and moral losses as well.

Reeler (1986:160) stresses that "the adolescent as human is a meaning attributing being, is unique and an individual in his own right." When this uniqueness receives recognition, adolescents' self-esteem is enhanced. Black adolescents are no different. The fact that they are black does not mean they are less human. Their human needs are the same as any other adolescents' therefore their morality cannot be different.

Black adolescents' exceptional position in the world must be ascribed to the moral nature of their existence. It is this qualification which distinguishes them from non-moral beings. By postulating personal openness as an ontological anthropological ground structure, morality is acknowledged (Oberholzer 1979:118).

The word "moral" is derived from the Latin *moralis* meaning "habit" or "manner" (sec 1.7.2), which when used in a metaphorical sense implies what people usually do in their everyday lives. Morals serve as guidelines and criteria for people's behaviour and decisions which provide them with a frame of reference with which to face the future.

Involvement in the world presupposes a valued objective (Vrey 1979:37). Morals constitute the directives by and in which adolescents can determine the course quality and the meaning of their existence (Staples 1987:80). They are an integral part of decision making in the sense of self-actualisation and personal meaningful fulfilment. Adolescents as humans are pre-eminently decision makers. Before they decide what to do, they have to visualise the possible outcomes of their decisions. This is done against the background of morals. Their decision changes the situation, opening up new vistas in life for which they are accountable (Du Plooy & Kilian 1990:102). For what adolescents should do to be regarded as human beings lies, perhaps, in their ability to realise moral norms and values (sec 1.8.3. and 1.8.4.). Every child and youth are inherently involved in understanding and accepting, as well as orientating and constituting their life-world. The meaning and significance which children gives to the world must be based on moral norms and values (Griessel in Van Vuuren 1990:117). It may be stated that because adolescents identify with morals, they live under the authority of morals and therefore they are moral beings.

2.7.2 Black adolescence and culture

The term "culture" reveals that it is a complex integrated, holistic way of life embodying meanings, values, norms and morals, which are shared, learned and transmitted by the members of a specific group, are historically determined and subject to change (Lewis 1981:547). The interrelatedness between culture and the anthropological ground structures is evident, not in the sense that the one may be deduced from the other, but in that each structure, as ontological fact, throws light on and brings greater clarity to the other.

The use of the term “cultural norms” reveals the close ties between normativeness and adolescents cultural nature. The reference to adolescents’s in this context is not natural in the sense of nature, but in that of culture (Oberholzer 1979:125). Adolescents’ existential openness, their desire to become someone and the freedom which permits their placing themselves under the jurisdiction of cultural norms and values demonstrate, in part, the holism of human existence.

Adolescents respond to their world in accordance with their own culture (Ghester 1983:66). They are cultural beings from the moment of their birth, concerned, as ontic openness with cultural being, they are engaged in becoming someone in accordance with demands of the culture of which they are bearers. At the same time personal subjective experience reflects their evaluation of the situation (Vrey 1979:42). The Gestalt of their meaningful relationships constitute one dynamic interacting whole in which genetic potential, psychological abilities, emotions, perceptions, interests and desires are brought into play in a particular culture in which norms and values are aligned with ideals and expectations (Vrey 1979:15). In this regard, adolescents’ internal situations (or psychosomatic nature which reflects the very core of their experience and action) and their external situations (or relationship with their human and cultural environment) constitute two sides of the same coin, part of the holism of adolescents. It may, therefore, be stated that people are not only culturality but that they experiences their culturality.

Language, as an aspect of culture, is the means through which adolescents are brought into relationships with their world. It is the medium through which knowledge, beliefs and values are transmitted and thoughts and feelings exchanged. A great deal of agogic activity entails an attempt to transmit culture. Culture is transmitted progressively in the educative event, irrespective of the situation, where it can be expected that the growing and still maturing adolescents will internalise it, with a view to attributing meaning to their world and creating a life-world of their own.

2.7.3 Black adolescence and change

According to Du Plooy and Kilian (1990:145), the roots of adolescents stem from the past, their potential becoming lies in the present and their actualised becoming in the future. Each person must create his or her own present from the past (Van Zyl 1977:154). Heidegger (1988:39) maintains that people’s temporality indicates their

existence in time and constitutes the horizon for understanding their, because being, in all its modes and characteristics, has its meaning determined primordially in terms of time. Not only is human life characterised by temporality but also by temporariness or transience in that temporality is futurity.

Toffler (1981:11) refers to the present era as one in which the current of change is so powerful that it overturns institutions, shifts values and shrivels the roots of individuals, like the black adolescent, and groups. It is change which is not only observable from the perspective of history, but change which is experienced by black adolescents living in a multicultural situation today. Since the Renaissance, concepts of permanence, constancy and invariability have made way for the concept of change (Oberholzer 1979:120). A doctrine of change or a concept of metabletics postulated by Van den Berg (in Oberholzer 1979:122) implies that change is the focal point of human affairs and that man is different in all times and all places, for both events and history. The postulate of unchanging man is hereby rejected because black adolescents are in their present multicultural situation because of change, because they are both changed and changing as a result of their communication with a world which they design in response to differing and changing circumstances.

In the face of the rapid changes of the present era, it is not possible to educate children to cope with explosion of knowledge and the skills which will be demanded by an as yet unknown future, but it is responsible to equip adolescents with methods of searching for and applying skills and knowledge to the demands of their own time and future. Rapidity of social change, pluralistic values system and modern technology make the world appear too complex and too unpredictable to adolescents to produce them with a stable frame of reference (Rice 1992:89).

2.7.4 Black adolescence and becoming

Becoming is a purposeful transition to adulthood starting at birth. It is more embracing and less visible than development as it includes the enrichment of dialogue, the acceptance of responsibility, the assigning of meaning, self-actualisation, the realisation of aspirations, initiative, the exercise of the will, purposiveness, intentionality, morality and a host of other qualities all of which include far more than the inevitable process of growth and development (Van den Aardweg & Van den Aardweg 1988:28). Becoming is always purposeful and goal directed-progressing and unfolding as a totality towards

adulthood. It is closely related to development which is more specific and observable. Becoming is not a natural, inevitable process like growth and development under favourable conditions, but requires the intervention of educators who accompany children in their total purposeful involvement toward adulthood. Black adolescents, like all other adolescents of other nations, are also becoming. However, their conditions of becoming are not favourable in the sense that the intervention of educators are not in their total purposeful involvement towards authentic adulthood. In wanting to grow up as a matter of course, black adolescents take the initiative for becoming what they should become and are involved in what is referred to as self-actualisation (Arthur 1992:97). In this process they need the authentic guidance of educators. Realisation of adulthood cannot occur except as guided actualisation.

Vrey (1979:30) states that adolescents desire to be somebody; someone specific, somebody they can esteem by their own standards. Becoming reveals the establishment of a self-identity and positive self-concept on the part of adolescents. Adolescents' individuality becomes apparent not only on grounds of the fact that they can be differentiated from others, but particularly because they constitute their own manner of being in the world which demonstrate their personal dignity. Every individual, like the black adolescent, is unique (Van Zyl & Duminy 1980:27) and constitutes his/her personal life-world in normativeness and in culturality. Black adolescents also need a base from which to direct their lives and find their identity.

2.7.5 Black adolescence and a situation

Being human, black adolescents are placed in a situation. They obviously cannot exist in a vacuum. According to Van Rensberg and Landman (1985:402), black adolescents are seen as open and incomplete. They are presently occupying a different stand to their previous one, and will have to take decisions about their new situation. According to Van Zyl and Landman (1985:402), situations can be defined as the whole of relations in respect of which action must be taken. However, adolescents will not act instinctively in their new situation. Like all humans, their life will become a process and they will think, communicate and act on their way to an uncertain future.

As existing beings, black adolescents are situated in the world, their situation being defined as the whole of the data on which action should be taken. They must be able

to position themselves within their specific circumstances so that they can confront or stand up to other people with a view to realising something by thought or deed.

Black adolescents' being existent or situated in the world as primordial comprehensive ground structure is inextricably entwined with conceptual verbalisations and an understanding of man and world and man and fellow-man (Higgs 1984:36). In reality, black adolescents are in a situation ethics, a particular moral philosophy, according to which every person, in the situation in which they find themselves, instantaneously decides whether a certain action is good or bad (Van Rensberg & Landman 1985:404). This means that what is good for one person need not necessarily be good for another. Black adolescents' situation is pregnant with such dilemmas, which create conflicting resolutions within themselves. One moment they know what to do in a moral dilemma, and the next moment they are not sure whether what they did will be accepted by fellow social beings.

2.7.6 Black adolescents and the future

The world in which black adolescents of today are living will not be the same as the one in which they will have to find themselves as adults (Du Plooy & Kilian 1987:79). The nodal point between past and future is the present, in the sense that living in the present implies experiencing the past and providing a vision of the future so that goals set can be re-evaluated in terms of the changing circumstances and demands of the present. Past and present are known, but what is about to happen in the near and remote future is unknown (Du Plooy & Kilian 1990:148).

Every new situation confronting black adolescents offer possibilities which can be actualised into reality by theirs and others' creativity (Landman, Van Zyl & Roos 1975:24). The present creates opportunities on which the future is founded. Living properly now and in the future is dependent on constituting a meaningful life-world, choosing responsibly from the alternative options available and acting accordingly (Du Plooy & Kilian 1990:149).

In a polyvalent cultural milieu, it is impossible to actualise all the possibilities. Black adolescents must make a choice. When incorrect decisions are made, the possibilities of attaining higher levels of human achievement are correspondingly greater when a person is capable of choosing propitiously (Du Plooy & Kilian 1987:78).

In the face of the present rapid changes, it is not possible to educate black adolescents, in their new situation, to cope with the explosion of values and morals which will be demanded by an as yet unknown future. It is possible, however, to equip black adolescents with strategies of dealing with the demands of their own time and future. According to Van Zyl (1977:27), faith in the meaning of the unknown, even if threatening, impels people to persevere and to search for meaning in the light of the unfolding meaning. Faith in this context may be translated into expectations of a meaningful future.

Essences of being human include change, expectations, concealed future and creativity of both adult and adolescent. Creativity, on the part of black adolescents manifest in how they shape behaviour and mannerisms, realising their present situation as challenging, and creativity on the part of adults are demonstrated by the degree to which they are able to modify and adapt educational strategies according to the demands of authentic education. In the life of black adolescents, futurity is closely linked with being open to possibilities, responsible choice and inter-human involvement. Black adolescents need to be totally involved in their situation so that they can understand it and be able to prepare their future from it. Black adolescents are slowly losing their own culture to the culture of the unknown (future). As cultural beings, they have to become someone in accordance with the demands of the culture of which they are bearers (Chesler 1983:66), in this case a multicultural, which is prevalent in their new situation. From the present they have to make way for the future. Their roots, that stem from the past, are no longer a major influence of their future. Hence the confusion and uncertainty.

2.8 THE BLACK ADOLESCENT IN TIME PERSPECTIVE

2.8.1 Legacy of discrimination

For generations black families of South Africa, especially those in the lower class, were forced to assume an inferior role in order to get along in white societies. In the past getting along meant not mingling with whites, and avoiding all "whites only" places, like restaurants, rest rooms, recreational facilities, theatres and playgrounds. Black parents had to teach their children the "black role", which meant no matter how unjustly they were treated, they had to control their anger and conceal their hostility. They had to be subservient and polite in the face of provocation, and walk with their eyes straight

ahead, unmoved by taunts and jeers. They had to address whites as “boss” and “madam” which meant whites were superior and they (blacks) were inferior. Above all, they had to ignore insults like being called “kaffir”, which meant one was a native, and never argue or get into a fight with a white person. Black parents felt that they had to use severe measures to instil fear into their children as their best protection or white society would punish them more severely. As a result, black children were always afraid of whites. Now black adolescents have to live with and among the very whites they were taught to fear with their life. They also have to share facilities that were initially meant for whites and were off-limits for blacks. Is it possible then for black adolescents to settle in their new situation? Will they be able to relate to and make friends with a white counterpart? Will they be accepted as they are by the whites they now have to live with, or will they still be considered inferior? Black adolescents are faced with a problem in their new situation which they have to overcome.

2.8.2 Unequal education

The inequality in education has been a problem for many black South Africans. Not only was their education designed in such a way that it was inferior to white education, but black people were educated to serve white people. Blacks were deprived of proper educational facilities. The number of black schools was limited and black children had to travel long distances on foot to reach the nearest school. Educational opportunities for black children were not the same as for white children and there was no compulsory education for blacks.

However, in spite of the legal efforts to ensure equal education for all citizens, black adolescents still do not enjoy privilege of a high standard of education. In terms of the total number of years of schooling, young blacks have almost caught up with whites. Now blacks attend white schools and efforts to bridge the gap are paying off. However, black adolescents have not gotten over the fact that white is superior. The record of education, which is still vivid in their minds, is one of broken promises, inadequate resources, the poorest underqualified educators and, worst, the use of education as a tool to destroy culture and way of life (Squelch 1993:190).

2.8.3 Desegregation efforts

Because most black adolescents live in segregated neighbourhoods, there is little opportunity for interracial contact. Consequently, proponents of desegregation advocate that different races be brought together in school for a “melting pot” effect to ensue, encouraging inter-ethnic contact and the assimilation of middle-class values for minority students. The intent of school busing is to foster positive race relations between minority and majority groups and to offer equal educational opportunities for all students.

The efforts have been only partially successful (Braddock, Crain & McPartland 1984:133). Research shows that some school and communities are better equipped and willing to foster positive race relations than others (Miller 1989:4). Consequently, some students are more integrated than others, depending on the school. Offering minority students this opportunity does not automatically ensure high levels of interracial contact or guarantee the quality of race relations (Miller 1989:33). Although black adolescents are accommodated in white schools, this does not mean their blackness has all of a sudden disappeared. They are still segregated from their white equals by the school authorities. In 1996 a black student was expelled from a white school for accidentally touching the breasts of a white girl (*Sowetan*, 7th April 1996, Ben Viljoen Issue), an accident that cannot be avoided where children are together. Is it possible then for black adolescents to relate positively to their new environment and develop inter-moral attitudes and behaviours?

2.8.4 Moral vacuum

Since the Second World War society has espoused principles of liberalism (Rosa 1994:15). Liberalism focuses on the rights of the individual. Individual have right to freedom of speech and are also entitled to demand that society be responsible for advancing the individual's happiness (Landman, Kilian, Swanepoel & Bodenstein 1982:422). An adverse effect of the liberalistic life-view is that black adolescents experience confusion and uncertainty partly as a result of permissiveness in the application of discipline. Black adolescents are left to make decisions and solve problems without the assistance of educators or adults. Consequently black adolescents do not trust and accept the authoritative guidance of the adults.

Liberalism propagates the freedom of individuals even at the expense of community needs. Distancing individuals from the vital security and support of the community results in confusion, insecurity and an aimless existence. Youth cannot evaluate their own worth, dignity, vigour and vitality if what they are matching themselves against is a vacuum or a social order that yields too easily and is therefore less mature than the youth (Vrey 1979:191). A moral vacuum results in individuals' need for immediate gratification of self as well as a lack of long-term goals and a total lack of consideration for the needs of others.

Lowenthal (1984:129) claims that the dynamic nature of Western society together with people's inability to continually reinterpret basic Western society morals, as they identify them, in order to adjust to changing conditions of existence, results in a moral vacuum (Collier 1988:23). Individuals who live in a value vacuum are only concerned with immediate self-gratification and seldom think of the consequences of their actions. Collier (1988:23) also points to the modern tendency to emphasise reason or knowledge at the expense of morals. Johnston (1987:83), observes that the collapse of religious values in the West left a moral vacuum which has been filled by the "will to power". This has been specifically evident in the twentieth century with the rise of many a tyrant. These people impose order without feeling any obligation to ethics (Thompson 1991:119).

Laney (Thompson 1991:128) confirms the idea of society's over-emphasis of intellectuality at the expense of morals. This emphasis is perpetuated by institutions of higher learning. "This professionalization of the curriculum fosters a manipulative cynicism among our students, an emphasis on the quick payoff and the bottom line" (Thompson 1991:128). Maslow once commented that man needed morals almost as much as they needed sunlight. Without a system of morals, people cannot function and interact with others successfully.

Technological inventions have consequences for social living and necessitate increasing social adjustments. For black adolescents, the past grows increasingly distant from the present. The more rapid and drastic the social changes, the more different standards and patterns of life are from those of previous years, so much so that black adolescents cannot keep up with all the changes that affect their lives.

2.8.5 Shift in orientation

As each new generation emerges, social changes occur which influence what parents regard as possible and desirable for their children (Alwin 1990:348). Yankelovich (1979:39) indicates a greater valuation of "postmaterial values", such as leisure and self-expression. Gerdes (1989:270) suggests that the modern emphasis on individual freedom rather than subservience to the family may be a contributing factor in moral instability. Chilman (1979:160), cited in Gerdes (1989:188) believes that excessive concern with the self may make it difficult for individuals to understand the needs of other members of the family.

Rapid changes in value systems lead to increased conflicts of values. Television and rapid technological and transport advancement have brought contrasts of customs and beliefs within the reach of ordinary people. The interpenetration of cultural values may cause conflicts and clashes of values (Collier 1989:60). Gerdes further believes that the most marked changes in value systems of most adolescents were caused by valuing traditions less (Collier 1989:293).

2.8.6 Black family strengths

Black people have a long tradition of caring. The black ethic of care is also embodied in the extended family and the kinship patterns of tribal Africa that emphasize cooperation with and respect for others. Such an extension of concern beyond the family unit to others considered connected to oneself led to the development of intricate mutual aid networks that provided assistance to family and other kin as required. Africans brought with them to the new world this strong communalistic orientation (Ward 1995:176).

Systematic racial and economic oppression, a national preoccupation with consumption, excessive autonomy and individualism at the expense of connectedness to the group have led to an increasing cynicism among many black teenagers towards a social system that professes an ideology of social justice, yet offers very little more than illusions of equality. Years of eroded opportunity and increasing reliance on government programmes have fostered the belief among many blacks that government can deal better with their problems than they can. The gradual loss of interpersonal

connection and traditions and practices of care in the black culture are particularly troubling when we see the effect of this loss on the youth today.

Many of the problems that beset black families are due to racial discrimination and the economic conditions under which many live (Crawley 1988:98). Black families struggle to survive against the backdrop of high unemployment, disproportionate numbers of poor, and retrenchment of social programmes important to them (Crawley 1988:100). Black families also show positive characteristics that have enabled them to function and survive in a hostile social environment (Broman 1988:46; Bryant & Coleman 1988:256; Gary & Davis 1983:454). This they achieved in the following way:

- **Strong kingship bonds.** Extended families are common (Ball 1983:41). Blacks are exposed to far more stress than whites, but family members rely on one another for care, strength and mutual support (Ball 1983:44; McAdoo 1982:161; Taylor 1985:63 & Taylor 1986:111). The concept of extended family is important to blacks and supports a kinship system combining relatives from both sides of the family, often including non-related friends. They share responsibility of child rearing, nurturing, and expanding a harmonious balance (Safran & Pirozak 1994:51).
- **A favourable attitude towards the elderly.** At all socio-economic levels, blacks have a more favourable attitude towards the elderly than whites (Register 1981: 59).
- **Adaptable roles.** Husband-wife relationships in more black families are egalitarian, with black husbands sharing significantly in the performance of household tasks. The roles of all family members are flexible. An uncle or grandfather can assume the vacated position of a father or an absent mother (Marsiglio 1989:215).
- **Strong achievement orientation.** Most blacks are highly motivated to get ahead and take pride in their accomplishments and those of black people generally (Rice 1992:41).

- **Strong religious orientation.** Religion has been a source of solace for down trodden people, as well as a vehicle for rebellion and social advancement (Rice 1992:41).

Height (1989:136) further maintains that since the beginning of black mankind, black people have had to provide services for one another in every conceivable way; including feeding and clothing the destitute, tending the sick, caring for orphaned children and the aged, establishing insurance companies, burial societies and travellers' accommodation when hotels were segregated. However, black adolescents have been removed from the traditional self-help system that their ancestors believed in. They are now placed in a situation where the traditional values of care and connectedness been served to support and sustain black people during the worst of times have been undermined by powerful socio-cultural, economic and political forces (Ward 1995:177).

2.8.7 New image

The image of blacks has been changing since the advent of Black Consciousness Movement (Seeking 1993:30). A series of sweeping judicial decisions that promised to desegregate their lives, the emergence of a significant black middle class, who are now living in white areas, the rise of political leadership among blacks, enfranchisement, the regulation of fair employment practices, and efforts to discover their heritage and culture have contributed to the formation of a new image of black people in the minds of blacks and whites alike – an image that sometimes poses a question to some young blacks who are still growing and shaping their image. With a new confidence and sense of security, young blacks no longer give the impression that they feel inferior or are a helpless minority (Barnes & Farrier 1985:201). More and more black adolescents are accepting the fact that they are human beings of worth, with a positive identity, united with each other in proclaiming their admission in the human race and to middle class culture (Mboya 1986:690).

2.9 SUMMARY

From the foregoing discussion, it is evident that the image of the black adolescent has been changing. For generations, black adolescents were exposed to discrimination of the highest order. They had to try and survive life's limitations when their white counterparts had everything going for them. Black adolescents had to try their best with

an inferior education that made them second best to their white equals. Not only did black adolescents find it difficult to find employment, but, if they happen to secure one, their income would be less compared to that of white adolescents doing the same job. According to Crawley (1988:415), many of the problems that beset black adolescents are due to racial discrimination and the economic conditions under which many live. Much of the strength that support black adolescents and has enabled them to survive and function in a hostile social environment has come from family.

It is therefore evident that black adolescents are faced with a new challenge in their multicultural situation. They have been removed from their previous friendly environment, which supported them both culturally and socially, and been placed in an environment that is not only hostile, but has no cultural history on which to build their future. In this new environment, black adolescents are expected acquire their moral skills and develop into morally mature adults, who will be capable of making sound decisions and pass informed moral judgements. Although black adolescents are gradually overcoming the legacy of prejudice and discrimination with which they were infested for so many generations, they are nevertheless still bruised from the atrocities of apartheid and cannot be expected to develop sound moral judgement in their present multicultural situation. Hence it is imperative to examine the multicultural situation in which black adolescents find themselves.

2.10 MULTICULTURAL AS A CONDITION: A MODERN EPIDEMIC

Few societies today are homogeneous. Most societies, as a result of various social, economic and political developments, have become heterogeneous, like the society in which black adolescents find themselves. As societies have become increasingly diverse, educators, both primary and secondary, have been faced with the challenge of how to deal with such diversity, how to educate in increasingly culturally diverse situations. According to Arthur (1992:134) the South African situation is part of the worldwide problem of education where multiculturalism is an important variable. The process of more black families moving to white areas has further brought about a need for a society reform programme that will change the nature of education and educating in the home and at school so that the needs of all adolescents will be met and suitable learning environments be created for motivating, especially black adolescents to acquire the necessary skills, knowledge, values, and attitudes to enable them to participate meaningfully in a multicultural society.

Lemmer and Squelch (1993:2) maintain that multiculturalism recognises and accepts the rightful existence of different cultural groups and views cultural diversity as an asset and a source of social enrichment rather than a handicap or social problem. However, multiculturalism poses a problem for black adolescents. Not only has their multicultural situation grown bleak for them, they do not know what to do with the situation and have no resources or sources to help them. Multiculturalism fosters a balance between social conformity, on the one hand, and social diversity and change, on the other. This is where black adolescents find themselves, caught in a web. They do not know whether to conform or change, or maintain their identity at all cost. However, multiculturalism encourages a process of acculturation, whereby peoples' cultures are shared and become modified and enriched through interaction. Yet in black adolescents' multicultural situation, their culture is completely subdued and totally eliminated and they have to change and become new persons.

Le Roux (1995:1) maintains that multiculturalism is a policy of support for exchange among different groups of people to enrich all while respecting and preserving the integrity of each. However, black adolescents' culture may be sidelined in their new situation. They are expected to change completely and adopt a foreign culture in language, style, norms and values. Their environment is coloured in conflict and social dilemmas which they have to deal with in their everyday life. In the process black adolescents' morality is influenced. They are experiencing value changes with which they may not be able to cope. Their whole life is undergoing a change, which Farmer (1983:53) contends is a rapid social change occurring in society today that creates many value conflicts and questions with which previous generations did not have to deal. Therefore, black adolescents need value education strategies to help them cope with their new situation.

2.10.1 Multicultural conditions under which morality is nurtured

Black adolescents need a situation, such as the home, the school, and the environment to practise their moral being. This is because black adolescents are social beings and if they live in isolation, their moral self does not become a reality. Living amongst other people becomes a reality in their life-world simply because it is an essential of being human.

The home does not only provide a protective environment, which surrounds the family, but influences the stability of each individual inside of it in a physical and psychological manner. A stable home is a great asset to children's positive growth and development. Factors which contribute to a stable home are:

- Basic physiological needs, such as food and shelter, are met. Children who lack these needs, try to find them in an unlawful manner.
- Children are accepted and recognised as individuals in their own right. Children who are not accepted as they are do not develop a positive self-concept about themselves.
- Positive emotional bonds between parents and children. Children must experience emotions and be able to distinguish between love and hate. They should also be taught to appreciate their surroundings.
- There are definite guidelines to behaviour and appropriate disciplinary methods. Children who are not governed by set rules develop antisocial attitudes.
- There is trust, respect and an acknowledgement of the worth and human dignity of each member of the family. Such children learn to trust and respect even other people who are not members of the family, like teachers and peers.
- Family members work together to build up self-esteem and to contribute to the good of the whole family. Children who are taught to work together become stable in their jobs and are willing to contribute to society.

The home provides the basic nurturing of children's morality. Black adolescents' multicultural situation lacks some of the factors that contribute to a stable home environment necessary for the nurturing of morals. The home, like the school and society, are primary and secondary conditions that must provide nurturing in morality. From home black adolescents must be able to go to school and into society with the confidence that they will be accepted by the community. Then they will be able to come out of moral dilemmas and face up to moral challenges. Therefore it is in the home, the school and society that black adolescents' morality will be nurtured.

However, the big question is whether these conditions in a multicultural situation will really be able to nurture the morality of black adolescents?

2.10.1.1 The home

The family unit is endemic to society's functioning. Black adolescents, in particular, are a product of familial environment, the primary source of socialisation (White 1996:133). Some family systems can foster the development of new attitudes about and to social and moral issues, others may sustain a stabilization of moral preferences, and engineer the dissolution of attitudes toward moral issues. Therefore, if any differences in social and moral values exist across adolescents population, it is at least, in part, the result of the type of family system in which they are socialised (White 1996:136).

Moral values are formed continuously from birth, with the result that parents' influence is virtually irreversible. This means that parents' good influence is imperative, while their bad influence can be shattering (Gouws & Kruger 1994:182). A number of studies have looked at the impact of parents on children's morals (Hoge, Petrillo & Smith 1982:569). The prevailing finding is that morals transmission from parents to children is sometimes strong and sometimes weak, depending greatly on the concreteness and saliency of the particular topic under discussion. Children depend on adults for guidance on how to regulate their social interactions, and also for moral wisdom. Many moral decisions involve weighing concerns about the well-being of fellow group members against concerns for the self (Lewis 1981:547).

Schab (1980:961) and others emphasise the importance of parents and the family in the total process of children's and adolescents' moral development. The family is a social group in which moral issues are raised and discussed frequently, and moral decisions made every day. Family decisions reflect moral values and a family's particular style of reasoning, feeling and acting (Cochrane & Casimir 1980:147). Family members decide and enforce a series of rules that govern their relationship. These rules may be overt – such as stating the time children are to return home from evening activities – or be covert – such as allowing only one member of the family, say the father, to bring up important issues. These rules govern interaction, social order and distancing among members of the family and serve as a basis for family communication.

Family members are interdependent. This means that an action on one person's part affects all the other people in the family. Satir (1972:145) compares this idea of interdependence among family members to being tied together with ropes around the waist. If one person moves, all the other feel the pull.

Families operate in a similar way, although the ties that binds them are invisible, psychological connections. Even when children have grown up and are living far from home, if a parent becomes ill and "pulls" on the psychological ropes, the children respond to the tension in the system by returning home or calling home more frequently. Psychological ropes may be like loose elastic, like clothes line or like metal pipes depending on the rigidity or flexibility, or the distance or the closeness, they create in family interaction. Some families allow a great deal of flexibility and independence yet remain close as if bound together with elastic. Other families organise relationships as if the members were bound together with pipes, that is, there is only one right way to act and members do not become psychologically either close or distanced from each other. These families may seem to be stuck in a rut. The clothesline families are like most families in that they are somewhat flexible, that is, they are able to achieve both closeness and distance among members. Within all these relationships, family members struggle with many moral issues, such as sharing, respect, co-operation. They are, in fact, in the business of making moral decisions and judgements often without being aware of the decisions being made or the impact of the decision on themselves and other family members. These moral decisions ties them together psychologically.

Black adolescents are in a similar family situation. Their families have been distanced from their cultural roots and the only ties keeping them together is the psychological ropes. These ropes, whether rigid or flexible, tie them to their past, which is in total disagreement with their present and new situation. Black adolescents have to be constantly reminded of the grandparents who live somewhere in a blacks only area – an area which is totally different to where they come from. At their grandparents' place things are done differently to the place they come from. This is where the problem starts. Black adolescents have to diffuse the two circumstances so as to exist fruitfully.

Using Kohlberg's moral stage model to examine family life, one of the first things we notice is the similarity of the ages associated with important transitions for individual moral development and those associated with transition points for the family (Rich & DeVitis 1985:88). The list of family stages, shows that the changes the oldest child goes

through in the transition points of the family life cycle are closely related to the stages that both Piaget and Kohlberg indicate are periods of growing, changing, consolidating and dramatic reconstructing of the child's thought process and moral judgement (Maccoby 1980:39). The internal maturation and new socially imposed normative expectations based on the child's chronological age seem to converge to create an optimal time for development. The child's struggle towards growth, in turn, creates changes in the entire family system. Each person learns to accommodate and adapt to the individual's change or finds a mechanism to impede the cognitive growth and maintain the established equilibrium. We have two separate theories, one of individual stage development and the other of family development, each indicating that there are critical points for persons and families that are similar. Individual growth affects families, and family growth affects an individual's ability to grow (Cochrane & Casimir 1980:151).

A number of family factors correlate significantly with moral learning. These factors have a significant influence on the moral development of adolescents. These factors will be examined next.

2.10.1.1.1 Parental acceptance and trust

One important aid to moral learning is a warm, accepting relationship of mutual trust and esteem between parent and child (Hoge, Petrillo & Smith 1982:563; Tudor, Peterson & Elifson 1980:784). Studies consistently indicate positive relationship between parental warmth or affectional involvement and advanced moral development in adolescents. This proves that the strength of correlations between parent and child moral judgement is related to the amount of parents' affectionate involvement (Speicher 1992:129). Young children and adolescents who are emotionally dependent on their parents and have a strong emotional attachment to them develop a strong conscience whereas nondependent children grow up more lacking in conscience. There are a number of experiences for the correlation between parental warmth, trust and moral learning. In a warm emotional context, which is full of trust, respected parents are likely to be admired and imitated by their children and even adolescents. Youth learn consideration for others by being cared for, loved and trusted by their parents. In an atmosphere of hostility and rejection, adolescents tend to identify with the aggressor, taking on the antisocial traits of a feared parent.

South Africa has developed into a multicultural country (Moulder 1989:19) This is a situation which is not only strange to black adolescents of South Africa but also to their parents. Both have to familiarise themselves with their strange new situation. Yet the parents should go on with their parental duties of raising their children in a morally correct way.

2.10.1.1.2 Parent-teen interactions

Role modelling theory maintains that the degree of identification of the child with the parent varies with the amount of the child's interaction with the parent (Norcini & Snyder 1983:104). Sons who have more frequent and intensive interactions with their fathers are more likely to be influenced by them. Similarly, daughters who have a close relationship with their mothers are more likely to identify with them. Frequent interaction offers opportunities for the communications of values and norms, especially if the exchange is democratic and mutual. A one-sided form of autocratic interaction results in poor communication and less learning for adolescents. It is important therefore for the channels of communication between parents and adolescents to be kept open.

Studies of father-absent homes, where there is a minimum of interaction with a male parent, show that paternal absence has an adverse effect on the moral development of adolescents (Parish 1980:536). However, black adolescents, even if they have a fatherly figure in his new multicultural environment, his parents are more involved in finding and securing their dignity, and cannot have sufficient time to interact with their children. Adolescents will then have a difficult time trying to internalise morals from their parents.

Finally, research findings support the importance of positive interpersonal parent-child relationships in the moral development process. They also support Kohlberg's view that moral development is promoted by cognitive stimulation of moral reasoning (Buck, Bromley, Donovan & Hodges 1981:91; Parikh 1980:1030; Powers 1983:43; and Walker & Taylor 1991:264). The interactional variables most strongly related to advanced moral reasoning were parental encouragement of adolescents' participation in family discussions (Parikh 1980:1031); parental use of reasoning and parental warmth (Buck *et al* 1981:93); low maternal dominance and hostility (Jurkovic & Prentice 1974:256); and parental discussion styles with high supportive interaction that elicits or represents the reasoning of others (Walker & Taylor 1991:265). In summary, there is increasing

empirical evidence that parental influence on children's moral judgement development is probably greater than Kohlberg originally assumed and that positive affectional relations between parent and child may promote moral development (Speicher 1992:130).

2.10.1.1.3 Type of discipline

Zelkowitz (1987:130) maintains that discipline has the most positive effects when it is consistent rather than erratic, is accomplished primarily through clear, verbal explanations to develop internal controls rather than through external, physical means of control, is just and fair and avoids harsh punitive measures, and is democratic rather than permissive or autocratic.

One of the most important requirements is that discipline be consistent, both intra-parent (within one parent) and inter-parent (between both parents). Erratic parental expectations lead to an ambiguous environment and so to poor moral learning, anxiety, confusion, instability, disobedience, and sometimes hostility and delinquency in adolescents.

Inconsistency alone is not the sole determinant. If accompanied by family cohesiveness and parental love, support and warmth, it is less likely to produce antisocial behaviour than if the parents are also rejecting (Gfellner 1986:284). If parents are inconsistent, harsh and rejecting, the effect is most damaging. Research findings generally support Kohlberg's cognitive-development view that moral reasoning is promoted by providing social perspective-taking opportunities (Buck *et al* 1981:91; Parikh 1980:1033). It was also found that power-assertive and love-withdrawal discipline techniques were either unrelated or negatively related to children's moral judgement (Speicher 1992:129).

Parents who rely on clear, rational, verbal explanations to influence and control behaviour have a more positive effect than those who use external controls (Eisikovits & Sagi 1982:217), primarily because cognitive methods result in the internalisation of values and standards, especially if explanations are combined with affection so that adolescents is inclined to listen and accept them. Reasoning or praise used to reinforce behaviour enhances learning whereas physical means of discipline, negative verbal techniques, such as belittling and nagging, or infrequent explanations are more often associated with antisocial behaviour and delinquency.

Parents who rely on harsh punitive methods are defeating the true purpose of discipline, to develop a sensitive conscience, socialisation and co-operation (Herzberger & Tenner 1985:313). Cruel punishment, especially when accompanied by parental rejection, develops an insensitive, uncaring, hostile, rebellious cruel person. Instead of teaching children to care about others, it deadens their sensitivities so that they learn to fear and hate others and no longer care about them or want to please them. They may obey, but if the threat of external punishment is removed, they become antisocial again.

Parents who are overly permissive also retard the socialisation process and the moral development of their children, for they give their children no help in developing inner controls. Without external authority, the child will remain amoral. Adolescents want and need some parental guidance. Without it, they may grow up as “spoiled brats” disliked by their peers because of their lack of consideration for others and lacking self-discipline, persistence and direction. Parents in a multicultural situation tend to be overly permissive. In many instances, their children are left alone without external authority while they (parents) work long hours in order to keep up with the standard of living in a multicultural situation. Adolescents have no one to turn to in the event of a moral dilemma. Their moral sense cannot develop properly in such a situation.

2.10.1.1.4 Parental role

It is important for parents to be moral people themselves if they are to offer positive role models for their children to follow (White 1980:28). A thirty-year follow-up study of adults, mostly from lower-class homes, such as where children were referred to a clinic because of antisocial behaviour, found that antisocial behaviour of the father correlated significantly with deviance of the subjects in adolescence and adulthood (Rest 1986:14). Furthermore, the father's antisocial behaviour was the most significant factor in predicting the consistent antisocial behaviour of the individual between adolescence and the mid-forties (Smith 1989:33). Adolescents who identify with and strongly value the esteem to cheat or to become delinquent then are non-dependent boys who do not esteem parental-teacher models. Adolescence is a critical time frame for the development of certain domains provided for psychosocial maturity. One of these important domains is that of autonomy (Preto 1989:255; Steinberg 1989:283). Bakken and Linda (1994:283) found that families that encouraged autonomy had significantly more psychosocially mature adolescents than did those that minimized autonomy. In most instances families that encouraged independence and responsibility for

adolescents made guidelines flexible as adolescents ages (yet at the same time maintained the emotional bond between parent and the child) so as to foster increasing autonomy for adolescents. Rigid families, in which rules are strictly enforced, as well as parents who perceive increasing independence as rebellious or disrespectful, encourage the dependencies of childhood. Overly permissive or neglectful parents, by providing few guidelines for their adolescents, encourage their youngsters to turn to their inexperienced peers for the help and advice they need.

According to Preto (1989:258), it is the family that provides adolescents with the structures for developing autonomy and especially the development of a value system. It is within the family that adolescents have opportunities to express feelings, experiment with impersonal styles and develop relationship skills for forming the basis of their moral judgements.

It is uncertain in their present situation that parents of black adolescents can offer positive role modelling to their children. Some of the morals influenced by culture might come into conflict with morals of their present environment and therefore the black adolescent might find it difficult to copy what is proper and acceptable from their parents.

2.10.1.1.5 Independence opportunities

Peer influence is also important to children's moral development, particularly in the lives of adolescents who are given maximum opportunities for varied social experiences outside the home (Rice 1992:478). Social contact with others from different cultural and socio-economic background facilitates moral development (Kohlberg 19970:47. Research shows that the development of moral autonomy and judgement is faster among boys than among girls, apparently because boys are less dependent on parental control, parents give them more freedom than girls, and so they have greater opportunities for social experiences outside the home. However, though less independent, girls measure much higher on ratings of empathy, helping others, being more care, supportive and sensitive to the needs of others. In this sense they are more morally mature because they are "other centred" (Gilligan 1977:483 and Ornum, Foley, Burns, DeWolfe & Kennedy 1981:801). Yet black adolescents grew up under the principle of separate development, which meant no inter-contacts in cultures or races. In the advent of a democratic South Africa, black adolescents find themselves in the

previously “no go” area. It is questionable whether they will be able to exercise their independence and have varied social contacts which will facilitate their moral development.

Studies on parent and offspring independent moral judgement found some significantly positive relationships between the two, although results varied depending on the sex of the parents and children (Buck *et al* 1981:94; Dunton 1989:49; Parikh 1980:1034; Powers 1983:49 and Walker & Taylor 1991:265). Speicher (1992:129) compared adolescents to adult parent-child moral judgement correlations in two samples found that correlations between the two increased during late adolescent and adulthood, thus challenging Kohlberg’s view of the family as one institution among many whose influence should decrease as the influence of other institutes increases.

2.10.1.1.6 Fostering mutual respect

One of the most important lessons parents can teach children are that morality is a two-way street. Respect is reciprocal. This means “do unto others what you would have them do unto you”. Parents teach the lesson of mutual respect by respecting their children and requiring their children to respect them in return. A liberal-romantic view of the child prevalent in the sixties assumed that if we treated children respectfully, they would automatically respect us and others (Berkowitz & Oser 1985:131). This view is still prevalent in the nineties. A developmental view is not optimistic, it knows that children, who are at immature levels of moral development, must frequently be reminded and even required to reciprocate the respect that is given to them.

Mutual respect is never as important as it is in adolescence, when the stresses of accelerating development and rising peer pressure put new strains on the parent-child relationship (Rice 1992:482). Although some conflict between parent and teenagers is virtually inevitable, respect appears to have widespread efficacy in calming the troubled waters (Kohler 1981:35). In a survey of 656 Swedish adolescents Pikas (1961:315) found that adolescents tended to accept parental authority when it was based on rational concern for their welfare. (Parents who take pains to make clear the rational basis of their concern are showing one form of respect for their teenagers.) However, Swedish adolescents rejected parental authority when it appeared to stem from their parents’ desire to dominate or exploit them.

One way to foster mutual respect between parents and children is to take what most researchers call a "fairness approach" to discipline and conflicts in the home (Azrak 1980:356). The basic rationale for this approach is the idea that all children, even young ones, come equipped with at least a beginning sense of fairness and that the continuing development of that sense of fairness is a crucial part of moral development. The fairness approach requires parent and child to pool ideas in a co-operative effort to solve the problem at hand (Cochrane & Casimir 1980:173).

2.10.1.2 The school

The school as a secondary educational institution builds on the moral development of adolescents, who should be made aware of the limits of acceptability for behaviour, such as those expressed in the rules upheld at school and at home. Schools differ enormously in their policies on pupil morality and character development. These differences are not only affected by the institutional structure of the school – (ie, whether it is public or private, suburban or urban, or elementary or secondary) but are also shaped by community variables and the values of the principal and faculty (Nucci 1989:28). One important factor of a school's effectiveness in moral development is the quality of relationships among learners and teachers and other adults in the school. The learner's moral development is the outcome of the relationship of trust, dedication, good humour and obedience prevailing within the school.

However, there are apparent differences among schools regarding moral development, especially in multicultural situations. Firstly, the schools in these areas accommodate learners from different cultural backgrounds. Secondly, the teachers are also from a different cultural set-up. In this situation morality and character development must be instituted. Black adolescents are in this situation and they are expected to live up to their society's (the school) expectations. According to Grobler (1985:22), the significance of the school resides in acquainting adolescents with a world rich with a variety of meaning and with the people with whom they must share this world. This seems not to be the position in multicultural schools. In this situation black adolescents are situated at a strange world in which they fail to assign meaning. Even when black adolescents have acquired basic cognitive and self-regulating capacities, it will be difficult for adult moralisers, to help the black adolescent understand the wisdom of the culture, including the ways of their social group, and to understand and commit to the complex set of rights and responsibilities inherent in group membership, because of the

multicultural nature of their situation. **Inside Info** (SABC2:1996) ran a random interview on multicultural schools on the 23 July 1996 and one black adolescent said, “Our parents send us to white schools where we learn different things from our culture. In one moment we want to change to western culture and in another we want to stick to our culture. We are confused. We don’t know where we belong.” This is a difficult position for black adolescents, and to make it even more confusing, adult moralisers do not know what to teach that will be accepted in multicultural societies.

2.10.1.2.1 Teacher role as a moral educator

According to Grobler (1985:19), education may be defined as “a conscious, purposive intervention by an adult in the life of a non-adult to bring or guide him to achieve authentic independence”. It is therefore a positive act, solely designed to guide the child’s becoming on a specific course. Children usually willingly co-operate and accept the guidance of their mentor. On the other hand, the concept of moral education cannot be divorced from education since moralising aims at children’s accompaniment to meaningful adulthood (Smit 1985:5). The teacher as educator plays a very important role in the moral education of the child. A great deal has been written about the effect of teacher expectations on learners’ academic performance and achievement. Research shows a high correlation between positive teacher expectations and learner performance (Ramsey 1987:42; Todd 1991:53 and Farrell 1990:79). However, it has also been shown that white teachers often have lower expectations of black learners than of white learners and tend to be more supportive of and stimulating with their white learners, with the result that black learners underachieve (Squelch 1993:86). Ryan (1986:228) categorises six areas of influence of moral education and character development that teachers must employ in their teaching of moral education, namely

- *Example.* Example is perhaps the most obvious and the one that makes every teacher uncomfortable. It is a fact of school life that children, even adolescents, watch their teachers to discover how grown ups act. Therefore, teachers should take moral life seriously because they are watched by a vast majority. Just as teachers should be models of persons using their minds, they should also be seen as models of persons responding to life in a morally admirable way.

- *Explanation.* According to Nucci (1989:11), Durkheim is often cited as an apologist for the dominant values of society. He saw the school as a social vehicle to instil society's values and rules of conduct in the young. However, he insisted that these efforts must be rational, and was on occasion heard to say, "To teach morality is neither to preach nor to indoctrinate, but it is to explain."

We need to educate morally through explanation: teachers must not simply stuff learners' heads with rules and regulations but engage them in the great moral conversation of the human race. It is the very existence of this conversation that makes us human.

- *Exhortation.* While teachers' explanations are a crucial part of children's moral education, their urgings and exhortations also have a place in the process. Children who are discouraged by academic failure or by having been left out of a team or a musical group, -often need something stronger than reason to ward off self-pity. Learners who quietly and passively slip through school may need a teacher's passionate appeal to inspire them or to shape up and use the opportunity education offers. Exhortation should be used sparingly and should never stray very far from explanations. Nonetheless, at times teachers must appeal to the best instincts of the young and urge them to move in particular directions.
- *Environmental expectations.* A school is a small society, but it is big enough to exert pattern and rituals, power, relationships, and standards for both academic performance and student behaviour. In a positive moral environment, students are respected and respect one another. The ability to establish a purposeful and civil school environment distinguishes a good teacher from an ineffective teacher. A central factor in a school environment is the moral climate, where school rules are fair and fairly exercised, a good balance exists between competition and co-operation and ethical questions and issues of "what ought to be" become part of the school dialogue.
- *Evaluation.* Teachers must allow learners to evaluate themselves. They must also create opportunities for learner's to reflect on what they value, what they think is good, and what they believe is the right thing to do. Children must be in a position to evaluate their own behaviour, such as whether it is wrong to stay

away from attending a mats period, just because they do not like the maths teacher.

- *Experience.* According to Coleman (1974:110), today's youth are information rich and experience poor. From the previous generation, the world has been radically altered. Families are smaller, technology has invaded people's lives and the economy has dropped. Nucci (1989:13) maintains that children are no longer exposed to difficult family responsibilities. House chores have been lessened with children left with nothing to do except browse around and watch televisions. Only rare and fortunate youngsters encounter the kinds of experiences that help them break out of the envelope of self-interest and learn to contribute to others.

However, schools are increasingly responding to this condition by providing students with opportunities to serve others both in school and out of school. Within such schools, students are encouraged to help teachers and other students. There are also out of school programmes which enable students to provide service to individuals in need, such as old age homes. Such service programmes teach the skills of effective helping and enable young people to define themselves as individuals who are connected to others. Moral abstractions about justice and community take on immediacy. Students begin to appreciate the need to couple moral thinking with moral action which results in moral experience.

Together these areas of influence of moral education and character development capture the pre-service teachers should be prepared to do, because they represent the teacher's domain in the moral and character education of the young. However, teachers in a multicultural situation might be faced with a completely different and difficult task with regard to their morality as educators. In their efforts to provide pre-service as maintained by Nucci (1989:14) they might present a conflicting picture, especially to black adolescents. Teachers cannot be exemplary because some of their examples might offend black adolescents. For example, they may be unable to explain some moral situations because their explanations might contradict with black adolescents' cultural norms. Nor can they allow black adolescents to evaluate themselves because they (the teachers) might not approve of (the adolescents') evaluations. Yet teachers in the multicultural situation must respond to black adolescents' cry for help. It is their educational responsibility. Black adolescents are,

according to Witsonck (1985:3), malleable, needing information and needing a strong environment to nurture their moral growth. It is the responsibility of the teacher to respond to this need.

2.10.1.2.2 Type of discipline as an agent of morality

Gouws and Kruger (1994:182) maintain that discipline is one of society's ways of teaching children the moral behaviour approved by their particular social group. Consistent discipline practised by both primary and secondary educators is one of the crucial factors in moral development. Schools differ enormously in their policies on learners discipline and character development. Similarly, the patterns of pupil discipline and character displayed vary widely among different schools. The general rationale for assuming that teacher's discipline is important is as follows: "Moral internalisation implies the motivation to weigh one's desires against the moral requirements of the situation without regard to external sanctions. The central conflict in the moral encounter, then, is between the person's egoistic needs and the moral standards applicable in a given situation. It seems reasonable to assume that the key socialisation experience must therefore include the child's early encounter with an analogous conflict, that between his desires and the prevailing moral standards, which are at first of course, external to him."

These standards are imbedded in many of the physical and verbal messages from the teachers regarding how the children should and should not act, that is in the teachers' discipline techniques. The discipline encounter, then, has much in common with many later moral encounters. In each, there is conflict and the individuals are compelled to work out a balance between behaving in accord with their desires and acting in line with moral standards on the other, especially at adolescents stage.

The moral requirements are external in the discipline encounter and, with proper socialisation, they eventually become internalised in the moral encounter. The children's experiences in the discipline encounter – the type of discipline to which they are repeatedly exposed and which determines the options available to them – must therefor weigh heavily in determining the extent to which they acquires internal resources for controlling egoistic impulses and behaving morally. Some discipline techniques, for example, may help to perpetuate children's initial sense of opposition between their desires and external demands, whereas other may provide them with the

inner resources – both cognitive and motivational, for changing them as internal guides to their own behaviour.

The discipline encounter becomes important when there is an act of immorality. Having been exemplary, teachers will then reprimand the learners in the type of discipline that will make them change their views and behave in accordance with expected norms. Grobler (1985:21) emphasises and stresses the lofty task and responsibility of educators as intermediaries between morality and behaviour. In their capacity as wielders of authority, teachers have to set a highly responsible example, by using pedagogic love and not science, intuitive, sensitivity and experience and not experiment, as the highest educative means of attaining his goal.

2.10.1.2.3 Multicultural education

Lemmer and Squelch (1993:3) define multicultural education as “the transferring of the recognition of our culturally pluralistic society into our education system. Furthermore, multicultural education is the operationalising of the education system in such a fashion that it appropriately and in a rightful manner includes all racial and cultural groups. Therefore multicultural education must be regarded as a process which guides the total education enterprise. Essentially multicultural education is about changing the nature of teaching and learning in order to create a suitable learning environment for learners from diverse cultural backgrounds. In short, multicultural education is “good teaching” and “good education” in a situation where things are confusing and difficult to understand.

Education is one of the most important means of passing on morals to the young. Multicultural education therefore maintains the same condition in a multicultural situation. Through multicultural education, diverse societies can be able to live together by either assimilation, amalgamation or employing the open system or making use of pluralistic ideology. All in all, multicultural education is a tool used by multicultural societies to make smooth the rough plain of their cultural diversities.

Multicultural education has a number of general, identifiable features or characteristics which are widely accepted.

Multicultural education:

- recognises and accepts the rightful existence of different cultural groups
- encourages acculturation and cultural preservation
- encourages mutual interaction and co-operation
- views cultural diversity as an asset rather than a handicap
- acknowledges the equal rights of all cultural groups in a society
- advocates equal educational opportunities
- encompasses many dimensions of human differences
- requires the reform of the total school environment
- is an approach to education and should therefore permeate the entire teaching and learning process
- is synonymous with effective teaching

Multicultural education aims at

- developing positive attitudes towards other cultural groups
- increasing one's awareness of one's own cultural identity and cultural heritage
- understanding and appreciating the valuable contribution made to society by other cultural groups
- reducing cultural prejudice and stereotyping
- developing a variety of competencies to enable one to participate meaningfully in a culturally diverse society
- helping people explore ways to expand their contacts with other cultural groups
- developing cross-cultural communication skills
- strengthening the social action skills that will enable students to become effective agents of change
- increasing intercultural competence, including empathy, acceptance and trust of those from other cultural groups, and the ability to interpret customs and non-verbal behaviour in differing cultural styles

In summary, multicultural education is a multidimensional educational approach which accords equal recognition to all cultural groups and which provides all learners with a more meaningful and relevant educational experience. In order for multicultural education to be successful, the total school environment should be modified so that it is more representative of the culturally diverse nature of a multicultural society.

2.10.1.2.4 Moral education

The concept "moral education" cannot be divorced from education as a general question begging terms for child accompaniment aiming at meaningful adulthood (Smit 1985:5). According to Shelton and McAdam (1990:924), morality is prosocial behaviour as manifested in private interpersonal and social spheres (sec 1.7.2). It has been debated for years whether school should or can teach moral values (Mills 1987:371; Sebes & Ford 1984:380). In recent years parents and politicians have increasingly been calling for schools to pay more attention to students' moral development. Education literature asks which parental disciplinary styles, parent-child interaction patterns and specific features of parental behaviour are more conducive to children's moral reasoning development. As a result educators are developing programmes to foster prosocial values, character development and democratic virtues in school children. Educators all over the world have chosen to provide moral education because of the essence of morality in the life of students. Most programmes attempt to develop students' character through direct instruction in positive social values, school policies, student recognition for good citizenship, competitive activities and family enforced discipline (Smith 1989:34).

In one sense, it is almost impossible not to teach morals. Schools emphasise sharing, co-operation and punctuality. Teachers ought to teach what they themselves stand for, so that their enthusiasm and interest are ensured and the teachers' self-disclosure "leads the student to self-discovery". One of the problems of moral education is that inculcating values does not necessarily result in moral behaviour, there is a difference between knowing what is right and doing it (Kupfermid & Wonderly 1980:250; Maqsud 1980:281 and Schab 1980:960). Kohlberg (1980:430) feels that the teacher ought to be able to evaluate the maturity of the child's moral judgement, and regardless of the child's values, stimulate the child to develop a higher stage of moral judgement. An effort should be made to help the child judge the rightness or wrongness of moral action based on, "universally consistent" objective interpersonal ideal grounds. Kohlberg (1981:36) admits that it is not certain that advanced moral judgement gained through moral education will automatically produce more moral action (the child may know what is morally right but not want to do it), so the teacher also has to get the children to examine the pros and cons of their conduct on their own terms. The successful way to teach morals is to present case studies or moral dilemmas which the child has to solve in order to gain a moral stand (Mills 1987:641; Mills 1988:327). In this type of

teaching teachers need to invent other situations that are relevant and relate to students' own lives and are meaningful to them.

Moulder (1991:11) argues that the concept of moral education embraces at least two distinct ideas, namely

- (1) the idea of a procedure for teaching people what is right and what is wrong, and
- (2) the idea of a theory that explains or justifies our beliefs about what is right and what is wrong.

Both ideas should be incorporated into the school's curriculum for moral education. However, in schools, moral education is neglected, not because educators cannot teach the theories of morals education but because they do not know how to proceed to teach people what is right and what is wrong (Rubenstein & Pfeiffer 1980:143).

Moulder (1991:11) contends that for teaching people what is right and what is wrong, there are three major approaches to be used in moral education: indoctrination, values clarification and the cognitive development approach. Indoctrination employs persuasion, good examples, rewards and punishments, to inculcate a fixed set of answers to questions about what is right and what is wrong. Values clarification presents moral education as essentially a matter of self-awareness and assumes that reflections upon one's values in a non-threatening, conflict-free environment is the high road to moral maturity. The cognitive development approach challenges the moral relativism that is implicit in values clarification by observing that the freely chosen and sincerely affirmed values of a number of individuals can conflict. It argues that moral education is learning how to deal with this conflict by developing universal principles for moral decision-making.

According to Potgieter (1992:130), moral education in South Africa, which is the environment of black adolescents, has always been a matter of priority to parents and educationalists alike. Although it is not taught as a separate subject in the schooling process, much attention is paid to it throughout the school curriculum. However South Africa is a multicultural country, it is not impossible for cultures to merge in such a situation. Hence we find the black adolescent in a situation which he cannot comprehend. His moral education confronts him with many conflicting situations.

2.10.1.3 *The society*

The society in which adolescents grow up has an important influence on their moral development, relationships, adjustments and problems. Society's expectations mould their personalities, influence their roles, and guide their futures. Society's structure and function either help them fulfil their needs or create new problems by stimulating further tensions and frustrations. For instance, black adolescents in a multicultural environment are faced with a cultural situation they are not familiar with. They have to learn a number of things that are completely new to them, like eating habits and styles, dress, behaviours, attitudes, cultural celebrations, the language of communication and norms and values as expected by their new society (Slavin 1991:448). However, because adolescents are social beings who are part of a larger society, there is a need to understand this social order and some of the ways in which it influences them.

2.10.1.3.1 Modernisation and black adolescents' morality

Modernisation may be seen as a process or series of processes with a common core, generating common or similar problems. These problems may include phenomena such as growing differentiation, social mobilisation and breakdown or weakening of traditionality (Arthur 1992:302). Each society is confronted with difficulties in regulating and continuously developing changing structural and cultural parameters within a common situational framework. An environmental structure capable of absorbing more change and dealing with continual new and changing problems beyond its own initial premises is required (Eisenstadt 1972:7).

In the light of the emergence of modernisation as a recently recognised threatening sociological concept, four questions emerge:

- Is modernisation relevant to Third World societies?
- What is the relationship between tradition and modernity?
- Can modernisation be regarded as a universal cultural phenomenon?
- Will modernisation affect individuals' morality?

Before answers can be sought, it is necessary to define the concept of tradition. According to Heesterman (Eisenstadt 1972:97), tradition is the way a society formulates and deals with basic problems of human existence. It is the way a society comes to

terms with the insoluble problems of life and death, including matters such as food, water and family life. As such, it is no different from modernity, in that problems must be addressed, formulated and dealt with anew under different conditions. The tendency to use the term "tradition" in an uncritical historical sense, to denote a kind of collective heritage overlooks two things. Firstly, that the past was probably as open and dynamic to its members as this age appears to its members and, secondly, that the norms, rules and orientations of the past were not as consistent, unified and coherent as is imagined (Eisenstadt 1972:55). The answer to the second question, therefore, lies in the fact that tradition is and has to be bound up with the ever-shifting present (Eisenstadt 1972:97). Eisenstadt (1972:7) views the classical paradigm of modernisation as an unlinear, demographic social, economic, or political process moving, even if intermittently, to some common ground where basic conditions will everywhere be the same, as unacceptable because the influence exerted by tradition is neither unified nor homogeneous. Research suggests that a simultaneous specialisation and an increasing uniformity are paradoxically taking place within modernisation. Therefore, two distinct but interpenetrating systems are to be found. The one is general, non-local and historically associated with industrialised colonial powers and the other diverse, local, pre-industrialised and pre-colonial (Lutz & El-Shakhs 1982:73).

With regard to the first question, the same modern elements are found throughout the Third World (Lutz & El-Shakhs 1982:70). The question for most developing societies, is no longer whether they should modernise, because as Adams (Lutz & El-Shakhs 1982:117) puts it, the choice not to be modern "is to choose social suicide or at least backwardness". Modernisation in this sense implies desired socio-economic change. It appears that modernisation may be regarded as a specific form of social change associated with technology. The current adaptations by non-Western, largely agrarian populations do not occur in a void. Therefore, on borrowing Western traditions, the people do not give up traditional aspirations, but infuse the new adaptations with the new combinations of indigenous and imported meanings (Le Vine & White 1986:13) which, in turn, causes confusion and uncertainty, and most probably, loss of personal identity.

In response to the third question, in the contemporary world, it may be stated that modernisation is a universal cultural phenomenon. It is important to recognise that the traditional and the modern are not polar opposites, but rather intertwined processes with several mutually reinforcing elements (Lutz & El-Shakhs 1982:79), and that the

modern-local dimension is only one of the several axes along which change is occurring (Lutz & El-Shakhs 1982:74). The modern does not merely replace the local tradition (Lutz & El-Shakhs 1982:77) because to become modern, for an African, Indian or Asian region means to become more like its own modern sector (Lutz & El-Shakhs 1982:72). However, to become modern in a completely different situation than your own poses another social problem. In this case you do not simply become more like your own modern sector, but you have to adapt, and often change to the modern sector of another cultural group. This brings us to the fourth question, where the morality of the individual is adversely affected by the modern settings of a different situation (Eisenstadt 1972:63). All social groups tend to organise themselves in new modern settings in effective ways (Eisenstadt 1972:3), like the setting in which black adolescents find themselves and attribute personal meaning to their world under the guiding influence of cultural norms.

The researcher is of the opinion that the universal or common experiences of all cultural groups are in accordance with the ontological ground structures of communality in diversity and changeability in unchangeability because, intrinsic to the dynamics of cultural change, modernisation and acculturation constitute different possibilities for action which are open to individuals with respect for their own cultural capital as well as those of others (adapted from Marais 1983:54). Possibilities may be acted upon within the context of people's own social setting, thereby contributing to further social change, acculturation and modernisation. In terms of their own creativity, people become the initiators of change.

An understanding of those features which are universally true of all groups may be regarded as ontic facts of human existence, as such, contribute greater insight into the ontological ground structures of unity in diversity and heterogeneity in homogeneity of both individuals and groups. Man as a unique human being and a bearer of a cultural mandate and as group phenomenon, has been brought into focus and the symbiotic nature of the relationship revealed. This symbiosis may not be ignored if authentic morality is to be achieved in a multicultural situation.

2.10.1.3.2 Massification and black adolescents' morality

Pretorius (1979:164) uses the word "mass" to signify an undifferentiated crowd. Massification can, in the social context, be regarded as the growth of an undifferentiated

crowd, a vast number of people living together in a concentrated geographical area. One of the most noticeable characteristics of the present social situation is the tendency towards massification (Pretorius 1983:103). The term "mass" emphasises the solidarity of a crowd of people, and refers to the loss of the personality of the individual. According to Nel (1961:13), the word "mass" can also be used to refer to a large number of people gathered together, that would unitedly resort to certain activities which the individual would never dare become involved in alone and for which he would not be prepared to take personal responsibility. Very often the group becomes a final haven for disrupted adolescents – a haven which is, however, devoid of any true depth of meaning and only succeeds in accentuating the individuals' loneliness in their pathetic search for acceptance, recognition, approval and popularity. They are drawn into a collective existence in which they relinquish all initiative and are swallowed up by the mass and disappear while all their thoughts, feelings and actions are determined by the group. They no longer act as unique individuals, in accordance with their inner convictions and accepted moral and ethical expectations, but according to what is expected and demanded of them by the group. This explains why the behaviour of so many black adolescents has deteriorated until it is socially unacceptable; behaviour which is characterised by aggressiveness, rebelliousness, vandalism, sensationalism, sexual perversion, alcohol and drug abuse and violence.

It should be noted that the essentials most relevant to the enhancement of a positive moral-image are those involving black adolescents' relationship with themselves, with others and with their particular socio-cultural world. It would appear that the world in which people live today has been brought closer together than at any other time. Technology, mass media, large scale mechanisation, changeability in modern society, together with increased massification have placed people in contact with their world but in an impersonal and dehumanised way. Because of the increased contact with others, it would seem as if black adolescents are in a position to transcend immorality and find normated meaning for themselves. Yet in order to transcend immorality, black adolescents have to engage in moral behaviour that will create a moral relationship which will fulfil them as persons. Black adolescents' multicultural environment appears to be pregnant with possibilities for moral dilemmas which appear to be readily available. But the potential for being morally accepted is not always available. Daily contact with a strange situation does not justify a sense of positive belonging. According to Gouws and Kruger (1994:187), adolescents who are surrounded by deviant moral values become deviant because of their environment. Such delinquency therefore has

its origin in the values represented by the surrounding subculture. Rauteneek (1965:23) sums up the situation contending that "Modern man is lacking any genuine sense of belonging, and togetherness signifies a longing rather than an achievement; something desired, not something possessed" – feeling alone in an alien world is now the emotional property of every black adolescent in a multicultural situation.

In the midst of the crowd, surrounded by technological advancement, addressed by the mass media, confronted with changeability and growing mechanisation, black adolescents appear to be struggling to find meaningful relationships with themselves, their neighbours, their world, even with the Transcendental. It appears, however, as if black adolescents' struggle for meaningful existence, existence which could enhance their self-image, has been misdirected. The meaningfulness of morals can only become a reality in a genuine interpersonal relationship. The psychological atmosphere in the home, school and society should be improved so that black adolescents' moral image are allowed to prosper because of the enhanced positive image they hold of black adolescents, who should always be seen as unique beings. Like all people, black adolescents, have a specific place in their community, therefore they need to have their self-image as individuals strengthened by recognition of their specific and unique needs and potentialities. Their own individual capacity for success or failure is of tremendous significance to black adolescents playing their part in a world shared with others. In other words, to progress at their own pace and according to their own unique and individual abilities, will provide black adolescents with the opportunity to realise themselves and to feel good about themselves, both essential preconditions for their forming a positive moral image.

2.10.1.3.3 Urbanisation and black adolescents' morality

The movement of families to the so-called South African "grey areas" has become an infection to black people. As black people in various parts of the country began to leave black townships and move to white suburbs in increasing numbers, their lives were drastically altered from what they used to be. The sheer coldness of the place made personal close relationships more difficult. Neighbours remain strangers. Affectional needs may not be met. Individuals feel isolated and alone in a big area with strange people surrounding them. Black adolescents find themselves caged in such a situation where personal contact, if any, is very rare. They are expected to develop as expected and pass through adolescence in a normal trouble free manner although their

environment which plays a major role in their development, is strange to them. How can black adolescents, in their new situation which is complex, be expected to find an identity or any sense of belonging (Garbarino 1980:19)?

The movement of black families to "grey areas" creates impersonalisation in the family, especially for black adolescents. Although schools may be a short distance from each other, black adolescents feel forlorn in their new situation. This is aggravated by the fact that one or both parents may commute to work, which means, they have to leave very early and return very late, and have very little or no time at all to spend with their children during the day. This situation renders them to be parents "by night". It becomes harder for family members to be together or to relate to each other personally when they seldom see one another or spend much time together. This not only results into a household full of strangers who live together yet do not really know one another, but also in a society of strangers who cannot share their life together because they are from different backgrounds (Jacobs 1988:432).

A host of social problems are created by the movement of black families in particular to white areas where black adolescents' moral development is concerned.

Adolescents from various cultural backgrounds show considerable variability in abstract reasoning abilities. Some cultures offer more opportunities to adolescents to develop abstract thinking than others, by providing a rich verbal environment and experiences that facilitate growth by exposure to problem situation. Cultures that provide stimulating environments facilitate the acquisition of cognitive skills necessary to deal with the abstract world (Rice 1992:215).

2.10.1.4 Summary

It is often believed that simply by bringing different groups of people together who have previously lived and grown in isolation, barriers to interracial contact will fall away naturally and positive social contact will ensue. Casual contact, however, does not necessarily bring about improved interracial relations or reduce racial and cultural prejudice. It is therefore important to create suitable learning environments which foster intergroup contact which, in addition, is by appropriate education and support from both primary and secondary educators. White teachers, for instance, should maintain equally positive expectations for all their learners, irrespective of race and

culture. Bennett (1990:37), asserts that for teachers to be able to do this, however, they need to understand the cultural differences that often exist in a multicultural situation. In this way they will be in a better position to help black adolescents develop even their moral expectations. Black adolescents will not feel alienated and confused. They will easily fit in and grow towards society's expectations.

2.10.1.5 Morality and religion

Although morality seems to be an acquired characteristic of individuals, the experiences that influence its development are not well understood. This is particularly true of the role that religious education plays in the development of morality. It is generally assumed that religious schooling is connected in some way with the development of higher moral values and thus promotes a greater tendency to behave morally. Many fundamental moral ideals have strong religious associations, and several researchers have found the two to be related (Bruggeman & Hart 1996:340). Blasi (1980:10) contends that the atmosphere of a religiously oriented school and family reinforces and hastens the development of the moral learning process, although few studies have demonstrated this relationship.

A number of factors influence the transmission of religious beliefs and practices. Religious variables influencing beliefs and practices include the content of theological beliefs, constancy of parental religious beliefs, church or synagogue attendance and frequency of discussions of religion within the family (Clark, Worthington & Danser 1988:463). These items constitute a "religious salience or a prominence of religious thought, behaviour or external stimuli within the family" (Hoge & DuZuleta 1988:21). Transmission of religious beliefs and practices is mostly facilitated by parental agreement (Clark & Worthington 1987:4), especially in black societies. Consistency promotes value salience. When parents differ substantially in black families, the mother usually influences the children's beliefs more than the father. When parents agree, children usually adopt the same denominational membership as their parents (Hoge, Petrillo & Smith 1982:570). High frequency of church attendance and family discussion of religion are influential in shaping adolescents' religious beliefs and practices (Ozorak 1986:37). This is especially true in relation to black adolescents. However, even if their parents were not regular church attenders, black adolescents become constant churchgoers. This is because for black adolescents going to church was the only

recreation available to them, apart from going to school. In church black adolescents found solace. In fact, the church became the base for fighting apartheid.

According to Fernhout (1985:90), Kohlberg's emphasis on the autonomy of morality vis-à-vis religion led him to assert the independence of moral reasoning and moral development from religion. Religion was not regarded as a significant factor in this area, although it might play a role in elaborating certain moral beliefs, like birth control, death or divorce. As various critics point out (Lee 1980:326), Kohlberg's argument on this score relied on a very narrow understanding of religion as membership of or affiliation with a religious tradition, and failed to distinguish religious affiliation from a person's religiosity (or faith). Further his emphasis on moral autonomy need not imply that morality is independent of religion, an autonomous (meaning irreducible) domain, like morality might function in complex interrelation with other dimensions of human concern. But it is important to keep in mind that Kohlberg's promise of a non-sectarian approach to moral education employed his narrow conception of religion as religious affiliation.

However, in his more recent writings on the religious-morality theme he discusses religious thinking as a distinct area of human cognition (Fernhout 1985:186). The function of religious thinking is to affirm the meaningfulness of life and morality in the face of questions such as "why be moral?" While maintaining the autonomy of morality, Kohlberg no longer declares morality's independence from religion. Rather, both moral reasoning and religious thinking are regarded as autonomous in the sense of irreducible and parallel areas of human concern (Fernhout & Boyd 1989:287).

Traditional moral and religious education emphasised memorisation of bible verses, proverbs and principles of conduct. This version of religious morality constitutes what Kohlberg (1980:15) calls a "bag of virtues" – such as honesty, service, self control and friendliness and other moral virtues.

2.11 CONCLUSION

This chapter discussed essentials and structures which may contribute to the problem faced by black adolescents in a multicultural situation. The essential component structures of a moral situation as a means of establishing meaningful existence were highlighted as the adult as moraliser, adolescents as recipient and the multicultural

condition as nurturant. The nature of morality as experienced by black adolescents, namely, morality as existential reality, as mode of human existence, as character modification, as consciousness, and as imbedded in culture were examined to determine the validity of the claim that they are truly inherent tendencies directing conduct.

The investigation also considered the characteristics of a morally mature person, such as acceptance, responsibility, locus of control, freedom, decision and choice making and finally passing judgement. These are characteristics to be modelled by adults in the life of black adolescents, so that they can imitate them. However, the question remains whether the situation in which black adolescents find themselves is conducive to such modelling.

Multiculturalism as a condition and situations where morality is nurtured were discussed. The home, the school and the society are typical situations where acts of morality are practised. The interrelatedness of morality and religion, religious beliefs as a sound basis for the development of morality, and how adolescents experience religious doubts and frustrations, particularly when confronted by discrepancies between doctrine and practice, were all covered.

Black adolescents experience problems in their new situation because it is coloured with conflicts and challenges, in the form of moral dilemmas which confront them in everyday life. Being at a problematic stage themselves, they need a stable surrounding and a sounding board of educators where they can air their views, frustrations and problems. They need strong bonds between themselves, their educators, peers and the environment. When black adolescents find stability in their new situation, they can develop into morally mature people in the true sense of reality.

Chapter 3 discusses the theories of moral development. These theories clarify what is actually entailed in moral decision making and moral development.

Chapter 3

Theories of moral development. The black adolescent's individual autonomy and social stability in bringing theory into practice

3.1 INTRODUCTION

As mentioned in the previous two chapters, black adolescents are experiencing problems in internalising moral values in a multicultural situation. The multicultural situation in which black adolescents of South Africa find themselves lacks roots. It does not have a stable, sound background on which black adolescent can anchor their personality, and develop to culturally mature adults. Racial discrimination has promoted "own" culture in a separate development environment. Ethnic groups were not permitted to integrate. However, the post-apartheid structure has allowed "freelance" settlement of all racial groups, hence the mushrooming of the so called "grey areas".

Therefore, as with changes or, more precisely, the recognition of such changes in the racial and cultural composition of any society, the rapid socio-political changes in South Africa make heavy demands on every member of that society. These demands are felt acutely in the very fulcrum of cultural transmission, namely adolescents and their environment (Lynch 1989:49). The present situation in South Africa is part of the world problem of moralism, where multiculturalism has become an important variable. Hence the morality of black adolescents is put under the spotlight. They are developing and in that process, are inculcating norms and values that will direct their lives. To do that, they need a stable home, a reliable school environment and a healthy society in which to develop. Moral development, say Rich and DeVittis (1985:7), refers to growth of the individual's ability to distinguish right from wrong, to develop a system of ethical values, and to learn to act morally correct. According to McNaughton (1988:3), people's moral life comprises two contrasting feelings that they share with their fellow human beings. On the one hand, individuals often feel that morality is an area of personal decision;

a realm in which we all have the right to make up our own minds about what to do. While other people may offer advice on what we should do and what moral principles we should adopt, they have no authority to tell us how to live our lives. Norman (1983:16) believes that there are no moral experts. In that mood individuals may feel that what matters is not that they make the right decision – for who is to determine what is the right decision? – but that individuals make their own decision. Individuals have to determine, as it is sometimes put, what is the right thing for them to do. All have to decide what values they are to live their lives by and the rest of the society should respect the sincerity of those choices.

This view of moral choice sits unhappily with the second feeling that all individuals share, namely that it is often difficult, when faced with some pressing and perplexing moral problem, to discover which answer is the right one (McNaughton 1988:4). If people are puzzled as to what they ought to do then they are likely to feel that what matters is not that the answer they arrive at should be theirs, one for which they are prepared to assume ultimate responsibility, but that it be the correct answer. People do not think of their choice as determining the right answer; on the contrary, they wish their choice to be determined by the right answer. It is because they fear that they might choose wrongly that they find the decision so difficult. These feelings are in tension and this is precisely what black adolescents are experiencing in their multicultural situation. While they are in a position to make their own minds up about a moral situation, they fear that the decision they are about to make might be wrong, hence it becomes so difficult to make one.

The process by which adolescents develop moral judgements, moral decision making, moral choices and a locus of control in morality, says Rice (1992:465), is extremely interesting. Therefore a moral development theory explains how individuals develop morally, and a number of such major theories, based on sound research findings, have been developed. Before it is possible to evaluate the problem under investigation, it is important to understand the theories which have emerged in multicultural societies over time. These theories have been adopted by various societies under different circumstances at different periods of history (Watson 1985:74) in an attempt to find equilibrium between maintenance of reasonable social stability and tolerance and encouragement of the diversity of cultures (Goodey 1989:30). These theories will be discussed in this chapter. However, the researcher will first shed some light on traditional approaches to morality and how they influenced modern theorists in

developing conventional theories on morality. Therefore the traditional approaches will first be given attention, then the modern theories which have been refined from the traditional ones will be given further attention. This will help to understand the moral behaviour of black adolescents in a multicultural situation.

3.2 TRADITIONAL THEORIES OF MORAL DEVELOPMENT

Morality as a concept is an abstraction, but various theoretical models attempt to make the abstraction into a more concrete system. There are three main distinctive traditions in the way moral behaviour has been studied, namely the cognitive developmental or structuralist approach, learning theory, which includes social learning, and the psycho-analytical approach. From a traditional theoretical view, morality comprises three underlying basic components which emphasise a particular behaviour:

- moral affect (emotional) emphasised by the psychoanalytic tradition
- moral behaviour emphasised by the social learning tradition, and
- moral reasoning emphasised by the cognitive developmental tradition

However, to give some background to the problem under investigation and the subject of moral behaviour and its development, let us discuss the main tenets of the three main traditions before referring to moral development theories more involved with adolescence.

3.2.1 The psycho-analytical tradition

The psycho-analytical tradition of studying moral behaviour is considered the first psychological approach to try and explain the developmental aspects of moral behaviour (Chong 1992:52). The psychoanalytical theory focuses on the creation of moral feelings of shame and guilt (Boyes & Allen 1993:552). Freud's theory of moral development did not arise in the context of empirical investigation but is based mainly on interviews (Hoffman 1983:44). As his theory relies heavily on the use of metaphor and personification, when subjected to more detailed analysis, valid interpretation of his perception of moral behaviour is difficult.

Although Freud also frequently revised his theory throughout his life, and even after his death many of his followers who attempted to refine his work produced further

controversies, the difficulty is still unresolved (Hoffman 1988:106). For example, threatening and punitive parents do not raise children who are morally mature. Quite the contrary, parents who rely on punitive forms of discipline tend to have children who often misbehave and who rarely express feelings of guilt, remorse, shame or self-criticism (Brody & Shaffer 1982:31). However, in spite of all its shortcomings, the psycho-analytical tradition has drawn attention to many aspects of moral development that other traditions do not consider, like guilt and conscience, resulting in a considerable of research into moral development (Wright 1971:72).

It is also important to emphasise the interplay between the Freudian constructs of *id*, *ego*, and *superego*, when discussing moral behaviour and especially how Freud often depicts the superego as sensitive to massive behavioural expressions of conscience. As Aronfreed (1976:104) points out, such an expression of conscience often appears to be irrational against a background of voluntary decision making. Such a view of conscience, a core construct in any theory of moral behaviour and its development, puts only children's acquisition and development of morality in question.

At the same time, however, the psycho-analytical tradition has played a successful role in explaining aggression and attachment behaviour in moral development. This is particularly cogent when questions of guilt, temptation and conscience arise. It appears that temptation and guilt are a function of conscience. This means that measures of temptations should be positively related to measures of guilt. According to Freud (Lickona 1976:234) a person with a strongly held conscience is likely to condemn other persons more readily. This is supposed to reflect the aggressive nature of that person's conscience. When we turn to attachment and identification in the context of moral behaviour, the scene set in family relationships provides a focus for different levels of attachment.

We applaud Freud for pointing out that moral emotions such as pride, shame and guilt, are potentially important determinants of ethical conduct and that the internalisation of moral principles is a crucial step along the way to moral maturity (Shaffer 1996:571). Strong love bonds which develop between mother and child, between siblings and between father and children promote conditions for high levels of conscience. The matrix of attachment links two levels of conscience which influence children's moral awareness in later years and are clearly an important influence in moulding adult moral behaviour.

Indeed, this is exactly what modern psychoanalytic theorists have done. They argue that moral internalisation may often begin late in infancy if children are securely attached to their caregivers. Within the context of a warm – rather than fear-provoking – emotional relationship, children are motivated to comply with parental standards of conduct, responsive to parents' emotional signals indicating whether they have done right or wrong, and beginning to internalise these parental reactions to their triumphs and transgressions; coming to experience the pride, shame, and – later – guilt that will help them to evaluate and regulate their conduct (Emde, Biringen, Clyman & Oppenheim 1991:251; Kochanska 1993:325).

3.2.2 The social learning tradition

Edwards (1982:44), Garbarino and Bronfenbrenner (1976:514) point out that there is broad agreement about the role of moral socialisation and its importance in the upbringing of children. There is also, it seems, even in social encounters, a need to intervene and educate at certain points in the child's life. The behaviouristic tradition attempts to explain moral behaviour through the process of reinforcement, conditioning, imitation and modelling. Much emphasis is placed on shaping behaviour to attain required and acceptable behaviour patterns. Bandura (1991:57), Weinstein (1987:103), Mischel and Mischel (1976:87) and other social learning theorists emphasise the role of internal rewards and punishment in the control of a person's moral conduct and, in fact, extend the original conception of the conditions of learning from what the original learning behaviourists such as Clark Hull, Thorndike and Watson, had conceived them to be (Shaffer 1996:587).

However, social learning theory, while dealing with problems such as how moral behaviour is learnt and shaped, does not tackle adequately how a moral value, once learnt can be further understood and is used to control people's own actions and those of others. Such questions are crucial to moral education. For those who are looking to the learning and social learning tradition for a model, which may benefit a moral education programme by underpinning a set of agreed moral rules through modelling, imitation and a system of rewards and punishment, there is much that can be gleaned here. However, it seems that little scope is given to the question of how children may be given opportunities to develop their understanding of moral values once learnt, and how these values influence others. On its own, therefore this tradition is insufficient, for it does not deal with the issue of change as children grow older. Unless this issue is

recognised as a crucial factor in the relationship between moral behaviour and the educative process, moral education will become less than effective. Nevertheless, as Mischel and Mischel (1976:99) point out, even if a person arrives at the stage when high moral principles are appreciated and reasoned out, it does not mean they are incapable of engaging in harmful aggressive acts. Therefore the role of punishment and rewards is important when planning moral education for schools. In other words, Mischel's social learning theory may have something valuable to offer, for we might come nearer to discovering optimal conditions that assist people to realise what capacities they have to cope with a climate of changing values. However, social learning models are likely to be more effective when combined with the developmental approach when it comes to moral education, which is organised within the schooling process.

3.2.3 The structuralist tradition

Piaget (1970:26; 1971:33; 1972:66; 1976:111 and 1977:97) and Kohlberg (1981:33; 1984:65; 1975:677 and 1971:99) are the two main protagonists of the structuralist tradition. Through their theories and the research which has emanated from them, they have established that the growth of children's moral judgement is a developmental process. The process involves cognitive restructuring in which children's early moral judgement show evidence of adult-dominated influence (Piaget's heteronomous stage), (Piaget 1971:33). This is eventually transformed after eight to nine years of age to more independently expressed reasoning (Piaget's autonomous stage), (Piaget 1977:98). Kohlberg's (1981:34) theory makes more theoretical claims than Piaget's. It also has a more extended and elaborate methodology. His theory is based on the systems of six moral judgement stages further classified under three levels. The dilemma in Kohlberg's methodology is used extensively from which he concluded, children pass through stages on the basis of their quality of reasoning. His theory represents a hierarchical system of increasing logical and ethical judgements.

In summary, according to Kohlberg (1984:67), at the first level of pre-conventional reasoning, the child is responsive to rules which spell out good or bad, right or wrong in terms of punishment or rewards. The child is for the most part influenced by whoever enunciates these rules. These can be parents, teachers, and others who reflect cultural, religious and societal norms. Two stages (1 and 2) are subsumed under the pre-conventional level, the so-called punishment - obedience - orientation (stage 1). In the former the physical consequences of the action determines the child's reasoning,

while in the latter it is what benefits the child by obeying the rules that matters. There is no appeal to loyalty or justice in their decision.

- At the second or conventional level, the approach is to maintain the expectations of family, group or country, as this is perceived as moral in its own right. According to Kohlberg (1981:36), there are two further stages at this level: interpersonal concordance – or good boy, good girl orientation (stage 3) and the law and order orientation (stage 4). In stage 3 good behaviour is what pleases others, while in stage 4 the orientation is toward authority for the good social order.

At the third or post-conventional autonomous principled level, we find the summit of Kohlberg's scheme of logical and ethical judgement. Its features are already legally binding, but not immutable, and to be able to judge what is universally right irrespective of group authority on the basis of one's conscience. Two stages are also included under this level, namely the social contract legalistic orientation (stage 5) and the universal ethical principled orientation (stage 6). In stage 5 the emphasis is on the "legal point of view" but with a possibility of changing it, while in stage 6 right is defined by decision of conscience and is an appeal to universal justice.

Piaget and Kohlberg both view development as an interactive process involving the environment and the child's mental processes. By emphasising the interactive nature of development, the child is perceived as never being passive; there is always action and reciprocity between the environment and the individuals. Interaction is thought to provide the stimulus for moral growth, elevating it to an autonomous judgmental level or, in Kohlbergian terms, furthering the person's path to post-conventional reasoning.

A further feature of both models is that the direction of the developmental process is towards greater equilibrium between environment and organism. It is only when the equilibrium is restored after an interactive disturbance that a person is supposed to have reached a more sophisticated level of reasoning. The feature of cognitive restructuring, environment-person interaction, mental equilibrium and the stage concept with its accompanying invariant sequences, are all basic assumptions underlying the cognitive developmental approach. Such a set of assumptions, which are embodied to more or less the same degree in both Piaget's and Kohlberg's models of moral development, have provided a feasible approach to moral education.

3.3 SYNOPSIS

According to Kurtines and Gewirtz (1984:24), none of the major theoretical approaches offer an adequately comprehensive view of the psychology of morality. According to them, no current theory is adequately comprehensive in pointing out how the different theories focus on just some aspects of morality and neglect other aspects. The major theories' interest is based on counts of little bits and pieces of behaviour in highly controlled and contrived situations. However, the psychologist's interest in moral behaviour should be understood to be an interest in the pattern of behaviour in real-life contexts with attention to the inner processes that produce the behaviour, for they may tell us something about the inner hidden life of a person (Rest 1986:2). Without knowing the inner processes that gave rise to the behaviour, it cannot be called "moral" nor can it be known how is it likely to generalise to other situations.

According to Kurtines and Gewirtz (1984:26), Rest (1986:2) and Berkowitz and Oser (1985:12), a moral act can be summarised as follows:

- Moral behaviour is not produced by a single unitary act.
- The moral act is represented in components not general traits of people.
- The components are related to existing research in providing a framework for grouping and relating existing studies.
- There are different affect and cognition interactions in all the components.

In order to understand the theories of moral development more clearly, it is best to view the moral act, that is to say, what must have happened for a moral act of morality to have taken place. Kurtines and Gewirtz (1984:26) describe this as components in an act of morality. According to them, there are four such components. A detailed consideration of each of the components follows. The order in which they are discussed does not signify their occurrence, for any of the four components may initiate a moral act.

3.4 THE FOUR-COMPONENT MODEL

Moral development has strands that interweave and interact. Moral behaviour does not occur in a single unitary, process such as stages of moral reasoning, or empathy, or reinforcement contingencies. Some psychologists find it useful to approach the complexity of morality by asking this question: "When a person is behaving morally, what must be supposed to have happened psychologically to produce that behaviour?" Their answer to that question, although still somewhat tentative, is to postulate that four major kinds of psychological processes must have occurred for moral behaviour to occur. They refer to these ideas as the *four-component model*. According to them, one-variable theories of morality are untenable (Rest 1986:2). Two people who are similar in one process, like moral reasoning, need not be similar in other processes, like moral sensitivity. A person who performs one process with great facility need not have great facility in other processes. Although one process might interact and influence another process, the processes ought to be distinguished from each other as performing different functions, all of which are necessary for the production of moral behaviour. According to Berkowitz and Oser (1985:3), deficiency in any process can result in moral failure. Therefore, it follows that moral education should be aimed at improving proficiency in all the processes.

Rest (1986:4), Rich and DeVitis (1985:58) and Berkowitz and Oser (1985:14) believe that the four components represent the processes involved in the production of a moral act and not general traits of people. The four-component model is presented as follows and each component will be discussed separately for the purpose of clarity.

Diagram 3.1: Components involved in the production of moral acts

	Major functions of the process	Cognitive-affective interactions
Component 1	To interpret the situation in terms of how one's actions affect the welfare of others	Drawing inferences about how the other will be affected and feeling empathy, disgust, and so on, for the other
Component 2	To formulate what a moral course of action would be; to identify the moral ideal in a specific situation	Both abstract and attitudinal-valuing aspects are involved in the construction of systems of moral meaning; moral ideals are comprised of both cognitive and affective elements.
Component 3	To select among competing value outcomes of ideals, the one to act upon; deciding whether or not to try to fulfil one's moral ideas	Calculation of relative utilities of various goals; mood influencing outlook; defensive distortion of perception; empathy impelling decisions; social understanding motivating the choice of goals
Component 4	To execute and implement what one intends to do	Task persistence as affected by cognitive transformation of the goals

3.4.1 Component 1: the moral interpretation

The function of component 1 is to identify possible causes of action and their consequences. In this component, interpreting the situation involves imagining the possible courses of action in it and tracing out the consequences of action in terms of how they affect the welfare of all the parties involved. According to Rest (1986:5), four findings from psychological research are especially pertinent to component 1. The first finding is that many people have difficulty in interpreting even relatively simple situations. Ambiguity makes people ignorant and unwilling to extend a helping hand. This makes the interpretation of social situations complicated. The second finding shows striking individual differences among people in their sensitivity to the needs and

welfare of others. Before it occurs to some people that a moral issue may be involved, they have to see the blood flowing. Other people are so supersensitive that every act, word, or grimace takes on momentous moral implications (Schwartz 1977:53). The third research finding is that social situations can arouse strong feelings before extensive cognitive encoding. Almost instantaneously a person can feel a strong dislike for someone, or may feel instant empathy; this may occur even before a person reflects on a situation (Zajonc 1980:151). This is not to say that feelings are independent of cognition, but rather that more primitive cognitions (which may be tacit and automatic) and their accompanying feelings can proceed without waiting for a considered, reflective judgement and careful weighing of the facts. The fourth finding is that, according to Kurtines and Gewirtz (1984:30), the ability to make inferences about the needs and wants of others, and about how one's actions would affect others, is a developmental phenomenon. With age people get better at being able to make inferences about others (Selman 1980:63; Shantz 1983:495). All in all component 1 maintains that a person must have been able to make some sort of interpretation in terms of what actions were possible, who (including oneself) would be affected by each course of action, and how the interested parties would regard such effects on their welfare.

3.4.2 Component 2: the moral ideal

The function of component 2 is to identify which courses of action is the moral action (or the one best satisfying moral ideals). Component 2 involves determining what course of action would best fulfil a moral ideal, what ought to be done in the situation. Two major research traditions offer descriptions of mechanisms involved in component 2. Social psychology postulates that social norms govern how a moral course of action is to be defined. Various social norms have been postulated: social responsibility, equity, reciprocity and the norm of giving. For instance, the norm of social responsibility prescribes that if you perceive a need in another person and the other person is dependent on you, then you should help the other person. So the "social norm" approach is one explanation of how people define the moral course of action in a situation. According to the social norm approach, moral development is a matter of acquiring a number of social norms and being set to have those norms activated by specific situations as they arise.

The second major tradition dealing with component 2 is the cognitive-developmental research, notably influenced by Piaget and Kohlberg. In contrast to the "social norm",

which focuses on the acquisition of a number of norms, the cognitive developmental approach focuses on undertaking of the purpose, function and nature of social arrangement. The focus is on the rationale for establishing co-operative arrangement, particularly on how each of the participants in co-operation are reciprocating and mutually benefiting. For instance (Nisan 1984:208), when a person is faced with a particular new social situation and is trying to work out what would be the moral course of action, the person calls those general knowledge structures from long-term memory to assist in identifying the most important considerations, to prioritise the conflicting claims of various people, and to judge which course of action best fulfils that person's ideal of justice. And so moral judgement for a particular situation to general social knowledge represented by the "stages" of moral judgement.

In summary, in component 2, the person must have been able to make judgement about which course of action was morally right (or fair, or just, or morally good), thus labelling one possible line of action as what a person ought (morally ought) to do in that situation.

3.4.3 Component 3: the moral decision

Component 3 involves deciding what a person actually intends to do by selecting among compelling values. Typically, a person is aware of a number of possible outcomes of different values and activating different motives. And it is not unusual for non moral values to be so strong and attractive that a person chooses a course of action that pre-empts or compromises the moral ideal. Given that a person is aware of various possible courses of action in a situation, each leading to a different kind of outcome or goal, why then would a person ever choose the moral alternative, especially if it involves sacrificing some personal interest or enduring some hardship? What motivates moral behaviour, and the selection of moral values, over other values? The following are some of the answers from psychological theorists to account for the motivation to prioritise moral values over other values (Rest 1986:14; Berkowitz and Oser 1985:21):

- People behave morally because evolution has bred altruism into our genetic inheritance.
- Conscience makes cowards of us all, that is, shame, guilt and fear motivate morality.

- There really is no special motivation to be moral. People just respond to reinforcement and, or modelling opportunities and “learn” social behaviour that non-scientists may wish to call “morality”.
- Social understanding of how co-operation functions and one’s own stake in building a desirable social world motivates morality.
- Moral motivation is derived from a sense of awe and self-subjugation to something greater than the self.
- Empathy is the basis of altruistic motivation.
- The experience of living in just and caring relationships and communities leads to moral commitment.
- Concern for self-integrity and one’s identity as a moral agent is what motivates moral action.

These eight views on moral motivation indicates the diversity of views on the issue. This implies that, in summary then, in Component 3 the person must give priority to moral values above other personal values such that a decision is made to intend to do what is morally right.

3.4.4 Component 4: the moral implementation

This component involves executing and implementing a plan of action. As popular wisdom advises, good intentions are often a long way from good deeds. Component 4 involves working out the sequence of concrete actions, working around impediments and unexpected difficulties, overcoming fatigue and frustration, resisting distractions and other allurements, and keeping sight of the eventual goal. Perseverance, resoluteness, competence and character are virtues of Component 4. In summary, people in Component 4 must have sufficient perseverance, ego strength and implementation skills to be able to follow through on their intention to behave morally, to withstand fatigue and flagging will, and to overcome obstacles.

3.5 SUMMARY

The four-component model is not presented as a linear decision making model. That is, it does not suppose that subjects go through each component one at a time in a certain order. Although the four components suggest a logical sequence, each component influences the other through feedback-forward loops (Kurtines & Gewirtz 1984:34). However, the morality of black adolescents should not be understood as just some aspect of morality and neglect other aspects involved, as the major theorists suggest, but attention should be paid to the inner process that produced the moral behaviour. These inner processes are essential in predicting and influencing moral behaviour. Therefore a theory on moral development should take inner processes into consideration.

Further, the issue of the specificity and generality of moral behaviour has been much debated for some time. Considerable research shows that even seemingly trivial changes in a situation can influence behaviour, for instance, changes in the number of people in the vicinity, changing of living a place, sex of the experimenter, relationship of participants and sadness and attractiveness of the other participants. For instance, black adolescents have moved from a stable cultural environment to a new unfamiliar environment which is full of surprises. Indeed, the number of situational permutations that influence behaviour has become bewilderingly large and intractable. Furthermore, some factors influence some subjects in some ways but others in other ways, creating all sorts of interactions and difficulties in predicting. However, adolescents are expected to internalise norms and values which will direct their behaviour according to their new society's expectations. According to the researcher, black adolescents are faced with a problem of having to assimilate in order to exist.

3.6 THEORIES OF MORAL DEVELOPMENT

According to Chong (1992:5), it is common for norms of behaviour and moral rules to differ from culture to culture and from this observation it is said that what is right or wrong depends on the culture or society which sets the rules. In other words, there is no criterion of right and wrong, which stands independently of the norms or rules set by a particular society. However, a theory makes us understand that what caused a certain behaviour is why other people behave in this manner while others behave

differently. And also why some people behave in the same manner in some circumstances.

A theory is a body of principles used to explain phenomena (Rich & DeVitis 1985:7), and according to Evans, Rozelle, Mittermark, Hansen, Blanc and Havis (1976:15), a theory starts with an observation of events. Just as when Piaget was observing children playing a game of marbles and started a theory from there (Slavin 1991:45). A theory becomes more complex as it brings together diverse happenings and permits predictions to be made by deduction about other events involved in the framework under consideration. Steflre and Grant (1972:1) go on to say that a theory is a human convention for keeping data, a provisional systematisation of events and finally a possible world which can be measured against the real world. Rich and DeVitis (1985:7) further emphasise that a theory is a body of principles used to explain phenomena, it is a public pronouncement that indicates what a scientist believes to be true about his or her specific area of investigation (Shaffer 1996:4). Therefore, what these definitions have in common is that a theory strives to explain data or behaviour which we see by relating it to conceivable explanations. A theory creates order in a disorderly situation, and the beauty of scientific theories is that they help us organise our thinking about a broad range of observation and events.

Morality is a system of conduct based on moral principles. What is moral, therefore, relates to principles of right and wrong, or what is considered right virtuous or just. Development refers to a progressive and continuous change in the shape and integration of bodily parts into functions, parts and intellectual, social, emotional or moral development that may occur at different periods can conveniently be divided into infancy, childhood, adolescence, young adult, middle age and old age. Development can be ascribed to the interaction of the organism and the environment in which both learned behaviour and heredity are operative. Therefore, moral development refers to growth of the individuals's ability to distinguish right from wrong, to develop a system of ethical values, and to learn to act morally. And a moral development theory explains how an individuals develop morally.

This section attempts to show the relevance of theories of moral development to the morality of black adolescents and their multicultural situation. Moral development refers to growth of the individuals to distinguish right from wrong, to develop a system of ethical values and to learn to act morally (Rich & DeVitis 1985:7). Hence the moral

development of black adolescents, in their multicultural situation will be debated against the theory of moral development. Their moral behaviour will be checked against what moral theorists postulate. Particular theories of moral development that can be easily debated by theorists and observers of the total development scene are discussed below. The number is not exhaustive because in analysing practices in moral situations and in day to day development programmes, the situation present itself as dynamic. Each of these theories of moral development will be presented in such a way so as to obtain an overview of the field as it exists. Piaget, Kohlberg, Freud, Havighurst, Bandura and Erickson will be put under the spotlight.

3.6.1 Psychoanalytic developmental theory: the personality of the black adolescent

Morality is defined in many ways (sec. 1.7.2), although almost everyone agrees that it implies a set of principles or ideals that help the individuals to distinguish right from wrong and to act on this distinction. However, it works on the personality of the individuals in three basic components: moral affect, moral reasoning and moral behaviour (Shaffer 1996:594). Therefore, the psychoanalytic theorists emphasise the affective or "emotional" component of morality and this will receive attention below.

3.6.1.1 Sigmund Freud

Perhaps the most significant controversial theorist and therapist in the relatively short history of psychology, Sigmund Freud has enormously influenced personal and cultural judgements since he strode upon the intellectual scene in the late nineteenth century (Blos 1979:33). Theoretical constructions of personality power, culture, child-rearing practices, even historical literary criticism, to name only a few areas of discourse, were to be radically altered as a result (Freud 1974:96). Freud's psychoanalytic contributions to the dialogue on morality are most germane to the developmental stages of early childhood, those years on which he laid so much stress. Indeed, his theory of morality through more submerged, may be as important and controversial as his more widely known views of psycho-sexual development (Freud 1974:110). Because of the magnitude of his impact, for good or ill, Freud's notions on morality will be analysed as they apply to several major arenas of discussion and contention.

According to Freud (1974:115; Slavin 1991:46) the personality consist of three basic components, the id, ego and superego. The sole purpose of the impulsive id is to gratify instinctual needs. The ego's function is to restrain the id until "realistic" means for satisfying needs can be worked out. The superego serves as the child's moral arbiter, or internal censor by monitoring the acceptability of the ego's thoughts and deeds. He argued that a well-developed superego is a harsh master that will punish the ego for moral transgressions by producing feelings of guilt, shame, or loss of self-esteem. So a child who is morally mature should resist temptations to violate moral norms in order to avoid these dreaded forms of negative morality (Mazor & Enright 1988:29).

According to Freud, the superego develops during the phallic stage (age 3-6), when children are said to experience an emotional conflict with the same sex parent that stemmed from their incestuous desire for the other sex parent. To resolve this Oedipus complex, a boy was said to identify with and pattern himself after his father, particularly if his father is a threatening figure who arouses fear. Not only does he learn his masculine role in this manner, but he also internalises his father's moral standards. Similarly, a girl resolves her "Electra" complex by identifying with her mother and internalising her mother's moral standards. However, Freud believed that girls, because they do not experience the intense fear of castration that boys do, develop weaker superegos than boys (Galbo 1984:951).

The superego which Freud (1974:99) termed the judicial branch of the personality is the person's internalised moral standards. The superego develops from the ego and strives for perfection rather than for pleasure or reality. It gradually takes shape as three to six year-olds internalise the moral values and standards of their parents. Once the superego emerges, children do not need an adult to tell them that they have been good or bad. They are now aware of their own transgressions and will feel guilty or ashamed of their unethical conduct. So the superego is truly an internal censor. It insists that the ego find socially acceptable outlets for the id's undesirable impulses (Galbo 1984:952).

Obviously, these three components of personality do not always see eye-to-eye and conflict is inevitable. In the mature healthy personality, a dynamic balance operates. The id communicates basic needs, the ego restrains the impulsive id long enough to find realistic methods of satisfying these needs and the superego decides whether the ego's problem-solving strategies are morally acceptable. The ego is clearly "in the middle", it must serve two harsh masters by striking a balance between the opposing

demands of the id and the superego, all the while accommodating the realities of the external world (Waterman 1982:341).

According to Freud, psychological problems often arise when the fixed amount of psychic energy that a person has is unequally distributed among the id, ego, and superego. For example, the sociopathic who routinely lies and cheats to achieve his/her aims may have a very strong id, a normal ego and a very weak superego, having never learned to respect the rights of others. By contrast, a woman who is paralysed by anxiety at the thought of having sex with her steady, may be dominated by an overly strong superego. By using clinical methods to analyse the balances and imbalances among the three components of personality, Freud believed that he could explain many individuals differences in development and the origins of many psychological disorders and immorality (Shaffer 1996:47).

Most important for moral development and relevant to this investigation in Freud's psychology is the role of the superego, that is, the inhibiting, restraining and prohibiting standards imposed on children by outside social forces, initially and primarily by their parents and later by teachers and other adult authority figures (Rich & DeVitis 1985:18). From such parental and external social sources, black adolescents, if they are to be "normal" and "adjusted" develop an ego-ideal and conscience. For Freud (Lewis, Kirk, Liben & Davis 1992:630), guilt operating via the conscience is a form of "social glue" which cements, as if, were the cultural bonds of any society. Without guilt and conscience, life would degenerate into a "tooth-and-nail" existence and attendant societal chaos. Of course, extensive guilt disable individuals action and may well lead to "neurotic" over "psychotic" behaviour.

3.6.1.2 Relevancy of the psychoanalytic theory to this study

According to Freud, the superego is one of the three components of the personality. According to the psychoanalytic theory, the superego is that part of the individuals's conscience incorporating societal morals and principles. The superego (conscience) is the repository of the moral codes of culture and the standards of perfection for the self and others. The superego is concerned with the good and the bad, and what is right or wrong within an individual and his environment. Black adolescents are expected to develop values and social standards that will make them ego ideal. However, morals are imbedded within a culture (sec. 2.3.1.5) and black adolescents have been removed

from their stable culture and placed in a multicultural situation that is full of conflicts and moral dilemmas. It will be a problem for black adolescents to be able to reposition moral codes of a new mixed culture and the standards of perfection in their new society, not with their stage also placing a high demand of development. Black adolescents' superego have grown and developed through the stages of development (sec 1.8.2) of children, and gradually incorporated the attitudes, values and norms taught to them by their parents and others in their previous environment. However, black adolescents are faced with new experiences in a completely new environment, new in the sense that it does not only have one culture from a particular society, but incorporates cultures from different societies. This makes it even more difficult for adolescents to stabilise their existence. They are expected to internalise these different norms and values of different cultures that will make them accepted in their new societal environment. This means, black adolescents will have to draw more will power from the superego in order to be able to make morally correct choices and decisions, and be able to pass judgement in a moral encounter.

3.6.2 Cognitive developmental theory: Black adolescents as moral philosophers

Both Piaget and Kohlberg propose that morality is based on a respect for rules and a sense of justice (Skoe & Diessner 1994:272). According to Shaffer (1996:570) a major assumption of the cognitive approach is that moral development depends very heavily on cognitive development of adolescence. Cognitive developmentalists study morality by charting the development of moral reasoning, that thinking children display when deciding whether various acts are right or wrong. A major assumption of the cognitive approach is that moral development depends very heavily on cognitive development. Moral reasoning is said to progress through an invariant sequence of "stages" each of which is a consistent way of thinking about moral issues that differs from the stages preceding or following it. Presumably each moral stage evolves from and replaces its immediate predecessor, so that there can be no "skipping" of stages.

This section will consider two cognitive developmental theories of morality, namely, Piaget's model and Kohlberg's revision and extension of Piaget's approach.

3.6.2.1 *Jean Piaget*

The most important early research on the development of moral judgement of children is that of Piaget (Shaffer 1996:570). Although some details of his findings have not been substantiated by subsequent research, Piaget formed the theoretical basis for later research. And although his work was with children, the theoretical framework that outlines his stages of development may be applied to adolescents and adults as well (Rice 1992:466). It is important therefore to understand Piaget's discoveries.

According to Piaget (1976:33; 1977:95), moral maturity implies both a respect for rules and a sense of social justice, that is, a concern that all people be treated fairly and equitably under the socially defined rules of order (Shaffer 1996:570). Piaget spent a great deal of time watching children play marbles and asking them about the rules of the game (Slavin 1991:45). He felt that by understanding how children reasoned about rules, he could understand their moral development. The first thing he discovered was that before the age of six, there were no rules. Children of about two years old simply played with the marbles. From two to six they expressed an awareness of rules but did not understand their purpose or the need to follow them. The idea of winning the game also did not appear, or if it did, it was not by any "rule" that Piaget could understand (Slavin 1991:45).

Between the ages of six and ten, Piaget found that children began to acknowledge the existence of rules, though they were inconsistent in following them. Frequently several children, supposedly playing the same game, were observed to be playing by different sets of rules. Children at this age also had no understanding that game rules are arbitrary and something that a group can decide by itself. Instead, they saw rules as being imposed by some higher authority and unchangeable. It was not until the age of ten or twelve years that Piaget found that children conscientiously used and followed rules. At this age every child playing the game followed the same set of rules. Children understood that the rules existed to give the game direction and to minimise disputes between them as players. They understood that rules were something that everyone agreed upon, and therefore if everyone agreed to change them, they could be changed (Rich & DeVitis 1985:49).

Because they have no conception of rules, morality does not exist for the infant and the preschooler. Piaget's stages of moral development do not begin until around the age

of six, when children begin to make the transition from preoperational to concrete operational thinking. Piaget used the changes that take place in understanding and application of rules to propose that there are two stages of moral development as outlined in table 3.1.

Shaffer (1996:569) outline the following moral developmental stages as proposed by Piaget:

Table 3.1: Stages of moral development

Heteronomous stage	Autonomous stage
Based on relations of constraint, for example, the complete acceptance by the child of adult prescriptions.	Based on relations of co-operation mutual recognition of equality among autonomous individuals, as in relation between people who are equals.
Reflected in attitudes of moral realism: rules are seen as inflexible requirements, external in origin and authority, not open to negotiation; and right is a matter of literal obedience to adults and rules.	Reflected in rational moral attitudes: rules are viewed as products of mutual agreement, open to renegotiation, made legitimate by personal acceptance and common consent, and right is a matter of acting in accordance with the requirements of co-operation and mutual respect.
Badness is judged in terms of the objective from and consequences of actions; fairness is equated with the content of adult decisions; arbitrary and severe punishment are seen as fair.	Badness is viewed as relative to the actor's intentions; fairness is defined as equal treatment, or taking account of individual needs; fairness of punishment is defined by appropriateness to the offence.
Punishment is seen as an automatic consequence of the offence, and justice as inherent.	Punishment is seen as affected by human intentions.

According to Piaget (Hogan & Emler 1978:213), as people develop their cognitive abilities, their understanding of moral problems also becomes more sophisticated.

Young children, who are in the heteronomous stage of morality, are more rigid in their view of right and wrong than older children and adults tend to be.

Piaget (1977:79) labelled the first stage of moral development heteronomous morality. It has also been called the stage of “moral realism” or “morality of constraint”. “Heteronomous” means being subject to rules imposed by others or under the rule of another. During this period young children are constantly faced with parents and other adults telling them what to do and what not to do. Violation of rules is believed to bring automatic punishment. Justice is seen as automatic and people who are bad will eventually “get theirs”. This reasoning creates in the child the belief that moral rules are fixed and unchangeable. Children now believe that rules are laid down by authority figures such as God, the police or their parents, and they think that these regulations are sacred and unalterable. In sum, heteronomous children think of rules as moral absolutes. They believe that there is a “right” side and a “wrong” side to any moral issue, and right always means following the rules. Shaffer (1996:571) sums up heteronomous children as follows:

- They are likely to judge the naughtiness of an act by its objective consequences rather than by the actor’s intent.
- They favour expiatory punishment – punishment for its own sake with no concern for its relation to the nature of the forbidden act.
- They believe in immanent justice – the idea that violations of social rules will invariably be punished in one way or another.
- Life for the heteronomous child is fair and just.

The second stage is labelled autonomous morality or “morality of co-operation” or the stage of “moral relativism”. It arises as the child’s social world expands to include more and more peers. By continually interacting and co-operating with other children, the child’s ideas about rules and therefore morality begin to change. Rules are now what the child make them to be. Punishment for transgression is no longer automatic but must be administered with a consideration of the transgressor’s intentions and extenuating circumstances (Slavin 1991:47). Older, autonomous children now realise that social rules are arbitrary agreements that can be challenged and even changed with

the consent of the people they govern. They also feel that rules can be violated in the service of human needs. Thus, a driver who speeds during a medical emergency will no longer be considered a wrong doer, even though they are breaking the law. Judgement of right and wrong now depends more on the actor's intent to deceive or to violate social rules rather than the objective consequences of the act itself (Nelson 1980:824).

When deciding how to punish transgression, the morally autonomous child usually favours reciprocal punishments, that is, treatment that tailor punitive consequences to the "crime" so that the rule breaker will understand the implications of a transgression and perhaps be less likely to repeat the wrong act. So an autonomous child may decide that the boy who deliberately breaks a window should pay for it out of his allowance rather than simply submit to spanking. Lastly, autonomous youngsters no longer believe in immanent justice, because they have learned from experiences that violations of social rules often go undetected and unpunished (Shaffer 1996:532).

3.6.2.2 Lawrence Kohlberg

One of the principal deficiencies of Piaget's work was his exclusive concern with children under the age of twelve. Kohlberg compensated for this deficiency by using adolescents in a series of studies (Kohlberg 1970:45 1975:670; 1981:85; 1984:69; Kohlberg & Gilligan 1971; Kohlberg & Kramer 1969; Kohlberg & Turiel 1972). He confirmed Piaget's conclusions and showed their validity when applied to adolescents (Rice 1992:468). Kohlberg's (1963; 1969) stage theory of moral reasoning is an elaboration and refinement of Piaget's. Kohlberg's levels and stages are summarised in table 3.2. Like Piaget, Kohlberg studied how children (and adults) reason about rules that govern their behaviour in certain situations. Kohlberg did not study children's game playing like Piaget, but rather probed for their responses to a series of structural situations or moral dilemmas. He outlined a sequence of moral perspectives based on ethics of justice (Skoe & Diessner 1994:273). Each dilemma challenged respondents by requiring them to choose between obeying a rule, or law, or authority figure and taking some action that conflicts with these rules and commands while serving a human need.

On the basis of the answers he received, Kohlberg proposed that adolescents (and adults) pass through a series of six stages of moral judgement or reasoning. He grouped these six stages into three levels: pre-conventional, conventional and post-conventional.

These three levels are distinguished by how adolescents or adults define what they perceive as a correct or moral behaviour. As with other stage theories, each stage is more sophisticated and more complex than the preceding one and most individuals proceed through these stages in the same order (Colby & Kohlberg 1984:42). Through his use of these elaborate clinical interviews, Kohlberg's first discovery was that moral development is far from complete at age 10 to 11, or Piaget's autonomous stage. Indeed, moral reasoning seems to evolve and become progressively more complex throughout adolescence and into young adulthood. Careful analysis of his subjects' responses to several dilemmas led to Kohlberg to conclude that moral growth progresses through the invariant sequence of the three moral stages. According to Kohlberg, the order of these moral levels and stages is invariant because each depends on the development of certain cognitive abilities that evolve in an invariant sequence. Like Piaget (Shaffer 1996:570), Kohlberg assumed that each succeeding stage evolves from and replaces its predecessor; once individuals have attained a higher stage of moral reasoning, they should never regress to earlier stages.

Like Piaget (Shaffer 1996:571), Kohlberg is not so much concerned with the direction of the child's answer as with the reasoning behind it. The ages at which children and adolescents go through the stages may vary considerably. In fact, the same individuals may behave according to one stage at some times and according to another at other times. However, most children pass from the pre-conventional to the conventional level by the age of nine (Kohlberg 1984:70). Stage 1, which is on the pre-conventional level, is very similar in form and content to Piaget's stage of heteronomous morality. Children simply obey authority figures to avoid being punished, in stage 2 children's own needs and desires become important, yet they are aware of the interests of other people. In a concrete sense they weigh the interest of all parties when making moral judgement, but are still "looking out for number one" (Slavin 1991:51). The goodness or badness of an act depends on its consequences but they may not consider an act wrong if it will not be detected and punished. The greater the harm done or the more severe the punishment is, the more "bad" the act is. At this stage the person conforms to rules in order to gain rewards or to satisfy personal objectives. However, there is some concern for the perspective of others, but orientated behaviours are ultimately motivated by the hope of benefit in return: "You scratch my back and I'll scratch yours" is the guiding philosophy.

The conventional level begins at stage three. Here morality is defined in terms of co-operation with peers, just as it was in Piaget's stages of autonomous morality. This is the stage at which children have an unquestioning belief in the Golden Rule (Hogan & Emler 1978:213). Because of the decreased egocentrism that accompanied concrete operation, children are cognitively capable of putting themselves in someone else's shoes. Thus they coincide with others when making moral decisions. No longer do they simply do what will not get them punished (stage 1) or what makes them feel good (stage 2). In other words, at this stage moral behaviour is what pleases, helps or is approved of by others (Shaffer 1996:557). Actions are evaluated on the basis of the actor's intent. "He means well" is the common expression of moral approval at this stage. At stage 4 society's rules and laws replace those of the peer group. A desire for social approval no longer determines moral judgement. Laws are followed without question and breaking the law can never be justified. Most adolescent (adults) are probably at this stage, where the individual considers the perspective of the generalised other, that is, the will society as reflected in law. Now what is the right is what conforms to the rules of legal authority. As noted, the reason for conforming is a fear of punishment, but a belief in rules and laws maintains a social order that is worth preserving.

Stage 5 signals entrance into the postconventional level. This level of moral reasoning is probably attained by fewer than twenty-five percent of adults. Here there is the realisation that the laws and values of a society are somewhat arbitrary and particular to that society (Hogan & Emler 1978:214). Laws are seen as necessary to preserve the social order and ensure the basic right of life and liberty. A person at the level of postconventional morality defines right and wrong in terms of broad principles of justice that could conflict with written laws or with the dictates of authority figures. "Morally right" and "legal" are not always one and the same. Laws that accomplish these ends and are impartially applied are viewed as social contracts that people have an obligation to follow but imposed laws that compromise human rights or dignity are considered unjust and worthy of challenge. (By contrast, adolescents at stage 4 will not ordinarily challenge the sanctity of an established law and may be suspicious of people who do.) In stage 6 people's ethical principles are self-chosen and based on abstract concepts such as justice and the equality and value of human rights. Laws that violate these principles can and should be disobeyed because "justice is above the law". These principles are not concrete rules such as the Ten Commandments. They are abstract moral guidelines or principles of universal justice) and respect for individual right that

transcend any law or social contract that may conflict with them. Kohlberg (1981:13) describes stage 6 thinking as a kind of “moral musical chairs” in which the person facing a moral dilemma is able to take the perspective of each and every person who could potentially be affected by a decision and arrive at a solution that would be regarded as just by all. More recently Kohlberg (1984:110) speculated that stage 6 is not really separate from stage 5 and suggested that the two be combined.

3.6.2.3 Relevancy of the cognitive developmental theory to this study

According to Vrey (1979:181), moral development contains a clear cognitive component. Adolescents, as propounded by both Piaget and Kohlberg, become increasingly capable of conceptualising and generalising moral norms. Understanding moral concepts, they are able to transcend the morality based on principles. A principle embraces a whole spectrum of concrete situations. The value of “honesty” gives rise to the norm “you shall not steal”. The principle refers to more than theft, as such. It refers also to dishonesty during examinations, carelessness about the possession of others entrusted to one’s care, and lying for one’s own advantage.

Piaget (Shaffer 1996:572) describes a gradual transition from heteronomous to autonomous moral judgement. The former means a morality based on rules (norms) prescribed by others, while the latter is based on a person’s own convictions and judgements. Young children do not steal because their parents forbid it. Adolescents with autonomous moral judgement see that their parents obey the norms and they agree with the principle underlying it – that one should not steal. However, for so long black adolescents were alienated from their white counterparts. They regarded them as their worst enemies who were responsible for his oppression. For many years black adolescents were forced to assume an inferior role in order to succeed. One of the important lessons to learn was that no matter how unjustly they were treated, they had to control their anger and hostility in order not to land into trouble (sec 2.7.1). They had to be subservient and polite in the face of provocation. But now black adolescents have to share an environment with their white enemy. Principles learned in their previous environment were alienated towards white. This makes it impossible for them to pass sound moral judgements where white adolescents are involved. Many times, over the news, conflict between black and white in multicultural schools hit the headlines. It looks like both black and white adolescents are still not prepared to bury the hatchets that were created by their forefathers. Hence it is difficult for black adolescents then to

internalise the moral norms of their new multicultural environment if continuous conflict occurs. Black adolescents might not be able to apply moral principles as contained in Piaget's and Kohlberg's theories.

According to Vrey (1979:182), moral judgement is always manifested in a given situation comprising various contributory factors, such as adolescents' self-concept, the states of other parties, their relations with these parties, and awareness of the situations component. The complexity of actual situations means that adolescents who agree with a given moral norm may yet, in a situation containing too many of the above factors show considerable discrepancy between their stated moral principles and their actual behaviour. Kohlberg (1984:49) maintains that adolescents is at the conventional level where co-operation with others is the password. This means that black adolescents must behave in a manner that will please, or be approved by others, and that they have to co-operate with the will of the society. However, the status of the other parties, and their awareness of their present situation, will make black adolescents behave or make moral inferences that will not be approved by or co-operate with the will of the society.

3.6.3 Developmental tasks theory: the black adolescent as a moraliser

In addition to acquiring skills of various kinds in their development, black adolescents also have to acquire cognitive assumptions, attitudes, values and moral principles. These skills carry connotations of membership of a particular social group which make them more or less acceptable. At this stage, it is very important for black adolescents to be skilled in distinguishing between right and wrong. They have to grow up and come to terms with the requirements of their new social life. They can only do that through mastering developmental tasks. This will be discussed below.

3.6.3.1 Robert Havighurst

"Developmental tasks" is a concept that was first discussed as early as 1935. It was used by Eric Erikson and culminated in a major study by Robert Havighurst (Rich & DeVitis 1985:52). Havighurst sought to develop a psychosocial theory of adolescence by combining considerations of individuals' needs with social demands. What individuals need and society demands constitute the developmental task. He outlined a sequence based on ethic and care. They are the skills, knowledge, functions and attitudes that individuals have to acquire at certain points in their lives through physical

maturation, social expectation, and personal effort (Rice 1992:83). Rice and his colleagues (1992:472) also sought to show the relationship between personality types and morality, between moral character and behaviour, between the ego, superego balance and moral maturity. From this point of view, developing moral character is not so much a matter of learning fixed moral virtues, such as honesty, but of developing emotional maturity and balance – love instead of hate for others, guilt instead of fear, self-esteem and trust instead of inadequacy and distrust. This point of view seeks to define and describe personality types and their characteristic affective responses as they might be revealed by projective personality tests or described by people's judgement of the child's moral character. This view point emphasises that personality type controls moral behaviour (Gilligan 1984:43). Thus personal traits are the motivational factor in behaviour.

Hereunder, Havighurst's approach to the concept will be presented. A developmental task emerges at a certain period in an individual's life, successful achievements of which leads to happiness and to success with later tasks, while failure leads to unhappiness in the individuals, disapproval by society and difficulty with later tasks. Mastery of adolescent tasks result in maturity. Failure to master adolescents tasks result in anxiety, social disapproval and inability to function as a mature person.

Developmental tasks have been formulated for infancy and early childhood, middle childhood, adolescence, early adulthood, middle age and later maturity (Klaczynski 1990:811). This study focuses on adolescents period and, specifically, moral development. Though the development tasks differ once understood how they function in adolescence, their function in other stages is analogous. Listed below are developmental tasks for adolescence according to Rich and DeVitis (1985:53) and Havighurst (1972:33):

- Achieving new and more mature relations with age-mates of both sexes
- Achieving a masculine or feminine social role
- Accepting one's physique and using the body effectively
- Achieving emotional independence of parent and other adults
- Achieving assurance of economic independence
- Selecting and preparing for an occupation
- Preparing for marriage and family life
- Developing intellectual skills and concepts necessary for civic competence

- Desiring and achieving socially responsible behaviour
- Acquiring a set of values and an ethical system as a guide to behaviour

Of the above tasks, the last two relate directly to moral development in adolescence. The notion behind this and other tasks is that they need to be achieved at the proper time to be achieved well, and failure in one task can cause partial or complete failure in subsequent tasks. Consequently, it is important for adults to provide the conditions to facilitate appropriate task achievement (Ogbu 1981:413).

A critical task of adolescence is to develop a mature set of values and desirable traits that would characterise the good person and the good citizen. This is a lengthy process that begins in early childhood with the emergence of conscience. In order to fulfil the task of desiring and achieving socially responsible behaviour, it is necessary to account for society's values to be able to participate as an effective citizen in the community. To achieve this task, there are psychological and cultural bases for doing so but no biological one's. In other words this is learned rather than inherited, behaviour that stems from society's influence upon the individuals (Finkelstein & Gaier 1983:40).

In terms of the psychological basis, adolescents learn to make sacrifices for a greater good of the group, family or community, and in turn, may be rewarded for manifesting the desired behaviour. Various ceremonies, national holidays, and rituals, whether patriotic or religious, ranging from independence day to religious communion, help cement social bonds. During late adolescence youths become strongly altruistic and are willing to consider the larger social good. To better promote the developmental tasks, secondary schools can teach about the life of the local community through studies of its various social, economic and cultural features. Some appreciation for one's region and nation can be gained by reading history and biography. Ceremonies can also be used to inculcate greater loyalty to the community and nation. In addition, youth could be encouraged to devote two or three hours daily to community work.

The other adolescent task in moral development is to acquire a set of values and an ethical system as a guide to behaviour. Thus the task involves formulating a set of values capable of being realised and consciously to strive to achieve these values. This also involves keeping our values in harmony with our view of the world. Havighurst (1972:33) holds that values form a hierarchy, and that the primary source of all values are physiological drives. These drives – for food, warmth, physical activity, bodily

stimulation – are patterned values for the child from which other values are derived. These derived values reside in the child's striving to gain the mother's approval and alter other adults; hence, the child learns to defer, when necessary, satisfaction of the patterned values in order to gain the deferred values. Adolescents learn desired values, according to this approach in six ways, namely, satisfaction of physiological drives, fulfilment of emotional experiences, consistent rewards and punishments, association of the desired value with love or approval, inculcation by an authority figure, and reasoning and reflective thinking.

To help adolescents acquire values we should recognise the role of identification and imitation and, consequently, the use of biography can be an influential source of value formation. Since, adolescents learn desirable and undesirable values from peers, some adult supervision of these activities is needed. The study of values can be pursued through philosophy, literature, history, and art; secondary school learners also need to examine the scientific world view in relation to values. Not to be overlooked are ceremonies that bring adolescents together for an experience that offers emotional satisfaction (Ogbu 1981:413).

3.6.3.2 The relevance of the developmental tasks to this study

According to Havighurst (1972:33) desiring and achieving socially responsible behaviours, and acquiring a set of values and ethical system as a guide to behaviour, are the two developmental tasks of adolescent that relate directly to moral development. He maintains that developing a mature set of values and desirable traits that would characterise the good person and the good citizen, is a critical task of adolescence. Consequently, it is important for adults to provide situational conditions to facilitate appropriate task achievement (Ogbou 1981:413), because failure in one task can cause partial or complete failure in subsequent tasks.

However, black adolescents in particular have a situational condition that is both unfriendly and unfamiliar. Not only is their situation strange but it is completely new. In this new and strange situation they have to acquire developmental tasks that will make them achieve socially responsible behaviour. Black adolescents' situation is different in the manner that individualism is stressed above socialism. This is completely new as compared to their previous environment where neighbourliness was the order of the day. Black adolescents might not be able to learn socially acceptable norms,

even if they have acquired the developmental tasks related to morality, in a society that is egocentric.

Separatism seems not to be the only problem of black adolescents. Their present cultural background is also posing a problem in the internalisation of morals. If they succeeds in achieving the developmental tasks at the proper time and according to their cultural background, they might experience disapproval from their new society which has a different cultural background. What is regarded as a cultural norm in black societies, is the contrary in white societies. For instance, it is morally wrong for black children to look adults straight in the eyes when they speak to them, whereas it is morally wrong for white children to shy away when their parents speak with them. This is a situational dilemma for black adolescents. Their new environment demands moral behaviour from them that they were modelled against. This results in black adolescents' striving to achieve acceptability, a developmental task they cannot avoid. However, their present situation makes it difficult for them to achieve this task.

3.6.4 Social developmental theory: adolescents as social moral beings

Social learning theory is concerned with the relationship between social and environmental factors and their influence on behaviour and personality (Rice 1992:81), especially that of the adolescent. The social learning theory emphasises the behavioural component of morality, and has helped us understand how adolescents are able to resist temptation and to inhibit acts that violate moral norms. It is very important for black adolescents to possess inhibitory controls, especially in their new situation since they do not know what is expected of them. Their behaviour should be very unstable because they are not free to act according to their nature. Let us now pay attention to the social learning theory and how it affects black adolescents in their new situation.

3.6.4.1 Eric Erikson

Erik Erikson is widely known for a variety of notable intellectual achievements. His psycho-social theory of development most distinctively places ego psychology in the context of the socio-cultural perspective. However, this section of the investigation will deal more directly with Erikson's theoretical contributions to the generation of ethics and morality in adolescence (Rich & DeVitis 1985:59). Accordingly, the focus is on certain key aspects of Erikson's "eight stages of man", or "life cycle", primarily stage 5,

which refers to the endemic polarisation involved in solving the tortuous problems of “identity” and “identity confusion”. These appear to be peculiarly crucial tasks of adolescents’ moral development.

Once again, we are confronted with the moral dilemmas in Kohlberg’s original cognitive development theory. It is Erikson’s personal and scholarly mission to provide a more inclusive, universal ethical vision as opposed to the largely relativistic stance adopted by Kohlberg. According to Erikson (1984:39), each individual is faced with, and must reconcile, certain recurrent fundamental problems or conflicts at each stage of life. These conflicts and their respective focal stages are not to be viewed as tightly compartmentalised passages in Erikson’s typological scheme, that is, there may well be overlapping in the chronology and duration of the stages. Erikson hypothesises that people pass through eight psychosocial stages in their life-time. At each stage there are crises or critical issues to be resolved. Most people resolve each crisis satisfactorily and put it behind them to take on new challenges (Miller 1983:313). However, unless problems in each successive stage are resolved, people may well be riddled by prior unresolved conflict throughout life. The following preview outlines Erikson’s eight stages and the presenting problem polarities at each stage (Slavin 1991:40). Only stage 5 will be intensively discussed, however.

For Erikson, adolescent’s particular battle over identity and role diffusion is perhaps the most perplexing crisis in their life (or at least it appears that way for struggling youth who have lived through that typical tumultuous period) (Protinsky 1988:67). Moreover, in our contemporary culture, Erikson (1982:12) insists that this struggle is even more pronounced and vexing: “The patient of today suffers most under the problem of what he should believe in and who he should – or, indeed might – be or become, while the patient of early psychoanalysis suffered most under inhibitions which prevented him from being what and who he thought he knew he was.”

In adolescence, the maturing individual is confronted with the following confusing and conflicting identity polarisation which Erikson (1980:152) maintains must be diffused and balanced if the adolescent is to sustain epigenetic growth:

- Time perspective vs time diffusion
- Self-certainty vs identity consciousness
- Role experimentation vs negative identity

- Anticipation of achievement vs work paralysis
- Leadership polarisation vs authority diffusion
- Sexual identity vs bisexual diffusion
- Ideological polarisation vs diffusion of ideals

Once we consider the unavoidable changes facing black adolescents at this stage of development, the reason for the inevitability of identity crisis and role confusion become clearly evident. Psychological and libidinal changes make adolescents feel threatened by those same peers whom they increasingly seek out for recognition at the very time the ego and superego processes are becoming intensified (Muuss 1982:71). There is a concurrent tendency to identify with heroic figures, to belong to a social or peer group at all costs. "What the individual has learned to see in himself must now coincide with the expectation and recognition's which others bestow on him" (Rich & DeVitis 1985: 61). Nor have career choice and the mastery of intellectual and affective competencies been fully articulated or accomplished. Finally, there is a compelling need to balance the sameness and continuities of black adolescents's past with a less defined more unsettling future in which black adolescents cannot be certain of his aims or the likely routes for their achievement (Logan 1983:943).

To quote one of Erikson's (1980:93) aphorisms about the perils of the (black) adolescent's plight: "I ain't what I ought to be, I ain't what I'm going to be, but I ain't what I was." Thus, the underlying goal of black adolescents is to harmonise their past with their present so as to make a future through a fuller integration of ego identity. At this point it seems appropriate to show how Erikson distinguishes morals from ethics. The former term is more akin to "infantile morality" or "adolescent ideology" whereas the latter term is synonymous with a "letting go" of puerile values which harbour any semblance of righteousness, prejudice, or similar kinds of moralism (Erikson 1980:95). For Erikson, a more mature and universal form of ethics disavows moralistic fanaticism of any sort because, in his word, "you can always be sure that the loudest moralists have made deals with their own conscience" (Erikson 1975:202). In essence, Erikson divides the task of ethical development into three distinct realms, thus: (1) moral learning in childhood; (2) ideological experimentation in adolescence and (3) ethical consolidation in adulthood (Erikson 1975:206). Therefore, black adolescents are in an ethical experimentation that is also coloured by conflicts and moral dilemmas which will need them to really make deals with his conscience.

Table 3.3 summarises the eight stages of life according to Erikson's theory. Each stage is identified by the central crisis that must be resolved (Slavin 1991:40). However, only stage 5 will be discussed in detail because it is relevant to the problem under investigation, thus, "the morality of black adolescents in his multicultural situation".

Table 3.3: Erikson's eight stages of life

STAGE	AGE	PSYCHOSOCIAL CRISIS
1	0-1	Trust vs mistrust
2	2-4	Autonomy vs doubt
3	5-6	Initiative vs guilt
4	7-12	Industry vs inferiority
5	13-18	Identity vs role confusion
6	Adulthood	Intimacy vs isolation
7	Middle age	Generativity vs self-absorption
8	Old age	Integrity vs despair

In stage 5, which is the identity versus role confusion crisis is experienced. The question of "Who am I?" becomes important during adolescence (Goldman, Rozenzweig & Lutter 1980:153). To answer it, adolescents increasingly turn away from parents and towards peer group approval. Erikson believes that during adolescence the individual's rapidly changing physiology, coupled with pressures to make decisions about moral implications, creates the need to question and redefine the psychosocial identity established during the earlier stages (Kacerguis & Adams 1980:117).

Adolescence is a time of change (sec. 1.7.3). Teenagers experiment with various sexual, occupational, and educational roles as they try to find out who they really are and who they can be in future. This new sense of self or ego identity is not simply the sum of prior identifications. Rather, it is an alignment of individuals' basic drives (ego) with their endowment (resolutions of the previous crisis) and their opportunities (needs, skills, goals, and demands of adolescence and approaching adulthood) (Erikson 1980:94).

According to Slavin (1991:42), in Erikson's theory, stage 1, infants try to develop trust in themselves and their mothers or maternal figure. In a similar manner, adolescents strive

to find idols in which to place their trust and faith. At stage 2 babies strive to assert autonomy, adolescents seek to choose a direction for the future and like the “terrible two year-olds” often resist attempt at control. During the third stage preschoolers are free to play and to imagine an unlimited number of roles for themselves. Erikson saw this recurring in adolescence, when teenagers place an almost blind trust in peers and in adult who seem to confirm the teenager’s vision for themselves and their society. Idols are usually chosen because they embody the independence that adolescents seek; they often engage in shocking or even antisocial behaviour. Finally school aged children want to make things work and make them work well. In adolescence this becomes the need to choose a career guided by society’s expectations. Erikson believes that this last choice is the most difficult for adolescents. Role confusion can plague adolescents who have not successfully integrated their psychosocial past, present, and future (Randolph & Dye 1981:841).

3.6.4.2 Albert Bandura

Social learning theorists, such as Albert Bandura (1986:199), have been primarily interested in the behavioural component of morality – what we actually do when faced with temptation. They claim that moral behaviour is learned in the same way that other social behaviours are learned; through the operation of reinforcement and punishment and through observational learning. They also consider moral behaviour to be strongly influenced by the nature of the specific situation in which people find themselves. It is not at all surprising, they say, to see a person behave morally in one situation but transgress in another situation or to proclaim that nothing is more important than honesty but then tell a lie.

According to Bandura (1989:76), the frequency of many behaviours can be increased if these acts are reinforced. Moral behaviours are certainly no exception. For example, Perry and Parke (1975:257) found that children were more likely to obey a prohibition against touching attractive toys if they had been reinforced for playing with other, less attractive items. So the practice of rewarding alternative behaviours that are incompatible with prohibited acts, that is, the incompatible response technique, can be an effective method of instilling moral controls. In addition, punishment by a socially reinforcing parent is more successful in producing resistance to temptation than the same punishment given by a cold, rejecting parent. Thus, the effectiveness of

punishment as a means of establishing moral prohibitions depends, in part, on the disciplinarian's past history as a reinforcement agent.

Moreover, Bandura (1971:42) emphasises that children learn through observing the behaviour of others and by imitating this pattern, a process referred to as modelling. Modelling, then becomes a socialisation process by which habitual response patterns develop (McDonald 1977:705). As children grow, they imitate different models from their social environment. In many studies, parents are listed as the most significant adults in the lives of adolescents (Blyth, Hill & Thiel 1982:425; Galbo 1983:417). Siblings are mentioned as significant others, as are extended family members such as aunts and uncles. Non-related significant adults include ministers and youth ministers found within the church settings, teachers, or neighbours. Bandura (1991:93) also shows that when children watched unusually aggressive behaviours in a real-life model or a model in a film or cartoon, many of their responses were accurate imitations of the aggressive acts of the real-life model or the person in the film. The cartoon model elicited less precise imitations (Bandura 1989:121). Bandura (1977:101) found similar results among high school students, young women and male hospital attendants.

Most social learning theorists (Tooth 1985:65; Ellis 1979:214; Oberle, Stowers & Folk 1978:13) emphasise the role of reinforcement, or the responses of others, in influencing future behaviour. Bandura (1977:101) expands on this idea, speaking of vicarious reinforcement and self-reinforcement. Vicarious reinforcement, according to him, consists of the positive or negative consequences that one observes others experiencing. Observing that others are rewarded for aggressive behaviour increases the possibility that the observer will also show aggression. Perry and Parke (1975:257) observe that self-reinforcement was as effective as external reinforcement in influencing behaviour. Once the performance of a desired response pattern, such as shooting and making baskets with a basketball, acquired a positive value, adolescents could administer their own reinforcement by producing the baskets and then feeling good afterwards. Adolescents who set reasonable goal levels of performance and reach that level feel proud and satisfied internally and become increasingly dependent on parents, teachers, and bosses to give them rewards.

The work of the social learning theorist is of great importance in explaining human behaviour. It is especially important in emphasising that what adults do and the role models they represent are far more important in influencing adolescents' behaviour

than what they say. Teachers and parents can best encourage human decency, altruism, moral values, and social conscience by exhibiting these virtues themselves.

3.6.4.3 The relevancy of the social learning theory to this study

The social learning theorists believe that moral behaviour and the moral personality develops, through the operation of reinforcement and punishment and through observational learning. They also consider that moral behaviour and moral personality is strongly influenced by the nature of the specific situations in which people find themselves (Shaffer 1996:586). It will not be at all surprising, to find that black adolescents will behave morally at one situation and transgress in another situation, or to proclaim that nothing is more important than to greet an elderly person when they meet one, but then pass an elderly white person. The effect of their situation bear much on their personality and behaviour, especially where matters of morality are concerned. Both the influence of the social personality and the social behaviour on black adolescents' morality will be discussed. The fact that they are discussed separately does not imply that they happen independently of each other, but it is for purposes of clarity. However, in most instances they cannot be distinguished from each other.

3.6.4.3.1 Social personality

Erikson's stage 5 is primarily concerned with the polarisation of identity and identity confusion. Identity is knowing who and what one is and the knowledge that one is distinguishable from all others (Gouws & Kruger 1994:86). It is the sense of the self. It is concerned with those elements of character or personality that distinguish an individual from others. Identity confusion, which is also termed identity crisis, is the adolescent's effort to discover and create an identity and is thought to be the most crucial task of adolescence (Van den Aardweg & Van den Aardweg 1988:113). Black adolescents find themselves in a community in which they must inevitably participate. In a community, identity and role supplement one another. The role requires a specific person, who in turn must identify himself/herself with the role. In the interaction between individual and community, identity will be the dominant consideration for the individual themselves. Their self-identity, and therefore their self-concept, may be enhanced by the role which will represent them within their community. Black adolescents' role in their community will complement their self-concept.

However, black adolescents in their multicultural situation may experience feelings like guilt, anxiety, fear, isolation and unacceptability which are strongly present at this stage and can intensify at the highest provocation. Adolescents' self-concept may become either more positive or more negative as a result of new experiences - particularly, the social self-concept which changes when identification with a given ideal figure or environment ends or according to whether social relationships prosper or not. Therefore, black adolescents' identity crisis is eminent in their new situation, where they are expected to internalise norms and values according to their society's expectations. They may therefore be unable to support the norms and values of their new society if they are experiencing an identity crisis. This might prove to be an enormous task for them which might cause conflict and confusion within themselves.

3.6.4.3.2 Social behaviour

The social learning theory is particularly concerned with the relationship factors and their influence on behaviour (Rice 1992:81), especially the behaviour of the adolescent. Bandura (1991:101) is primarily interested in the behavioural components of morality, and the influence of the environment on it. By using the mechanism of reinforcement, he proves that children who are exposed to a particular environment, behaved differently in another environment that is not similar to the first one. Black adolescents have been moved from their familiar environment and are being resituated in a different environment from their previous one. Their new environment is different in a sense that it is more hostile, cold, individualistic, and strange. Therefore, according to Bandura (1991:102), their behaviour is bound to change, hence the internalisation of norms and values in their new situation is bound to be difficult and problematic.

Bandura (1971:42) also emphasises that children learn through observing the behaviour of others and by imitating - which is termed modelling. Through socialisation black adolescents are going to observe members of their new society and imitate patterns of behaviour. However, black adolescents have already acquired, through observing and imitation patterns of behaviour from their previous social environment, where, certain behavioural patterns are in conflict with behavioural patterns of their new environment. For instance, the role of the father in black families is unquestionably dominant. The father is the authority figure and his word is taken as final. Yet in white families the mother can sometimes have the final word. And again children as members of white families are given a platform to air their views, yet in black families children take a back

seat. They do not experience the freedom of making valuable decisions – decisions that might change the status of the family, like white families do. Because of these behavioural patterns, which are in conflict with each other, black adolescents are confused. They have a problem in internalising moral norms and values of their multicultural situation. They are unable to do this because these moral norms and values are in conflict with moral norms and values that they have already internalised from their previous cultural background.

3.7 SUMMARY

First, it is reasonable to assume that people are moral beings and they do not inherit their morals but have to acquire them in the context of a whole lifetime of experience. A basic principle of morality implies that people ought to strive to be good citizens, and this is an obligation on every human being to accept this principle and to live by it. The various theories discuss moral development from several different frames of reference. Some are based on cognitive development, some discuss the personality of the individual, while others are based on developmental skills and yet others focus on individual social learning. All these theories try to define an act of morality, that is, what should have happened within an individual for a moral act to take place.

All the above theories discuss morality as a system of principles that relate to right and wrong behaviour (Hoffman 1983:53). Therefore, morality is a system of conduct based on moral principles. According to the cognitive developmental theorists, morality begins with moral reasoning (Shaffer 1996:594). This reasoning develops in invariant stages in the sense that each of the modes of thinking depends, in part, on the development of cognitive abilities that evolve in a fixed sequence. Individuals, like black adolescents, will reason their way out of a situation and act in a morally acceptable manner.

The psychoanalytic approach emphasises the functioning of the superego. According to this theory, once the superego is fully formed, it functions as an internal censor who rewards the adolescent for virtuous conduct and punishes moral transgressions by making the adolescent feel guilty, anxious or shameful. The social learning theories emphasise the behavioural component of morality, and have helped an understanding how adolescents are able to resist temptation and to inhibit acts of violence that violate moral norms. The above theories have succeeded in retrieving information, and critically analysing and elucidating the systematic theoretical synthesis of moral

development that are already available. These theories are used to evaluate alternatives that will offer a way out of the current confusion in the life of black adolescents in making moral decisions.

3.8 MORAL DEVELOPMENT IN BLACK ADOLESCENTS

According to Chong (1992:5), it is common for norms of behaviour and moral rules to differ from culture to culture, and from this observation it is said that what is right or wrong depends on the culture or society which sets the rules. In other words, there is no criterion of right and wrong, which stands independently of the norms or rules set by a particular society. Cultural variations in moral development make methods of study difficult and conclusions drawn from other cultures may be controversial. This is because findings could be interpreted ethnocentrically and are therefore likely to be invidious. It also appears that from research carried out in non-western cultures using paradigms such as Kohlberg's and Piaget's, insufficient "preliminary cultural spade work" has been done to find out whether children (and indeed adults in some cases) understand the moral values about which they are being questioned. In the case of cross cultural research, which has used the structuralist paradigm extensively, dilemma situations are employed to couch a particular moral value in more detached terms, avoiding direct questions of personal attitude. While the "dilemma situation" has its merits, one does at times question its use with cultures that may perceive moral issues in a different light.

Kohlberg (Colby, Kohlberg, Gibbs & Lieberman 1983:108) has come out quite strongly on the question of universals in moral development, saying that all cultures and subcultures employ the same basic moral concepts like, love respect, liberty and justice. Regardless of culture, children go through the same stage of reasoning about these and other values. Furthermore, the progression throughout the stages is posited in the same order varying in speed and what stage is reached. Structure and moral functioning such as relating, classifying, reasoning are considered universal and follow the laws of development, while content is seen to vary with specific patterns of experience and follow the laws of learning (Kohlberg 1971:31). In other words, the content tells us what people believes and is bound to be a function of culture and experience, while structure tells us how people think about their beliefs and their content. Turiel (1974:29), Alston (1971:22), Mischel and Mischel (1976:121), Lickona (1976:103) and Wright (1971:79)

show how crucial the issue of situation or cultural context is to the study of moral behaviours and any observation of the universal nature of moral development.

3.8.1 Individual moralism

Preparing adolescents for their moral responsibilities is an important aspect of education (sec 2.10.1.2.4.). The adolescent stage is essentially a time of personal discovery and identity formation, yet it is also a cultural innovation (Rice 1992:404). It is a time of transition when children move from a secure but dependent life in the parental home to an independent life full of choices and decisions and the consequences thereof. The concern for the teaching of morals and values, especially during the adolescent stage, has become an urgent matter due to issues such as multiculturalism, political corruption, conflict amongst societies and drug abuse which has infiltrated black societies. Thousands of homes provide neither a good moral example nor anything approaching adequate moral instruction for our adolescents. Peer groups and the mass media do not make up for this deficiency and may, in fact, add to it. According to Piaget's and Kohlberg's (sec. 3.6.2) stages of morality (autonomous morality and conventional morality, respectively), the adolescent does possess a code of morals, whether these have been developed to a high or low degree. Morals however, should be taught and learned and given meaning, and this can best be done by discussions and clarifications, modelling and exemplification and exchange of views (chapter 4), thus stimulating the adolescent to think and take action.

According to Dacey (Eisenberg, Lundy, Shell & Roth 1985:326), there are three ways in which adolescents can develop moral codes:

- The adolescent develop a set of moral beliefs about morality based on the ideas and responses of adults around him. He learns and adopts their code of morals without actually thinking about them himself.
- Moral development is religiously orientated as a response to one's conscience. Learned values and innate abilities are combined to enable right and wrong to be discerned. Intelligence, self-esteem and the ability to delay satisfaction – which is a function of the will, are likely to play a major role in the level of morality achieved. Knowledge of the consequence of one's actions is also a factor here.

- We have an inherited potential to recognise when we are being fair or unfair.

Black adolescents' morality can best be expressed with their culture, subculture and society. Adolescent culture is the sum of the ways of living of adolescents, and is recognised and shared by the members of adolescent society as appropriate guides to action. Adolescent's society refers to the structural arrangements of sub-groups within an adolescent social system. Adolescent sub-culture emphasises conformity in the peer group and values that are contrary to adult values (Rice 1992:405). Within adolescent culture and society adolescents develop sub-cultures with their own language, styles and, most important, value systems that may differ from those of adults (Atkinson 1988:22). As a result, adolescents live in a segregated society and establish a subculture that meets with peer, but not adult approval.

Another feature that plays a very important role in adolescent morality is the material artefacts that they buy or make and use in their daily life (Dienstfrey 1982:68)). One of the most noticeable aspects of adolescent culture and which is in constant disapproval with adults, is their preoccupation with clothing, hairstyles and grooming. Adults always accuse adolescents of being rebellious, non-conformists or, at the other extreme, of being superficial in their values (Koester & May 1985:97). However, for adolescents, the most important function of clothing is to assume their identity and sense of belonging with peer group and society (Horowitz 1982:627). For black adolescents, this may become the most sought after aspect of their lives. Clothing is one means by which adolescents express their dependence-independence conflicts or their conformity-individuality conflicts. Clothing can be a medium of rebellion against the adult world and adult morality. Music is another important part of adolescent culture, by which their morality is expressed. The most common themes are ballads of love in pop, rock, blues and sometimes jazz (Rice 1992:416). In their music adolescents express their emotions and disregard others by playing the music very loudly. Knowledge of music has become a symbol of glamour and sexuality, of romantic conquest and acceptability.

Amongst all these things, black adolescents have to conquer their new environment together with their struggles of personal discovery and identity formation. At this point, to them, belonging is very important. Acceptance by their new community will not only make them adjust smoothly, but will also help in their internalisation of the norms and values of their new society.

3.8.2 Family moralism

The family is a social group in which moral issues are raised and discussed and moral decisions are made every day. Family decisions reflect moral values and a family's particular style of reasoning, feeling and acting. Family members decide and enforce a series of rules that govern their relationships. These rules may be overt (such as stating the time children are to return home from evening activities) or covert (such as allowing only one particular person, say the father to bring up important issues). These rules govern interaction, social order and distancing among members and serve as their basis for family communication.

Family members struggle with many moral issues, such as fairness, sharing, respect, co-operation, growth towards self-awareness and reciprocity. These issues are part of the dynamic interactions among family members but are rarely focussed on as ethical or moral concerns. Family life and parenting, in particular, involves making a great many decisions that affect other very vulnerable human beings. Families are in the business of making moral decisions and judgements, often without being aware of decisions being made or the impact of the decisions on themselves and other family members. Gehring, Wentzel, Feldman and Munson (1990:290) believe that family living is, in large measure, a series of moral choices made by, for or among family members and that much of family life can best be understood by examining a particular family as a set of persons, with each person viewing moral issues from a unique, sometimes, conflicting perspectives. Black adolescents live within families that are experiencing multiple conflicts among themselves. Many of the moral issues that they have to deal with as a family are new to them and present them with moral dilemmas, causing them to make difficult choices. In many instances, these choices compel them to go against their own culture and adopt a foreign culture.

When Kohlberg's moral stage is used to examine family life, one of the first things we notice is the similarity of ages between those associated with important transitions for individual moral development and those associated with transition points for the family (Kupfersmid & Wonderly 1980:253). In Kohlberg's stages of development, the adolescent stage is strongly emphasised in relation to the family and social life. In his research he charted the development of adolescents' reasoning about prosaic issues and its relationship to altruistic behaviour. He presented adolescents with stories in which the central character has to decide whether or not to help or comfort someone

when the prosaic act would be personally costly to the helper (Colby & Kohlberg 1987:48). And he further presented adolescents with moral dilemmas, where each dilemma challenged the respondents by requiring them to choose between (1) obeying a rule, law, or authority figure and (2) taking some action that conflicts with these rules and commands while serving a human need (Kohlberg 1984:63). Not only are adolescents expected to be answerable for their behaviour, but they are also expected to take the well-being of others into consideration. Both Kohlberg and Piaget's list of family stages closely indicate that the changes that the oldest child goes through in the transition points of the family life cycle present periods of growing, changing, consolidating, and dramatic restructuring of the adolescent's thought process and moral judgements (Shaffer 1996:575). The internal maturation and new socially imposed normative expectations based on the adolescent's chronological age seem to converge to create an optimal time for development. The adolescent's struggle towards growth, in turn, creates changes in the entire family system. Each person learns to accommodate and adapt to the individual's change or finds a mechanism to impede the cognitive growth and maintain the established equilibrium. According to Englund (1980:9), there are two separate theories, one of individual stage development and the other of family development, each indicating that there are critical points for persons and families that are similar. Individual growth affects families, and families affect an individual's ability to grow.

According to Cochrane and Casimir (1980:151), there has been much research completed on some of the family characteristics that create an environment that facilitate moral development. Within the family there are three interrelated strands of moral growth, that is, the development of moral thinking (reasoning about right and wrong), the development of moral feeling (wanting to do the right thing and feeling bad when you do not), and the development of moral behaviour (translating thought and feeling into action). The simultaneous development of all three above aspects – thinking, feeling, and behaviour – is what defines the adolescent's progress towards moral growth in the family (Nucci 1989:9).

3.8.3 Society moralism

One of the important ingredients of moral development is to acquire knowledge and respect for the existing values and rules of our social milieu (Rice 1992:429). Once known, these values and rules must be internalised. According to Burt (1981: 433), this

internalisation brings about a qualitative transformation in character, structure and sense of “moral realism” and, as a result, individuals follow the rules regardless of the difficulty in doing so. According to the psychoanalytic theory (Thiel & Smart 1982:425), parents who are nurturing and responsive to children, encourage identification and conscience development. As a result of this total “introjection” or “incorporation” of the parent, the child’s superego becomes the internal construct that governs morality.

Societies are interested in maintaining themselves over extended periods and preserving their cultural heritage. At the same time, most societies seek to improve themselves - promote greater economic growth, advancement in technology, better international relations, higher educational standards or in some other way, this create social stability (Rich & DeVitis 1985:8). According to Sebald (1984:89), one explanation for how stability is maintained in society is based on a social disorganisation theory propounded by Merton (1957:568), Cohen (1966:861) and McGee (1962:12). They maintain a social system is organised through a consistent set of norms and values that fosters orderly and predictable social action among its members. Society disorganisation results whenever orderly social interaction breaks down and normative consensus fails to be achieved. Disorganisation stems from a state of normlessness or a lack of consensus on norms. Whenever disorganisation and normlessness occur deviant behaviour is likely to result; and as disorganisation grows, deviance and violence increase, social disorganisation is expressed in inadequate institutionalisation of goal, inappropriate procedures for achieving goals, weakened social control, and shifting population. Thus, maintains Sebald (1984:97), the tasks for avoiding social disorganisation are to create a normative consensus, to develop compelling goals and consistent procedures for achieving them, and to institute effective socialisation practices

According to Bandura (1971:39) and other social theorists, internalisation of values and rules comes through identification and modelling. Children observe a relevant adult model acting according to a social norm and discover that the adult is praised or otherwise rewarded (Norcini & Snyder 1983:101). Being natural imitators, adolescents strive to do likewise, particularly because the parents are the chief source of love, or hate, physical gratification or deprivation, comfort or pain, and security or anxiety, and adolescents’ desire rewards and satisfaction. Gradually they become socialised to adopt the expected behaviour themselves, even when the external rewards stop, compliance become reward in itself.

3.9 SUMMARY

Unlike other creatures, man is capable of purposeful action, of acting deliberately on the basis of his own judgements, decisions, and choices. He is not a passive creature whose behaviour is totally explicable in terms of instincts and the action of the environment to him. He has the capability to behave positively, as an active agent rather than a passive recipient, in some respects at least controlling the effects of the environment upon him and even sometimes changing it to suit his own purposes. He has this capacity because of his ability to develop by the use of intelligence, an ever-growing understanding of his world and a knowledge of the likely consequences of the different courses of action open to him. It is through the development of this kind of knowledge, understanding and behaviour that adolescents get to know themselves, their family and the society within which they live. They are judged by themselves, their family and society against their behaviour. What is important is the realisation that a good deal of moral learning goes on in many informal ways both in black adolescent's inner-self and outer-self.

In their moral encounter black adolescents have invariant reference groups. Their morality is influenced mostly by their encounters with different groups of people that they come into contact with, including parents, peers and belonging to an organisation. Studies of parent versus peer influence show that most parents will exert a tremendous influence over the moral development of their children, mostly adolescents (deVaus 1983:121). However, these studies also show that peer influence, especially in the adolescent stage, has increased and, particularly, in those families in which parental influence has declined (Bart 1981:433). In the case of black adolescents it is not evident whether peer influence will have any effect on their moral development, because they might not belong to any peer group. They still have to make friends with adolescents of other groups which are different from theirs. Conventional values as highlighted by society, indirectly influence adolescent behaviour by influencing peer group affiliation. As described by Brown (1982:121), adolescents turn primarily to peers as a reaction against parental neglect and rejection. In such cases, the values of the peer group are particularly important in influencing adolescent moral behaviour. However, it is unlikely that black adolescents' moral behaviour will be influenced by a particular peer group because, he still has to belong to a peer group.

Adolescents may be members of many formal organisations, each of which has an influence on their moral behaviour. Organisations, such as youth groups, religious groups, football clubs and choirs play a very important role in the life of black adolescents. In such groups many moral issues are discussed and practised. In their new neighbourhood, it is doubtful if they will have such groups where their behaviour will be judged and corrected. The general cultural environment in which they presently find themselves, does not warrant internalisation of norms and values that will make them acceptable to their society. Therefore, their morality as individuals, their morality within the family and their morality in society at large poses a problem to them as individuals. This is a problem black adolescents still have to deal with.

3.10 SUMMARY AND RESUME

This chapter attempted to obtain a clearer picture of what morality is and where it derives from so that black adolescents can begin to see what they can do in order to internalise the moral values of their new situation. This question was approached from various theoretical perspectives. According to Downey and Kelly (1978:148), no attempt at the disclosure of morality and moral education has been successful. However, many theorists believe that a great deal of moral learning and moral internalisation goes on in many informal ways in the life of an individual. According to McNaughton (1988:83), "there are powerful reasons for claiming that, on the absolute conception of reality, both secondary qualities and moral properties only figure in an account of the world as it appears to us and not as it really is. What excludes both kinds of property from the real world is that our conception of them is ineliminably subjective." This means it is impossible to understand what these properties are like unless you are capable of being in a certain sort of subjective state. Unless you share human concerns and patterns of feeling it is impossible to understand what it is for an action to be cruel or compassionate.

First, it is reasonable to assume that black adolescents, like all other human beings, are moral beings, not as single isolated beings, but in the context of other human beings. In this chapter the moral behaviour of black adolescents, and their struggles in the internalisation of their new morality has been proven against a background of theory. What might have happened and what should happen in the life of black adolescents have been discussed from several frames of reference.

Psychoanalytic developmental theory emphasises the affective, or “emotional” aspects of morality. According to Freud (Shaffer 1996:594), the character of the parent-adolescent relationship largely determines children’s willingness to internalise the moral standards of their parents. This internalisation is said to occur during the phallic stage and to result in the development of the superego. Once formed, the superego functions as an internal censor that rewards the adolescent for virtuous conduct and punishes moral transgressions by making the child feel anxious, guilty, or shameful. Black adolescents need the guidance of the superego, especially in their new environment to help guide them in their moral encounters. Cognitive developmental theory emphasises the cognitive component of morality by studying the development of moral reasoning. Piaget (Shaffer 1996:594) formulated a two-stage model of moral development based on changes that occur in children’s conceptions of rules and their sense of social justice. What Piaget researched about the morality of young children has a bearing on the morality of older children in later life. Kohlberg’s revision and extension of Piaget’s theory views moral reasoning as progressing through a invariant sequence of three levels, each composed of two distinct stages. According to Kohlberg (1970:83), the order of progression through the levels and stages is invariant because each of these modes of thinking depends, in part, on the development of cognitive abilities that evolve in a fixed sequence. What is important about Kohlberg’s theory is that it concentrates mostly on the cognitive moral development of the adolescent. Black adolescents’ moral behaviour, in their new multicultural situation and the internalisation of these morals will probably depend on Kohlberg’s theory.

Havighurst (Rice 1992:474), is the most influential contemporary exponent of the developmental theory. Early in his studies, he decided to emphasise the predictability of moral conduct as revealed by persistent attitudes and traits the individual manifested in his relationships with other people. In his developmental stages, he regards adolescence as the stage of rational-altruism. This is the highest level of moral behaviour, where the adolescent is motivated by consideration for the welfare of others. Black adolescents’ behaviour will be much influenced by the behaviour of others around them. Social learning theory emphasises the behavioural component of morality, and helps understand how children are able to resist temptation and to inhibit acts that violate moral norms. Among the processes that are important in establishing inhibitory controls are reinforcing the child for virtuous conduct and punishing transgressions. The most effective punitive tactics are those that include cognitive rationales explaining why the punished act is wrong and why the child should want to

inhibit such conduct. Nonpunitive techniques, such as convincing the child that he/she is a "good" or "honest" person, are also quite effective at promoting moral self-restraint. Black adolescents need an inhibitory force, especially in their new environment. There is too much temptation in their new situation that might compel them to become amoral, considering their underprivileged previous situation.

The morality of the individual, the individual within the family and the individual in the society was also considered. It is evident that for black adolescents to be able to internalise norms and values of their new society, they have to look into their morality as individuals, the morality of their families as people they share their life with and the morality of the broader society, whose expectations they have to live up to. The next chapter examines black adolescents' morality in the home, at school and within society. How black adolescents acquire norms and values in their new situation is discussed and how black adolescents actualise norms and values acquired in their new multicultural situation is analysed.

Chapter 4

Morality in a multicultural situation: the home, school and society - implication for black adolescents

4.1 INTRODUCTION

Chapter 3 discussed theories on moral development and indicated that moral development refers to the growth of the people's ability to distinguish right from wrong, develop a system of ethical values and learn to act morally. A moral development theory explains how individuals develop morally and what could have happened, in theory, for the moral act to occur. Moralism is a human action and a way of existing. However, although people are born moral beings, according to Shelton and McAdams (1990:926), they do not yet possess the ability to act morally. Yet, as homo sapiens people are at all times homo moralistic.

It was also pointed out that without stability and a sound moral background, black adolescents will not be able to acquire morals smoothly from their strange situation. It is the task of adult moralisers to model, to lead, to guide and to teach black adolescents to acquire and maintain stability, by providing a sound and stable environment. It appears impossible to transmit true morals in a situation where black adolescents, and perhaps adults feel unstable and insecure. According to Rice (1992:477), it is important "for parents to be moral people themselves if they are to offer positive role models for their children to follow", then black adolescents will feel that they are able to cope with the demands made on them, accept their own limitations and respond to the existential moral appeal made on them. Stability and a sound background, especially culturally, thus means more than just a moral situation, it implies creating possibilities for black adolescents to give expression to their existential

humanity. Stability and a sound cultural background will pave the way for certainty, happiness, freedom and relaxation in the moral situation, thus allowing and enabling black adolescents to move from their home into the multicultural situation with confidence. For this reason, this chapter investigates to the multicultural situation; viz, the home, the school and the society where black adolescents find themselves. This chapter examines whether black adolescents are able to internalise morals as expected by their multicultural situation. Are they able to socialise, acquire cultural knowledge and promote their self-image in their co-existential involvement with the social others in their strange situation? The aspects of life required for authentic internalisation of morals, namely, story-telling, socialization and learning content, are discussed. Society's expectations, the mass media, technology and social change are also examined. This chapter also considers whether the presence of a stable and secure environment in a multicultural situation will gradually allow black adolescents to orientate themselves to the cultural morals of their new situation, because stability awakens an awareness of confidence, having peace of mind and the trust ascribed to believing in something, someone or the adults who are responsible for modelling and teaching morals which are so dear in black adolescents' attainment of morality.

By devoting this chapter to black adolescents' internalisation of morals in the home, the school and society, the researcher wishes to emphasise the fact that black adolescents have a problem in acquiring multicultural morals because of their unstable multicultural situation. Although black adolescents are born moral beings and have the ability and potential to acquire the expected morals, they find themselves in a difficult situation which demands more than they can offer. We shall first explain trends of morality in a multicultural situation and then examine how black adolescents acquire and actualise morals in the home, school, and society in a multicultural situation.

4.2 TRENDS IN A MULTICULTURAL SITUATION

Before evaluating the theories underlying morality and suggesting guidelines for multicultural situations, it is essential to understand the trends and paradigms which have emerged in multicultural societies over time. These trends have been adopted by various multicultural societies, under different circumstances, at different times. The

South African situation is part of the worldwide problem of multiculturalism in which adolescents find themselves confused. However, they have to internalise norms and values as expected by their confusing society, where they are confronted by numerous dilemmas. Next follow some of the methods used by multicultural societies in an attempt to find equilibrium in the various cultures.

4.2.1 Cultural diversity

The interaction between different cultures in culturally diverse societies not eliminate or modify them, but encourages them to exist independently. This means black adolescents must continue to practise their own culture even in a situation that does not deem it fit for them to do so. One of the most common myths about adolescents is that they are all alike (Rice 1992:31). This is not true. Adolescents cannot be discussed as a homogeneous group. Not only do they come from a variety of ethnic and cultural backgrounds, but the environment in which they are raised is different, and the circumstances of their lives are quite varied (Stacey, Singer & Ritchi 1989:195). Black adolescents are also situated in an environment where there are adolescents from different cultural and environmental backgrounds. In South Africa most black adolescents are from low socio-economic status. Unfortunately, however, most of the research with adolescents has been conducted with white middle class youth (Barnes & Farrier 1985:201) This investigation will concentrate on black adolescents from a low socio-economic situation, who are now situated in a white middle class situation, and are expected to internalise their cultural norms of their new situation.

Low socio-economic status has certain limitations which black adolescents experienced in their original situation, like:

- limited alternatives (Duncan & Rogers 1988:1009).
- helplessness - powerlessness (Dill, Feld, Martin, Beukema & Belle 1980:504).
- deprivation (Rice 1992:32).
- insecurity (Spencer, Dobbs & Swanson 1988:120).

However, now black adolescents are situated in an environment which has in abundance what they experienced as cultural limitations. The question now arises whether they will cope in their new situation and be able to handle the materialistic luxury responsibly. Will they be able to live their life fully, and maintain their culture and morality as black persons? Some of the characteristics of their previous life need to be analysed against the characteristics of their present life situation.

4.2.2 Assimilation

An essential aspect which will facilitate meaningful multiculturalism is assimilation, which Banks and Lynch (1986:199), describe as an ideology that has a set of beliefs and assumptions which envisage one dominant culture within a society (monism), that all ethnic and cultural groups sharing a common environment are expected to acquire. According to the **International Encyclopaedia of Social Sciences** (in Bennett 1990: 36), assimilation is a process in which persons of diverse ethnic and racial backgrounds come to interact, free of constraints, in the life of the larger community. It is a one-way process through which members of an ethnic group give up their original culture and are absorbed into the core culture which predominates in the host society. Lemmer and Squelch (1993:2) maintain that assimilation is a monocultural policy which, until recently, has prevailed in most Western societies. They emphasise that assimilation places emphasis on minimising cultural differences and encouraging social conformity and continuity. Minority groups are therefore expected to become assimilated into the mainstream of the dominant group culture. They are required to adopt the language, cultural modes and values of the dominant group. From the above explanations it can be deduced that assimilation is a process in which social cohesion is emphasised as the ultimate goal in a culturally diverse society. It is a policy of culture conformism in which the dominant culture is regarded in some prima facie sense as superior (Pratte 1979:63).

The rapid socio-political changes in South Africa have encouraged this type of situation where black adolescents are caught. Many black families in South Africa are moving from their stable environment, with a constant culture, to go and settle in a completely new environment and definitely a new culture. This type of situation makes high demands especially on developing black adolescents, who look to and depend on their

parents for transmission of their own cultural morals and at the same time also live according to the expectations of their new environment.

The assimilation trend is anti-pluralist (Appleton 1983:71). The assimilationists tend to see ethnicity and ethnic attachment as temporary and fleeting under the impact of modernisation. Through this trend, black adolescents have to make many sacrifices, like losing their own language to adopt the language of the majority group and its accent. They also have to change their life style to accommodate that of the majority group. This not only affects their own identity but to a large extent puts pressure on their moral development, which has to meet with the approval and expectations of the larger society.

The assimilationist trend talks about a common culture amongst individuals, ignoring the reality that in a country like South Africa, with a heterogenous population, unique aspects of the cultures of the many different ethnic groups are integral parts of that culture (Banks 1975:172). Deep-rooted historical differences cannot be ignored. A variety of ethnic groups exist because of such deep-rooted historical differences, which mark their identity, hence all groups are unwilling to let go. Therefore in a multicultural situation where the assimilation trend is adopted, individuals will not only find it difficult to exist and develop, but will also lose their identity. According to the researcher, this is exactly what black adolescents are experiencing in their multicultural situation. Morals are rooted in culture (sec 2.2.1.5) and people are both cultural and moral beings. Without culture, there can be no authentic internalisation of morals that will make human beings worthy of living. The assimilation approach will have negative effects on black adolescents in their new environment, since they will not want to let go of their identity, which is the most important aspect at this stage, and also, the presence of their parents, who are also not eager to let go of their significance as a group. To them, complete "elimination" of their being, their self, or their existence is a terrible thought. Hence the difficulty in assimilating and getting to know their environment better. Closely allied to the concept of assimilation, is that of amalgamation which follows.

4.2.3 Amalgamation

Closely allied to the concept of assimilation is the amalgamation trend, which Appleton (1983:31) and Pratte (1979:65) view as a trend that predicts a unique new cultural group evolving from the amalgam or synthesis of existing cultural and ethnic groups. Amalgamation has also been labelled the ideology of the "melting pot", for it predicts an inevitable fusion of foreign communities within a society into a single identical national culture (Camilleri 1986:17). The premise is that all the different cultures will merge, creating a new social order, perhaps better than the one that existed before (Goodey 1986:5). Many such situations have emerged in South Africa because of the rapid socio-political changes which place black adolescents in a difficult position. To realise the aim of eliminating cultural diversity, Baptiste (1986:297) maintains that the transmission of morals especially through the medium of speech (education), will have to focus on all the cultural groups in society to establish the most desirable and preferred elements that should be maintained in the amalgamated culture. A search for common interest is regarded as important in developing a peaceful, non-manipulative and non-divisive resolution to the problems of cultural diversity.

Like the assimilation approach, amalgamation is described as anti-pluralist (Goodey 1989:6), and also tends to see ethnicity and ethnic attachment as temporary and fleeting under the impact of modernisation and industrialisation (Banks 1988:118). Unlike Britain, Australia and the United States of America where amalgamation did not occur because ethnic minorities were treated as inferior and their cultural heritage was threatened, which resulted in emotional conflicts, poor self-esteem, alienation, marginality and anomie (Pratte 1979:82), amalgamation is definitely happening in South Africa (Manganyi 1978:73) where the culture becomes a survival culture and thus fails to generate new meanings and symbols for black adolescents. The melting pot underestimates the view that, in its function of preserving cultures, morality cannot only contribute to social change but may also perpetuate social disadvantage.

The next typology favouring social cohesion as the ultimate goal of multicultural societies to be examined is the open society.

4.2.4 Open society

The “open society” is a typology of intergroup relations referred to as structural assimilation by Appleton (1983:70) and Pratte (1979:70). This trend advocates a society in which social participation and mobility are potentially open to all people and determined not by ascribed status on grounds of cultural background and group affiliation, but by individual achievement (Appleton 1983:70). As a starting point the trend rejects ethnicity, religion, language or whatever is a basis for group association (Pratte 1979:70) and rests on the ideological premise that the various cultural groups will reach an accommodation that neither destroys their cultural identity nor destroys them. The individual is placed at the heart of the social order, with concepts such as freedom of choice, democracy and equal opportunities as central themes (Goodey 1989:5).

Unlike the assimilation and the amalgamation approaches, which are anti-pluralistic, the open society typology of intergroup relations is non-pluralistic (Appleton 1983:71). It is a “mind your own business” type of approach which emphasises individuality in cultural groups. Such situations exist in present-day South Africa and are referred to as “grey areas”. This means that people from different cultural groups all settle in a common place or area. Many of the people in this area have no association with each other. They come from different backgrounds and, in a way, are eager to start a new life. Such areas are typified by their high security walls that barricade any possibility of neighbourliness from each other. Family life and group life in such areas is non-existent, so that the inculcation of collective norms and social values into the younger generation is practically impossible (Stone 1981:23). Consequently, much of the remedial efforts which should be instituted by the older generation are motivated by ideals of education institutions, justice, the media and peer interference. According to the researcher, this is a typical situation in which black adolescents find themselves. How then can they internalise norms and values, which will make them grow and develop into respectable citizens in such a situation? Black adolescents are definitely faced with a dilemma.

4.2.5 Pluralism

Cultural pluralism is an ideology based on work by Horace Kallen in the early twentieth century. According to Kallen (in Banks 1988:15), a political democracy is a cultural democracy. Kallen uses a "salad bowl" argument, to defend each ethnic group's right to maintain its own culture and institutions and maintains that each society has a unique role to play and should contribute to that society as a whole. Appleton (1983:23) contends that cultural pluralism is an evaluative term, which generally includes cultural diversity, membership of a common politic, relative parity and equality between groups and a perceived value of the importance of the continuance of diversity. Cultural pluralism, therefore, refers to a culturally diverse society but with the emphasis on a particular national policy orientation and not the structure of that society per se. Black adolescents have been moved from the structure of their society and been relocated to a society with a different structure from theirs. This makes it impossible for black adolescents to contribute to the diversity of their own culture.

Cultural pluralism as a public policy is seen as a means of preventing hegemonic control of the political and social life of a society by a single ethnic group. It is feared that such control by any one group may generate autonomous break-away moves by subordinate ethnic groups, resulting in the disintegration of allegiances within society as a whole (Jakabowicz in Jupp 1984:14). The **International Encyclopaedia of the Social Sciences** Vol 1 (in Bennett 1990:37) defines cultural pluralisms as "a process of compromise characterised by mutual appreciation and respect between two or more ethnic groups. In a culturally pluralistic society members of different groups are permitted to retain many of their cultural ways as long as they conform to those practices deemed necessary for the survival of the society as a whole."

Ideologically, cultural pluralism has gained support not because it achieves or performs any one function perfectly, but because it is perceived as promoting more effectively than any other ideology, the goal of group participatory democracy. Basic assumptions associated with cultural pluralism are a belief in freedom of association, the co-existence of many competing life styles within a society and the fact that no one group is superior to another (Pratte 1979:260). This is a typical multicultural situation

in which black adolescents happen to find themselves. However, they come from a situation and a period where they used to regard themselves as inferior. Their new situation may not allow them to survive and their life may not be effective since they have to practice equality and freedom to a greater degree.

Cultural pluralists affirm that a diversity of cultures enriches a nation, providing it with alternative ways not only to view the world, but also to solve complex human problems. However, inherent problems exist in the implementation of cultural pluralism within modern democratic nation states, like present-day South Africa, as a result of conflicts that existed between the needs, aspirations and goals of specific cultural and ethnic groups and the goals and values of these states (Banks & Lynch 1986:197). In this connection, Pratte (1979:260) states that the ideal of cultural pluralism progressively brings about a more perfect state of affairs. Quillen (in Arndt & Everett 1971:30) asserts that cultural differences exist and must be accepted, for not to do so is contrary to the ideals of human equality and freedom.

Reflections on these statements reveal that cultural pluralism is an ideological concept used to describe what the ultimate goals of society should be rather than to identify a specific form of morality and moral behaviour. In a multicultural situation, the behaviour of individuals is therefore guided by the ideology of cultural pluralism. Black adolescents, in their new multicultural situation will also be guided by this concept. Their will is to survive and become somebody. The importance of their moral behaviour cannot be overemphasized, especially because their identity makes them the centre of attraction of other ethnic groups. Their behaviour will be scrutinised and the results might attract political implications.

Cultural pluralism and its interrelatedness with morality has been debated, changed and continuously adapted to suit the needs of modern multicultural societies to the extent that a number of different related policies emerged in different communities. Classical cultural pluralism, modified cultural pluralism and dynamic cultural pluralism will consequently be outlined below and shed light on the impact cultural pluralism has on multicultural situations.

4.2.5.1 *Classical cultural pluralism*

Pratte (1979:254) describes this policy as insular cultural pluralism. It sees diverse groups living together as common members of a society with each maintaining its cultural distinctiveness and identity. It is a social ideology which encourages each group to engage in only one level of interaction with other groups, namely, in policy making. Beyond that all primary relationships (institutions such as marriage, religion, and education) are confined to the limits of that particular group. Secondary relationships, such as employment and other economic activities, may extend across ethnic and cultural lines (Appleton 1983:72). Watson (1979:19) refers to this approach as one of separatism. He states that attempts are made to develop a common nationality while, at the same time, preserving the different languages and cultures of the minority groups and providing education through different language media. People become involved only to the extent required for political and economic co-existence. Each person is only offered the opportunity of mastering only one language in one culture (Smolicz 1981:133).

The essence of education in classical cultural pluralism situations would be the maintenance and support of each group's life style and that would be best achieved in separate schools for each cultural group. The relationship between the family and the community, on the one hand, and the school, on the other, would be very closely expressed. Although studies of other ethnic groups could be included in the curriculum, it stays narrow as everything would be examined from the vantage point of that particular cultural group (Pratte 1979:259). However, black adolescents are not placed in a separate school for their cultural group. They are placed in the school of the dominant cultural group and their behaviour is greatly influenced by their present situation.

The relevant multicultural situation is one in which each group's lifestyle is maintained and supported through the provision of separate social institutions in which cultural activities, especially those associated with morals, can be examined from the vantage point of a particular group (Pratte 1979:260), thereby ensuring that black adolescents function more effectively within their own ethnic culture (Bank 1975:171). However,

with regard to this study, black adolescents are in a situation where multiple ethnicities, in very small numbers, are grouped together to form a multicultural society. In this instance the provision of separate social institutions is not possible. It can have serious economic implications for the government. As a result, different ethnic groups strive to share whatever social institutions they have in an effort to create commonality. This is where black adolescents experience difficulties in internalising moral norms as expected by their new social environment. Therefore, separatism or segregationism, as this policy infers is not possible in the situation of black adolescents.

It should be clear from the above that the policy of classical cultural pluralism could overemphasize group diversity and the principle of cultural differentiation would be absolutized. Social scientists and educationists have recognized the potential anti-normative actualization of this social policy and have developed the policy of modified cultural pluralism and more recently, the policy of dynamic cultural pluralism, as more balances to the policies discussed so far.

4.2.5.2 Modified cultural pluralism

In contrast to classical or insular cultural pluralism, which designates a high degree of group distinctiveness, separation and autonomy, modified cultural pluralism envisages the development of a substantial common culture, with a considerable degree of interaction between and among diverse groups. During the period of interaction, the group become acculturated and yet retain their separate identities. Underlying this ideology is the belief that all citizens, as group members have an equal right to share in the powers and benefits of society, but with the understanding that the general welfare of society supersedes the interest of any one group in the event of a crisis (Appleton 1983:75). According to Banks and Lynch (1986:197), this simply means that cultural pluralists believe that the cultures of various groups enrich a nation and provide it with alternative ways to view the world and to solve complex human problems. In the South African context (Goodey 1989:480), we can speak of an Afrikaner-South African or a Zulu-South African, whereby the Afrikaners and the Zulus will have retained much of their original cultures, but will have adapted certain values, beliefs and methods to the changing reality of modern multicultural South Africa. Yet, black adolescents may be

experiencing their situation in a different way, one which totally changes them from what they are. A moral system supporting this theme would be that of multicultural education. The idea of moving beyond ethnicity to a sense of community, as a basis for group association, comes to the fore. This could be an ideal situation for black adolescents. However, the differences of opinion in the moral norms of each group will still present a problem in trying to internalise what is good and leave what is bad. Too many ideas on one concept might create a dilemma for black adolescents in the choice of what would be appropriate and acceptable to their new society.

Education in a society supporting the social policy of modified cultural pluralism would cultivate both a sense of nationalism and a sense of the importance and value of different ethnic and cultural groups. Multicultural education would thus be the theme to enrich the policy of modified cultural pluralism.

4.2.5.3 Dynamic cultural pluralism

Pratte (1979:255;256) and Appleton (1983:86) contends that the ideology of cultural pluralism, with its emphasis on ethnic culture as a basis for group association, is too narrow and postulate the idea of dynamic pluralism. They base their work on John Dewey's concept of community, namely that the best possible society is defined by common community interest, a sense of community, common problems and commitment to public interest and the voluntary implementation of rationality to assess problematic situations. An essential assumption of this principle is that individuals move beyond initial cultural sub-groups to the formation of communities of interest on the basis of some common concern and the pursuit of mutual interest. Once the community of interest fulfils its function, it dissolves (Appleton 1983:87) so that new alliances can be forged as further needs of common interest arise.

Dynamic cultural pluralism views ethnic special interest groups as potentially dangerous and unresponsive to the welfare of the community. The education system would be required to teach the value of diversity, the importance of the individual and stress acceptance and tolerance of different value perspective, on contemporary issues.

Individual achievement and not cultural or racial background would be appraised, although cultural values would be taken into account (Appleton 1983:89).

The difference between the concept of the open society and dynamic cultural pluralism is that in the former the individual's identity is based on achievements and social roles, such as mother, pastor, professor and runner, while the latter emphasises the person as a social being whose identity and needs are met through group associations in which the special interest group is recognised as a focal point of identity (Appleton 1983:88). Black adolescents are expected to conform to the special group interest, which is not only beneficial to black adolescents' new environment, but also has the advantage of being the superior group that dominates specifically in both language and life style. This is where black adolescents experience moral dilemmas. In most instances they have to choose between what is regarded in their culture as right, which is in direct contradiction to the culture of the superior group and which is also regarded as right.

4.2.6 Multiculturalism

Multiculturalism refers to a process of existence that conforms to the descriptive and prescriptive nature of cultural pluralism. It is therefore defined as a philosophy based on the belief that each of the diverse cultures now present in a country has something of value to share with others and something of value to learn from others as together we strive to build a new and better living - a more ideal society (Ontario Association for Curriculum Development 1979:141). Multiculturalism as an ideology and therefore all encompassing, goes beyond the exclusive confines of race, ethnicity, language and religion. It is a concept which may be said to incorporate other differences such as class, sex, role differentiation and First-Third World divergence. For these reasons, the term "multiculturalism" should be used synonymously with "cultural pluralism". Lemmer and Squelch (1993:2) assert that multiculturalism emerged in reaction to the ideology of assimilation. They argue that multiculturalism recognises and accepts the rightful existence of different cultural groups and views cultural diversity as an asset and a source of social enrichment rather than a handicap or social problem. Unlike assimilation, multiculturalism fosters a balance between social conformity, on the one hand, and social diversity and change, on the other. Moreover, it encourages a process

of acculturation, as opposed to assimilation, whereby peoples' cultures are shared and become modified and enriched through interaction. Multiculturalism recognises that cultures change and are modified but each culture retains its essence. While all learners need to acquire certain values, knowledge and skills from the mainstream culture in order to participate and function more effectively in society, learners belonging to minority cultures do so without necessarily surrendering their own cultural heritage or becoming alienated from their families and communities. Learners need to learn how to function in the mainstream macroculture as well as in their own microculture.

The situation of black adolescents has a strong multicultural accent, although in one aspect their own culture is threatened and the culture of the majority group overemphasized. Black adolescents cannot function effectively in their new society because they are expected to surrender their culture, in the manner of language, life style and morality. Their new multicultural situation does not conform to the principles of multiculturalism. Instead many of the values that have a meaning in black adolescents' life are overlooked and the values of the mainstream culture are highlighted. In other words, black adolescents are totally removed from their heritage and they are expected to internalise norms and values of another society in order to belong. This is where black adolescents are faced with a dilemma: to choose from what is culturally right according to their society or to adopt what is culturally accepted by their new society.

4.2.7 Summary

The above trends in a multicultural situation reveal that the moving together of different ethnic groups has necessitated theories advocating a situation of living together and sharing. The merging of cultures remains a feature in multicultural situations which theorists have to deal with in an effort to explain its existence. Amalgamation and assimilation can be described as anti-pluralist and the open society as non-pluralist (Appleton 1983:71). This simply means the anti-pluralist approaches do not attach any significant importance to culture. According to Lemmer and Squelch (1993:2), people should not be attached to a particular culture and when the need arises a culture can

be changed to suit the needs of a particular society. On the other hand, non-pluralist approaches refer to the freedom of movement of all individuals without considering hindrances from either cultures of different individuals (Pratte 1979:259). This means group association does not depend on ethnicity or cultural affiliation. Each one has freedom of choice for decision making.

However, the cultural pluralistic approaches saw the philosophy of justice and equality as an important factor that should exist in multicultural conditions. According to Pratte (1979:260), both classical and modified cultural pluralism should be taken seriously as both view cultural diversity positively, making provision for the maintenance of democratic institutions and providing support for positive self-identity and cultural group distinctiveness. Although an examination of classical pluralism reveals that cultural differentiation is absolutized (Goodey 1989:477). The cultural differences between and among ethnic groups become exaggerated and there is a concomitant failure to recognise that a group may attain cultural assimilation and be denied structural assimilation (Banks 1975:17; Banks 1988:59 and Appleton 1983:30). At the same time multiple acculturation is taking place (Banks 1989:248 and 1988:129). According to Banks (1988:116), the pluralist approach appears unwilling to prepare young people to cope adequately with the harshness and discrimination they may experience outside the boundaries of the ethnic community. Furthermore, Pratte (1979:258) acknowledges that in ensuring freedom for the group, cultural pluralism does not ensure freedom for the individual. This statement is supported by the reality that adolescents and youth, under separatism, do not have the option to choose alternative life styles. Separatism may also divide societies into hostile factions.

It should be noted that both Pratte (1979:260) and Appleton (1983:147) question the practicality of dynamic pluralism, acknowledging that it can only occur under certain rather specific conditions. It may, therefore, be concluded that the best which may be attained is a modest approximation of the approach. All in all, the pluralist-assimilation approaches support the idea that multicultural societies should reflect the cultures of various ethnic groups and the common culture so that black adolescents become effective participants in a multicultural situation. For black adolescents to survive, ethnic attachment must be respected and black adolescents should be given choices

regarding dilemma situations. The major goal of the trends is to help individuals like black adolescents to function effectively within the common culture, within black adolescents' ethnic culture and within other ethnic cultures (Banks 1975:172 and Banks 1988:36). These approaches have much in common with what Smolicz (1981:36) refers to as stabilised multiculturalism or pluralism for individuals. Stabilised multiculturalism implies that members of minority groups should come to acquire those aspects of the dominant culture appropriate to their personal needs and attitudes, while at the same time being allowed and encouraged to maintain and develop their native languages alongside the dominant cultural group.

However, according to this study, black adolescents' culture is not allowed to be maintained and developed. Their culture is completely destroyed and they are absorbed into the dominant culture in language and life style. They are experiencing an evolution of character and mannerism, hence the confusion and moral dilemmas. In the researchers opinion, the acquisition of morals in a multicultural situation is of significance, for it highlights not only the incompleteness and conflicting aspects of ideology and theory when applied to black adolescents' world, but also the ongoing attempts by researchers and theorists to accommodate people within a preconceived world.

4.3 THE ACQUISITION OF MORALS IN A MULTICULTURAL SITUATION

One of the most outstanding human characteristics is the ability of people to acquire and learn things and eventually make them their own. The acquisition of morals is influenced by the environment of the home, school and society in which black adolescents are situated. Moral acquisition is also known as moral development, is therefore predicted on the customs, manners or patterns of behaviour that conform to the standard of the group (Hurlock 1973:56), and consists of the way in which people learn to distinguish between wrong and right. Children grow up from infancy acquiring these norms, some of which are formalised in statutes, like the prohibition of theft, while others are established by usage and tradition, like the precept that life is sacred (Gouws & Kruger 1994:174). If cultural continuity is to be maintained, values must be transmitted from one generation to the next. Socialization theory usually stresses the

family as the most important mechanism in value transmission, but the influence of peers, school, and sociohistorical events is also recognized (Hoge, Petrillo & Smith 1982:569).

Adolescents are familiarised with, and thus enabled to internalise, the substance of these norms by means of educational assistance received from educational institutions. Thus adolescents attain moral independence and responsibility, which naturally means that they incur the obligation of having to choose between good and bad, propriety and impropriety, and of having to accept responsibility for such choices. In the process of acquiring moral norms, adolescents, as well as black adolescents grow older and become more comfortable with thinking for themselves and arriving at their own informed choices and making their own decisions. They also acquire the ability to weigh choices against each other and become less reliant on the assistance of their parents and the peer group. This newfound confidence and self-esteem reflects a new level of security and stability in their values and how they arrive at them. Morals are not inherited, but have to be acquired through learning (Gouws & Kruger 1994:174). Hence black adolescents must realise that moral values are important, irrespective of the situation, and merit formal education. In this instance the home, the school, and the wider society become the ideal situation in the transmission of moral norms. It should be borne in mind that moral values are abstract psychological realities located in the human mind (Sebes & Ford 1984:380) and crystallise from principles, which means that black adolescents must evolve a system of values, in their new situation, in conformity with principles that regulate their thinking and behaviour as much expected by their multicultural society.

Moral behaviour, in essence, implies sending and receiving verbal and non-verbal messages, an interchange of ideas and opinions between communicators. The educational importance of this can be seen in Blasi's (1980:39) statement that "The morality of adults plays a role in the development of the adolescent's value judgement. What the adolescent at first does in imitating and modelling the adult, he later begins to do by himself, supporting himself with their own moral judgement." Moral values in the form of communicating with adults later become a means of organising the adolescent's own thoughts and thus behaviour. The acquisition of morals forms a basis

of mutual acceptance, which, in turn, may serve to enhance the actualisation of these morals. Cultural beliefs, traditional knowledge, experience and culture can be transmitted from adults to children through the acquisition of morals. This can best be done in the home, the school and within the wider society.

4.3.1 Learning

Learning is one of those deceptively simple terms that are actually quite complex and difficult to define. Learning is a continuous process lasting from the moment of birth to the end of life on this earth. It occurs both as a result of deliberate and conscious effort and subconsciously to transmit information. Learning is usually defined as a change in an individual caused by experience (Slavin 1991:98). Mwamwenda (1995:183) further defines learning as involving a change of behaviour as a result of what one has experienced, and this may be shown in either the way a person thinks (cognitive), acts (psychomotor) or feels (affective). Mwamwenda (1995:183) agrees moreover that learning may also be defined as a relatively permanent change in behaviour following practice or experience of some kind. Most psychologists think of learning as a change in behaviour (or behaviour potential) that meets the following three requirements (Domjan 1993:63):

- The individual now thinks, or reacts to the environment in a new way.
- This change is clearly the result of one's experiences – that is, attributable to repetition, study, practice or the observations one has made, rather than to hereditary or maturational processes or to psychological damage resulting from injury.
- The change is relatively permanent. Facts, thoughts and behaviours that are acquired and immediately forgotten have not really been learned, and temporary changes due to fatigue, illness, or drugs do not qualify as learned responses.

According to Shaffer (1996:284), learning takes place in many ways and in many instances. Sometimes it is intentional, as when students acquire information presented

in a classroom or when they look something up in an encyclopaedia. Sometimes it is unintentional as when children react to a painful stimulus. In every other way children are engaged in learning in every waking moment from the day of their birth.

According to Slavin (1991:99), psychologists have developed two principal types of learning theories to explain how individuals learn: behavioural and cognitive. Behavioural learning theories tend to emphasise observable behaviour, such as classroom behaviour or new skills or knowledge that can be demonstrated. In other instances they emphasize behaviour within the family and societal structures. Behavioural learning theories are particularly interested in the way pleasurable or painful consequences of behaviour change the individual's behaviour over time.

By contrast, cognitive learning theorists are concerned almost exclusively with human learning, particularly with the unobservable mental processes individuals use to learn and remember new information or skills. Both these theories form a basis in the acquisition of morals in the home, the school and society. Black adolescents' new situation demands that they learn new morals that will make them fit into their multicultural environment. Both the learning theories are essential in this process. Black adolescents' behaviour will be put under the critical eye of their peers and their new society. It is imperative that they behave in the manner that will make them acceptable by, most importantly, their peer group, and then by society. Their behaviour will definitely be supplemented by what they think, especially of their new environment. Their cognitive self will help them remember the new information and skills they will learn in their new multicultural situation in an effort to internalise multicultural norms and values.

Learning in the home occurs in many ways. Children start learning from the moment they are born. Children's learning is directly concerned with their growing up. They learn in order to grow up and each level of becoming poses new demands or obstacles which require learning (Vrey 1979:225). The home serves as a primary base for learning. Children observe adults and other individuals do things, and they imitates. When adolescents learn, there is always some goal or intention, something the learners do not know or cannot do and which they strive to achieve.

The influence of parents on moral character seems to be primarily related to their behaviour in a multitude of daily interactions with their children. When considering moral education, many parents think immediately of the talks they have with their children, disseminating information as to what is right and wrong and why. While such lectures are without doubt important, they play a relatively minor part in the overall moral education of the children to whom they are given. Most parents are very concerned that their children learn the difference between right and wrong, and the available evidence indicates that almost all children do, in fact, learn this distinction. Problems in moral behaviour seem to lie in learning to live by rules rather than simply learning the rules. Therefore, parental behaviours have been shown to be relevant and salient in fostering good moral behaviours and character development in children (Cochrane & Manley-Casimir 1980:158). Downey and Kelly (1978:125) concur, arguing that the most obvious source of explicit attempts to affect children's values is, of course, the parents. There are parents who think that they can leave this to the school, but most parents recognize that they have a responsibility to bring their children up "properly" and none in any case can escape the moral training that is endemic to the necessity to exercise some sort of control over their children's behaviour from the earliest stage.

However, several points arising from this are important to black adolescents' situation. In the first place, the practice of parents will vary enormously both in the degree and kind of attention they give to this aspect of their role. Their approach will reflect all shades of the spectrum from the authoritarian through the democratic to the laissez-faire. In some cases child-rearing practices will vary from the immediate gratification of the quick slap or the silencing dummy or sweet to the long drawn-out attempt at reasoned debate and persuasion. This degree of control aggravates the situation of black adolescents. In one instance adolescents are given the freedom to make decisions, and in another, other adolescents are kept in chains. Evidence shows that there are actually social class differences in child-rearing practices that affect children's moral development. Kohlberg (1984:141), Jacobs (1988:431) and Rutter (1980:56) all suggest that children from families of higher social status show greater maturity in moral judgements than those from lower social backgrounds. Rigidity and flexibility in thinking are also reflected in adolescents' moral conduct. Those accustomed to an authoritarian background are used to being told what to do and feel

insecure outside such a framework. They seem to prefer authority to autonomy and are reluctant to make their own moral choices because of the degree of uncertainty involved. They are more concerned with particular instances than adolescents who have learnt to be flexible in their moral thinking and to look for a general principle underlying particular rules and regulations.

It would be a mistake to assume from what has been said so far that all the moral learning that goes on at home is unreflective and uncritical while all that goes on inside the school is always educational in the full sense. Clearly, a lot of the experience and direct tutelage that children have outside the school will be of such a kind as to encourage them to think about the issues involved. Certainly some parents will actively work at promoting this. The converse is also true, however, and it is to this that the researcher must direct some attention. The school also contributes in a number of ways to this process of unreflective learning described here. A lot of learning of this kind goes on as a result of experiences adolescents have at school, even though those experiences are not always acknowledged by teachers as having this kind of moral import. It is not only when teachers deliberately set up projects in moral education or extract moral lessons from their work in literature or history that moral learning takes place. As much, if not more, is learnt from the way educators organise their learners work, react to the behaviour of individuals, use punishment, exercise discipline, achieve control and, in general, approach their learners, handle their classes and manage their classrooms. Moral attitudes are caught from every interaction of teacher and learner since, again, these like all human interactions are moral interactions.

It is apparent that the school will contribute to this kind of unreflective moral learning both by its deliberate attempts to ensure the acceptance by adolescents of certain values and through the kind of unconscious absorption of the values implicit in its patterns of working and its structures, in short, through what has been called the "hidden curriculum" (Downey & Kelly 1978:133). For, in the first place, for various reasons, teachers will often try to establish certain habits of behaviour or attitudes that are common to certain learners without concerning themselves too much or at all with the question of whether their learners come to hold these attitudes or adhere to these habits reflectively or unreflectively. In other words, they will actively work to promote

moral learning without considering whether these moral values are in direct contradiction to each other. This is particularly likely to be the practice of teachers in multicultural schools, especially if the teachers themselves must reflect a moral personality.

It is apparent that there is no way in which adolescents can avoid "catching" moral attitudes, beliefs and habits from their teachers. The moral views that teachers hold and the manner in which they hold them will be communicated to their learners whether they wish to or not. As noted from the previous discussion, in considering the role of the parent in moral development, moral learning comes from every kind of human interaction, the interaction between teacher and learner no less than any other. Furthermore, learners also learn from the manner in which teachers hold their value positions and this is a more serious problem because it has direct implications for their moral education as well as their moral learning. If it is apparent from what teachers say or do that many of their moral beliefs are held unreflectively or have been accepted uncritically from other sources, if, in short, they reveal that they overemphasize their moral beliefs over and above those of other ethnic groups might create confusion in their transmission and black adolescents in particular will be lost.

Lastly, it should be noted that the organisation of the school is a further source of moral learning. Just as how individual teachers organize their class reveals certain values that they hold, so the way the school as a whole or even the school system is organised displays the same kind of hidden value structure. For implicit in any kind of organisation is a set of values and those values will be absorbed for the most part unconsciously by those who are the objects, even the victims, of that organisation or system. Moral learning, then, is as much a function of the way we organize our schools as of any deliberate provision we make for it within them. It has become apparent in recent years that the way the school is organized will, to a large extent, determine the kind of relationship that are possible within it and also govern the kind of moral learning that goes on and, indeed, the kind of moral education that is possible. From all of the resources, then, both inside and outside the school, adolescents will acquire moral attitudes, beliefs and habits of behaviour. All this moral learning must be converted into

moral education. Indeed, this is the only realistic way in which we can approach moral education, through moral learning.

It is not only parents and teachers who are a source of moral learning in black adolescents. Peers, other immediate family members and other adults play their part, too. These other adults are within the society where black adolescents spend some of their life, and either by accident or design, will influence adolescents and young people morally through any kind of contact they have with them, so-called "charismatic" personalities being particular influential (Downey & Kelly 1978:129). For the most part, attitudes will be caught from such sources rather than taught by parents and teachers.

The peer group, too, is a particularly fruitful source of values, especially in adolescence, and plays a major role in determining the value positions and behaviour patterns of young people ought to conform to. This source of learning will give rise again to conflicts of values which are particularly difficult for young people to resolve without the sensitive help of teachers, parent or other adults (McNaughton 1988:129). This confirms the conflicts black adolescents experience in their new situation. Their peers do not attach the same meaning to acts of morality as they do. This causes even more confusion and conflict. However, it is important to note that moral learning derived from this source encourages cooperative activities and mutual understanding between peers and also formulate a necessary condition for the development of autonomy. It is also worth noting that in some societies the influence of the peer group is greater than it is in others. Bronfenbrenner (1976:46) points out that "because of the nature of Soviet societies, children are brought up in a collective atmosphere from the time they enter nursery school. Rather than being encouraged to act as individuals, they have stressed to them the importance of the group, to conform to its standards and norms and to accept responsibility for the behaviour of group members."

Another major source of moral learning is the many forms of mass media to which adolescents are exposed - radio, newspaper, comics and especially television. Symbolic models observed on film and television or in books have an important influence on black adolescents' moral development. Again, some of the learning here is the result of deliberate attempts to foster particular moral attitudes, while some is the result of the

same kind of unconscious absorption. Television programmes and novels, for example, that are produced or written expressly for children usually offer a positive moral image. Television, radio, newspaper and magazine advertisements, too, contribute to the same process. Many black people would question the fundamental values of advertising itself based as they are for the most part on a morality of acquisitiveness, materialism and sometimes downright greed.

Other agencies, too, such as organised religion in its various forms attempt in an overt, explicit and deliberate way to influence children and young people morally and will contribute by accident and by design to this process of moral learning. Adolescents' system of values is the product of the many forces acting on them with varying degrees of strength and impact. The relative influence of each of these agencies and sources of moral learning also varies according to the kind of society in which they are experienced. In some societies, for example, the influence of the family is greater than others. The same is true of different groups or communities in the same society. In the case of black adolescents, the other agencies may be more influential than the family because black adolescents spend more time with them.

4.3.2 Exemplification

Exemplification is the act or process of showing by example, or the state of being an example. During this process a person or a thing is taken to show what others are like. This is done through modelling. The act of exemplification is intended to instil good character. Subjects will copy from the modeller and imitate. Exemplification is the big idea about parenting and teaching in the development of morals. According to Berkowitz and Oser (1985:135), there is an impressive modelling literature which confirms everyday observation. Children are influenced by what they see others do. Television studies (National Institute of Mental Health 1982:25), for example, demonstrate that children who watch violence on the screen are more likely to use violence in life. Besides trying to provide a positive moral example themselves, parents and teachers obviously need to be vigilant regarding the other models that children are exposed to in their social-moral environment.

Maccoby (1980:96) maintains that many parents of adolescents, unfortunately, assume that their influence as moral models ends with childhood. Well, it does not have to. Whether it continues into the teens depends on a number of variables, such as how adolescents feel about their parents, and that is obviously affected by how parents treat adolescents. Lickona (1983:99) finds that junior high school and high school students are more likely to model themselves after their parents and to associate with parent-approved peers if their parents used reason to explain their decisions and demands. Black adolescents very much need exemplary parents with whom they can identify. Their situation is morally volatile, therefore they need support from their parents. They should constantly be reminded of their origin through examples, so that they do not lose moral direction. The important process of raising children does not operate independently. Respecting children and teaching by example clearly interact. If parents and teachers do not respect adolescents as persons with minds and feelings, they greatly reduce their chances of being effective moral models.

Adolescents often say that they want parents who practise what they preach, who set a good example for them to follow, who follow the same principles they try to teach them, and make the adolescents proud of them (Rice 1992: 111). Adolescents want to feel proud of their parents, to feel they are the kind of people they can admire. Adolescents like adults who have a pleasant disposition and a good sense of humour, and who are as truthful and honest as they want their teenagers to be. Youth object to adults who nag about things they themselves do all the time or who are hypocritical in their beliefs and actions. As one adolescent expressed it: "It's good to feel our parents have a religion, they're sincerely trying to live right in the family and everywhere else... They set good examples for us to follow" (Felicia Mabuza Suttle Show SABC1, Monday, 26 April 1996).

In most communities, adolescents receive part of their identities by following the example set by their parents. Adolescents who are proud of the neighbourhood and the house they live in, the work that their parents do, and the status of their parents in the community feel better about themselves. It is therefore easier for them to follow in the footsteps of their parents. Black adolescents are in a situation where their parents have a positive influence on them. It is easier for them to internalise norms and values set

by their parents. However, because of the minimum time their parents share with them, it becomes impossible for them to see their parents as examples. Their parents are occupied by their social positions or work status. The area in which they live demands that they work very hard in order to provide for the family. This makes them spend very little time with their families to instil morals in them. Hence, black adolescents are left at the mercy of the media, peers and social influence. This is where they learn most of their moral norms and values through exemplification. "One of the ways adolescents know that their parents care about them is by the interest the parents show in them, by the amount of quality time spent with them, and by willingness to stand beside them and help them as needed" (Amato 1990:613; Gecas & Seff 1990:941 and Northman 1985:775). Positive parental exemplification and support is associated with close relationships with adolescents, high self-esteem, academic success, and advanced moral development (Maccoby 1980:56). Lack of parental support may have exactly the opposite effect: low self-esteem, poor schoolwork, impulsive behaviour, poor social adjustment and deviant and antisocial behaviour or delinquency (Peterson & Rollins 1987:471).

Adolescents need attention and companionship from their parents. They especially resent parents who have positions of responsibility that require them to work long hours or be away from home a great deal (Gullotta, Rutter & Tolor 1981:621 and Jensen & Borges 1986:659). This is typical of black adolescents in their new multicultural situation. Most of the time they are on their own. The question now is whether they will be able to learn from their parents' examples if they hardly see them?

4.3.3 Communication

Communication is a sharing, verbally and non-verbally of experiences, happenings, knowledge, opinions and ideas and is effectively coloured. People communicate by what they say and do and how they say and do things. Artists communicate and convey messages through their art and musicians do so through their music. The moral person communicates through language and behaviour. People have an inherent need to communicate. People are gregarious beings, they like to be among others and things to communicate.

According to Van den Aardweg and Van den Aardweg (1988:45), two factors are important in communication: *intrapersonal* and *interpersonal* factors. Intrapersonal factors are factors that are inherent in children and urge them to communicate. As children grow, the intrapersonal factors develop. Children should be exposed to a stimulating communicative environment to develop these factors fully. The intrapersonal factors, when fully developed, urge and motivate children to communicate and acquire the norms and values inherent in their own society.

Interpersonal factors occur initially in the home, first with the mother and then with the other members of the family. Interpersonal factors provide physical contact between children and their environment. Children are able to communicate with their environment and learn to understand it. A big family provides more communication stimulation than a single-child family, so children acquires all the norms and values esteemed by their family more quickly. In later years the communication environment enlarges to the school and the wider society. An open communication environment where parents and teachers are authoritative (democratic) and encourage children to express themselves and their views in a safe, secure loving environment increases the children's communication skills.

Black adolescents need to be exposed to a lot of communication in their new environment. They have a lot to learn therefore they need to communicate both verbally and non-verbally to understand their situation. According to Van den Aardweg and Van den Aardweg (1988:45), there are three main elements in any communication process: the communicator, the message or behaviour and the destination. The meaning of the message lies in the significance of the signs or symbols to the person receiving the message. Words and behaviour, as such, have no meaning but they evoke meaning in the reader and observer. It is in this instance where black adolescents are unable to interpret their situation because the moral values of their new society present them with moral dilemmas. Black adolescents understand what they observe through the frame of reference and experience, and they interpret it against the background of their own values norms and attitudes. Hence, they are amazed when white adolescents look adults in the face when they speak with them, whereas black adolescents know that children should not look adults in the face when they speak to them. Therefore

black adolescents need to communicate frequently with their new environment to understand it. It is through communication that parents, teachers and society help black adolescent acquire the moral norms of a multicultural situation.

Verbal skills are valued and expected in most classrooms, but in addition to individual variation, cultural differences may dramatically influence communication styles. Many black adolescents tend to speak softly and slowly. Avoiding the eyes of the speaker signifies respect, and interjecting or interrupting when engaged in dialogue is rare. Talk should be relevant, representing more than words filling in quiet space. Silence is not viewed as uncomfortable in conversation and is rather deemed a significant method of communication in and of itself (Safran & Pirozak 1994:53). For black South Africans, to divert the eye from an elder or authority is a measure not of inattention but of respect (Haberman 1990:31), but for white South Africans, it shows disrespect and untrustworthy (Safran & Pirozak. 1994:50). This is one of a myriad of culturally based behaviours that are frequently misinterpreted by educators. This is where black adolescents are met with confrontation. In their situation, which is multicultural, they have a dilemma. They do not know which behaviour will be acceptable.

4.3.4 Experience

At some time or the other, an individual directly experience a situation and becomes the recipient of the values and meanings of the particular situation. Each experience is accompanied by feeling and willing, different in quality and intensity. People cannot select their experience, but when people undergo certain experiences, meanings are assigned and those meanings acquire a personal dimension.

People are a situated beings and their being-in-the-world is something inevitable (Du Plooy & Kilian 1985:71). People find themselves in a situation to which they were not party to and into which they were born and borne. This "castedness", this inevitability of people's lodgement in this unique life-world, becomes transformed by the social context in which they exist into an opportunity to make something of their situation, to attach meaning to it, in order to expand the horizons which they perceive as the boundaries of their lived experience. By this opportunity "man has the chance to attach

new meanings and adopt old ones in the light of these new and different experiences” (Davey 1990:99). Du Plooy and Kilian (1985:72) point out that people are taught “to comprehend the prepared world as a meaningful world” in their community and thus become full members of their community through moral encounters and acquiring morals.

It becomes clear that adult moralisers can express their behaviour and adolescents can interpret this behaviour only in terms of their own experiences. A behaviour can also be transmitted in the spoken language. The spoken language can be defined as behaviour that has meaning derived from common, general or generalised experiences. Words would be meaningless were this commonality of experiences not present in the behaviours that members of communities exchange with one another (Davey 1990:100).

Craig (1993:333) holds that moral experiences is directly related to moral education. That is, black adolescents do not have experience of social immorality (or what is referred to as structural or institutional evil), they cannot understand that significant social issues have a moral dimension. A mere abstract presentation of social injustice, therefore, is not sufficient, there has to be a degree of experience for an individual to live morally.

The acquisition of morals occurs through experience and interaction in the home. Children gain knowledge and skills by doing and watching others do things. They learn through their own activity and discovery, and in the process experience their activity. Children learn by doing, therefore, parents should allow their children to do things. They should involve them in house chores, making house rules, planning the family's activities and also taking decisions that will affect the whole family. Adolescents, in particular, are keen to take on responsibilities that can prove their potentiality. If black adolescents experience being in charge at some stage in their families that will make them acquire the responsibility to cope in their new situation.

Parents and teachers have a great impact on adolescents' experience of values. According to Berns (1985:365), adolescents tend to experience moral norms similarly to their parents and teachers. An explanation of the resemblance of adolescents' and

educators' racial moral experience is that adolescents develop morals through role modelling. Adolescents identify with models who are powerful and admirable. Through the process of identification they begin to experience the manners of the people they would like to emulate, like parents, teachers, relatives, friends, fictional heroes or heroines and television and movie characters.

Like the mass media and television, peers are influential in moulding a wide variety of experiences (Berns 1985:366) and behaviours among adolescents. According to Steele and Brown (1995:552), most adolescents do not regard television merely as a source of entertainment, they admit that it influences them profoundly. In fact, they gain most of their experience on sex, drug abuse, violence and other anti-social behaviours from television. Black adolescents are practically overexposed to such influences. It cannot be denied therefore that they experience most of their moral behaviours through such influence. Their moral sense therefore cannot develop according to society's expectation.

4.3.5 Indoctrination

According to Wilcox (1988:249), indoctrination is strongly associated with words like *instilling, inculcating, moralising, imposing* and *brainwashing*. He goes on to say that the word *indoctrination* clearly functions as an emotive concept to denote a process that is regarded as manipulative and undesirable. Moulder (1989:15) suggests that indoctrination employs persuasion, good examples, reward and punishment to inculcate a fixed set of answers to questions about what is right and what is wrong. Woodbridge (1990:527) maintains that the term indoctrination is usually used pejoratively to signify the imprinting of ideas into the mind of the "subject" (pupil) to "condition" them to behave in a specific way, without a precise understanding about the reasons for such behaviour. In other words, indoctrination clearly destroys independent thinking. While denying the child the option of choosing to accept or reject a specific set of beliefs, indoctrination simply requires unquestioning obedience to these beliefs.

Indoctrination has been and, in a way, always will be a society's simplest means of passing on cultural morals and values. This is because society always provides the goal

and the understanding of what ought to be, without necessarily supplying the basis for a critical appraisal of either. In other words, society sets rules and norms, and expects its members to act according to the rules and norms accepted by that particular society. This presumes that people act involuntarily, without a full understanding of the meaning of the action or without full control over their behaviour. It is important to notice that any approach to moral education has the potential to be used for purposes of indoctrination. For this reason, the systematic moulding of children's behaviour and their explicit initiation into the moral code of a particular society through programmes of social education and the hidden curriculum are arguably practices associated more closely with indoctrination and conditioning than education.

Morality and indoctrination can be cultivated in adolescence through indoctrination and systematic rewards when they merely express society's moral beliefs and espouse moral and character perspective (Paul 1988:11). However, Bennett and Delattre (1978:89) maintain that moral education must be non-indoctrinating, democratic and directed at justice and equality. This is derived from Kohlberg's stages of moral development where individuals are provided with a stimulus to move through the stages of moral development on their own where the authority of the parent or teacher is not imposed on the adolescent. Yet black adolescents' situation necessitates a certain degree of indoctrination, lest they lose their own culture in their new acquired freedom and democratic morality. In black adolescents' multicultural situation, some indoctrination is needed in the home, school and society.

Schools influence moral development through their indoctrination programmes and through their teachers. Since, according to Piaget (Berns 1985:358), moral development begins with the understanding and acceptance of rules, it is useful to examine the relationship between the approach to classroom rules and moral development.

All programmes, even indoctrination programmes, have rules. The purpose of rules in a classroom is to ensure an optimal learning environment, as in later stages these rules turn into indoctrination. If learning is to take place, learners cannot interfere with one another or the teacher. Learners must respect and cooperate with each other, when differences arise they must learn how to compromise. As discussed in section 4.3.5,

traditional programmes, which were mainly indoctrination, tend to emphasize rigid adherence to rules on behaviour, interpersonal relations, and manners. Modern programmes also have rules, but they tend to be more flexible in their approach to accommodate individual participation. In a traditional programme the rules come from an external source, such as the teacher as authority figure. In a modern programme, the rules may emanate from an internal source, like the group (with guidance from the teacher, of course). This type of relaxed and flexible indoctrination demonstrates a more advanced moral reasoning in its participants than rigid indoctrination.

4.3.6 Socialisation

Socialisation is the process by which children acquire the beliefs, values and behaviours deemed significant and appropriately by older members of their community through social interactions. It is also the process by which individuals acquire the knowledge, skills and character traits that enable them to participate as effective members of groups and society (Berns 1985:30). According to Shaffer (1996:600), each generation's socialisation serves society in at least three ways. First, it is a means of regulating children's behaviour and controlling their undesirable or antisocial impulses. Second, socialisation promotes individual's personal growth. Like other members of their culture, they adapt to their environment and function effectively within their communities. However, if children live and interact with members of different cultural groups, they do not easily adapt to their environment and cannot function effectively within their community. Finally, socialisation aims at perpetuating the social order. Socialised children become socialised adults who impart what they have learned to their own children. Ultimately, socialisation aims at the development of a positive self-concept, instilling self-discipline, instilling ambitions, teaching social roles, teaching developmental skills and internalising cultural norms.

All societies have developed institutions for socialising their young ones. Examples of these socialising institutions are the home, educational systems, children's groups and the mass media (Shaffer 1996:600). Central among the many social agencies that influence children's lives is that institution we call the family. More than 99% of the children in South Africa are raised in a family of some kind (SA Bureau of the Census

1993), and most children in most societies grow up in a home setting with at least one biological parent or other relative. Often children have little exposure to people outside the family or relative for several years until they are placed in day care or nursery school or begin formal schooling. So the family has a clear head start on other institutions when it comes to socialising a child. And since the events of the early years are so important in the child's social, emotional and intellectual development, it is perhaps appropriate to think of the family as society's primary instrument of socialisation.

The researcher's focus in this section is on the home, school and society as social systems. These institutions all influence and are influenced by their young. It is within the family environment, the educational system and the social milieu where values, mores, beliefs and behaviours are acquired and transmitted. Children are judged by their immediate community, by the background displayed by their family. Socialisation is thus, essentially, teaching in its broadest sense, not simply indoctrinating or controlling.

Socialisation is complicated by the fact that social norms, particularly those of a modern technological society, are often inconsistent or even contradictory, and are constantly changing. In a modern urban society, where children are sometimes exposed to conflicting social value systems, socialisation can be problematic. The socialisation of groups in the transitional stage between multicultures is even more complex (Louw, Van Ede & Louw 1998:9), as in the case of multicultural situations in South Africa.

The family is the adolescent's introduction to society and therefore, bears the major responsibility for socialising the adolescent. The families into which black adolescents are born place them in a community and a society. Children begin their social life by acquiring the status their families have, which influences their opportunities. Families pass on cultural values through their ability to interact with their young ones. Families also mediate the cultural experiences available in society for adolescents, like norms and values according to society's expectations.

The family unit is endemic to society's functioning. Black adolescents, in particular, are products of the familial environment, the primary source of socialisation. Some family

systems can foster the development of new attitudes concerning social and moral issues, others may sustain a stabilization of moral preferences, and engineer the dissolution of attitudes towards moral issues. Therefore, if any differences in social and moral values exist across the adolescent population, they are at least, in part, the result of the type of family system in which they are socialised (White 1996:133).

The family functions as a system of interactions, and the way it conducts personal relationships has a very powerful effect on adolescents' moral development. Through various interactions with the family members, adolescents develop patterns of behaviour that will render them acceptable as persons. It is the family that bears the norms and values of a particular society.

The school acts as an agent of society in that it is organized to perpetuate society's knowledge, skills, customs, and beliefs. However, the school's part in the transmission of culture is continually debated because expanding knowledge and technology make it impossible to transmit everything. Socialising children for a society of rapid change is a new challenge for the school. In such changing conditions, like the multicultural situation, and when educators become unsure of what is right for the next generation to learn in order to be adequately prepared for the future, the trend becomes education for adaptability. This means it is compliance with group demands or flexibility and creativity. According to Berns (1985:44), not only do schools have the task of maintaining the status quo and assuring cultural continuity, they also have to encourage the creative capacities of the young to adapt easily to a changing physical and social environment. In addition to coping with the challenge of change, however, the school acts as an agent to foster respect for and adherence to the existing social order

According to Berns (1985:45), the school apparently plays the biggest role in teaching attitudes, conceptions, morals and beliefs about the operation of society's moral systems, especially in the life of the adolescent. While it may be argued that the family contributes much to socialisation that goes into basic loyalty to the society, the school gives content, information and concepts which expand and elaborate these early feelings of attachment. This is because adolescents spend much of their meaningful time at school and among friends with whom they discuss schoolwork. The social order

is communicated to adolescents largely in the classroom, where most of their socialising is evaluated by teachers. Teachers also contribute to the socialisation process by serving as models for adolescents to imitate. Multicultural schools will be the ideal situation for black adolescents to socialise. At the school they can learn to socialise with adolescents of other cultural groups. In so doing they will be able to internalise values and norms of their multicultural situation.

A society is a group of people with common interests. It also refers to people living in a particular geographical area who are bound together politically and economically. The function of society then is to provide a sense of belonging, friendship and socialisation of children, and also to give children different perspectives on life, to broaden their range of experience and give them new roles.

According to Berns (1985:47), neighbourliness in societies is often stratified by economic status. For example, lower class families live in slums, whereas the upper-class families live in big houses. The location of these neighbourhoods in the larger community influences interaction patterns. If children from different neighbourhoods attend a particular school or share community services, such as recreation facilities and libraries, all the children have an opportunity to interact with members of different status groups. If neighbourhoods are segregated, however, each with its own school and recreational facilities, the children do not have the opportunity to interact with different types of groups.

Black adolescents have a society set-up that was brought together by economic status. Their neighbourhoods are comprised of different ethnic groups, distinguished by customs, language and other characteristics. Adolescents' self-esteem is affected by the attitudes of other families, peers, teachers and the community as a whole towards their particular ethnic group. Society provides a formal and an informal support system in the life of black adolescents. For example, members of society are role models for black adolescents. They are the models of behaviour black adolescents will copy and imitate. In this way black adolescents internalise the norms and values of their multicultural situation. This is only possible if cultural diversity is minimised and societies assimilate each other in an effort to form one multicultural society.

4.3.7 Attribution

According to Berkowitz (1977:174), the attribution theory, in its broadest sense, is concerned with the efforts of ordinary people to understand the causes and implications of events they witness. It deals with the “naive psychology” of ordinary people as they interpret and assign meaning to their own behaviours and the actions of others. Adolescents live in a meaningful world and are led by experienced educators, but they should themselves understand reality in the context of the functional knowledge they already have available in their cognitive structure. According to Van den Aardweg and Van den Aardweg (1988:81), meaning cannot be simply passed on or passively taken over by adolescents without their active involvement. Meaning is personal and unique to individuals and should always be discovered individually. Individual should actively assign their own personal meaning to phenomena.

According to Rotenberg (1982:505), individuals are motivated to arrive at a dispositional attribution of meaning because from their perspective it provides (1) an explanation of others’ past and present behaviour and (2) the basis for predicting others’ future behaviour. Perry, Perry, Bussy, English and Arnold (1980:545) further maintains that when adults verbally attribute positive qualities to children, the children frequently endeavour to display or “live up to” the attributed characteristics. For instance, children who are told by their teachers that they are exceptionally neat, thereafter become more tidy. Grusec and Redler (1980:525) suggest that if children attribute anxiety about deviation or good behaviour to internal causes – their own morality – they will be more likely to behave well than if they attribute it to external pressure – threats of punishment or hopes of reward.

4.3.8 Imitation

Imitation learning is also known as social learning (Mwamwenda 1995:203). It is called imitation learning primarily because it is based on what children learn in their environment as they interact and observe others. Imitation learning guides people’s behaviour so that it is in accordance with societal norms, values and beliefs, thus enabling them to adjust successfully to society. This learning assists them to become

socialised, so that what they do are congruent with the norms and expectations of their society.

Schau, Bigge, Bloom and Casalis (1983:301) describe imitation learning as follows:

Observational learning is ongoing and continuous. Children pick up behaviour consciously and unconsciously almost every day by watching parents, teachers, peers and others... Almost every action of a teacher or parent in the presence of children, therefore, has the potential of being imitated. Teachers and parents can capitalise on this continuous imitation process by making every effort to be desirable models.

Much of children's behaviour is learned through observing and imitating other people. Children's behaviour is modelled after adults' behaviour. Imitation is copying others and trying to do what others do, to produce the sounds and actions of others. Much learning, such as language and behaviour has its roots in imitation. The models children observe and imitate are real-life models, symbolic and representational. Real-life models, like parents, teachers and peers, may demonstrate prosocial or anti-social behaviour and this socialising aspect of education is critical. Much socialising behaviour and deviant behaviour is acquired through imitating models therefore it is learned behaviour. For the process of imitation to be significant, what is to be imitated should be preceded by understanding, children should attribute meaning to it.

Imitation occurs continuously in children's lives. However, much of the significant imitation occurs in the home, at school and within the society. A discussion on these follows hereunder.

When parents wish to reinforce behaviour that is complex (in other words, involves many steps), such as eating habits, imitation is usually used. Imitation is the systematic immediate reinforcement of successive approximation of the desired behaviour, until the desired behaviour occurs and is maintained (Berns 1985:51). Imitation occurs continuously at home, especially in the life of children. Children are good imitators and are especially fond of imitating adults. Black adolescents' parents need to behave in a

manner that will enable their children to copy from them. What is important here is that the desired behaviour first be exhibited by parents before it can be imitated. It is therefore essential for parents to exhibit only those behaviours that will have a positive effect on their children. This will enable them to copy only the behaviours necessary for their acquisition of morals.

4.3.9 Modelling

Modelling is a principal concept of Bandura's (1986:95) social learning theory. According to social learning theory adolescents acquire social values through modelling and social discipline (Rathus 1988:43). Modelling enables individuals to learn appropriate social behaviours, attitudes and emotions vicariously or secondhand (Berns 1985:55). Modelling means the imitation of others' behaviour by observation and watching. The models can be parents, siblings, relatives, friends, teachers, coaches and television characters. Bandura (1986:97) maintains that much of human learning is not shaped by its consequences, but is more efficiently learned directly from a model. The physical education teacher demonstrates a jumping jack and students imitate. Bandura (1986:98) calls this "no trial learning" because students do not have to go through a shaping process but can reproduce the correct response immediately.

According to Slavin (1991:120), there are four phases in modelling:

- Attentional phase. In this phase students pay attention to the model.
- Retention phase. In this phase the modellers model the behaviour they want students to imitate.
- Reproduction phase. In this phase students watch their behaviour to the models.
- Motivational phase. In this phase the students will imitate the modeller because they feel motivated by them.

Role modelling theories maintain that the degree of children's identification with parents varies with the amount of their interaction with their parent (Norcini & Snyder 1983:104). Children look up to their parents and also teachers as their models.

Teenagers are more likely to identify with a film star or a politician. Some are so influenced by their role models that they live like them by their hair styles and way of dressing.

Parents are primary models because from an early age children watch them perform behaviours and they as children experience the consequences. Berns (1985:55) explains how the child assumes complex patterns of behaviour through identification with a model:

Identification is, in fact, the belief of a person that some attributes of a model (for example, father) are also possessed by the person. A boy realizes that he and their father share the same name, notes that they have similar facial features and is told by relatives that they both have lively tempers, develops a belief that he is similar to their father. When this belief in similarity is accompanied by vicarious emotional experiences in the child that are appropriate to the model, then it is said that the child has an identification with the model.

In many instances a boy will do things like his father even if the father never showed him how to do them. This means the boy has abstracted information from observing his father as his role model and stored it in his memory. He then makes generalizations and rules about his father's behaviour, retrieves the appropriate information and acts it out at the appropriate time. This gives him the ability to develop new ways of behaving in situations not previously experienced. Black adolescents will need models in their new environment, especially in their family, to give them immediate identification. However, in black adolescents' new situation, their primary models are not always available for black adolescents to identify with. Their behaviour therefore cannot be positively influenced by their parents. This means they will not have a memory from which to abstract information, and make generalizations and rules about behaviour in order to act appropriately. Thus their moral behaviour cannot be informed.

Teachers create the atmosphere for modelling responses. According to Berns (1985:359), research shows that modelling has a positive effect on moral development.

There is no comparable substitute for a teacher who models compassion, honesty, altruism and justice. The teacher who encourages adolescents to share, yet when asked for a certain book by another teacher says, "No, I'm sorry we are going to use it later," and then does not, is not being an effective model. On the other hand, the teacher who says, "Let's see this film now (recess time), so Mr Johnson's class will still have time to see it today, and I will take you out to recess after the film," is being an effective model for cooperative behaviour.

Berns (1985:357) believes that social interaction, especially the opportunity to take the role of another person and the opportunity to generate rules democratically, can enhance moral development. Adolescents who have more opportunities for participation in social settings may develop faster in moral thought and behaviour than ones who are withdrawn from social models. Berns (1985:358) found out that children who grew up in situations where there is intense peer group interaction, opportunities for shared decision making and cooperative work responsibilities and copying from models – typically reached stage four or five in adolescence. In contrast, children who were reared in situations where there was limited social exchange were often still at stage one or two, even in late adolescence. According to Berns (1985:358), direct training in role taking may even induce people to advance in Kohlberg's developmental stages.

4.3.10 Reward and punishment

One of the most common methods used to control and instil behaviour is reward and punishment. Reward is also known as reinforcement and is a stimulus which follows a certain behaviour with the aim of perpetuating such behaviour so that it is learned. When children break a rule or commit an unacceptable act, punishment is meted out to the offenders repeating the offence. In other words, reward is a positive reinforcement by means of a pleasant stimulus which encourages the repetition of the behaviour, and punishment is a negative reinforcement by means of an unpleasant stimulus which discourages repetitive behaviour.

Reward and punishment are the key principles in behaviourism. They both have an encouraging and a restrictive reinforcement, which allows the repetition of socially acceptable behaviour and deters the repetition of socially unacceptable behaviours. When children know that they will be rewarded for certain behaviour and remember the reward they received in the past they will be encouraged, and when they know that they will be punished for a certain behaviour and they remember the punishment received in the past they will be deterred.

As Berns (1985:50) explains, when punishment is used to reinforce a behaviour, unpleasant reinforcement are presented to decrease the likelihood of a behaviour happening again. This can be physical punishment like spanking or psychological punishment like stopping their pocket money. And when reward is used to reinforce a behaviour, pleasant reinforcement is presented to increase the likelihood of a behaviour happening again. This can be praise, a gift or more responsibility. Black adolescents are in a situation where more of such reinforcement is used. Parents are not always there to be reinforcers themselves, therefore they depend on objects or events that they can present whenever their children behave in a certain manner. Black adolescents are therefore expected to acquire morals in their situation using this type of reinforcement as a guide.

According to Berns (1985:52), parents are regarded as the most users of punishment and reward as reinforcement to gain the trust of their children. This type of reinforcement also has cultural connotations. It is believed that certain cultures use physical punishment over and above the reward techniques.

4.3.11 Synopsis

Society seeks to develop citizens who are able and willing to maintain the common good without promise of reward or threat of punishment. This is, especially true in societies in which an effort is made to keep external control to a minimum (as in the case of democratic societies). For this reason it is important for black adolescents in a multicultural situation to assign meaning to their environment. A programme should be designed which focuses on providing black adolescents with experiences and

environmental conditions that, according to theory and research, will build their confidence and help them to learn and adopt their new society's values.

It should not be assumed that black adolescents will automatically fit into their new environment both internally and externally without friction. It should be the responsibility of both primary and secondary educators to level the rough moral terrain for black adolescents. Most research on moral judgement is concerned with moral dilemmas in which rules, laws, authorities' dictates, and formal obligations are central. Little research has been done on reasoning about moral dilemmas in which one person's needs or desires conflict with those of others in a context in which the role of prohibitions, authorities' dictates, and formal obligations are minimal (Eisenberg 1995:1179).

4.4 THE ACTUALISATION OF MORALS IN THE SCHOOL, HOME AND SOCIETY: A MULTICULTURAL SITUATION

Adults have a role to play in helping black adolescents make sense of the injustice in their lives and guiding them towards moral solutions that acknowledge their own and others' rights and relational experiences. Parents, teachers and youth workers can join with teenagers in their efforts to identify, critically assess, and build on indigenous cultural values that can be transformed to see that they have the power to influence others' welfare by developing their capacity to give of themselves for the benefit of others. Community service programmes and church work are examples of areas in which black teens can be encouraged to strengthen their ties to cultural traditions of service and mutual aid (Blakeney & Blakeney 1991:120).

Morality is part and parcel of human life and, as such, it promotes human togetherness. To help the children avoid what is normatively unacceptable behaviour and communication appear to be the preconditions. Parents, teachers and society as a whole should do everything in their power to promote black adolescents' morality through normative encounters. Roelofse, Du Plooy and Greyling (1982:19) acknowledge that as part of their parental obligation, parents "exemplify to their children norms and values which are also necessary requirements for adulthood." At school children are

expected to obtain a foundation on which to begin to plan their future life, prepare for it and think about their contributions in their society. The school is further regarded as a setting in which educands discover their abilities and limitations, a place where their moral values are transmitted and practised. Teachers' responsible intervention and morality should help the child to "understand his *umwelt*, control it and eventually dissociate himself from support" (Smit 1981:113) and become a morally mature person.

4.4.1 In the home

The home serves the family members in many ways. It is a place where goods are produced and consumed and also serviced thereby playing a role in the economy of the country. Traditionally, the home has served as an outlet for the sexual urges of the adult members and as the means of replenishing the population. And historically, the home, which houses the family, has cared for the elderly, although this function is now less common in Western societies with the advent of institutions such as social security, socialised medical care and nursing homes. But perhaps the most widely recognised functions of the home – those that are common all to the societies – are the caregiving and training that parents and other family members provide for young children.

In a study of the child-rearing practices of many cultures, LeVine (1974:238) concludes that the home in all societies has three basic goals for their children:

- *The survival goal.* This is the first priority of parenting. The survival goal means parents aim at promoting the physical health and safety of their young children.
- *The economic goal.* This is the second priority of parenting. The economic goal means that the parents promote skills that children will need for economic self-sufficiency.
- *The self-actualisation goal.* This is the third priority of parenting. The self-actualisation goal aims to promote children's cognitive and behavioural capacity for maximizing such cultural values as morality, achievement, prestige and personal satisfaction.

According to LeVine (1974:238), these universal goals of parenting form a hierarchy. Figure 4.1 illustrates this hierarchy. Parents and other caregivers are initially concerned about maximizing children's chances of survival, and all higher order goals are placed on the back burner until it is clear that the youngsters are healthy and likely to survive. When physical health and security can be taken for granted, then parents begin to encourage those characteristics that are necessary for economic growth and self-sufficiency. Only after survival and the attributes necessary for economic productivity have been established do parents begin to encourage children to seek status, prestige, morality and self-fulfilment.

Black adolescents have reached the higher order – the self-actualising goal – where the survival goal is of lesser concern and some attention is paid to the economic goal. They need to find their identity and know who they are. In their new situation they find it difficult to correlate their past with their present, and therefore cannot build a future. They need some stability – something to hold on to that they can really call theirs, and name it according to their own culture and tradition. It is logical from the above discussion that black adolescents need a home, a school and a society that will provide them with opportunities to engage in acts and conducts of a moral nature in such a manner that they will be able to identify with something and to distinguish right from wrong, good from bad and make proper judgements. This calls for the actualisation of the essentials of morality in the home, at school and in society. Next we investigate how the actualisation of morals of black adolescents occurs within the structures or institutions.

People are related, among other things, to other people, things and God or gods. Gunter (1974:4) says that cannot live, society cannot survive and adolescents' cannot become morally mature without the transmission to them of their spiritual heritage; what is basic and essential in the accumulated knowledge, experience and culture of the past. The first stages in shaping adolescents' experience, their awareness of norms and projections of cultural images, taboos and values, takes place at home. In the home situation morals are primarily transmitted orally. The knowledge of norms and values should be imprinted in the mind of adolescents through examples and by means of story-telling. Story-telling forms an integral part of human life and situatedness, and

particularly among in South Africa, story-telling is common and prevalent. According to Malefo (1980:20), the advantage of this orally expressed literature is that it enables the reciter to inspire enthusiasm, wonder, sarcasm, anger, joy and despair, and the listener can capture every insight transmitted by gesture and nuance, so that the whole act of telling is not only audible, but also visual.

It is this audio-visual aspect of story-telling that gives its moral transmission a meaningful dimension. Correct social gestures, proper greeting phrases, acts of bravery, and family genealogy are conveyed to the adolescent in this way. As adolescents grow older and progress towards responsible task acceptance, they learn to conform to society's laws, manners and acceptable behaviour patterns. Through story-telling black adolescents are shown the importance of sharing the bounty of the community with others and to respect the dignity of others. Heroic moments in the development of a culture should frequently find their way into popular folk tales and fables to explain the many mysteries of life, such as creation, God, fire, thunder, lightning, darkness, suffering, childbirth and death. Through story-telling adults stir the adolescents' imagination and foster growth and the perception in black adolescents that they are valuable to and recognized by adults. The question arises whether black adolescents can actualise their moral stability through story-telling in a situation that has lost the valuable aid of actualising morals, namely story-telling.

According to Huntsman (1984:32), the development of a sense of positive justice is central for adolescents as it provides them with a conceptual basis for judging what other people may have done to them and for analysing whether their share of benefits, privileges or duties may have been fair and reasonable. Black adolescents come from a history of being underprivileged, not by choice but by circumstance. No wonder they will find their new situation a bit awkward, when they now has to practice the principle of fair sharing of privileges.

In a society that emphasizes autonomy and individuality, many individuals, including today's youth, have difficulty grasping the ethical dimension of social fair sharing issues (Bellah, Sullivan, Swidler & Tipton 1985:63). The South African multicultural situation

emphasizes autonomy and individuality, and therefore black adolescents in this situation will not be able to understand the principle of fair sharing and justice.

4.4.2 School

The learning content plays a very important part in facilitating black adolescents' actualisation of morals. The content of learning serves as a link between the adolescents' world and the adult's world and therefore constitutes a bridge which provides adolescents with a safe crossing to the broader society. One way in which adolescents are able to get a grip on the adult world and keep abreast of rapid change is by means of the learning content transmitted to them by teachers in and outside the classroom. When children understand or grasp the learning content, when they acquire insight and realise that in reality this is life content, they are increasingly able to orientate themselves meaningfully. It is clear, therefore, that the content of learning, representing valuable sections of existential content, is not primarily studied and memorised for its own sake. Teachers are not merely instructors who simply instruct the adolescents in their care through the learning content.

Through the learning content, societies have been able to transmit their cultures to their offsprings for generations thereby preserving and treasuring them for centuries and assuring their survival.

According to Van den Aardweg and Van den Aardweg (1988:227), there is hardly another profession where a person's personality is such an important factor as in teaching since it contributes, in no small way, to how and what the learner learns and this affects the individual's whole life. The personality of the teacher is effective over long periods of time in a dynamic teacher-pupil interaction and thus has a cumulative effect, for better or for worse. Human morality in general, and in education in particular, can exist without communication. Conversants may cease to produce sounds and become mute. What is essential for morality is not the spoken word, but the personal presence of the partners in a moral act. Communication may be adequate for the development of the intellect, understanding and knowledge, but it is inadequate for the realisation of a positive moral person. Downey and Kelly (1978:133) maintain that educators, as adult

human beings, educates merely by their presence. Educators are the embodiment of the effective and selected world. They represent reality in their personality. It is not the planned and deliberate manner of educating that influences adolescents, but the manner in which educators live as human beings and their encounter with educands as human beings. Education towards the enhancement of adolescents' moral self is not possible by communication alone but also depends on the personal example of a living truth, since educators educate through their actual living. Phenomenological anthropology interprets actual living as being present in various ways. In his exposition, Kotze (1975:45) points out that being present is only possible when sensory perception between the people concerned is possible. He views presence not as a temporary entity, but as something which prolongs time. Being present would thus be a mode of time being made by one person for another. He further employs the term "presence" to indicate that being present is not possible without there being something for which the subject is present while a field of presence is meaningless without a subject. In this case, the teacher's personal example is present for black adolescents to symbolise a moral person.

From the dependence of their mode of existence, black adolescents extend their call for adult guidance and support in their togetherness. The adults answer the adolescents' appeal by extending an invitation, a challenge, a demand that the adolescents should enter into the encounter and increasingly pay attention and respond to the authority of the normative imperative of propriety as exemplified by the person of the adults. By their physically being in the world with others, adolescents are in a moral reciprocity with the life-world and conduct norms and values through communication. They are able to exist through different levels of their life. Being human implies a person who is becoming, who is progressing. Black adolescents, as people, are more than merely psycho-physical beings, final, closed and incapable of change. Black adolescents are openness, which implies that black adolescents are changing beings, like their situation, and this change becomes possible through moral encounters. Black adolescents have potential which can and must and should be realised. They are ethical, existential subjectivity and in their free self-realisation are called upon to attribute new meanings (Kilian 1970:24) to their new life-world and their own existence. Through their moral image black adolescents become aware of

themselves, and when they identify with the image of the teachers they are able to know where they come from and where they are going. In their presence, their being there as beings with their own unique mode of being, they have to make room for other human beings. Beings like the teacher, who not only intentionally accompany them to adulthood, but also show them meaningful existence through exemplification and obvious modelling.

No human being can conduct a moral life in isolation. Morality can only be actualised when there is an encounter between people who are in each other's presence. Black adolescents need teachers who can portray the moral life that is acceptable to their society. However, black adolescents are in a multicultural situation with multicultural teachers. Both teachers and black adolescent are strange to each other, and in their being together, an encounter must take place. Black adolescents are looking in expectation, to the responsible adult teachers who have been called and have received the task of being the bearers of authority to guide them. This places white adult teachers in the unfavourable situation of being unable to answer black adolescents' call of need genuinely. Instead, the teachers present their own moral image, cultural beliefs and traditions to the black adolescents. This, in turn, presents a dilemma for black adolescents.

For a moral act to occur, which has to be internalised by black adolescents, the teachers must really be there, physically facing black adolescents, not merely there in spirit. To be there they do not have to be concerned about black adolescents at every moment, but must have gathered black adolescents into their life in such a way that the steady potential presence of the one to the other is established and endures. At this point black adolescents are dependent on the teachers to bail them out of their confusing situation. At least to them, the teachers are people who possess knowledge and are figures of authority. The teachers are cultivators of social standards, hence black adolescents will feel secure in their presence and free to act and to communicate without restrictions. This does not mean allowing black adolescents uncontrolled and unlimited freedom, but granting them their share in their being. Morality is found in imitation, in openness of heart between adolescent and teacher. True morality implies being open to what the present brings by bringing oneself to the present, allowing the

future to come as it comes, rather than attempting to turn it into a predictable replica of the past (Friedman 1983:16). Adults should, through the example they set, show adolescents that recognising others does not mean that others possess a fixed character, that they are good or evil, honest or dishonest, but that the way people approach others, the way people allow life to flow between people, frees them to possibilities of goodness, trust and openness. Fourie, Griessel and Verster (1990:71) indicate that adolescents learn from their teachers by observing them as models. Any teacher who models rationality, emotional maturity, patience and self-control will tend to induce these qualities in the adolescents. It is true that teachers' appearance, their dress and conduct are constantly being monitored. In other words, teachers show the adolescents the direction and the most effective way to guide black adolescents towards the enhancement of a true moral image is through the example they set: their understanding and liking for children, patience, personal control and calm personality, their manners in and out of the classroom, their speech, language usage and means of contact with their learners, their appearance and example, and their willingness to accept additional responsibility, are some of the qualities that teachers should display in their actualisation of morals with adolescents. Once moral acts are based on educators' personal example, which implies real presence, genuine intent, mutual sharing, teachers' actual living example of and moral reciprocity, black adolescents' internalisation of morals will also be manifested and realised by means of games.

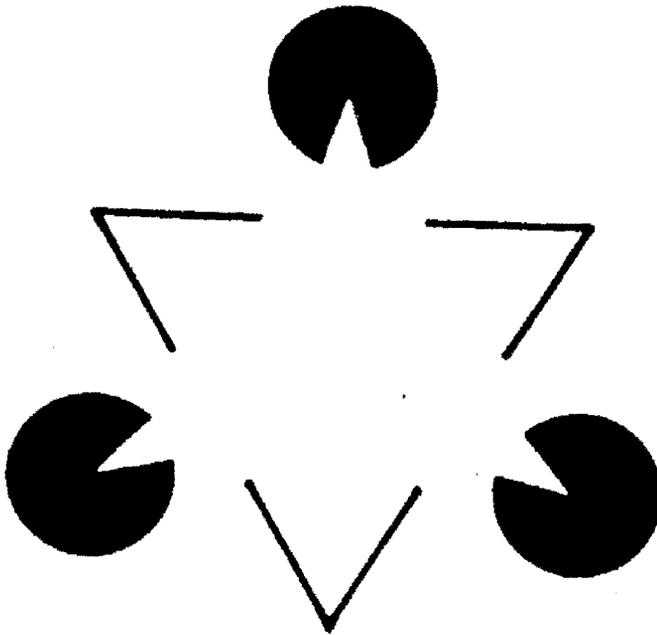
The games or structured learning experiences used to construe moral education as values clarification have been designed to make people aware of the fact that because they make value judgements, they need a theory to justify the values that they have (Moulder 1989:16). According to Piaget (Craig 1993:335), children's games are important structures for moral learning and development, and children view moral rules and obligations from either of two possible perspectives: *morality of constraint* and *morality of cooperation*. In other words, they base the necessity of rules on adult authority, and begin to see rules as a cooperative contract or agreement necessary to the game. In general, according to Savage (1991:30) and Moulder (1989:16), there are at least three reasons why games and exercise or play are a good way to introduce people to questions of ethics and values:

- They create a safe environment. Because they allow participants to experiment with new ideas and to make mistakes without incurring any serious sanctions, games provide a safe environment in which to expose people's ignorance or people's curiosity.
- They encourage involvement. Because everyone participates in the games and the discussion is linked to what people do, it is usually easy to get them to talk about what happened.
- They increase receptiveness to new ideas. Because games take place in a relaxed atmosphere, and the level of anxiety remains relatively low, people do not feel so defensive and therefore they are more likely to hear what is said and be able to evaluate it for themselves.

The best games and exercise are the simple ones. The following two games, which illustrate a moral act, are two good examples:

- (1) Participants are shown the following picture and asked to count the number of triangles that they see.

Figure 4.1



Triangles is a simple game that triggers discussion of how verbal signals, especially when they come from someone who is perceived to be an authority figure, influence our judgements.

Although there are no triangles in the picture, when an authority figure like a teacher suggests that there are, some participants see as many as seventeen triangles. This leads to a lot of discussion about the people, the institutions and the forces in our society that are able to manipulate what we see and convince us that things which do not exist are a threat to our future.

- (2) The second game is the ping pong problem solving (Rubenstein & Pfeiffer 1980:5), to enable participants to discover that some of their values prevent them from choosing or implementing a rational solution to a problem. This game requires the participants to retrieve a ping pong ball from a pipe, using only the equipment that has been provided. The solution is easy enough: one of them has to urinate in a jug and use the fluid to float the ball out of the pipe. But

because of the irrational beliefs that people have about urine and urinating, the problem is never solved. All that happens is that the participants start giggling and whispering about what they know the solution is. Once again, it is easy to move from a silly game to a serious discussion about how our commitment to values, such as excellence, competition or compassion, prevent us from choosing or implementing a rational solution to a problem. And at the bottom of the discussion there are some questions that frighten us all, questions about whether we should value rationality as much as we do, as a rational solution to a problem.

Games and play are an appropriate method for the transmission of morals because the world with which children become familiar early in life is a world of games and play. Games happen spontaneously, they are a free activity, an experimental phenomenon which is fundamental to being a child. Play is the most natural way, yet a very real way in which children attach meaning to things, people and events. Play is a means of communication especially in children, and an important part of their existence in a humanly designed life-world. Through play and games adolescents are able to understand what values are and why they are important and acknowledge that values determine what is considered to be good, worthwhile, desirable and ethical (Moulder 1991:12).

Game activities present adolescents with opportunities to engage in moral play. Through their play activities, especially when interest is aroused, adolescents will learn. Adolescents who are motivated to learn and interested in what they are doing will learn. Therefore, play activities must be stimulating, interesting and aimed at supporting children in becoming increasingly involved with a view to enhancing their sense of worthiness. However, the quality of the affective climate which is supposed to surround children in their play environment is not favourable for black adolescents. There is no relationship of intimacy, warmth and support which will encourage black adolescents to actively explore and express their new environment. They feel forlorn and unwanted in a strange situation. Small children accept each other without reservations. However, black adolescents have imprinted with some form of identity and belonging, and therefore will have reservations about making friends with adolescents of another

ethnic group. This is where their problem becomes a reality and they experience confusion which makes their actualisation of morals in a multicultural situation a nightmare. As black adolescents progress through school, they enter into society where they have to prove themselves to be worthy people.

4.4.3 In society

Society expects its members to behave in ways that have to be acceptable to all.

One of the most important elements of moral development is to actualise knowledge and respect for the existing values and rules of one's social milieu. Once acquired, these values and rules must be internalised and practised. According to Piaget, the internalisation brings about a qualitative transformation in character structure and a sense of "moral realism", as a result individuals follow the rules regardless of the difficulty in doing so. According to psychoanalytic theory, parents who are nurturant and responsive to adolescents encourage identification and conscience development. As a result of this total "introjection" or "incorporation" of the parent, the adolescent's superego becomes the internal construct that governs morality.

According to Bandura (sec. 3.6.4.2), and other social learning theorists, internalisation of values and rules comes through identification and modelling. Adolescents observe a relevant adult model acting according to a social norm and discover that the adult is praised or otherwise rewarded (Norcini & Snyder 1983:110). Being natural imitators, the adolescents strive to do likewise, particularly because the parents are the chief source of love or hate, physical gratification or deprivation, comfort or pain, and security or anxiety, and the adolescents desire rewards and satisfaction. Gradually they become socialised to adopt the expected behaviour themselves, even when the external reward stops, compliance becomes a reward in itself. At this stage the adolescents are ready to actualise what they have learned and acquired from adult modellers, and they have the potential to live up to the expectation of their society.

Thus, the social learning theory emphasizes black adolescents' social moral image. They have acquired their values through a process of identification, internalisation,

imitation and modelling. Therefore they have to actualise these values in their new multicultural situation and satisfy their societal expectations. However, there is an inconsistency of influence from the home, the school and society that creates conflict, and the outcome of this inconsistency is moral confusion on the part of the adolescent.

Black adolescents live in a society in which knowledge, generated by electronic technology, has changed their relationship to traditional patterns of moral development. Is it possible for them to turn their technology to civic advantage? Scientists speculate that every fifteen years there is a doubling of significant human knowledge, and we could add, a doubling of moral dilemmas. This incredible knowledge explosion threatens to overwhelm the world unless schools can find ways to deal with an overabundance of information. Computers, interactive video, satellites and broadcast television can help cut through the glut while broadening the curriculum (Adams & Hamm 1988:81).

Technology has proved itself a social phenomenon which shows no understanding of nor respect and appreciation for people. It would appear that as a result of technology, people are being caught up in a whirlpool of uncertainty about the meaning of their existence. In addition, people have become so conscious of their artificial life in the world that they have been influenced into becoming part of the technological world of depersonalised existence. In this new age of awesome complexity, the video screen has taken its place alongside the classroom and the family as a means of defining social values. The electronic media have become the universal curriculum, exerting a strong influence on how people view ethical issues. Along with this unrequited influence comes a responsibility to define the issues. Reconciling what society deems most valuable and worthwhile with television and its associates is a task that requires a search for a civic consensus on the outline of values (Minsky 1986:33). According to Schrank (1986:96), in the power struggle within the technological society, the I-You relationship has been replaced by an I-It relationship in which personal relationships have become increasingly dehumanised. For example, much of the communication with other people in the present era takes place by means of letters, telephone calls and computer printouts, instead of via the more personal face-to-face communication. Modern people only have limited involvement and relationships with the people around

them. Their relationships with most people can be defined in terms of the functional. According to Coles (1986:83), "Characteristically, urbanites meet one another in highly segmented roles... Their dependence upon others is confined to a highly fractionalised aspect of others' round of activity."

The emergence of even newer technology is changing how people come into contact with ethical issues. Small, lightweight equipment can transmit stories directly from distant places. Bearing in mind that adolescents learn through observation, imitation and response, modern technology can have a powerful influence on adolescents' moral development. This pace of information generates ethical dilemmas on a totally new scale and requires a whole new vocabulary for thinking about moral values. In the past, morality often depended on who was promoting it, but society does agree, more or less, on some crucial points, like democratic government, equality of opportunity, individual integrity, the positive effect of education, and social responsibility (Adams & Hamm 1988:81). These values can be modelled and taught in a coherent manner that builds an understanding of the evolution of democratic values. Good literature that is transmitted in any manner has always been a stimulus for moral development. The development of civic ethics involves not only critical thinking but also lessening self-deception in both the individual and society. Knowledge, thoughtful analysis and critical thinking skills are needed to focus on the relationship between civic ethics and people's ethical, mental, emotional, physical and social well-being. The aim is to bridge the gap between technology, on the one hand, and moral development, on the other. Adolescents can and should study the political, economic, social and ethical consequences of technological development. Making the right connections between new technology and moral issues can push black adolescents' socially agreed upon visions into actual practice.

Black adolescents are in a situation greatly influenced by technology. Ninety percent of their life is influenced by technology (Adams & Hamm 1988:82). This implies that mutual co-existence, mutual regard, love, respect, helpfulness and integrity have, to a large extent, disappeared in their life to make way for hatred, greed, intolerance, envy and jealousy. Given this situation, it can be asked whether black adolescents will be able to internalise norms and values, become involved in genuine commitment to

meaning, tension reduction and problem solving? Genuine commitment essentially implies that partners in a moral act concentrate and give their authentic and real selves fully to the interpersonal communication experiences. Meaningful morality requires full involvement, one with the other, which includes taking time, listening, avoiding distractions and being available and accessible to the other. Unfortunately, in black adolescents' situation this is not possible. Their interpersonal setting does not allow them the kind of involvement that necessitates moral growth. While technology deprives people of a moral encounter with others, the media manipulate people's personality as they force information (or disinformation), ideas and prejudices upon people.

Much of society's concern over the effects of the mass media on adolescents centres on unhealthy behaviours, such as sex and drug abuse. The media are seen especially as powerful for at least three reasons:

- Children and adolescents spend more time with the mass media than they do in school or with their parents.
- The media are full of portrayals that glamourise risky adult behaviour, such as unprotected sex with multiple partners and drinking.
- Parents and other socialisation agents have shirked their responsibilities to direct youth towards less risky behaviours (Steele & Brown 1995:552).

In theorising about and studying the effects of the mass media Levy and Windhall (1985:99) and Gore (1987:29), who theorise have moved away from a powerful effects model and instead point to an active audience that engages in selective behaviour at each step in the process of being affected by the mass media. They suggest that adolescents will make choices about which media and genres to attend, will pay attention to some kinds of content and not others, will identify and model some media characters, and may create new meanings and uses for what they do select. These scholars argue that the process of media effects must be seen as interactive rather than undirected..

However, Biocca (1988:100) argues that the media do not provide the full array of life possibilities and are not completely open texts, subject to infinite meanings. Rather the media present a certain set of messages or ideas about how the world works and although some differences in interpretation and sense are possible, the dominant meaning will prevail. At least it is unlikely, given the hegemonic nature of most media content, that audiences will be stimulated to resist or create politically vital oppositions to the existing world view (Gitlin 1991:76).

It would appear that in a technological society, the impact and influence of the communication media is capable of manipulating public opinion. Schrank (1986:47) contends that by means of their methods of informing and motivating millions of people simultaneously, media communication is capable of exerting a considerable influence on people's opinions. To illustrate the influence of the press, Merrill (1975:11) stated that the press "wields tremendous power today as a purveyor of vital information. It has the potential to erase erroneous impressions and stereotypes and to erase tensions; it can also create fears and needlessly perpetuate anxieties. It can shake people from complacency, it can lull them into an unthinking and dangerous sleep."

The daily communication by means of the press, radio and television influences people's day-to-day thinking and, in most cases, purposefully determines it. Advertisements are presented to adolescents in many forms. Advertisements in the media, with their well-planned, highly researched and sophisticated marketing techniques are increasingly being directed at the youth as an important consumer group and an easily persuaded market. Instead of black adolescents being educated towards meaningful co-existence, they are being indoctrinated by the media to have an excessive inclination towards material possessions. Black adolescents do not have experience for reflection and, therefore, accept what is communicated to them through these channels. In this way they become opinionless, subservient pawns in the hands of the controlling power behind the communication media.

With the above in view it can be deduced that black adolescents have an even bigger problem to deal with in their everyday situation. Not only do they endure pressure from their conflict situation, but they have to deal with the media which engulf their

existence. In the life of black adolescents, communication media are a comprehensive programme in which experts are capable of manipulating public opinion by means of:

- sophisticated advertisements, compiled by marketing experts to encourage people to buy certain products
- advertisements which distort reality making life seem very simple, and
- persuasive programmes featuring experts' opinions on wide-ranging topical issues, including politics, religion and nature conservation, designed to sway public opinion in particular directions

The influence of media communication on black adolescents has become an important feature of day-to-day moral encounters between them and others, and between them and society, which indicates how depersonalised humanity has become. Rather than alleviating the problem of moral dilemmas in black adolescents' situation, it presents numerous moral dilemmas without providing solutions, which, in turn, presents black adolescents with a problem. Added to this is the problem of a changing society which also tends to erode morals.

The entire social structure today is characterised by impermanence and changeability. Change has been part of human existence, but change occurred gradually and progressively. Change in contemporary societies is often rapid and drastic. Greyling (1976:50) points out that changes in modern societies are not only characterised by tempo, but also by radicality. By radical change is meant that people's very existence is radically affected. New expectations are constantly held up and people are continually called upon to interpret new roles and confronted with new values, norms and demands (Swart 1983:43). Such changeability can have a very deleterious influence on people.

In contrast to previous ages, people nowadays do not accept the premise that unless we have a belief in a created universe we cannot talk about morals, we can only talk about customs. As they are no longer rooted in an unchanging, dormant existence, modern thinking people are not satisfied with a ready-made, stationary moral orientation. Indeed, one mark of modern educated people is open mindedness and sensitivity to

revising former outlooks. Black adolescents are in a modern situation. They have sensitive, open minds and critical judgement. The search for answers to moral questions, in the context of today's rapidly changing society, that face educational philosophers is a search for a foundation for dealing with the question of "right" and "wrong" or "good" and "bad" in a manner which will keep adolescents from a position of moral absolutes and yet away from subjectivism (Pratte 1979:254). The speed and intensity of technological discoveries with which people are bombarded have given rise to increasing restlessness in human nature; people live from moment to moment, hurry from task to task, place to place, and person to person, while time hastens on and they cannot hold on to any moment. This gradually and progressively leaves people in isolation, which manifests itself in the gradual disappearance of authentic morality between adolescents and their environment, therefore black adolescents start to seek refuge in the masses.

Today's adolescents have been exposed to the influence of the masses prematurely. The masses are partly responsible for creating the generation of consuming adolescents. Today's adolescents have been surrounded as no other generation before by political movements, youth organisations, gangsters, organised crime movements and the mass media (Rice 1992:14). Much of the public's concern about the effects of the mass media on adolescents centres on unhealthy behaviours, such as early and unprotected sex and drug abuse. The media are seen as especially powerful for at least three reasons:

- (1) Children and teens spend more time with the mass media than they do in school or with their parents.
- (2) The media are full of portrayals that glamourize risky adult behaviour, such as unprotected sex with multiple partners and drinking.
- (3) Parents and other socialisation agents have shirked their responsibilities to direct youth toward less risky behaviour (Steele & Brown 1995:553).

Because of the independence given to these adolescents, parental guidance on television viewing is absent. Children and adolescents view whatever they like,

whenever they like. As a result black adolescents in a multicultural situation are directionless, are on their own, in many instances they are left alone in the company of the television while their parents are at work. They are at liberty to view whatever they want without parental supervision, hence the dilemma in their internalisation of morals.

4.5 MULTICULTURAL EDUCATION AS AN AGENT OF MORALITY

Claassen (1989:429) describes multicultural education as follows: "Multikulturele onderwys is onderwys wat studente in staat stel om hul eie kulture sowel as ander kulture wat in die samelewing voorkom beter te begryp. Hierdeur word studente geleer om kulturele diversiteit te aanvaar en te waardeer en om etnosentrisme en vooroordele jeens ander kultuurgroepe te bowe te kom." Manning and Baruth (1996:2) believe that the most effective definition that meets goals of multicultural education of children and adolescents are the following: "Multicultural education is both a concept and deliberate process designed to:

- teach learners to recognize, accept, and appreciate cultural, ethnic, social class, religious, and gender differences.
- instil in learners during these crucial developmental years a sense of responsibility and a commitment to work toward the democratic ideals of justice, equality and democracy.

According to Bennett (1990:11), "Multicultural education is an approach to teaching and learning that is based upon democratic values and beliefs, and seeks to foster cultural pluralism within culturally diverse societies and interdependent world." These definitions align themselves with cultural pluralism described earlier (sec. 4.2.5) where individual societies are allowed equity and mutual respect among existing cultural groups.

Bennett (1990:11) maintains moreover that multicultural education can be further defined in four dimensions as follows:

- (1) *The movement* is toward achieving equality of educational opportunity and equity among all identifiable groups of children and youth, particularly ethnic minorities and the economically disadvantaged. It aims to transform the total school environment, especially the hidden curriculum (e.g. teacher attitudes and expectations, grouping of students and instructional strategies, school disciplinary policies and practices, school and community relations, and classroom climate).
- (2) *The curriculum approach* develops knowledge and understanding about cultural differences and the history and contributions of contemporary ethnic groups and nations, as well as various civilisations in the past. This aspect of multicultural education focuses on both minority and nonminority youths in contrast to the equity movement that primarily targets ethnic minorities and the poor.
- (3) *The process* is one whereby a person becomes multicultural or develops competencies in multiple ways of perceiving, evaluating, believing, and doing. The focus is on understanding and learning to negotiate cultural diversity among nations as well as within a single nation.
- (4) *The commitment* is to combat racism and other forms of discrimination through the development of appropriate attitudes and skills. But this essential ingredient of multicultural education also addresses the fact that the development of ethnic literacy and appreciation of cultural diversity will not necessarily put an end to prejudice and discrimination or solve basic problems of inequity.

These aspects of multicultural education clarify that individuals, like black adolescents, can be multicultural. They need not reject their cultural identity in order to function in a different cultural milieu, like the school, for instance. Furthermore, this aspects avoids divisive dichotomies between native and mainstream culture, and brings about an increased awareness of multiculturalism as the normal human experience.

Lemmer and Squelch (1993:5) maintains further that multicultural education is not a process which happens by chance or by merely desegregating school so that there is

a mixture of cultures. This means that multicultural education is not synonymous with desegregated or integrated education, nor is it merely a set of optional extras added on to the school programme. Lemmer and Squelch (1993:5) add that multicultural education “is a multifaceted approach to education which should be purposeful and planned. This will invariably require a change in attitude on behalf of teachers, along with significant changes to the entire school environment.” These changes should help black adolescents in adjusting and fitting in, and also facilitate their acquisition of morals as expected by their community.

No single definition of multicultural education, or the related terminology discussed in this study describes multicultural education as it really is. Neither do the approaches to multicultural education described in this chapter clearly clarify what multicultural education is or sets out to achieve. However, an explanation of the aims of multicultural education should reveal further dimensions to the attendant issues and serve as a basis for arguments presented by both protagonists and antagonists in the current debate. In the light of the aims discussed in section 2.10.1.2.3) the following also further clarifies the problem under discussion.

Verma and Pumfrey (1988:3) present the ultimate aim of education in a democratic society as one which facilitates the social, academic and identity progression of young people in the increasingly complex world in which they live and operate. It is an aim which, if realised, should enable children of all ethnic groups to develop sensitivity and empathetic awareness of the personal and cultural identities of others, without feeling the need to retreat behind alienating barriers of cultural protectionism. At the same time, a sense of pride in personal and cultural identity should be retained. Ideally, multicultural education can be considered as the initiation of youth into an acceptance of diversity and affirmation of individual and group difference with a common humanity (Lynch 1983:15).

Banks (1977:77; 1988:36) states that the objectives of multicultural education are to help reduce discrimination against stigmatised cultural and victimised ethnic groups; to provide all youth with equal educational opportunities; to present all youths with cultural alternatives and to help reduce ethnic encapsulation and isolation. Frazier

(1977:10) refers to equality of opportunity as “fully equal educational and societal opportunities for all” and Verma and Pumfrey (1988:2) call it “equality of opportunity relating to educational, social and political issues”. Rey-Von Allmen (in Porcher 1981:9) states that migrant children should be offered equal opportunities in respect of schooling, study, and occupational training, be enabled to settle in society, achieve their full affective and intellectual potential and realise personal fulfilment jointly with the nationals of the host location, with the consequent dynamic mental enrichment of everyone. The goal equality of opportunity does not imply radical equalitarianism, which envisages all children having equal abilities and attaining equal outcomes (Rex: in Verma 1989:11)

Multicultural education stresses the maintenance and retention of cultural identity through placing value on individuals’ cultural identity and mother tongue as prerequisites for their proper progression (Rey-von Allman: in Porcher 1981:9). Adolescents are hereby enabled to acquire confidence in their ability to succeed educationally and influence social and political institutions (Banks 1989:245). At the same time individuals maintain the right and the freedom to choose alternative life styles as they relate to life chances. Life chances are described as opportunities to have talents and powers discovered, trained, recruited and employed in order to secure a place on the ladders of property, prestige and power which characterise society (Banks 1989:246). The basic assumption is that different ethnic groups can retain as much of their original culture as they choose.

Closely linked to the above objective is what Banks (1989:249) and Gibbon (1984:113) refer to as cross-cultural competency or the acquisition of competencies from those aspects of the macroculture that are necessary for societal well-being without undermining personal ethnicity. This objective offers advantages which are congruent with the ideology of cultural pluralism. Culture and ethnic groups are no longer equated, stereotyping is avoided and emphasis on similarities between people, rather than differences is promoted. It avoids dichotomies between minority and mainstream culture, leading to increased awareness of multiculturalism as the normal human experience (Bennett 1986:54). Mainstream, in this context, refers to a system of values and actions shared by the dominant culture (Le Compte 1985:112).

In order to achieve the objective of increasing achievements or competencies of adolescents from diverse groups, a further objective is the transformation of the total educational environment to make it more consistent with the cultures, behaviours and learning styles of the adolescents concerned (Banks 1988:29 and Baker 1983:11). A greater degree of participation and involvement of parents within the system of education to improve home-school relationships is a further objective.

To sum up Claassen (1989:432) concludes by saying multicultural education is an education in support of the multicultural ideology. This means that it is a model of society that appreciates and respects cultural diversity. Groups are encouraged to maintain their own identity and cultures, but adolescents are also introduced to other cultures. The acquisition of other cultures is aimed at facilitating acceptance and tolerance of each other. Multicultural education should make black adolescents multicultural persons who will achieve an advanced level in the process of becoming intercultural and whose cognitive, affective and behavioural characteristics are not limited but are open to growth beyond the psychological parameters of any culture. Eventually they should possess an intellectual and emotional commitment to the fundamental unity of all people and, at the same time, accept and appreciate the differences between people of different cultures. For black adolescents to acquire moral norms acceptable to their society, they need multicultural education.

4.6 SUMMARY

This chapter showed that authentic morality is not always possible in the adolescents' modern and technocratic situation which is multicultural. Black adolescents' sense of reality and of their own morality has been confused and eroded by rapid social and economical change. Yablonsky (in: Le Roux 1992:83) offers this explanation: "The machine society, especially through its exploiting mass media, has confused people's sense of reality and personal identity. There is a confused blur between mass media, news, radio, television, drama and live experiences. Existence is increasingly becoming a spectator sport." The change is so rapid that black adolescents cannot keep pace with it.

As a result of radical social, educational, economic and technological changes, the contemporary family has become particularly vulnerable, and family members are no longer able to engage in, transmit and actualise meaningful morality. Family life has consequently deteriorated and is increasingly characterised by loss of function and meaning. “Hierdie funksieverlies in die gesin tas die gesinseenheid aan. Sommige huise word vandag slegs as 'n laaistassie bedags en 'n 'parkeerterrein' snags beskou” (Kruger 1983:30).

The contemporary family is influenced by a complex social, economic and cultural environment, which has a dynamic effect on its members. Amidst such complex and conflicting influences, with constantly changing norms and values, it becomes increasingly difficult for black adolescents to acquire and actualise these norms and values meaningfully, adequately and accountably.

It was further found that the school has become a dumping area and a correctional service. “Teachers and students must explore moral dilemmas. A taped selection of a moral dilemma presented in a TV programme or in the evening news broadcast may be used in class as a basis for discussion. Teachers should encourage students to take a position on an issue of a moral dilemma” (Adams & Hamm 1988:82). It has become evident that parents and society overburden the schools on moral issues. What they cannot actualise, they expect the school to internalise in their children.

It has also become evident that modern society's image is characterised by selfishness, a decrease in genuine relationships, a lack of intimate contact, an increase in materialism, a rushed labour environment and a spirit of non-involvement.

Another matter which came to the fore is that the essentials of humanness, which serve as ideals for the transmission of morals, are often absent today. It would seem as if modern society has lost its grip on norms and values towards the internalisation of which to educate black adolescents. If we proceed from the premise that all people attach significance to values, then it becomes clear that unless people re-establish contact with the norms and values that make life meaningful to them, it will not be possible for black adolescents to develop into morally mature people. Furthermore we

have to establish social values that promote an authentic image of black adolescents in order to uphold the social values accepted by the community. It is evident that black adolescents' emotional life will only flourish if there is adequate love, acceptance, understanding and security in the home, school and society. In broader perspective, the various social structures, such as the home, school and society, also indicate the level of the adolescent image and whether or not this image is morally accountable, acceptable and valid. The different elements for the acquisition of morals play an important role in determining the atmosphere most conducive to black adolescents' actualisation of morals.

Finally, it was shown that multicultural education is ideal in the transmission of cultural differences in multicultural societies. It is a model that not only appreciates and respects cultural differences but also allows students to acquire other cultures, such as the macroculture. So, through multicultural education, black adolescents will be able to maintain their culture and also grow by acquiring other cultures which will render them acceptable to their new society.

Chapter 5 deals with the empirical investigation of the moral dilemma experienced by black adolescents in their new multicultural situation.

Chapter 5

Empirical investigation: planning, execution and measurement

5.1 INTRODUCTION

The aim of this chapter is to look at the research method used in determining the dilemma black adolescents face in internalising the moral norms of a multicultural situation. Gouws and Kruger (1994:174) point out that moral norms are acquired not inherited, therefore black adolescents have to acquire them in their new multicultural situation. This seems to be a problem, however, because the multicultural situation presents an unfavourable environment for moral development. Moreover, morality is a human mode of existence (sec 2.3.1.2). Without morals, people would be like animals. Their life would be chaotic and ungovernable. The nature of morality implies that morals exist among people (sec 2.3.1.1), modify character (sec 2.3.1.3), is consciousness (sec 2.3.1.4) and is imbedded in a culture (sec. 2.3.1.5). It was further revealed that morally mature people have characteristics that make them belong to a particular group (sec 2.4). Should they be removed from that group they experience a change of character. It was also found that black adolescents regulate their own situation (sec. 2.7.1). As moral beings they have a culture, are changing through becoming, are in a situation that will mould their future. Furthermore, black adolescents come from an unstable political background (sec. 2.7). Their human nature has been disabled and crippled by a political situation they could not control, hence they find it difficult to accept their new situation.

Furthermore, the home (sec. 2.10.1.1), the school (sec. 2.10.1.2) and the society (sec. 2.10.1.3) involved may have a negative influence on the process of moral development and internalisation of black adolescents in a multicultural situation. The home has become too technological, the school is placing more emphasis on scholastic

achievement, and society is too involved in political strength to involve themselves in the moral development of black adolescents. Rice (1992:478) indicates clearly that one of the most important ingredients of moral development is to acquire knowledge of and respect for the existing values and rules of people's social milieu. Where better can this be acquired than the home, the school and society? In the empirical investigation the researcher tries to answer the following questions:

- Are black adolescents able to acquire morals that will make them decide properly in a multicultural situation?
- Do black adolescents find it easy or difficult to internalise moral norms and values of a multicultural situation?
- Are black adolescents presented with challenges that will help them cope with the acquiring of morals of a multicultural situation?
- Are black adolescents able to make appropriate moral decisions in a moral dilemma?
- Can black adolescents exercise their cultural loyalty in a multicultural situation?
- Can black adolescents conform to the moral norms and values of their new multicultural situation?
- Will the moral behaviour of black adolescents be acceptable in their new multicultural situation?
- Will black adolescents be able to apply their moral reasoning ability (cognitive reasoning) in situations that have a moral perspective?
- Do black adolescents see their parents as moral role models?
- Do black adolescents see their teachers as moral role models?

- Do black adolescents find the home the place where they can acquire morals through their parents' exemplification?
- Do black adolescents find the school as the place where they can acquire moral norms through their teachers' exemplification?
- Does the multicultural situation in which black adolescents find themselves provide them with moral role models?

To answer these questions, a questionnaire was given to a sample group of black adolescent learners in four situations: a rural, a semi urban-rural, an urban and a multicultural situation. These learners were selected because they all experience different motivation in their moral development and internalisation. The aim was to prove that black adolescents in a multicultural situation experience difficulties in their internalisation of morals in their situation.

Certain hypotheses with reference to these variable were formulated. A brief discussion of the procedures used to test these hypotheses will follow. This will include a selection of testees, a description of the measuring instruments used, the procedure in administering the questionnaire, and finally, the methods used to analyse the data.

5.2 PRELIMINARY HYPOTHESES

The changeable and changing situation in South Africa seems to create a sense of uncertainty in people. As individuals, people appear to be losing faith and identity. Directionless, anchorless and with a fading cultural base, people have lost much hope in a better future. Beset by such impersonal insecurity black adolescents may take refuge in revolutionary activities as previously when they saw themselves as the champions of social and political change. Bearing this in mind, it could be stated what "Proper enculturing appears to be one of the many ways in which people can promote a positive self-image of the black adolescents". Singh (1989:220), Mirand (1989:164) and Malikail and Stewart (1988:99) maintain that black adolescents should be helped to recognise that moral values are important enough to be given formal attention. They

do not as yet have the judgement experience and perspective necessary for an independent formation of a sound moral judgement, neither can they theorise adequately on moral matters because of their limited and unique experience. Griessel, Louw and Swart (1986:175) support this view saying, "Our modern age makes tremendous demands on human dignity, and is bewildering and disorienting to many people. Because of this whole issue preparedness has become a matter of urgency. No human being or child is born viable but has to be guided and accompanied to become so."

In view of this, it is possible to move closer to the answer to the above questions by means of preliminary hypotheses.

- Moralism occurs in every situation in which people have the opportunity to express their thoughts, feelings and beliefs. Morality is therefore not only a social phenomenon but is also acquired through learning. Morals should be taught and learned and be given meaning in a situation where adults influence children.
- To enhance adolescents' sense of morality as a social phenomenon, adults ought to establish a relationship of transparent exemplification and modelling.
- From birth people have an innate moral sense that responds to the call of education – education that begins at home, and proceeds to the school and finally culminates in a society where it receives approval. In a multicultural situation, education allows individuals to learn as many moral values as possible so that they can feel at home in such a situation.
- Morality is closely related to culture. The two concepts share fundamental essences which are important in the cultivation of people's personal existential domain. Like culture, people are born into a moral world.

Flowing from the above aspects and explanations, it may be postulated that there is a significant difference between the manner in which black adolescents acquire morals

and the multicultural situation which nurtures these morals. In view of the complex nature of the situation in which present black adolescents find themselves, it appears that it is not only essential, but also justifiable that some of the hypothetical implications of the problem under investigation be highlighted once more.

Based on the literature study the following hypotheses were formulated:

5.2.1 Hypothesis 1

There is a significant difference between black adolescents' development of morals and the internalisation of morals in a multicultural situation.

Rationale

The literature (sec. 2.2.1, 2.2.2, 2.2.3, 2.7.2) revealed that a cultural background is necessary for the efficient internalisation of morals. Black adolescents are placed in a strange situation with an unstable cultural heritage.

5.2.2 Hypothesis 2

There is a significant difference between the internalisation of morals by black adolescents and the influence of the multicultural family they are living with.

Rationale

The literature (sec. 2.10.1.1, 4.4.1) revealed that the family and the home are the primary source of a moral life. Children acquire their morals first from the family and secondly from the environment. Black adolescents are situated in an unstable home with parents depending on technology to take care of their children.

5.2.3 Hypothesis 3

There is a significant difference between the development of black adolescents' morals and the internalisation of morals of the multicultural school they attend.

Rationale

The literature (sec. 2.10.1.2, 4.4.2) revealed that the school places more emphasis on scholastic achievement than on moral development. Therefore, in multicultural schools, the black adolescents' morality is neglected.

5.2.4 Hypothesis 4

There is a significant difference between black adolescents' choice of values and the influence of the multicultural society in which they live.

Rationale

The literature (sec.10.1.3, 4.4.3) revealed that society has an influence on the moral development of the adolescent. In a multicultural situation, the multicultural society also has an influence in the moral development of the adolescent. The literature study revealed that multicultural society presents black adolescents with conflicting moral standards, hence the difficulty in internalising moral values.

5.3 SELECTION OF RESPONDENTS

There are multicultural schools all over South Africa. These schools influence the overall moral development of black adolescents who are being educated in them. Multicultural schools has been selected by the researcher to draw black adolescents from these schools. Respondents were selected from four schools in a multicultural situation to investigate whether black adolescents in multicultural schools are able to internalise the moral norms of a multicultural situation. Four schools were selected. All the black adolescents in each of the four schools were involved in the sample. The sample consisted of 410 males and female black adolescents. In the investigation the distribution of schools was as follows:

- School I represented Loding High, which is a school situated in a rural area. The school has mostly black teachers. There are only two Indian teachers.

- School 2 represented Silamba High, situated in a trust area. Learners attending school at Silamba High are all from squatter camps. Therefore the school is semi-rural and semi-urban. Teachers in this school are mostly black. There is one white teacher and three coloured teachers.
- School 3 represented Ekangala Comprehensive, situated in an urban area. The area is fully urbanised and there is an equal number of white and black teachers.
- School 4 represented Witbank High, a multicultural school. The school is situated in a white area and all the teachers are white. There are also white learners.

In all the schools only black learners were involved in the investigation.

5.4 MEASURING INSTRUMENT

A research project collects standardised and quantifiable information from a sample. Two commonly used procedures for collecting data are the interview and the questionnaire. A questionnaire was employed to collect specific information to achieve the aim of this particular study. Although other methods, like observation, literature review, systemisation and phenomenological methods, were used to supplement findings, the questionnaire proves to be the most reliable in the collection and eliciting of information.

5.4.1 The questionnaire

A questionnaire is a document filled out by respondents in their own time or completed by them under the supervision of researchers. In this study the researcher supervised the respondents because they were learners. A questionnaire is used when factual information is desired (Best & Kahn 1989:181). Properly administered, a questionnaire is still the most appropriate instrument to elicit information.

A closed questionnaire was used which required short or brief answers (Best & Kahn 1989:182; Labaw 1980:131), such as to indicate how respondents feel about an item relating to a particular category. Each category was developed in such a way that it addresses the problem under investigation. This type of questionnaire facilitates the coding and analysis of respondents.

5.4.1.1 The construction of the questionnaire

Constructing a questionnaire requires considerable time and thought to phrase questions to ensure understanding and clarity. The content of the questionnaire must cover the field of the test. From the literature study the researcher must ascertain what specific aspects of the research need to be tested. According to Mulder (1989:217), it also depends on the opinion of informed persons whether the test items

- do not just measure what another item has already measured
- whether there are not too many or too few items on a specific element
- whether all elements are covered by the items (Mulder 1989:217)

In this research project, the researcher compiled the items in the questionnaire with reference to the points mentioned in the literature study. All elements involved in the predicament faced by black adolescents in acquiring morals of a multicultural situation were included - the principles of morality, the home, the school and the society as multicultural situations. In the compilation of the questionnaire the following guidelines were taken into consideration:

- The questions in the questionnaire should be clear and brief (Berdie, Anderson & Niebuhr 1986:24; Bausell 1986:172).
- Only items that relate directly to the objectives of the research should be included (Gay 1987:186).
- The information required from the respondents must be precise (Labaw 1980:18).

- The questionnaire should be brief and consistent but should contain all the information required (Mulder 1989:217).
- Questions should be simple, dealing with a single concept and be worded as clearly as possible (Labaw 1980:157; Leedy 1989: 144).
- Questions should not be ambiguous – respondents should understand them.
- The questionnaire should be drawn in such a way that it will be easy to answer (Berdie *et al* 1986:24; Gay 1987:196).
- Questions should be presented in a definite order – simple questions should precede complex questions (Mathunyane 1992:131).
- The researcher should not include questions or statements the answers to which can be obtained from other sources (Best & Kahn 1989:345).
- The questionnaire should be constructed in such a manner that the data required are obtainable within the minimum of respondent's time (Ary, Jacobs & Razavieh 1985:345).

5.4.1.2 The construction of the questionnaire for this study

In this study a provisional questionnaire was constructed to determine the grounds of black adolescents' moral feelings. A final questionnaire was also drawn up. The provisional questionnaire was divided into twelve categories, namely respect, loyalty, rules, prosocial behaviour, aggressive behaviour, altruism, decision making, conformity, responsibility, virtue, and temptation, so as to cover all the elements outlined in the literature study, and the respondents were asked to indicate their feelings on the twelve categories. It is difficult to measure feelings, especially feelings about morality, hence the provisional questionnaire to see whether these categories would actually be measured. The provisional questionnaire provided space for indicating the correct

answer. No separate sheet was provided for answers. Copies of the provisional questionnaire can be found in the addendum.

The respondents were requested to respond to each statement by noting their answers on a six-point scale in the appropriate square on the questionnaire as provided.

The six points of the scale are as follows:

easy 1 2 3 4 5 6 difficult

The instructions for answering all twelve categories were as follows:

This is a questionnaire and not a test. There are no correct or wrong answers. Be honest in your answers. Your name and answers will be kept confidential and will be used for research purposes only. This questionnaire consists of twelve (12) categories. Please answer them all.

There were no further instructions in the questionnaire. The researcher's experience and the literature study reviewed in chapters 2 and 4 served as a source of information for the construction of this questionnaire.

5.4.1.3 Methods of administering a questionnaire

The two most common methods of administering questionnaires are by means of postal or self-administered questionnaire. Postal questionnaires have the advantage of giving the respondents time to complete them at their leisure and in an environment preferred by them. Respondent also have time to search through their personal records (if necessary) to find information needed to answer the questions. The main advantage of the postal questionnaire lies in its relative low cost. It is also possible to include a large number of respondents, even in remote locations (Ary, Jacobs & Razavieh 1990:344).

This method also has disadvantages, however. The questions may be interpreted differently by different respondents, which will lead to biased responses. In some cases

the questionnaire may be completed by someone other than the intended respondent. The main disadvantage lies in the low response rate normally obtained (Bausell 1986:169; Gay 1987:182).

Self-administered questionnaires or questionnaires that are administered by a representative have the advantage of providing an opportunity to establish rapport with respondents and to explain the purpose of the study. This method also has an advantage in that it requires assembling a number of respondents in one place, thus making it easy to obtain a high proportion of usable responses (Best & Kahn 1989:181). One disadvantage, however, is that one seldom obtains a sample which can be gathered conveniently in a common place. Hence, it also requires more time and money to travel in order to contact individuals.

5.4.1.4 The administration procedure used in the investigation

(a) Preliminary arrangements

The researcher completed the preliminary questionnaire, and discussed it with colleagues in order to identify any statements that were not properly phrased. Certain statements were changed to eliminate clumsiness or ambiguity. Finally, the statements in the preliminary questionnaire were arranged in a definite order.

Discussions were held with the principals of the secondary schools included in the sample, about the dates for administering the questionnaire. During these discussions the researcher also explained the nature of the research to be undertaken.

(b) School visits and administration

The researcher administered the preliminary questionnaire personally at the four schools involved, in a single session at each school. Learners were informed of the nature and value of the research, and the importance of honesty in completing the questionnaire.

Before the session, the researcher read and explained the instructions for answering the questions. Learners were told to ask questions if they did not understand any statement in the questionnaire. The time taken to complete the questionnaire varied from 40 to 50 minutes, depending on respondents' scholastic level. Each learner's completed questionnaire was checked thoroughly by the researcher, and errors corrected. The provisional questionnaire was then submitted for item analysis. The results of the item analysis are discussed in chapter 6.

5.5 THE SECOND AND FINAL QUESTIONNAIRE

The final questionnaire was constructed from the provisional questionnaire. The final questionnaire was administered to 200 boys and girls of the same schools as the preliminary questionnaire. The same procedure was used in the administration of the final questionnaire as in the provisional questionnaire. The final questionnaire consisted of four sections, that is section A, B, C and D, which are discussed in detail below. Each section provided respondents with instructions on how to answer the questions. A copy of the final questionnaire can be found in the addendum.

5.5.1 Section A

Section A of the final questionnaire was intended to obtain a biography of the family of black adolescents living in a multicultural situation. This section collected information about the family structure and dynamics, including the following:

(1) Parents' occupation

This question aimed at establishing whether the parents' occupation has any effect on acquisition of moral values in a multicultural situation. Ryan (1986:228) and Smith (1985:5) have shown that parents who occupy high and demanding positions at work have no time to spend with their children at home to transmit morals.

(2) Extended family

This question was intended to establish whether black adolescents in a multicultural situation is living with any of their extended family. Ward (1995:176), Crawley (1988:98), Broman (1988:46) and Bryan and Coleman (1986:256) found that members of the extended family encourage the development of moralism in the teenager.

(3) Parent's working hours

Information obtained from this question was used to determine how much time the parents spend with their children in an effort to transmit moral norms. White (1980:28), Preto (1989), Sternberg (1989:283) and Bakken and Linda (1994:283) found that morals are acquired not inherited. Therefore parents are important in the acquisition of morals.

(4) The adolescent's role model

This question wished to establish how effective role models are in the acquisition of moral values by black adolescents living in a multicultural situation. Rest (1986:14), Preto (1989:258), Ramsey (1987:42), Todd (1991:53) and Farrel (1990:79) found out that role models are important in the life of the adolescent.

(5) Parents' level of education

This question was included to establish whether their parents' level of education had any effect on black adolescents' acquisition of morals in a multicultural situation.

(6) Cultural group of neighbours and home language.

The family was put into four common cultural groups and four common languages. Provision was also made for other languages or cultural groups should there be a need for such. Here the respondents had to indicate which group their families and neighbours belonged to and what their home language was.

(7) Friends of black adolescents

This question was intended to establish who black adolescents associate with who might influence their moral development negatively or positively. Downey and Kelly (1978:129) and McNaughton (1988:129) have shown that the peer group has a great impact on adolescents' moral development.

(8) Who the black adolescent is living with

Information from this question was used to determine the authority figure in the life of black adolescents and his or her influence, if any, on their moral development.

5.5.2 Section B

The eighty two questions in this section were derived from the first provisional questionnaire. This section included all eleven categories of moral development which were previously asked from the first provisional questionnaire. The respondents in the provisional questionnaire were required to consider how easy they found each item on a continuum of 6. However, in the final questionnaire the scoring codes for this section were changed to the following:

Very easy	=1
Easy	=2
Difficult	=3
Very difficult	=4

5.5.3 Section C

The twenty-seven questions in this section were constructed to determine the parents' influence in the moral development of black adolescents in a multicultural situation. This section determined the role played by parents in internalisation of morals, especially in decision making, acceptance of black adolescents' responsibility and adherence to rules. The scoring codes were as follows:

Never	=1
Rarely	=2
Frequently	=3
Always	=4

- **Items measuring parental involvement in decision making**

Items 83, 85, 86, 88, 90, 91, 94, 97 and 99 were included to determine the extent of parent involvement in decision making in black adolescents' moral development in a multicultural situation. These items were intended to establish whether parent do help adolescents to make moral decisions. An index PI1, based on these questions, was calculated.

- **Items measuring parental involvement in responsibility**

Items measuring parent involvement in the acceptance of responsibility included statements 84, 89, 92, 95, 100, 103, 104, 106, 107, 108 and 109. These statements were aimed at determining whether parents had an influence in black adolescents' acceptance of moral responsibility. These statements also wished to establish whether the home nurtures moral development. An index PI2, based on these questions, was calculated.

- **Items measuring parental involvement in rules**

Items 87, 93, 96, 98, 101, 102 and 105 were included in the questionnaire to determine whether black adolescents in a multicultural situation adhere to moral rules that govern their life. These items were included to determine whether black adolescents can live up to rules set at home to develop their morality. An index PI3, based on these questions, was calculated.

5.5.4 Section D

This section of the questionnaire included the first twenty-nine questions in section B of Rosa's (1994:196) questionnaire. The questions were intended for secondary school learners of the same age as in this study. This section determined the discipline,

involvement, and leadership of the parents in order to establish their influence in the moral development of black adolescents. The scoring codes were as follows:

Strongly disagree	=1
Disagree	=2
Agree	=3
Strongly agree	=4

- Items measuring **parental involvement** in moral development
Items 114, 118, 119, 123, 126, 127, 130, 132, 133 and 136 were included to determine the extent of parental involvement in the moral life of black adolescents in a multicultural situation. An index, PI4, based on these questions, was calculated.
- Items measuring parental **leadership** in moral development
Items measuring parent leadership included statements 111, 113, 121, 129, 135 and 138. These statements were aimed at determining whether the parents had the final say in the home in an effort to instil moral development in black adolescents in their multicultural situation. An index, PLEAD, based on these questions, was calculated.
- Items measuring parental **discipline** in moral development
Items 110, 112, 115, 116, 117, 120, 122, 124, 125, 128, 131, 137 and 139 were included to determine the type of discipline exercised by the parents in an effort to instil moral development. Discipline styles which were earmarked were the authoritarian, authoritative or permissive. An index, PDISC, based on these questions, was calculated.

5.6 CONCLUSION

This chapter discussed the questions covered in the empirical investigation and the research methodology. The questionnaire was selected because, as Best and Kahn (1989:181) state, it has the advantage of involving many respondents in a single test, thereby obtaining a high proportion of usable responses and accumulating a great deal

of information in a short time at little cost. In administering the questionnaire, any statements not understood by respondents were clarified.

The computer analysis results of the questionnaire are discussed in chapter 6.

Chapter 6

Results of the empirical investigation

6.1 INTRODUCTION

This chapter interprets the data collected from the questionnaire in order to determine whether the information confirms the theories and previous research on those variables influencing the development and internalisation of morals.

6.2 THE PRELIMINARY QUESTIONNAIRE: BACKGROUND INFORMATION

An item analysis was conducted for each of the following categories of moral development in the preliminary questionnaire:

- respect
- loyalty
- rules
- prosocial behaviour
- aggressive behaviour
- altruism
- decision making and choice
- conformity
- responsibility
- temptation
- virtue

In all eleven categories of moral development, the results showed a low reliability on most of the items and had no effect on the moral development of black adolescents in a multicultural situation. The investigation showed that only 63 items had a high

reliability and these items were retained for further investigation. Table 6.1 shows the items that were retained in each category.

Table 6.1

A	Respect	23, 45, 67, 78, 89, 100
B	Loyalty	24, 46, 57, 68, 90
C	Rules	3, 14, 47, 58, 69, 80, 91
D	Prosocial behaviour	15, 26
E	Aggressive behaviour	16, 27, 60, 71, 82, 93
F	Altruism	28, 50, 61, 83
G	Decision making and choice	7, 29, 40, 51, 62, 84
H	Temptations	8, 19, 52, 63, 74, 85, 107
I	Responsibility	9, 20, 31, 64, 86, 97, 108
J	Conformity	10, 21, 32, 54, 65, 76, 87, 98
K	Virtue	11, 55, 66, 77, 220

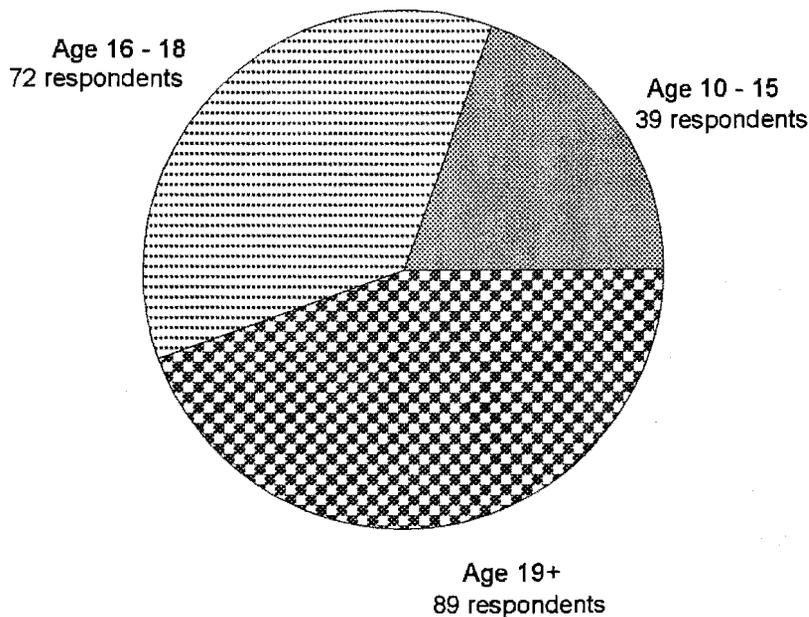
The researcher designed another questionnaire and the 63 items of the preliminary questionnaire formed part of the second and final questionnaire. These items were included because, according to the researcher, they determine the moral development in a multicultural situation. These items can further be used by educationists to test the morality of individuals, especially in a multicultural situation. The questionnaire was administered to 200 of the learners who responded to the first preliminary questionnaire. In the preliminary questionnaire the researcher collected sufficient information regarding Black adolescents' acquisition of morals, hence in the final questionnaire she administered the questionnaire only to 200 learners. The questionnaire was intended to evaluate the moral development of black adolescents and their involvement in the internalisation of morals. The results of the final questionnaire will now be interpreted in chronological order. The interpretation of section A of the final questionnaire, which gives the demographic information follows next.

6.3 SECTION A: BACKGROUND INFORMATION

6.3.1 Background information

In the questionnaire, background information was collected which, in the researcher's point of view, had an influence on the moral development of black adolescents. Information obtained from this section of the questionnaire was used to determine the influence of the authority figure in the moral development of black adolescents in a multicultural situation. The authority figure represents both father and mother and other members of the family, like grandparents. The influence of friends and neighbours was also investigated to see whether they had any influence on the moral development of black adolescents in a multicultural situation. The information included the following:

Figure 6.1: Age of the learners



As Figure 6.1 indicates, 72 of the respondents were between the ages of 16 and 18 years of age; 39 were between 10 and 15, and 89 were 19 and older. The sample included both boys and girls.

Table 6.2: Number of learners in each grade

	Frequency	Percent
Grade 8	40	20.0
Grade 9	40	20.0
Grade 10	40	20.0
Grade 11	40	20.0
Grade 12	40	20.0
Total	200	100.0

As table 6.2 shows, the respondents were from Grade 8 to Grade 12. An equal number of respondents, that is 40, was selected in each Grade.

Table 6.3: Gender of respondents

	Frequency	Percent
Male 1	99	49.5
Female 2	101	50.5
Total	200	100.0

As table 6.3 shows, 99 males and 101 females took part in the investigation

Table 6.4: Schools which responded

	Frequency	Percent
Loding 1	50	25.0
Silamba 2	50	25.0
Ekangala 3	50	25.0
Witbank 4	50	25.0
Total	200	100.0

As Table 6.4 indicates, four schools were involved in the investigation. Fifty learners were selected from each school.

6.3.2 Parents' occupation

In the sample the occupations of both parents were taken into consideration. According to the researcher, the occupation of the parents has an influence on black adolescents' moral development, especially in a multicultural situation.

Table 6.5: Fathers' occupation

	Frequency	Percent
Business Management 1	35	17.5
Professional 2	38	19.0
Technical 3	10	5.0
Self-employed 4	59	29.5
Labourer 5	58	29.0
Total	200	100.0

Table 6.5 indicates that 59 fathers were self-employed and 58 of them were labourers. However, there is also a bigger number in the category of professional and business management.

Table 6.6: Mother's occupation

	Frequency	Percent
Business Management 1	8	4.0
Professional 2	59	29.5
Technical 3	6	3.0
Self-employed 4	53	26.5
Labourer 5	74	37.0
Total	200	100.0

Table 6.6 indicates that 74 of the mothers were labourers, 53 were self-employed. However, there are 59 mothers who are professional.

Table 6.7: Extended family who are living with the black adolescents

	Frequency	Percent
Grandfather 1	39	19.5
Grandmother 2	39	19.5
Uncle 3	26	13.0
Aunt 4	16	8.0
Cousin 5	15	7.5
None 6	65	32.5
Total	200	100.0

Table 6.7 indicates that 65 of the respondents are not living with any extended family. This means they are living with their parents only; 39 have their grandmothers and 39 have their grandfathers. living with them.

6.3.3 Parents' working hours

As Table 6.8.1 and 6.8.2 below indicate, all the respondents' parents' working hours are more than 60 hours per week.

Table 6.8.1: Fathers' working hours

	Frequency	Percent
Valid 1	200	100.0

All the pupils' fathers work more than 60 hours per week.

Table 6.8.2: Mothers' working hours

	Frequency	Percent
Valid 1	200	100.0

All the pupils' mother also work more than 60 hours per week.

Table 6.9 Role model

	Frequency	Percent
Father 1	46	23.0
Mother 2	41	20.5
Teacher 3	78	39.0
Priest 4	9	4.5
Politician 5	14	7.0
Other 6	12	6.0
Total	200	100.0

As table 6.9 indicates, 78 of the respondents chose the teacher as their role model; 46 chose the father and 41 the mother.

6.3.4 Parents' level of education

In table 6.10.1 and 6.10.2, the majority of parents in the sample, that is, 63 fathers and 74 mothers had an educational level of less than Standard 10 (Grade 12) or fewer than twelve years' schooling.

Table 6.10.1: Educational level of father

	Frequency	Percent
Less than Std 10 1	63	31.5
Technical 2	13	6.5
College diploma 3	8	4.0
University degree 4	48	24.0
Post-graduate 5	12	6.0
No education 6	56	28.0
Total	200	100.0

Table 6.10.2: Educational level of mother

	Frequency	Percent
Less than Std 10 1	74	37.0
Technical 2	6	3.0
College diploma 3	7	3.5
University degree 4	34	17.0
Post-graduate 5	24	12.0
No education 6	55	27.5
Total	200	100.0

Table 6.11: Cultural group of neighbours

	Frequency	Percent
Black	123	61.5
White	50	25.0
Coloured	4	2.0
Other	23	11.5
Total	200	100.0

Table 6.11 indicates that the majority of respondents in the sample, that is, 123 were living next to a black cultural group. 50 had white neighbours and 23 were living next to a cultural group that was mentioned as other in the sample.

Table 6.12: Language

	Frequency	Percent
Nguni	101	50.5
Sotho	77	38.5
Other	22	11.0
Total	200	100.0

Table 6.12 indicates that the majority of the respondents, that is 101, speak Nguni, 77 speak Sotho and only 22 speak other minority languages that are not indicated in the investigation.

Table 6.13: Friends of the adolescent

	Frequency	Percent
Black	130	65.0
White	50	25.0
Other	20	10.0
Total	200	100.0

Table 6.13 shows that 130 of the respondents had black friends; 50 respondents had white friends. There were no coloured or Indian friends.

Table 6.14: Person living with

	Frequency	Percent
Both parents	195	97.5
Mother	2	1.0
Father	1	.5
Grandparents	1	.5
Other	1	.5
Total	200	100.0

Table 6.14 shows that the majority of the respondents (195) live with their parents.

6.4 SECTION B: DEPENDENT VARIABLES

The dependent variables in this study included the relationship between moral internalisation of black adolescents in a multicultural situation and:

- respect
- loyalty
- rules
- prosocial behaviour
- aggressive behaviour
- altruism
- decision making and choice
- temptation
- responsibility
- conformity
- virtue

This part of the questionnaire was re-enacted from the preliminary questionnaire. As explained in the introduction to chapter 6, these items form section B of the second and final questionnaire and were administered to a select group of respondents and only 63 of the items gave a positive reliability. These were again given to the same group of respondents and the following results were recorded. Special attention was given to the **age group** and **gender** with regard to the above-mentioned variables and the dependent variables were also compared for the four **schools** from which the respondents were drawn. Seven ANOVA's (analyses of variance) were done to investigate whether the average scores on the 11 dependent variables representing internalisation of morals differ significantly for the different groups, classified by the background questions in section A, for example gender, age group, different schools, etcetera.

If a significant difference occurs for any variable, a post hoc test was done to establish which group differed from which.

Table 6.15: Gender compared with dependent variables

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	2.921E-03	1	2.921E-03	.379	.539
	Within groups	1.525	198	7.703E-03		
	Total	1.528	199			
LOYALTY	Between groups	1.507E-02	1	1.507E-02	1.090	.298
	Within groups	2.737	198	1.383E-02		
	Total	2.753	199			
RULES	Between groups	1.649E-03	1	1.649E-03	.618	.433
	Within groups	.529	198	2.669E-03		
	Total	.530	199			
PROBEH	Between groups	.302	1	.302	1.182	.278
	Within groups	50.553	198	.255		
	Total	50.855	199			
AGGRES	Between groups	1.590E-04	1	1.590E-04	.050	.824
	Within groups	.632	198	3.192E-03		
	Total	.632	199			
ALTRU	Between groups	1.906E-02	1	1.906E-02	.945	.332
	Within groups	3.993	198	2.017E-02		
	Total	4.012	199			
DECIS	Between groups	6.613E-03	1	6.613E-03	.448	.504
	Within groups	2.924	198	1.477E-02		
	Total	2.931	199			
TEMP	Between groups	3.723E-03	1	3.723E-03	1.403	.238
	Within groups	.525	198			
	Total	.529	199			
RESP	Between groups	5.324E-02	1	5.324E-02	.815	.368
	Within groups	12.941	198	6.536E-02		
	Total	12.994	199			
CONF	Between groups	1.582E-05	1	1.582E-05	.003	.957
	Within groups	1.061	198	5.356E-03		
	Total	1.061	199			
VIRTUE	Between groups	3.713E-03	1	3.713E-03	.639	.425
	Within groups	1.151	198	5.811E-03		
	Total	1.154	199			

All eleven variables were compared for the two genders to determine whether gender had a significant influence on the variables. Table 6.15 shows that boys and girls do not differ significantly on any of the eleven issues above. (The "significances" given in the last column are all greater than 0.05.)

Table 6.16: Age groups compared with dependent variables

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	2.282E-02	2	1.141E-02	1.493	.227
	Within groups	1.505	197	7.641E-03		
	Total	1.528	199			
LOYALTY	Between groups	5.873E-02	2	2.936E-02	2.147	.120
	Within groups	2.694	197	1.367E-02		
	Total	2.753	199			
RULES	Between groups	1.346E-02	2	6.732E-03	2.567	.079
	Within groups	.517	197	2.623E-03		
	Total	.530	199			
PROBEH	Between groups	.169	2	8.438E-02	.328	.721
	Within groups	50.585	197	.257		
	Total	50.855	199			
AGGRES	Between groups	1.328E-03	2	6.640E-04	.207	.813
	Within groups	.631	197	3.202E-03		
	Total	.632	199			
ALTRU	Between groups	1.293E-02	2	6.466E-03	.319	.728
	Within groups	3.999	197	2.030E-02		
	Total	4.012	199			
DECIS	Between groups	2.132E-03	2	1.066E-03	.072	.931
	Within groups	2.928	197	1.487E-02		
	Total	2.931	199			
TEMP	Between groups	1.442E-03	2	7.208E-04	.269	.764
	Within groups	.528	197	2.678E-03		
	Total	.529	199			
RESP	Between groups	.114	2	5.721E-02	.875	.418
	Within groups	12.880	197	6.538E-02		
	Total	12.994	199			
CONF	Between groups	1.162E-02	2	5.811E-03	1.091	.338
	Within groups	1.049	197	5.324E-03		
	Total	1.061	199			
VIRTUE	Between groups	2.214E-02	2	1.107E-02	1.926	.148
	Within groups	1.132	197	5.747E-03		
	Total	1.154	199			

All eleven dependent variables were compared for the different groups to determine whether age has an influence on the internalisation of morals. Table 6.16 shows that again there is no significant difference between the different age groups on any of the variables. The significance value for RULES (0.079) is less than 0.10 and we can

conclude that at the 5% level of significance the variable RULES differ for different age groups.

Table 6.17: Dependent variables compared with schools

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	.131	3	4.364E-02	6.122	.001
	Within groups	1.397	196	7.128E-03		
	Total	1.528	199			
LOYALTY	Between groups	5.092E-02	3	1.697E-02	1.231	.299
	Within groups	2.702	196	1.378E-02		
	Total	2.753	199			
RULES	Between groups	1.224E-03	3	4.082E-04	.151	.929
	Within groups	.529	196	2.699E-03		
	Total	.530	199			
PROBEH	Between groups	8.500E-02	3	2.833E-02	.109	.955
	Within groups	50.770	196	.259		
	Total	50.855	199			
AGGRES	Between groups	3.264E-02	3	1.088E-02	3.557	.015
	Within groups	.599	196	3.058E-03		
	Total	.632	199			
ALTRU	Between groups	8.438E-03	3	2.813E-03	.138	.937
	Within groups	4.004	196	2.043E-02		
	Total	4.012	199			
DECIS	Between groups	2.278E-02	3	7.593E-03	.512	.675
	Within groups	2.908	196	1.484E-02		
	Total	2.931	199			
TEMP	Between groups	8.163E-04	3	2.721E-04	.101	.959
	Within groups	.528	196	2.695E-03		
	Total	.529	199			
RESP	Between groups	2.449E-03	3	8.163E-04	.012	.998
	Within groups	12.992	196	6.628E-02		
	Total	12.994	199			
CONF	Between groups	4.961E-02	3	1.654E-02	3.206	.024
	Within groups	1.011	196	5.158E-03		
	Total	1.061	199			
VIRTUE	Between groups	6.042E-02	3	2.014E-02	3.608	.014
	Within groups	1.094	196	5.581E-03		
	Total	1.154	199			

The dependent variables were compared for the four schools from which respondents were drawn to determine whether the internalisation of morals as depleted by the eleven variables was different for each school. In table 6.17 the Anova test shows that with regard to

- respect
- aggressive behaviour
- conformity and
- virtue

there is a significant difference in moral development between the different schools, and with regard to:

- loyalty
- rules
- prosocial behaviour
- altruism
- decision making
- temptation and
- responsibility

there is no significant difference in the internalisation of morals. A more specific explanation in respect of the differences is given below.

A post-hoc test was conducted to obtain multiple comparisons between the different schools and the following differences were observed for the four schools that were involved in the investigation as indicated in table 6.17:

- With regard to respect:
 - school 1 differed from school 4
 - school 2 differed from schools 3 and 4
 - school 3 differed from school 2
 - school 4 differed from schools 1 and 2

- With regard to aggressiveness:
 - school 1 differed from school 3

There were no differences in schools 2, 3, and 4.

- With regard to virtue:
 - schools 1 and 2 differed from school 4
 - school 4 differed from schools 1 and 2

School 3 did not differ from schools 1, 2 and 4.

- There were no differences with regard to loyalty, rules, prosocial behaviour, altruism, decision making, temptation, responsibility, and conformity in schools 1, 2, 3, and 4.

The investigation reveals that school 1 differed from school 4 with regard to respect because learners in school 1 are still living in a rural area and respect for every member of the community plays a very important role in such areas (Fourie *et al* 1990:72), whereas in urban areas, which is represented by school 4, the close-knit structure of the community is not emphasized. In such communities people are encouraged to live in isolation and the aspect of respect is not verbalised (sec. 2.4.3). Furthermore, on the same aspect of respect, school 2 differed from schools 3 and 4. School 2 is semi-rural and semi-urban. The community in this area is partly influenced by the urban way of living and also partly influenced by the rural way of community life. As in school 1 and school 4 above, the aspect of respect is influenced by the structure of the community (Thacker, Bring & Evans 1987:18).

With regard to aggressive behaviour school 1 differed from school 3. This difference is brought about by the fact that school 1 is in a totally rural area and learners here are still traditional and cultured, hence less aggressive, whereas in school 3, the community is urbanised. People in this area lead a modern style of life, therefore they approach life aggressively. This is because their life style is too demanding, both socially and

economically. In schools 2 and 3 there are no differences because these schools are in transition. They have both a modernised and traditional influence (sec. 2.4.6).

Virtue refers to conformity to standard morality. Schools 1 and 2 differed from school 4 in this respect because the morals of a single traditional community, like schools 1 and 2, is not influenced by morals from other traditions like a multicultural community, as in school 4 (sec. 2.4.4).

All the remaining categories did not show any significant difference among the schools.

Table 6.18: Depended variable compared with home language

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	6.803E-02	2	3.401E-02	4.589	.011
	Within groups	1.460	197	7.411E-03		
	Total	1.528	199			
LOYALTY	Between groups	8.265E-02	2	4.132E-02	3.049	.050
	Within groups	2.670	197	1.355E-02		
	Total	2.753	199			
RULES	Between groups	4.641E-03	2	2.320E-03	.870	.421
	Within groups	.526	197	2.668E-03		
	Total	.530	199			
PROBEH	Between groups	4.943	2	2.471	10.605	.000
	Within groups	45.912	197	.233		
	Total	50.855	199			
AGGRES	Between groups	3.901E-02	2	1.950E-02	6.479	.002
	Within groups	.593	197	3.011E-03		
	Total	.632	199			
ALTRU	Between groups	3.83	2	.192	10.402	.002
	Within groups	3.629	197	1.842E-02		
	Total	4.012	199			
DECIS	Between groups	.216	2	.108	7.849	.000
	Within groups	2.714	197	1.378E-02		
	Total	2.931	199			
TEMP	Between groups	2.065E-02	2	1.032E-02	4.001	.020
	Within groups	.508	197	2.580E-03		
	Total	.529	199			
RESP	Between groups	1.054	2	.527	8.696	.000
	Within groups	11.940	197	6.061E-02		
	Total	12.994	199			
CONF	Between groups	5.931E-02	2	2.966E-02	5.835	.003
	Within groups	1.001	197	5.082E-03		
	Total	1.061	199			
VIRTUE	Between groups	4.193E-02	2	2.097E-02	3.713	.026
	Within groups	1.112	197	5.647E-03		
	Total	1.154	199			

The dependent variables were compared for the three language groups of the respondents; to determine whether the language spoken by the respondents in a multicultural situation had an influence on their moral development. In table 6.18 the

Anova test shows that there is a significant difference with regard to all the variables except rules.

- Group 3 (Nguni speaking) differs from group 4 (Sotho speaking) on all the variables except temptation.
- Group 3 also differs from group 5 on decision making.
- Group 5 (other) differs from group 4 (Sotho speaking) and group 3 with regard to temptation.

There is a significant difference between Nguni speaking, Sotho speaking and other languages. This means black adolescents experience difficulties in internalising morals in their communication. There is an indication that black adolescents communicate only in the black languages and not in the languages spoken in a multicultural situation. It will not be conducive therefore for them to internalise the morals of a multicultural situation if they do not communicate in all the languages of a multicultural situation (sec. 4.3.1, 4.3.3, 4.3.5, 4.3.8).

The average scores on these variables differ for the 3 language groups. For some variables the Nguni speaking group has a higher average score (loyalty, responsibility) while Sotho speakers have a higher average score on respect, pro-social behaviour, altruism, confidence and virtue (higher average relates to "found it more difficult").

Table 6.19: Dependent variables compared with father's occupation

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	.225	4	5.630E-02	8.426	.000
	Within groups	1.303	195	6.681E-03		
	Total	1.528	199			
LOYALTY	Between groups	.248	4	6.228E-02	4.851	.001
	Within groups	2.503	195	1.284E-02		
	Total	2.753	199			
RULES	Between groups	1.038E-02	4	2.594E-03	.973	.423
	Within groups	.520	195	2.666E-03		
	Total	.530	199			
PROBEH	Between groups	9.424	4	2.356	11.088	.000
	Within groups	41.431	195	.212		
	Total	50.855	199			
AGGRES	Between groups	3.072E-02	4	7.681E-03	2.491	.045
	Within groups	.601	195	3.084E-03		
	Total	.632	199			
ALTRU	Between groups	.558	4	.139	7.869	.000
	Within groups	3.455	195	1.772E-02		
	Total	4.012	199			
DECIS	Between groups	.263	4	6.572E-02	4.804	.001
	Within groups	2.668	195	1.368E-02		
	Total	2.931	199			
TEMP	Between groups	4.504E-03	4	1.126E-03	.419	.795
	Within groups	.524	195	2.690E-03		
	Total	.529	199			
RESP	Between groups	1.840	4	.460	8.049	.000
	Within groups	11.154	195	5.720E-02		
	Total	12.994	199			
CONF	Between groups	.197	4	4.925E-02	11.121	.000
	Within groups	.864	195	4.428E-03		
	Total	1.061	199			
VIRTUE	Between groups	.125	4	3.136E-02	5.944	.000
	Within groups	1.029	195	5.276E-03		
	Total	1.154	199			
DHYP2	Between groups	.440	4	.110	8.874	.000
	Within groups	2.394	193	1.240E-02		
	Total	2.834	197			

An Anova test was conducted to determine the influence of the father's occupation on the internalisation of moral norms. The results for the eleven categories of morality reveals that there is a significant difference with respect to

- respect
- loyalty
- prosocial behaviour
- aggressiveness
- altruism
- decision making
- responsibility
- conformity
- virtue

for the different occupational groups of fathers.

This means that the father's occupation does influence black adolescents' internalisation of morals in a multicultural situation. The results reveals further that there is no significant difference for

- rules
- temptation

for the different occupational groups of fathers.

This means that because of the father's occupation, which keep them away from the home most of the time, black adolescents might have difficulty assimilating rules and are sometimes tempted to act against their morals.

The post-hoc multiple comparisons show that for most variables (respect, loyalty, prosocial behaviour, altruism, decision making) group 1 (i.e. Business management) differs significantly from groups 2 (Professional), 4 (Self-employed) and group 5 (Labourers).

Group 2 also differs significantly from groups 4 and 5 with respect to loyalty, pro-social behaviour and decision making.

It is interesting that groups 4 and 5 do not differ significantly on any of these 11 variables.

Table 6.19 further reveals that the testing of hypothesis 2, which is the influence of the family in moral development, indicates that there is no significant difference between the internalisation of morals and the father's occupation who is the significant member of the family. The mean value, 0.00, is smaller than 0.01. This means therefore that the null hypothesis stated thus "There is no significant difference between black adolescents' internalisation of morals and the influence of the multicultural family with whom they live" can be rejected at the 1% level. We can therefore conclude that there is no significant influence from the family.

Table 6.20: Dependent variable compared with mother's occupation

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	.110	4	2.755E-02	3.788	.005
	Within groups	1.418	195	7.271E-03		
	Total	1.528	199			
LOYALTY	Between groups	4.847E-02	4	1.212E-02	.874	.481
	Within groups	2.704	195	1.387E-02		
	Total	2.753	199			
RULES	Between groups	2.527E-04	4	6.317E-05	.023	.999
	Within groups	.530	195	2.718E-03		
	Total	.530	199			
PROBEH	Between groups	.923	4	.231	.901	.464
	Within groups	49.932	195	.256		
	Total	50.855	199			
AGGRES	Between groups	3.442E-02	4	8.604E-03	2.807	.027
	Within groups	.598	195	3.065E-03		
	Total	.632	199			
ALTRU	Between groups	5.512E-02	4	1.378E-02	.679	.607
	Within groups	3.957	195	2.029E-02		
	Total	4.012	199			
DECIS	Between groups	2.569E-02	4	6.422E-03	.431	.786
	Within groups	2.905	195	1.490E-02		
	Total	2.931	199			
TEMP	Between groups	6.527E-03	4	1.632E-03	.609	.657
	Within groups	.522	195	2.679E-03		
	Total	.529	199			
RESP	Between groups	7.364E-02	4	1.841E-02	.278	.892
	Within groups	12.921	195	6.626E-02		
	Total	12.994	199			
CONF	Between groups	6.568E-02	4	1.642E-02	3.218	.014
	Within groups	.995	195	5.102E-03		
	Total	1.061	199			
VIRTUE	Between groups	7.317E-02	4	1.829E-02	3.299	.012
	Within groups	1.081	195	5.544E-03		
	Total	1.154	199			
DHYP2	Between groups	9.971E-02	4	2.493E-02	1.759	.139
	Within groups	2.735	193	1.417E-02		
	Total	2.834	197			

Table 6.20 indicates the results of Anova test to determine the difference in the black adolescents' internalisation of morals for the different occupational groups of the mother revealing significant differences with respect to

- respect
- aggressiveness
- conformity

The results further reveal that there is no significant difference between the mother's occupation groups of the mother for the variables

- loyalty
- rules
- prosocial behaviour
- altruism
- decision making
- temptation
- responsibility
- virtue

This means that her occupation which keeps her away from home most of the time, does not have a strong influence on black adolescents' development of morals in a multicultural situation.

Group 2 (Professional) differs from group 4 (Self-employed) on respect and aggression while group 4 differs from group 5 (Labourer) on conformity. The average scores on these three variables are higher (more difficult) for pupils whose mothers are professional.

Table 6.21: Dependent variable compared with the role model

		Sum of squares	df	Mean square	F	Sig
RESPECT	Between groups	6.958E-02	5	1.392E-02	1.851	.105
	Within groups	1.458	192	7.518E-03		
	Total	1.528	199			
LOYALTY	Between groups	.192	5	3.833E-02	2.904	.015
	Within groups	2.561	192	1.320E-02		
	Total	2.753	199			
RULES	Between groups	1.648E-02	5	3.297E-03	1.245	.290
	Within groups	.514	192	2.648E-03		
	Total	.530	199			
PROBEH	Between groups	3.433	5	.687	2.809	.018
	Within groups	47.422	192	.244		
	Total	50.855	199			
AGGRES	Between groups	2.520E-02	5	5.040E-03	1.611	.159
	Within groups	.607	192	3.128E-03		
	Total	.632	199			
ALTRU	Between groups	.388	5	7.755E-02	4.151	.001
	Within groups	3.624	192	1.868E-02		
	Total	4.012	199			
DECIS	Between groups	.176	5	3.518E-02	2.478	.033
	Within groups	2.755	192	1.420E-02		
	Total	2.931	199			
TEMP	Between groups	7.063E-03	5	1.413E-03	.525	.757
	Within groups	.522	192	2.690E-03		
	Total	.529	199			
RESP	Between groups	.897	5	.179	2.878	.016
	Within groups	12.097	192	6.236E-02		
	Total	12.994	199			
CONF	Between groups	3.483E-02	5	6.966E-03	1.317	.258
	Within groups	1.026	192	5.287E-03		
	Total	1.061	199			
VIRTUE	Between groups	7.707E-02	5	7.414E-03	1.287	.271
	Within groups	1.117	192	5.759E-03		
	Total	1.154	199			
DHYP1	Between groups	.309	5	6.181E-02	4.699	.000
	Within groups	2.525	192	1.315E-02		
	Total	2.834	197			
DHYP2	Between groups	.248	5	4.960E-02	2.326	.044
	Within groups	4.094	192	2.133E-02		
	Total	4.342	197			

Table 6.21 indicates that the results of the Anova test to determine if differences in the internalisation of moral norms exist for the different groups of role models that black adolescents identify with in the multicultural situation, show that there is a significant difference between the influence of the role model group with respect to

- loyalty
- altruism
- decision making

The results reveal further that there is no significant difference between the influence of the role model group with respect to

- respect
- rules
- prosocial behaviour
- aggressiveness
- responsibility
- conformity
- virtue

This means that there is very little influence of role modelling in the multicultural situation. Black adolescents find it difficult to identify with role models that will influence their moral development.

Table 6.21 illustrates further that, with regard to the influence of the family and society, respectively on moral development, there is no significant difference in the influence of the role model and the internalisation of morals in both the family and society. The significances values are 0.00 and 0.04 which are smaller than the 0.01 and 0.05 levels respectively. The pupils with different role models respondent significantly different to the questions pertaining to hypotheses 1 and 2.

6.5 TESTING OF SELECTED HYPOTHESES

6.5.1 Sections C and D

The responses to the questions in section C were used to calculate three indices (refer to 5.5.3)

- parent involvement in decision making
- parent involvement in responsibility
- parent involvement in rules

and those in section D were used to calculate three indices (refer to 5.5.4)

- parental involvement in moral development
- parental leadership in moral development
- parental discipline in moral development

These six indices were regarded as measurements for testing hypotheses 2 and 4.

6.5.2 Testing hypotheses 2 and 4 with respect to influence of society

Hypothesis 2

There is a significant difference between black adolescents' internalisation of morals and the influence of the multicultural family with whom they live.

Hypothesis 4

There is a significant difference between black adolescents' development of morals and the influence of the multicultural society in which they live.

Anovas were performed to test whether the above-mentioned notices differ significantly for pupils from

- the different cultural groups of their neighbours (see table 6.12)
- the different groups of their friends
- the different language groups

Table 6.22: Difference between choice of values and influence of neighbours

	Sum of squares	df	Mean square	F	Sig
Between groups	7.787E-02	3	2.596E-02	1.181	.318
Within groups	4.265	194	2.198E-02		
Total	4.342	197			

The average scores on the indices pertaining to hypothesis 4 for the groups of pupils having neighbours from different cultures do not differ significantly (Sig .318 > 0.05). This means that there is no significant difference between black adolescents' choice of values and the influence of the neighbours in the multicultural society in which they are living.

The results show that black adolescents are not significantly influenced by their neighbours in the multicultural society to internalise the norms and values of their situation. It is therefore difficult for them to learn new morals that will make them cope and be accepted in their new multicultural situation.

Hypothesis 4 was further tested with regard to black adolescents' friends in a multicultural situation.

Table 6.23: Difference between choice of values and influence of friends

	Sum of squares	df	Mean square	F	Sig
Between groups	6.444E-02	2	3.222E-02	1.469	.233
Within groups	4.278	195	2.194E-02		
Total	4.342	197			

In table 6.23 the averages scores of the indices were compared for the black adolescents' having three different cultural groups of friends. Since the significance value .233 there is no significant difference between black adolescent's choice of values for the different groups of friends in the multicultural society in which they are living.

The results show that black adolescents are not influenced by their multicultural friends to internalise the morals of their situation. Friends usually facilitate effective learning. Children learn quickly amongst themselves. It is therefore difficult for black adolescents to internalise the morals of their multicultural situation because they only have black friends and not multicultural friends.

Hypotheses 2 and 4 were further tested with regard to the influence of the language that black adolescents communicate with in the multicultural situation. This section tested black adolescents' society, that is, the people they communicate with (viz family, neighbours and friends).

Table 6.24: Difference between moral values of the language groups

	Sum of squares	df	Mean square	F	Sig
DHYP2 Between groups	.242	2	.121	9.087	.000
Within groups	2.593	195	1.330E-02		
Total	2.834	197			
DHYP4 Between groups	.455	2	.227	11.399	.000
Within groups	3,888	195	1.994E-02		
Total	4.342	197			

Table 6.24 shows that the average scores on the indices testing hypotheses 2 and 4 were compared for the three language groups of the respondents. The significance values (.000) were smaller than the 0.01 level. This means that there is a significant difference between the internalisation of morals by black adolescents for the different language with which they communicate. Hypotheses 2 and 4 seem to be true with respect to the language they speak.

The influence of parental involvement in the language of communication, group 3 (Nguni speaking) differed from group 4 (Sotho speaking).

The results reveal that black adolescents are not exposed to the languages used in a multicultural situation. They only speak black languages and not the languages used in a multicultural situation, like English or Afrikaans. How then can they learn about other people's morals if they do not speak their language? According to Van den Aardweg and Van den Aardweg (1988:45) (sec 4.3.3), black adolescents' language of communication in a multicultural society plays a insignificant role in their development of morals. According to Haberman (1990:31) and Safran, Safran and Priezak (1994:53), language propels the internalisation of morals, therefore, in order for black adolescents to assimilate the morals of a multicultural situation, they must be in constant communication with their environment.

6.5.3 Testing hypothesis 2

Hypothesis 2 was also tested with regard to the influence of the family of black adolescents in a multicultural situation. In this section the influence of the parents' occupation, parents' level of education, parents' working hours, the extended family with whom black adolescents are living, their home language and who black adolescents are living with were tested. Again the indices calculated from section D were used.

Table 6.25: Difference between internalisation of morals for different level of father's education

	Sum of squares	df	Mean square	F	Sig
Between groups	.115	5	2.305E-02	1.628	.154
Within groups	2.719	192	1.416E-02		
Total	2.834	197			

Again the f-value is 1.628 ($p > 0.05$) indicating that there is no significant difference between black adolescents' internalisation of morals for the different level of the father's education.

The results show that the fathers' level of education has have no significant influence on black adolescents' moral internalisation. It seems that children do not spend much time with their fathers. Therefore, the fathers are not as involved as they should be in their children's moral upbringing.

Table 6.26: Difference between internalisation of morals for different level of mother's education

	Sum of squares	df	Mean square	F	Sig
Between groups	.463	5	9.251E-02	7.488	.000
Within groups	2.372	192	1.235E-02		
Total	2.834	197			

From table 6.26 we see that the significance value is 0.000 indicating a high significant difference. This means that there is a significant difference in black adolescents' internalisation of morals for the different level of the mother's education. A post-hoc test was conducted to determine which groups differed from which. Each level of education was analysed separately as indicated below:

The following differences were observed between the levels of education. Group 1, which is lower than Standard 10 (Grade 12) differed significantly from group 4, which is a university degree. This means that mothers with higher education levels spend little time with their children and therefore do not influence their moral development. Group 4, which is a university degree, differed significantly from group 1, which is less than Standard 10 (Grade 12), group 5, which is a postgraduate degree, and group 6, which has no education at all (sec. 4.4.1). It seems that the more educated the mothers are, the more they neglect their children. Higher education comes with a lot of responsibility therefore educated mothers are career women and have very little time for their families. Such families are mostly left in the responsibility of caregivers (secs. 2.10,

2.10.1.1.4). Group 4 (university degree) also differed significantly from groups 5 (post-graduate degree) and group 6 (no education). The mean values for the indices for the groups are:

Less than Standard 10	:	2.22
Technical	:	2.19
College diploma	:	2.27
University degree	:	2.32
Post-graduate degree	:	2.15
No education	:	2.21

From this it seems that children whose mothers have post-graduate degrees have the lowest score of all the groups, indicating that they were the mother's influencing their children's morals the most. These are the very highly educated mothers who might make time for their children even though they are career women, realising the importance thereof.

Table 6.27: Who black adolescents live with

	Sum of squares	df	Mean square	F	Sig
Between groups	3.610E-02	4	9.024E-03	.622	.647
Within groups	2.798	193	1.450E-02		
Total	2.834	197			

The significance value is bigger than 0.05. This means that there is no significant difference between internalisation of moral norms for the different people with whom they live.

In the above question the majority of respondents (193) indicated that they are living with their parents. This implies that we cannot attach much value to the Anova results since one group constitutes 97% of the sample.

Table 6.28: Comparison between four schools

	Sum of squares	df	Mean square	F	Sig
DHYP2 Between groups	8.182E-02	3	2.727E-02	1.922	.127
Within groups	2.753	194	1.419E-02		
Total	2.834	197			
DHYP3 Between groups	3.518E-02	3	1.173E-02	1.072	.362
Within groups	2.123	194	1.094E-02		
Total	2.158	197			
DHYP4 Between groups	4.571E-03	3	1.524E-03	.068	.977
Within groups	4.338	194	2.236E-02		
Total	4.342	197			

Table 6.28 above shows that there is no significant difference in the group means for the four schools. All the significance values were bigger than the 0.05. The school does not influence a student's score on these indices.

6.5.4 Testing hypothesis 2 using section B

Hypothesis 2 as stated in section 6.5.2 was also tested with regard to the family with whom black adolescents live. This section compares black adolescents' internalisation of morals and the family they live with, and the father's and mother's level of education. An index, calculated as the total score on the eleven variables given in 6.4, was used as a measure of "moral development".

Table 6.29: Difference between moral development for people with whom black adolescents live

	Sum of squares	df	Mean square	F	Sig
Between groups	8.042E-02	4	2.010E-02	2.270	.063
Within groups	1.727	195	8.857E-03		
Total	1.807	199			

There is a significant difference only at the 10% level ($.063 < 0.10$) but not at the 5% level. This means that there is a slight influence on black adolescents' internalisation of morals by the people with whom they live.

The results show that almost all the respondents (195) indicated that they live with their parents. Thus, we again cannot attach much value to this result. Because the family in a multicultural situation spends very little time with their children, the results indicate that the people they live with have little significant influence on black adolescents' moral internalisation.

Table 6.30: Father's level of education and the internalisation of morals

	Sum of squares	df	Mean square	F	Sig
Between groups	1.589E-02	5	3.177E-03	.344	.886
Within groups	1.792	194	9.235E-03		
Total	1.807	199			

This means that there is no significant difference between black adolescents' internalisation of morals for the different levels of education of the father.

It seems that children do not spend much time with their fathers. Therefore, the fathers are not involved as they should be in their children's moral upbringing.

Table 6.31: Mother's level of education and moral internalisation

	Sum of squares	df	Mean square	F	Sig
Between groups	5.893E-02	3	1.964E-02	5.447	.001
Within groups	.700	194	3.607E-03		
Total	.759	197			

This means that there is a significant difference between black adolescents' internalisation of morals for the different levels of education of the mother. A post-hoc

test was conducted to determine which level differed from which. Each level of education was analysed separately.

The following differences were observed between the mother's six levels of education. Group 1, which is less than Standard 10 (Grade 12) differed significantly from group 5, which is postgraduate degree. Group 4, which is a university degree, differed significantly from group 5, which is a postgraduate degree. Group 5 has the highest average index score, then group 1 followed by group 4 which has the lowest score. The same phenomenon occurs here as discussed in 6.5.4. It seems that mothers with a university degree have lesser influence on the moral development of their children than either mothers with less than Standard 10 or mothers with a post-graduate qualification.

6.5.5 Testing hypothesis 4 using section B

Hypothesis 4 as stated in 6.5.1 was tested on the influence of the society in which black adolescents live. In this section a part of society, namely black adolescents' friends and the cultural group of the neighbours, was tested against the moral development as propounded in section B of the questionnaire.

Table 6.32: Black adolescents' friends and the internalisation of morals

	Sum of squares	df	Mean square	F	Sig
Between groups	4.053E-03	2	2.026E-03	.765	.467
Within groups	.522	197	2.648E-03		
Total	.526	199			

Table 6.32 shows the results of an Anova test to determine and compare the difference in average moral development scores for black adolescents with three different groups of friends. The significance value was bigger than 0.05. This means that there is no significant difference between the moral development scores of black adolescents' having friends from different cultural groups.

Again we cannot attach too much significance to this result since the majority of respondents (130) indicated that they had black friends. If black adolescents have more black friends than of other cultural groups, then they will not be able to internalise the moral norms of a multicultural situation. They need to know members of other cultural groups in order to learn and internalise their morals. Therefore, black adolescents' internalisation of multicultural morals cannot be successful.

Table 6.33: Cultural group of neighbours and the internalisation of morals

	Sum of squares	df	Mean square	F	Sig
Between groups	7.059E-03	3	2.353E-03	.889	.448
Within groups	.519	196	2.646E-03		
Total	.526	199			

The significance value was bigger than 0.05. This means that there is no significant difference between black adolescents' internalisation of morals for the different cultural group of the neighbours.

The results shows that the majority (123) of the respondents indicated that their neighbours are black and only 50 indicated that they have white neighbours. This means that black adolescents are minimally influenced by their neighbours in the internalisation of morals. Seeing that most of their neighbours are black, they assimilate very little multicultural morals.

6.6 SECTION B: TESTING THE HYPOTHESES USING ANOTHER SET OF INDICES

The 82 questions in section B were also classified as pertaining to one of the four hypotheses being tested. Now four new indices were calculated by adding the scores on all the items related to hypothesis 1, 2, 3 and 4 respectively resulting in the indices: internalisation, family, school, environment.

An Anova was performed to investigate whether these indices differed for the four different schools involved.

Hypothesis 1

There is a significant difference between black adolescents' development of morals and the internalisation of morals in a multicultural situation.

Hypothesis 2

There is a significant difference between black adolescents' morals and the influence of the multicultural family with whom they live.

Hypothesis 3

There is a significant difference between black adolescents' development of morals and the internalisation of morals of the multicultural schools they attend.

Hypothesis 4

There is a significant difference between black adolescents' choice of values and the influence of the multicultural society in which they live.

Table 6.34: Comparing the four indices for the four schools

		Sum of squares	df	Mean square	F	Sig
INTERN	Between groups	9.073E-04	3	3.024E-04	.250	.861
	Within groups	.237	196	1.208E-03		
	Total	.238	199			
FAMILY	Between groups	4.375E-03	3	1.458E-03	.159	.924
	Within groups	1.803	196	9.200E-03		
	Total	1.808	199			
HYP3SCH	Between groups	5.938E-03	3	1.979E-03	.116	.951
	Within groups	3.356	196	1.712E-02		
	Total	3.362	199			
ENVIR	Between groups	4.198E-03	3	1.399E-03	.526	.665
	Within groups	.521	196	2.661E-03		
	Total	.526	199			

Table 6.34 shows the results of the testing of four hypotheses.

The significance values were as follows: Hypothesis 1, which involves the internalisation of morals: 0.86; hypothesis 2, which involves the influence of the family: 0.92; hypothesis 3, which involves the influence of the school: 0.95 and hypothesis 4, which involves the influence of society: 0.66. All the values were bigger than 0.05. This means that there is no significant difference between black adolescents' average scores on questions on internalisation of morals, the family, the school and society for the four different schools.

It is evident that the family, the school and the society have no influence on black adolescents' internalisation of multicultural morals.

Table 6.35: The influence of the family

Lastly, only the second index, Family, was investigated for the educational level of the father and mother. Again the educational level of the father had not influence on the average score of children on this index. However, the Anova for the different educational levels of the mother gave the following results:

Table 6.35

	Sum of squares	df	Mean square	F	Sig
Between groups	.177	5	3.541E-02	4.214	.001
Within groups	1.630	194	8.404E-03		
Total	1.807	199			

This significance value was smaller than the 0.0 level. This means that there is a significant difference between the educational level of the mother on the internalisation of moral norms based on questions in section B pertaining to the family. A post-hoc test was then conducted to determine which educational level differed from which. It seemed that mothers with only one university degree neglected their children more than mothers who had a post-graduate university degree. This means that mothers with only one university degree are more away from home and they also have more professional responsibilities than mothers with a post-graduate degree. Mothers with a post-graduate degree spend more time at home with their families.

6.7 SECTION C COMPARED WITH SECTION B

6.7.1 The relationship between parent involvement and decision making, responsibility and rules

A Pearsons product-moment correlation was used to determine the relationship between the involvement of the parents in moral internalisation and values for variables decision making, responsibility and rules, defined in 6.2. The indices P11, P12 and P13 are defined in 5.5.3.

Table 6.36: Pearsons product-moment correlation: Relationship between parent involvement and decision making, responsibility and rules

		DECIS	RESP	RULES	P11	P12	P13
DECIS	Pearson correlation Sig. (2-tailed <0,05 N	1.000 .000 200	-.539** .000 200	-.189** .007 200	-.427** .000 198	-.579** .000 198	-.499** .000 198
RESP	Pearson correlation Sig (2-tailed) N	-.539** .000 200	1.000 .000 200	.390** .000 200	.370** 000 198	.720** .000 198	.645** .000 198
RULES	Pearson correlation Sig (2-tailed) N	-.189** .007 200	.390** .000 200	1.000 .000 200	.259** .000 198	.256** .000 198	.201** .005 198
P11	Pearson correlation Sig (2-tailed) N	-.427** .000 198	.370** .000 198	.259** 000 198	1.000 198	.375** .000 198	.201** .005 198
P12	Pearson correlation Sig (2-tailed) N	-.579** .000 198	.720** .000 198	.256** 000 198	.375** .000 198	1.000 198	.624** .000 198
P13	Pearson correlation Sig (2-tailed) N	-.499** .000 198	.645** 000 198	.201** .005 198	-.076 .289 198	.624** 000 198	1.000 198

Table 6.36 indicates that there is a high correlation between parent involvement and the three values of decision making, responsibility and rules. The correlation is significant at the 0.01 level. This means that the higher the involvement of parents in helping their children to make moral decisions, the greater the chance for the children's moral development. Furthermore, if parents help the children to develop a sense of moral responsibility, the children will develop moral responsibility, and the greater the parents' influence on observing moral rules, the better children will develop in observing moral rules (secs. 2.4.7, 2.4.8, 2.5.2, 2.5.6).

6.7.2 Section D compared with section B

6.7.2.1 The relationship between parent involvement and moral development, parent leadership and parent discipline

Table 6.37: Pearsons product-moment correlation: Relationship between parent involvement and moral development, parent leadership and parent discipline

		P14	MORDEV	PLEAD	PDISC
P14	Pearson correlation	1.000	-.550**	.427**	-.060
	Sig. (2-tailed)		.000	.000	.397
	N	198	198	198	198
MORDEV	Pearson correlation	-.550**	1.000	-.060	.548**
	Sig. (2-tailed)	.000		.400	.000
	N	198	200	198	198
PLEAD	Pearson correlation	.427**	-.060	1.000	-.041
	Sig. (2-tailed)	.000	.400		.562
	N	198	198	198	198
PDISC	Pearson correlation	-.060	.548**	-.041	1.000
	Sig. (2-tailed)	.397	.000	.562	
	N	198	198	198	198

Table 6.37 shows that there are high correlations between parent involvement and moral development; parent involvement and parent leadership. The correlation is significant at the 0.01 level (secs. 2.10.1.1.3, 2.10.1.2.2). However, there is no significant correlation between parent involvement and parent discipline. This means that parents who occupy high positions at work do not spend quality time with their children. As a result, moral development cannot be transmitted within the family.

6.7.2.2 Relationship between moral development and the position of the parents at work

The Pearson correlation coefficients between moral development and parental involvement in discipline were calculated separately for each occupational group of the father and mother. The results were:

Table 6.38

		Pearson correlation	Sig.	N
Father	Business Management	.355*	.039	34
	Professional	-.139	.405	38
	Technical	.762*	.010	10
	Self-employed	.598*	.000	50
	Labourer	.515**	.000	57
Mother	Business Management	.431	.286	8
	Professional	.510*	.000	58
	Technical	.620	.189	6
	Self-employed	.700**	.000	53
	Labourer	.491**	.000	74

From this table we can see that the correlations are significant for all the occupations of the father except for the professional father where the correlation between moral development and parental involvement in discipline is negative, though not significantly so. This means that fathers who are professionally established spend very little quality time with their children to influence their moral development. In the case of mothers the professional, self-employed and labourers have a significant correlation implying that they have a significant influence on their children's discipline. Note, however, that the business management and technical groups consists only of 14 people.

6.8 SECTION D: THE INFLUENCE OF THE SCHOOL ON MORAL DEVELOPMENT

A Pearsons product-moment correlation was conducted to determine the influence of the school in moral development of the black adolescent in a multicultural situation. According to the literature, the school plays a major role in influencing morality in children (sec. 2.10.1.2). However, the school in a multicultural situation is faced with the problem of inducing moral norms to a diversity of learners. Learners come from different cultural backgrounds with unique moral convictions. The school's major

problem is to try and assimilate the different moral standards and create a morality that will mould multicultural black adolescents into respectable citizens. The following tables show how the different schools in the study contribute to black adolescents' moral development.

To investigate this relationship, five new indices were calculated:

- Influence on school 1 based on questions in section D.
- Influence on school 2 based on questions in section D.
- Influence on school 3 based on questions in section D.
- Influence on school 4 based on questions in section D.

Table 6.39: Moral development in a rural school

		MORDEV	INFSCH	INFSCH21
MORDEV	Pearson correlation	1.000	-.276	-.224
	Sig. (2-tailed)		.052	.118
	N	50	50	50
INFSCH	Pearson correlation	-.276	1.000	.439**
	Sig. (2-tailed)	.052		.001
	N	50	50	50
INFSCH1	Pearson correlation	.551**	.120	-.463**
	Sig. (2-tailed)	.000	.407	.001
	N	50	50	50

In table 6.39 the correlation between moral development and the index INFSCH1 is significant at the 0.01 level. This means there is a high correlation in internalisation of morals in a rural school. According to the literature (sec. 2.10.1.2.4) children who stay in their cultural background do not have difficulty internalising the morals of their culture. Therefore it is easy for them to develop the moral values of their own culture. In such a situation, teachers as moral modellers are of the same culture, therefore it is easy to copy them.

Table 6.40: Moral development in a semi urban-rural school

		MORDEV	INFSCCH	INFSCCH2
MORDEV	Pearson correlation	1.000	-.291*	-.254
	Sig. (2-tailed)		.041	.075
	N	50	50	50
INFSCCH	Pearson correlation	-.291	1.000	.435**
	Sig. (2-tailed)	.041		.002
	N	50	50	50
INFSCCH2	Pearson correlation	.254**	.435**	1.000
	Sig. (2-tailed)	.075	.002	
	N	50	50	50

Table 6.40 indicates that there is a high correlation between black adolescents' moral development in a semi urban-rural school and the index INFSCCH2. The correlation is significant at the 0.01 level. It seems moral development in this school is positive. Although there are white teachers, black adolescents' morality in such schools is not tainted. Black adolescents assimilates morals as expected.

Table 6.41: Moral development in an urban school

		MORDEV	INFSCCH	INFSCCH2
MORDEV	Pearson correlation	1.000	-.885**	-.091
	Sig. (2-tailed)		.000	.530
	N	50	48	50
INFSCCH	Pearson correlation	-.639**	1.000	.327*
	Sig. (2-tailed)	.000		.023
	N	48	48	48
INFSCCH2	Pearson correlation	.091*	.327*	1.000
	Sig. (2-tailed)	.530	.023	
	N	50	48	50

Table 6.41 indicates that there is a high negative correlation between black adolescents' moral development and INFSCCH in an urban school. The negative correlation is significant at the 0.01 level. It seems that in this school the white teachers have a significant influence. The fact that there are more white than black teachers indicates that black adolescents are exposed to multicultural norms.

Table 6.42: Moral development in a multicultural school

		MORDEV	INFSCCH	INFSCCH2
MORDEV	Pearson correlation	1.000	-.885	-.329*
	Sig. (2-tailed)		.000	.019
	N	50	50	50
INFSCCH	Pearson correlation	-.885**	1.000	.347*
	Sig. (2-tailed)	.000		.014
	N	50	50	50
INFSCCH2	Pearson correlation	.329*	.347	1.000
	Sig. (2-tailed)	.019	.014	
	N	50	50	50

Table 6.42 indicates that there is a high negative correlation between black adolescents' internalisation of morals and INFSCCH in a multicultural school as well as a negative correlation for INFSCCH2. Both correlations are significant at the 0.101 level. It seems that there is a high negative influence in moral development in this school. The influence of the white teachers and the white peers is dominant, therefore black adolescents are faced with different sets of multicultural norms (sec. 2.10.1.2.1). The conditions in which black adolescents internalise moral norms and values are not conducive. The teachers who are exemplifiers and modellers (secs. 4.3.2 and 4.3.9) and the white peers do not belong to their culture. They are of a different cultural group, therefore they exhibit different moral norms and standards. This makes the development and internalisation of morals difficult for black adolescents.

6.9 SECTION B, C AND D: MORAL DEVELOPMENT AND THE INFLUENCE OF SOCIETY

A Pearson product-moment correlation was conducted to determine the influence of society on black adolescents' moral development in a multicultural situation. According to the literature (secs. 2.10.1.3 and 4.4.3) society plays a significant role in influencing moral development. The characteristics of a morally mature person were discussed in section 2.5. To be morally mature means to be able to judge what is right and wrong and also to care deeply about doing what is right and have the will, competence and habits to translate moral judgements and feelings into effective moral actions (sec.

1.7.2). Society expects its members to behave in certain ways to be acceptable to all. Therefore, society also has agents of morality that propel the internalisation of these morals. Modern technology, like television, radio, TV games and the newspaper are all agents of morality, and might play a significant role in life in a multicultural situation. As indicated in section 4.3, black adolescents in a multicultural situation are continuously left in the hands of caregivers, television and the media. Table 6.53 shows how society as an agent of morality influences black adolescents' moral development in a multicultural situation. Although these agents were not used as a measuring instrument in the questionnaire, they play an important role in the society.

Table 6.44: Moral development in a multicultural society

		MORDEV	INSOCD	INFSOCB	INFSOCC
MORDEV	Pearson correlation	1.000	.402**	.297**	.021
	Sig. (2-tailed)		.000	.000	.772
	N	200	198	200	198
INSOCD	Pearson correlation	.402**	1.000	.361**	.045
	Sig. (2-tailed)	.000		.000	.531
	N	198	198	198	198
INFSOCB	Pearson correlation	.297**	.361**	1.000	-.120
	Sig. (2-tailed)	.000	.000		.091
	N	200	198	200	198
INFSOCC	Pearson correlation	-.021	.045	-.120	1.000
	Sig. (2-tailed)	.772	.531	.091	
	N	198	198	198	198

Table 6.44 indicates that there is a highly significant correlation between society's influence (as based on the indices from sections B and D) and black adolescents' moral development in a multicultural situation. The correlation is significant at the 0.01 level. The fact that children in this situation are left alone for the better part of the day and only have the television and peers to influence their moral development leaves a big gap in moral internalisation.

According to Norcini and Snyder (1983:110) and Adam and Hamm (1988:81) (sec. 4.4.3), the media have a negative and damaging influence on children's moral development. The high rate of crime shown on television affects black adolescents negatively. Parents in a multicultural situation pamper their children with expensive gifts like video games

which show and teach the children about violence (secs. 2.10.1.3.1, 2.10.1.3.2 and 2.10.1.3.3). Black adolescents are therefore exposed to a negative moral picture. A multicultural society also does not provide black adolescents with positive role models. Role models in multicultural situation are obsessed with self-fulfilment and improving their social status (secs. 4.3.2, 4.3.8). It is therefore difficult for black adolescents to internalise the morals of a multicultural situation.

6.10 CONCLUSION

This chapter discussed the processing and interpretation of data collected from the questionnaire distributed among Grade 8 to Grade 12 black adolescents in four different schools. The schools were selected from a rural, a semi urban-rural, an urban and a multicultural area.

Frequency tables were constructed to determine the exact background information of the respondents. The ages of the respondents ranged between 10 and 26. There was an equal number of learners from each class and there was an almost equal number of boys and girls.

A Anova test determined that there was no significant influence between:

- parents' occupation and moral development
- parents' level of education and moral development
- parents' working hours and moral development
- friends' and neighbours and moral development

Anova tests were also done to determine whether the eleven dependent variables in section B depicting demographic information in section A differed significantly for the different black adolescents' moral development. There was no significant difference between:

- gender groups
- age groups

- schools for the following dependent variables:
 - loyalty
 - rules
 - prosocial behaviour
 - altruism
 - decision making
 - temptation
 - responsibility

However, there was a significant difference between schools for the following dependent variables:

- respect
- aggressive behaviour
- conformity
- virtue

The difference in influence were due to the fact that the four schools were situated in four different areas, that is, rural, semi urban-rural, urban and multicultural. In rural and semi urban-rural schools the above aspects differed significantly from urban and multicultural schools. It seems that urban and multicultural schools are more modernised.

With regard to language the majority of the respondents were from the Nguni and Sotho languages. These are both black languages. It seems that black adolescents use mostly their home language as a medium of communication. This can pose a problem since communication is a medium through which adolescents internalises their moral norms (sec. 4.3.3). Therefore they cannot internalise the moral norms of a multicultural situation if they cannot communicate in a language used in a multicultural situation.

The Anova tests used to test the four hypotheses showed further that moral development of children is only significantly influenced by the mother's occupation and educational level and not by the

- father's occupation or educational level
- role model
- cultural group of neighbours
- family with whom pupils stay

A Pearsons product-moment correlation was conducted to show the relationship between parent involvement and decision making, responsibility and rules. The results indicated that if parents are involved in their children's' internalisation of morals there is a high possibility that the children will develop aspects such as decision making, responsibility and rules. Moreover, if parents become moralisers, true leaders and disciplinarians, the chances are that the adolescents will develop multicultural morals. However, a further Pearsons product-moment correlation showed that parents in a multicultural situation are more involved in personal achievements. Parents in managerial positions and with higher educational qualifications spend little time with their children and therefore have little moral influence in their children's live. Only parents of rural and semi-urban/rural, especially mothers, who are self-employed and have low or post-graduate educational qualifications have a positive influence in the moral development of their children.

In sec. 4.4.2 it is clear that the school, as a medium of socialisation and learning, plays a significant role in children's moral development. However, a Pearsons product-moment correlation shows that black adolescents in a multicultural school, where they are exposed to the influence of other cultures, have more difficulty internalising the morals in their situation than adolescents in a rural school where there is no influence from other cultures.

This chapter described the sample, collection and processing of data. Chapter 7 discusses the findings and recommendations of this study.

Chapter 7

Conclusions, findings and recommendations

7.1 CONCLUSIONS

In the course of this study it became clear that moral values are not inherited but acquired and moral education does not take place in a vacuum. Children grow up and are educated in a society with certain values. Every society is, to a large extent, shaped by moral traditions. While there is certainly diversity in each society's system of values, there is also a surprising degree of agreement and consensus. Societies are complex and diverse, especially multicultural ones. Moral traditions do exist and their congruence variety help to shape the cultural and social environment in which black adolescents live. Black adolescents in a multicultural society, it has been shown, are influenced by a complex social, economic and cultural environment which has adverse effects on the way they relate to others, develop into being someone and internalise norms and values. It would also appear that most of black adolescents find it difficult to engage in meaningful relationships. For most black adolescents in a multicultural situation, the fact of being black adolescents means being confronted by many dilemmas for which they have to find solutions. Black adolescents find themselves having to make decisions regarding their own values and behaviour in a bewildering and complex society (Dowd & Haden 1994:177). This becomes very difficult for them because his fellow man in a multicultural situation has an image that is characterised by isolation, a decline in authentic human relationships, cynicism and social apathy. As they struggle to come to grips with the moral dilemmas of daily living, black adolescents test, accept and reject various values. They grow in maturity through their personal experiences but also vicariously by reading about characters who grapple with ethical predicaments.

This study found that there is a general lack of full commitment to and involvement in personal relationships as a result of increasing personal and occupational interests that go with living in a multicultural situation. Black adolescents are subjected to a rushed and impersonal way of life. Amidst the hustle and bustle of adults, black adolescents are left alone and, owing to a lack of real intimate contact, which is necessary for moral transmission, they, consequently have difficulty internalising the acceptable moral norms. Hoge, Petrillo and Smith (1982:569) maintain that in such a situation greater demands are made on the school to prepare children for co-existence. At the same time White (1996:133) emphasises that the family is the most important mechanism in moral value transmission. It was also found that the inadequate moral encounters in a situation result in the inadequate internalisation of moral values, which leads to black adolescents

- increasingly experiencing feelings of insecurity and uncertainty
- not achieving optimal moral development
- tending to forget their afrocentric culture
- accept who they are, (i.e. they have lost their traditional identity)

The study also revealed that the internalisation of morals can only be realised in a situation where there is cultural stability. To bring about cultural stability in the life of black adolescents, adult educators should demonstrate warmth, emotional acceptance, exemplification, modelling, communication, socialisation, emotional experience and emotional involvement in situations where they are morally involved with black adolescents. Berns (1985:358) concurs that “black adolescents needs to realise, in a sense of procedure, the teaching of people of what is right and what is wrong”. He goes on to say that black adolescents’ moral code develop through social interaction – through discussion, debate, and emergence of consensus. This can be realised through black adolescents’ interactions with their family, peers, a multicultural situation, different personalities, at school and through adult modelling (Berns 1985:359; Moulder 1989:15). This appears to indicate that exposure to multicultural moral dilemmas will help black adolescents develop a more positive moral sense. Adult support and the establishment of adequate social interaction will inspire black adolescents, and help

them acquire the morals of their situation more easily. However, this study show that black adolescents are not exposed to adequate social interaction because

- very little time is spent together as a family
- technology has replaced interpersonal communication
- promotion of each other's happiness is achieved through material gratification
- promotion of immature independence
- personal communication, if any, is mostly non-verbal
- communication of personal appreciation and affection is minimal
- individuals live in isolation, this is a “mind your own business” situation

Black adolescents cannot inherit morals, they have to acquire them through social interaction. This means that black adolescents cannot exist in isolation for all their moral activities attest to human interdependence. Social interaction refers to this human interdependence and involves helping black adolescents to become increasingly aware of their multicultural situation, teaching them how to practise their morality, teaching them to respect the significance of others in their moral encounters. A dignified human existence is only possible if they receive directed accompaniment through social interaction and experience exemplification from their educators, who demonstrate, by their example and adequate moral image, that they have personally and meaningfully achieved moral dignity. However, should the transmission of moral norms and values as a support system be lacking, black adolescents will become victims of polyvalent influence which threatens to confuse and derail them. In addition, their expectations of the future will become all the more vague and the moral image of adulthood all the more concealed. Rice (1992:11) states that the “past grows increasingly distant from the present, the future grows more remote, uncertain and unpredictable”, so adolescents feel less secure about tomorrow, as the following findings will indicate.

7.2 FINDINGS CONCERNING THE *LITERATURE STUDY* OF MORALITY AND A MULTICULTURAL SITUATION

To illustrate the difficulties experienced by black adolescents in acquiring morals in a multicultural situation, other studies were consulted to find out about their view in this

regard. Theories of moral development were also examined as well as the three situations where black adolescents actually acquire and actualise internalised morals, namely, the home, the school and society.

Relevant literature was studied to investigate the morality of black adolescents in a multicultural situation. Acquiring morals is described as the most important event in the life of black adolescents, especially in a multicultural situation. Although, according to Piaget (Shaffer 1996:571), this is a process which starts from school-going age (stage of moral realism), moral development finds expression at the adolescent stage (stage of moral relativism). It is at this stage that children realise that social rules are arbitrary agreements that can be challenged and even changed with the consent of the people they govern. They also feel that rules can be violated hence the experience of moral dilemmas. According to the literature, it is therefore at the adolescent stage that the acquisition and internalisation of morals is a problem, especially for black adolescents in a multicultural situation.

According to Levy (1988:104) adolescence is an important definitional stage in human development during which a person's value system and behaviour code is shaped. In addition, Blasi (1980:45) suggests that moral reasoning predicts moral action including honesty, altruistic behaviour, resistance to temptation and nondelinquency. If people's value system and behaviour code, which govern moral reasoning and resultant behaviour, are to any great extent shaped during adolescence, then how adolescents reason about moral value questions is important. However, black adolescents in a multicultural situation have a culturally different value system and behaviour code. Therefore, the situation in which black adolescents are to acquire moral norms leaves much to be desired. The multicultural situation is not only full of conflict, but unstable and cold. How then can black adolescents internalise moral norms in such a context, a context in which racial divisiveness is salient? Although at present South Africa is in the process of transformation to a more egalitarian society, hence the multicultural situation, the effects of institutionalised racism and social engineering are likely to be seen for many years (Kevin & Parekh 1996: 852). A further discovery that emanated from the literature study is that the multicultural society is technocratic. Parents in this

situation have been replaced by technology like TV, stereos, TV games, the mass media and the Internet. Black adolescents' knowledge is generated by electronic technology.

7.2.1 Findings concerning the *theories* of moral development in a multicultural situation

Morality is defined in many ways. However, moral developmental theorists generally agree that morality implies a set of principles or ideals that help the individual to distinguish right from wrong, and to act on this distinction. According to moral theory, morality has three basic components: moral affect, moral reasoning and moral behaviour. Psychoanalytic theorists emphasize the affective or emotional aspects of moral development. Freud (1964:75) contends that the character of the adolescent-parent relationship largely determines adolescents' willingness to internalise the moral standards of their parents. If the home environment is warm and loving, the acquisition or passing on of morals is easily enhanced. However, if the home environment lacks affection and is cold, adolescents will have difficulty internalising their parents' morals. The multicultural situation in which black adolescents find themselves is too technological and cold. Hence it is difficult for black adolescents to follow in their parents' footsteps.

Cognitive-developmental theorists emphasize the cognitive component of morality by studying the development of moral reasoning. According to Shaffer (1996:594), individuals' morality is directed by their cognitive ability. Adolescents are expected to apply their reasoning power to solve problems of a moral nature. It is discouraging for black adolescents, however, since they have to face many such situations. Not only is their situation full of moral dilemmas, but it has different cultural manifestation which have a moral bearing. This means they not only have to resolve a moral dilemma, but also have to violate their cultural heritage in order to choose what is right and morally acceptable to their new multicultural society.

Social-learning theorists emphasize the behavioural component of morality. According to Shaffer (1996:594), adolescents are able to resist temptation and inhibit acts that violate moral norms. This means parents must reinforce adolescents for virtuous

conduct and punish them for transgressions. However, this theory has lost its implication in the multicultural situation. Parents in this situation are too permissive. Black adolescents are to determine and discover norms and values for their life on their own while their parents are so obsessed with their own search for success (Manamela 1993:239) that they do not have time for their children.

According to Rich and DeVitis (1985:50), developmental tasks emerges at a certain period in an individual's life, successful achievement of which leads to happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by society, and difficulty with later tasks. At the adolescent stage, the development of morals is specifically emphasized. A critical task of adolescence is to develop a mature set of values and desirable traits that characterize the good person and the good citizen. According to developmental task theory this is a lengthy process that begins in early childhood with the emergence of conscience. During adolescence, however, the development of conscience, morality, and a set of values is found to be rather high. Black adolescents, therefore, because of their unstable situation, are bound to experience failure, which will result to disapproval by the society. It is necessary for black adolescents to be exposed to the developmental tasks to experience them. However, the situation of black adolescents is not conducive to acquiring such developmental tasks.

7.2.2 Findings on the *acquisition* of morals in the home, the school and the society in a multicultural situation

Parents, teachers and the community have a grave responsibility to provide adolescents with the kind of example and care that will give everyone the opportunity to grow up as useful members of society. One of the most important aspects lacking in our national conscience is a strong moral base that will provide adolescents from a young age with a clear understanding of right and wrong. Black adolescents in a multicultural situation live with conditional morality. They make excuses for why people in their situation act immorally and these excuses prevent them from being their traditional and cultural selves. Black adults in a multicultural situation need to instil in their children, especially adolescents, a sense of responsibility. They need to tell them about their roots and

traditions. The adults must not create a lost generation. Children, especially black adolescents, need roots to anchor their life on and they also need wings to fly and be adventurous. Children must respect all cultures and languages, but must guard against losing their own culture. This means that children, especially black adolescents, must have models from whom they can learn the moral standards of their new situation. It would be heartbreaking to waste young lives because adults lack the moral fibre to teach what is right and condemn what is wrong (**Reader's Digest** October 1997:13).

7.2.2.1 The home

One of human beings' most outstanding characteristics is the ability to educate. This means that education is a purposive act, designed to guide the children's humanisation on a determined course. One of the aims of education is to bring children to a point where they support the norms of their society from personal convictions (Vrey 1979:180). The home is the primary source of education where children begin to build relationships with themselves and others.

Education begins at home with the simple act of learning. Learning is a continuous process lasting from the moment of birth to the end of life on this earth. Learning in the home occurs in many ways. Whichever way learning is executed, children are forever subject to the guidance of their parents, until they become fully fledged adults themselves, capable of accountability and responsibility. According to the literature, when adolescents learn, especially in the home, there is always some goal or intention, something children do not know or cannot do and which they strive to acquire or achieve. Morals are also transferred in the same manner. Parents' influence on moral character seems to be primarily related to their behaviour in a multitude of daily interactions with their children.

The acquisition of morals in the home rests entirely on exemplification, modelling, imitation, indoctrination and socialisation. The manner in which the parents model and exemplify themselves in front of their children in everyday situations automatically strengthens the bond of moral acquisition. Social morals focus on the importance attached by the individual to other people. Successful self-acquisition always calls for

the integration of individuation and socialisation (Vrey 1979:191). Individuation is a Jungian concept that explains the process whereby a psychological separation from parents takes place. This is a gradual process which passes through a number of stages, namely, at the end of infancy, the end of the pre-school years and in adolescence (Van den Aardweg & Van den Aardweg 1988:115). Adolescence is a pre-adult stage, therefore adolescents will need to be well prepared to face adulthood. Socialisation is the learning process related to growth of social relationships and social behaviours which encourage the acceptable assimilation of individuals into society. Rules, customs, attitudes, morals and other details of culture are learned (Van den Aardweg & Van den Aardweg 1988:217).

In the home, adolescents are rewarded for good behaviour and punished for bad behaviour. In this way they learn how to behave and to differentiate between wrong and right. They learn how to communicate and to experience different situations. In the process they attribute meaning and become able to make decisions and pass judgment. The home is the primary source of moral acquisition. Therefore, black adolescents need their home environment to be able to acquire acceptable norms and values in order to be accepted by their social environment.

7.2.2.2 The school

As mentioned, one of human beings most outstanding characteristics is the ability to educate. Education then becomes the purposeful act of adults in the life of children to guide them towards adulthood. From home, education continues at school through the same act of purposeful learning. The school therefore becomes the secondary source of learning in the life of children.

At the school children meets their secondary educators. Through their exemplification, modelling, experience, socialisation, indoctrination and imitation children learn a lot from the teachers. It would be a mistake to assume that all the moral learning that goes on at home is unreflective and uncritical while all of what goes on inside the school is always educational in the full sense. The literature indicates that, clearly a lot of the experience and direct tutelage that children have outside the school will encourage

them to think about issues involved. Certainly some parents will actively work at promoting this and supplement the work of the teacher to a greater extent.

According to Downey and Kelly (1978:133), school makes a vast contribution to this kind of unreflective moral learning both by its deliberate attempts to ensure the acceptance by adolescents of certain values and through this kind of unconscious absorption of the values implicit in its patterns of working and its structures, in short, through what has been called the "hidden curriculum". In the first place, for various reasons, teachers will often try to establish certain habits of behaviour or attitudes that are common to certain learners without concerning themselves too much or adhering to these habits reflectively or unreflectively. In other words, they will actively work to promote moral learning without considering whether these moral values are in direct contradiction to each other. This is particularly likely to the practice of teachers in multicultural schools, especially if the teacher themselves must reflect a moral personality.

Adolescents cannot avoid "catching" moral attitudes, beliefs and habits from their teachers. The moral views that teachers hold and the manner in which they hold them will be communicated to their learners whether they wish to or not. Moral development, moral learning comes from every kind of human interaction, whether socialisation, learning, indoctrination, imitation, experience or attribution of meaning, the interaction between teacher and learner is no less than the other. Furthermore, learners also learn from the manner in which teachers hold their value positions and this is a more serious problem because it has direct implications for their moral education as well as their moral learning. If it is apparent from what teachers say or do that many of their moral beliefs are held unreflectively or have been accepted uncritically from other sources, if, in short, they reveal that they overemphasize their moral belief over and above those of other ethnic groups under their authority, they might cause confusion in their transmission and black adolescents, in particular, will be lost in the midst.

7.2.2.3 Society

Not only parents and teachers are a source of moral transmission in the life of black adolescents. Peers, other immediate family members, church ministers, politicians and

other adults play their part, too, in the transmission of morals. These other adults are within society where black adolescents spend some of their and either by accident or design, they will influence adolescents and young people morally through any kind of contact they have with them, the so-called "charismatic" personalities being particular influential (Downey & Kelly 1978:129). For the most part, attitudes will be caught from such sources rather than taught by teachers or parents.

There is general consensus that the peer group too is a particularly fruitful source of values, especially in adolescence, and plays a major part in determining young people's value positions and the behaviour patterns they come to feel they ought to conform to. This source of moral acquisition give rise again to conflicts of values which are particularly difficult for young people to resolve without the sensitive help of teachers, parents or other adults (McNaughton 1988:129). This confirms the conflict experienced by black adolescents in their new multicultural situation. Their peer group do not attach the same meaning to acts of morality that they do. This causes even more confusion and conflict. However, it is important to note that moral acquisition derived from this source encourages cooperative and mutual understanding between peers and also formulate a necessary condition for the development of autonomy. It is also worth noting that in some societies the influence of the peer group is greater than in others.

It was found that another major source of moral acquisition is the many forms of mass media to which adolescents are exposed – radio, newspaper, comics and especially television. Symbolic models observed on film and television or in books have an important influence on black adolescents' moral development. Again, some of the moral acquisition here is the result of the same kind of unconscious absorption. The television programmes and novels produced or written expressly for children, for example, usually offer a positive moral image. Television, radio, newspapers and magazines, advertisements also, contribute to the same process of negative influence. The fundamental values of advertising itself are such that many people would want to question, based as they are for the most part on morality of acquisitiveness, materialism and sometimes downright greed, which in many instances does not help the development of black adolescents' moral self.

Other agencies too, such as organised religion in its various forms, which attempt in overt, explicit and deliberate ways to influence black adolescents morally, contribute both by accident and design to this process of moral acquisition and black adolescents' system of values will be the product of these many forces acting upon them. The relative influence of each of these agencies and sources of moral acquisition also vary according to the kind of society in which they are experienced. In some societies, for example, the influence of the family is greater than others. The same can be true of different groups or communities in the same society. In the case of black adolescents, the other agencies may be more influential than the family because they spend more time with them.

7.2.3 Findings on the *actualisation* of morals in the home, the school and the society in a multicultural situation

To illustrate similarities and differences in aspects of the home, school and society, which may have a negative or obscuring effect on the internalisation and actualisation of morals, the findings on the three situations will be examined separately.

7.2.3.1 *The home*

In the course of the study it was found that the modern home often fails to provide adequate opportunity for black adolescents to internalise and actualise moral norms. Because of technology, a decline in intimate family relations has been observed. Family life has consequently deteriorated and is increasingly characterised by social dysfunction. Kruger (1983:30) describes the home as a "loading zone" by day and a "parking lot" by night. Black parents are often so heavily obsessed with their own search for success that they do not have time for their children who are at a troublesome and difficult state that needs parental guidance. Black parents in a multicultural situation often show insufficient interest and involvement in their children's upbringing. The absence of intimate emotional ties between family members serves to promote reciprocal exploitation instead of cooperation and working together. Adams and Hamm (1988:81) concur observing that the results of a home infiltrated by technology and material possessions are that black adolescents

- experience a lack of parental love, emotional support and understanding
- experience feelings of isolation, premature independence and frustration
- experience feelings of moral conflict, moral indecisiveness and moral insecurity
- in a multicultural situation show little respect for cultural norms and values

The multicultural home's loss of social responsibility is intensified by the emancipation of women. The mother, in any home, is regarded as the pillar of the family's meaningful existence. However, in a multicultural situation the mother is expected to fulfil numerous and often conflicting roles and responsibilities. The woman's role as both mother and career woman leads to stress and conflict which is detrimental to a healthy family. By the time the mother reaches home from a demanding career, she is too tired to care for her family. Since the father is often not available for his children because he has to provide for his family, the situation is aggravated when the mother has to work as well. This means that black adolescents spend the greater part of their life without his parent's support and guidance in a strange situation, where they need their parents' help. The result is once again inadequate moral transmission from parent to black adolescents. Consequently, black adolescents in multicultural homes are unable to internalise moral norms acceptable to their situation.

7.2.3.2 The school

Despite the school's important role in establishing relationships in which black adolescents can acquire and internalise moral norms and actualise their potential and achieve a positive moral image, this study found that multicultural schools do not succeed in effectively establishing a moral situation that will assist black adolescents to internalise proper moral norms. As the ASCD Panel on Moral Education (1988:7) point out, "for most black adolescents the multicultural schools are considered boring, are experienced as a threatening social situation and that the schools are associated with moral and social failure". According to them, there is an increasing ethnic and social diversity of the population at schools, which, while invigorating the nation at large, is bringing with it an increasing variety of moral values that sometimes conflict. As a result some educators awash in a sea of pluralism, are wary of even trying to identify common moral norms. Many schools in this situation are guilty of overlooking black adolescents'

level of moral becoming. They do not recognise black adolescents' cry for moral support, black adolescents are bombarded with inappropriate subject matter and teachers' style of communication lacks inspiration. Academic achievement is overemphasized and moral development neglected.

Multicultural schools lack a warm, intimate and familiar classroom atmosphere. Most multicultural educators tend to be authoritarian, omniscient, unassailable and inconsistent in their dealings with black adolescents. Whatever communication takes place between teachers and black adolescents is characterised by an impersonal and formal relationship. Black adolescents always find it difficult to communicate with teachers. The businesslike and impersonal nature of interpersonal relationships which characterise a multicultural society, has become increasingly characteristic of the relationship between teachers and black adolescents in the classroom situation.

Chapter 4 indicated that morals can only be acquired and actualised when the dignity, uniqueness and potential of black adolescents are taken into consideration. Only by actualising their very human potentiality can black adolescents become positive about themselves. It was also pointed out that black adolescents need the support of their educators and other human beings who will accompany them through exemplification, learning, imitation, modelling, indoctrination and giving punishment and reward. This is the actualisation of the moral encounter, which enhances black adolescents' moral actualisation. It was further found that most black adolescents experience the multicultural school situation as strange and hostile, a situation which lacks meaning. This once again contributes to black adolescents' inadequate formation of a moral self-image. In general, the following tendencies may be observed in multicultural schools:

- Learners are pressurised to strive for unrealistic achievements.
- Multicultural schools foster the attitude that everything is about good results, and very little is said about good behaviour.
- Most teachers are still inaccessible and unavailable.

The multicultural school situation not only obscured the acquisition and actualisation of morals, but also convinces many black adolescent that the multicultural school is ineffective in the transmission of morals. The perilous situation of these young people, who often form part of the society in which they live, findings concerning which will form the point of discussion in the following section.

7.2.3.3 Society

Multicultural society is described as a milieu largely characterised by impersonal, hurried and segmented human relationships. It cannot be denied that the multicultural situation in which black adolescents find themselves makes great demands on their dignity. This fact is borne out by a number of findings below.

Industrial development and rapid economic growth in the technocratic society have resulted in enjoying ever greater prosperity in material possessions and conveniences. More wealth and more leisure have resulted in the so-called affluent societies. More than two decades ago it was observed that "man has become absorbed in materialistic culture whereby material welfare and high spiralling standards of living, as the highest goals, are pursued at all costs" (Manamela 1993:242). Hence the mushrooming of multicultural societies. This obsession with competition spread to black communities and this led to children experiencing their fellows as threats. As a result, black adolescents, in their present multicultural society no longer sees others as fellow human beings but as useful objects with value only if they can be used by black adolescents to their advantage. Botha (1975:102) describes the merciless competition of modern society as "the rat race of struggle for high life which represents the dilemma that obscures the establishment of moral norms". Contemporary youth, especially in a multicultural society, it would appear, even although they yearn to fit in, refuse to be a part of today's dehumanising society, yet "most black adolescents in this situation are apathetic towards the genuine creation of a more dignified society" (Leger 1980:286). It would appear that the youth feel caught in a situation in a society which they are unable to understand properly and which shows very little appreciation and respect for human dignity. Manamela (1993:243) contends that man has become "a rushed,

over-committed, organising, participating creator of artifacts and as such a status-seeker, technocratic man is over conscious of his own numbered watch orientated existence and is selfishly blind to the needs of his fellow-man”.

It appears to be a foregone conclusion that this type of attitude obscures the possibility of establishing authentic human relationships and the realisation of a moral self. In contemporary technocratic society, man seems to have lost his human dignity because he is used as a means to an end and also because he abuses others in the same way. De Klerk (1982:63) gives three examples in support of this finding, namely: “the manufacturer uses man to increase his turn-over, the politician uses man as a pawn to increase his political power and the scientist uses man as a guinea-pig in his research”. Human relations may, therefore, be described in terms of functionality. By means of the manipulating power of technology, man has become depersonalised and a slave of technology – a so-called **instrumental man**. This phenomenon, or stigma of modern times, is characterised as people as functional beings are no longer capable of fulfilling their calling as moralistic beings, but are quite content to accept their depersonalised existence as slaves of technology. This means that people live according to what technology prescribes.

Modern industrial society is described (sec. 2.10.1.3) in terms of efficiency and productivity and people have become routine beings – small, insignificant cogs in some vast organisational machine. As a result of industrialisation and increasing organisation, modern people alienated mass people are not encouraged to participate in face-to-face encounters with others. Mass people often find that they are nothing more than manipulated, misused objects and this is also the image of moral adulthood which they exemplify to their children.

In addition to the depersonalisation and objectification Kenniston (in Duvenhage 1975:7) identifies the following as characteristics of alienated mass people:

- distrust of other people to avoid possible disappointments, resulting in a loss of confidence in their own humanness
- interpersonal and social alienation

- tension amidst a mass society in which they experience an intense sense of helplessness towards everything and everyone that threatens to dominate and manipulate them
- self-contempt, since, in view of their helplessness, they are left with no other choice than to despise themselves
- disinterestedness, since they are constantly aware of the distance between themselves and others, which keeps them from intimate involvement, which in turn requires morally independent decision-making and actions regarding others.

This study also found that the communication media expose young people to mass information and they are not always capable of distinguishing between true and false reports, and what is morally right or wrong. The mass media often decide for the youth and thereby deprive them of the opportunity of engaging in moral acts with others because the media make claims which are sometimes contrary to people's sense of worth.

Another characteristic of modern society, especially multicultural society, that emerged is the radical change confronting people and which exposes them to new values, norms and demands. The modern heterogeneous and cosmopolitan nature of society makes increasingly complicated demands on black adolescents. Black adolescents are confronted with an increasing multiplicity of conflicting norms – so much so that there is talk of norm pluralism – a characteristic already prevalent in the complex polyvalent society of the twentieth century. Adults and black adolescent alike are confronted by the problem of being torn loose from norm-binding groups, such as the family, the environment, the church, the community and the nation, and becoming cast into a mass society. In such a situation, the image of black adolescents disappears and most people become strangers to others. In order to gain their sense of responsibility, black adolescents need adults who respect the demands of propriety and place themselves under the authority of norms and are really able to exemplify the obligatory life-values to black adolescents.

7.3 FINDINGS OF THE EMPIRICAL INVESTIGATION

Frequency tables were done to determine the exact background information of the respondents. The ages of the respondents ranged between 10 and 26. There was an equal number of learners from each grade and there was an almost equal number of boys and girls. Four schools were involved in the investigation and fifty learners were selected from each school.

An Anova test determined that there was no significant influence between

- parents' occupation and moral development
- parents' level of education and moral development
- parents' working hours and moral development
- friend and neighbour and moral development

Anova tests were also done to determine whether the eleven dependent variables in section B depicting demographic information in section A differed significantly for the different adolescents' moral development. There was no significant difference between

- gender groups
- age groups
- school for the following dependent variables
 - loyalty
 - rules
 - prosocial behaviour
 - altruism
 - decision making
 - temptation
 - responsibility

However, there was a significant difference between schools for the following dependent variables:

- respect
- aggressive behaviour
- conformity
- virtue

The difference in influence were due to the fact that the four schools were situated in four different areas, that is, rural, semi-urban rural, urban and multicultural. In rural and semi-urban rural schools the above aspects differed significantly from urban and multicultural schools. It seems that rural and semi-urban schools are more traditional and urban and multicultural school are more modernised.

With regard to language, the majority of the respondents were from the Nguni and Sotho languages. These are both black languages. It seems that black adolescents use mostly their home language as a medium of communication. This can pose a problem since communication is a medium through which adolescents internalises their moral norms. Therefore they cannot internalise the moral norms of a multicultural situation if they cannot communicate in a language used in a multicultural situation.

The Anova tests used to test the four hypotheses showed further that moral development of children is only significantly influenced by the mother's occupation and educational level and not by the

- fathers' occupation or educational level
- role model
- cultural group of neighbours
- family with whom pupils stay

However, it was further revealed that mothers with only one university degree did not influence their children's moral development as much as mothers who have more than one university degree (post-graduate).

The Anova tests were further used to test the four hypotheses using the four indices for the schools. It showed that there is no significant difference between the four schools

and the different indices, that is family, school and society. It is evident that the school, the family and the society have no influence on black adolescents' internalisation of multicultural morals.

A Pearsons product-moment correlation was conducted to show the relationship between parent involvement and decision making, responsibility and rules. The results indicated that if parents are involved in their children's internalisation of morals, there is a high possibility that the children will develop aspects such as decision making, responsibility and rules. Moreover, if parents become moralisers, true leaders and disciplinarians, the chances are that the adolescent will develop multicultural morals. However, a further Pearsons product-moment correlation showed that parents in a multicultural situation are more involved in personal achievements. Parents in managerial positions and with university degree qualifications, especially mothers, spend little time with their children and therefore have little morals influence in their children's lives. Only parents of rural and semi-urban rural, especially mothers, who are self-employed and have low or post-graduate educational qualifications have positive influence in the moral development of their children.

In section 4.4.2 it is clear that the school, as a medium of socialisation and learning, plays a significant role in adolescents' moral development. However, a Pearsons product-moment correlation shows that black adolescents in multicultural schools, where they are exposed to the influence of other cultures, have more difficulty internalising the morals in their situation than adolescents in rural schools where there is no influence from other cultures.

Further, from the empirical research, it became evident that moving from their cultural background to a multicultural area has an influence on moral development. Black adolescents' assimilation of morals changes, therefore parents should plan very carefully when such a move is intended. When parents move from their cultural area to a multicultural area, the peer group influence on their children cannot be avoided. Therefore parents should take note that when their children have multicultural friends, their moral upbringing will change, and parents should be aware about that.

The empirical research also revealed that multicultural teachers also have an influence on black adolescents' moral development. Parents should note that when their children are taught by multicultural teachers, their morality will change compared to when they were taught by teachers from their own culture.

The biggest problem arises from parents in a multicultural situation. They are consumed by their professions and positions at work. They spend more time at work than at home. They have also replaced themselves with technological parenting. A parent's place in the life of a child can never be replaced. Parents in a multicultural situation should guard against absenting themselves too much.

The modern, heterogeneous and cosmopolitan nature of multicultural society makes increasing demands on the multicultural family. There is an increasing multiplicity of conflicting norms - so much that there is talk of norm pluralism. Parents who intend to make such a radical change of norms and values should guard against violating their own cultural norms and adopting the norms of other cultures. This will make them lose their own identity.

7.4 CONTRIBUTIONS FROM THE EMPIRICAL INVESTIGATION

From the preliminary questionnaire, it was discovered that the sixty three items that were retained (section B of the questionnaire) can be used by teachers to measure and guide the morality of the black adolescent.

This questionnaire was used to measure:

- adolescents' morality in multicultural schools
- the realistic view of the black adolescent. This is essential in order to give them the confidence and motivation to undertake tasks as challenges and to test and venture into new situations.
- distrust of others to avoid possible disappointments resulting in a loss of confidence in their own humanness
- interpersonal and social alienation

- tension amidst a mass multicultural society in which experience an intense sense of helplessness towards everything and everyone that threatens to dominate and manipulate them
- self-contempt, since, in view of their helplessness, they are left with no other choice than to despise themselves
- disinterestedness, since they are constantly aware of the distance between themselves and others, which keeps them from intimate human involvement, which, in turn, requires morally independent decisions and actions about others

The sixty three items were carefully selected to cover a wide spectrum of moral aspects. According to these items, multicultural teachers will be able to detect unacceptable behaviour from adolescents in multicultural situations. These items can also be used by educators to test the morality of individuals, especially in a multicultural situation, for example, aggressive behaviour needs to be controlled where black and white people are involved. From past "apartheid" atrocities, the two groups still feel a certain degree of enmity, therefore aggressive behaviour cannot be avoided. By using this questionnaire such behaviour can be detected.

7.5 LIMITATIONS OF THE RESEARCH

The questionnaire, although an inexpensive means of acquiring a great volume of information, poses several minor problems

- Respondents do not always understand the instructions and the questions, which causes low reliability.
- Even though the researcher explained to the respondents that this was not a test, they wanted to give impressive answers and were very concerned about answering correctly.

7.6 RECOMMENDATIONS

Morality, to be of value, should be directed at enhancing black adolescents' moral image. A positive moral image has its origin in authentic moral exemplification and transmission. Morality does not only signify that helpless black adolescents are to be equipped to face an alien world, but also means that they receive support and co-operation in their development towards meeting the world and others in self-awareness. Black adolescents must derive meaning from what they learn. Morals should, therefore, be founded on internalised standards and criteria for guiding action, developing and maintaining attitudes and making moral judgements (Silver 1976:14). To guide and assist towards the enhancement of his moral-image, values must be utilised and realised. Fraenkel (1976:49) states that values represent what a person considers important in life, and define values as "ideas as to what is good, beautiful, effective or just and therefore worth having, worth doing, or worth striving to attain. They serve as standards by which we determine if a particular thing is good or bad, desirable or undesirable, worthy or unworthy, or some place in-between these two extremes."

Black adolescents' internalisation of morals in a multicultural situation can be realised if the following recommendations are taken into account:

- It is recommended that educators and parents should be made aware of the danger of too much freedom which is becoming evident in the life of the present-day black adolescents and manifests itself as whim, caprice and licence. Black adolescents must be made aware of what is expected of them and firm limits must be established. This is the kind of balance which satisfies black adolescents' need for security and permits them to enjoy freedom when it is presented to them.
- Black adolescents should be provided with a good, realistic view of themselves in relation to their multicultural situation. This is essential in order to give them confidence and motivate them to undertake difficult tasks as challenges and to test and venture into new situations. Having a caring, trusting, friendly

relationship with black adolescents at this time will go a long way towards their positive feelings about themselves.

- Black adolescents should be valued as individuals in their situation, who are unique and absolutely worthy of being loved. Love should be shown to black adolescents without setting conditions. Black adolescents should be loved as they are, regardless of what they may do, or what may happen to them. This implies understanding and respecting black adolescents.
- All those who are involved in moral education, from the family, school, society and the state should renew their commitment to promoting moral education at home, in school, in society and the government. Moral education be made a powerful unifying and energising force in the multicultural situation.
- Educators should form partnerships with parents, the mass media, the business community, the courts, and civic racial, ethnic, and religious groups to create a social and cultural context that supports the schools' efforts to develop morally mature citizens.
- The home, school and society should teach a morality of justice, altruism, diligence and respect for human dignity. These are universal moral values that coincide with traditional religious teachings but stand on their own as authentic secular values. As part of a genuine respect for pluralism, schools should also teach students about the different ultimate sources of morality, including religion.
- The home, school and society should make sure that their moral education efforts extend beyond the cognitive to include the affective and behavioural. Moral education must go beyond simply knowing what is good; it must also involve prizing what is good.
- Moral education should include, especially for black adolescents, socialization into appropriate patterns of conduct and especially for the young generation,

education for the critical thinking and decision making that are part of adult moral maturity. The latter may include examining the complex issues of a multicultural situation that stir ethical debate in society at large.

- Educators should continually examine the institutional features of the education system to ensure that climate and instructional practices contribute to the same moral growth.
- Research should be undertaken on what works in moral education, drawing on research findings from other fields and presenting those findings to the profession forcefully and clearly.
- Educators should regularly assess the moral climate and students' conduct and communicate the results of these assessments to the home and society. It is acknowledged, however, that there is still much work to be done in the articulation of moral principles and the development of methods to assess their place in the school.
- Multicultural schools should establish and convey clear expectations to multicultural teachers and administrators regarding their roles as multicultural moral educators. Their performance as moral educators should be included as a regular and important part of their evaluation.
- Teacher educators, both preservice and in-service, should give attention to moral education to ensure that teachers have the necessary knowledge, attitudes and skills to fulfil their moral education responsibilities.

In a situation where norms and values are no longer so clearly observable in people's behaviour, it is essential that educators should reflect a positive and desirable image of adulthood. Ladd (1971:156) contends that the good teacher is "something more than an instructor in the current sciences: he is a rabbi, a master, a person who is wise and worthy of being copied in his view of life, and in his practical ways of living". It is essential that active efforts be made by the family, school and society to create a suitable environment as a safe moralistic milieu for black adolescents.

7.7 RECOMMENDATIONS FOR FURTHER RESEARCH

It is recommended that, because adults' influence in the life of black adolescents is strong, researchers should investigate ways by which adults can provide even more viable and dynamic moral support through modelling and imitation to adolescents as they progress towards moral adulthood.

There is scope for future investigation into means of making the communication gap between adults and black adolescents narrower in order to lead to better understanding and a more satisfactory transfer of moral meaning between adults and black adolescents.

Many parents appear to be losing patience and sincerity in their dealings with their children. Research to determine whether the state of affairs is an outcome of adults being discouraged by the lack of genuine moral communication in the modern technocratic society, a state which may then transfer to their children, may also provide interesting results.

Researchers in future may consider paying attention to the subtle changes in essentials, such as acceptance, confidence, appreciation, respect and recognition of efforts, and whether this change has been influential in blunting people's awareness of the needs of black adolescents.

Another area which could benefit from investigation is the apparent loss of control by parents, especially in the multicultural situation. What has been responsible for what appears to be a serious deterioration in authority and how can this be remedied.

It may also be beneficial to investigate whether people are, in fact, losing touch with reality and values and norms as this study suggests.

7.8 CONCLUDING REMARKS

In this study the researcher has tried to address some of the major problems she perceived in the field of black adolescents' in the multicultural situation they find themselves in today. There is universal apathy among the youth towards the society of their parents, with urbanisation, technology and the problem of immorality on the increase. Perhaps a refocusing on these aspects by adults will serve as motivation for a meaningful moral existence among the youth. This study does not claim to be exhaustive or to have arrived at solutions to the problem of black adolescent morality in a multicultural situation and society. It is hoped, though, that this study will encourage further exploration and searching in this area.

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SECTION A

Please provide the following particulars regarding yourself and your family by filling the code number in the block provided.

Parents occupation			
Father	Business Management Professional Technical Self-employed Labourer	1 2 3 4 5	
Mother	Business Management Professional Technical Self-employed Labourer	1 2 3 4 5	
Extended family living with you	Grandfather Grandmother Uncle Aunt Cousin None	1 2 3 4 5 6	
Parents working hours			
Father	More than 60 hours per week Between 40-59 hours per week Between 20-39 hours per week Less than 20 hours per week Father - absent home	1 2 3 4 5	
Mother	More than 60 hours per week Between 40-59 hours per week Between 20-39 hours per week Less than 20 hours per week Mother - absent home	1 2 3 4 5	
Who is your role model?	Father Mother Teacher Priest Politician Other	1 2 3 4 5 6	

Parent's level of education			
Father	Less than Standard 10 Technical training College diploma University degree Post-graduate degree No education	1 2 3 4 5 6	
Mother	Less than Standard 10 Technical training College diploma University degree Post-graduate degree No education	1 2 3 4 5 6	
Cultural group of your neighbours	Blacks Whites Coloured Indian Other	1 2 3 4 5	
Who are mostly your friends?	Blacks Whites Coloured Indian Other	1 2 3 4 5	
What is your home language?	English Afrikaans Nguni Sotho Other	1 2 3 4 5	

SECTION B

Consider each statement carefully and answer as frankly as you can. Indicate your preference by means of the code number indicated in the scale. Place the code number in the block next to the statement.

I find it

CODE

Very easy	1
Easy	2
Difficult	3
Very difficult	4

1. to obey rules at home

1	2	3	4
---	---	---	---

2. to make my own decisions without the interference of my parents

1	2	3	4
---	---	---	---

3. be aware of prejudice and injustice and to act accordingly

1	2	3	4
---	---	---	---

4. think independently and reason clearly about matters of justice and fairness

1	2	3	4
---	---	---	---

5. to steal in order to conform to my new group

1	2	3	4
---	---	---	---

6. to achieve in order to conform to my new group

1	2	3	4
---	---	---	---

7. to achieve self-discipline and self-control

1	2	3	4
---	---	---	---

8. to obey rules and school

1	2	3	4
---	---	---	---

9. to steal from other people

1	2	3	4
---	---	---	---

10. to provoke a friend because I intentionally want to harm him

1	2	3	4
---	---	---	---

11. to resist temptations in the absence of adult supervision

1	2	3	4
---	---	---	---

12. to violate my norms and values in order to satisfy other people's needs

1	2	3	4
---	---	---	---
13. to violate my convictions and beliefs for the sake of belonging

1	2	3	4
---	---	---	---
14. to respect other people's property

1	2	3	4
---	---	---	---
15. to be a loyal citizen

1	2	3	4
---	---	---	---
16. to rescue a total stranger in danger

1	2	3	4
---	---	---	---
17. to call other people names

1	2	3	4
---	---	---	---
18. to help others whenever necessary

1	2	3	4
---	---	---	---
19. to allow my parent to make decisions for me relating to my personal relationships

1	2	3	4
---	---	---	---
20. to act responsibly in a situation where formal obligation is minimal

1	2	3	4
---	---	---	---
21. to disassociate myself from interpersonal relationships with peers or teachers

1	2	3	4
---	---	---	---
22. to make a choice if I am not watched by my parents

1	2	3	4
---	---	---	---
23. to respect all my teachers

1	2	3	4
---	---	---	---
24. to be loyal to my country

1	2	3	4
---	---	---	---
25. to struggle with ethical predicaments

1	2	3	4
---	---	---	---
26. to have a selfless concern for the welfare of others

1	2	3	4
---	---	---	---
27. to let my parents prescribe to me what is wrong or right

1	2	3	4
---	---	---	---
28. to keep my silence when I am provoked

1	2	3	4
---	---	---	---

29. to tell lies in order to be accepted by my friends

1	2	3	4
---	---	---	---
30. to use honourable and respectful means in solving problems

1	2	3	4
---	---	---	---
31. to be loyal in the absence of authority

1	2	3	4
---	---	---	---
32. to ignore, oversimplify or devalue ethical rules

1	2	3	4
---	---	---	---
33. to be angry with someone who has done me wrong

1	2	3	4
---	---	---	---
34. to rescue a total stranger in danger

1	2	3	4
---	---	---	---
35. to call other peoples names

1	2	3	4
---	---	---	---
36. to help others whenever necessary

1	2	3	4
---	---	---	---
37. to allow my parent to make decisions for me relating to my personal relationships

1	2	3	4
---	---	---	---
38. to act responsibly in a situation where formal obligation is minimal

1	2	3	4
---	---	---	---
39. to disassociate myself from interpersonal relationships with peers or teachers

1	2	3	4
---	---	---	---
40. to make a choice if I am nig watched by my parents

1	2	3	4
---	---	---	---
41. to respect all my teachers

1	2	3	4
---	---	---	---
42. to be loyal to my country

1	2	3	4
---	---	---	---
43. to struggle with ethical predicaments

1	2	3	4
---	---	---	---
44. to have a selfless concern for the welfare of others

1	2	3	4
---	---	---	---
45. to let my parents prescribe to me what is wrong or right

1	2	3	4
---	---	---	---
46. to keep my silence when I am provoked

1	2	3	4
---	---	---	---

47. to tell lies in order to be accepted by my friends

1	2	3	4
---	---	---	---
48. to use honourable and respectful means in solving problems

1	2	3	4
---	---	---	---
49. to be loyal in the absence of authority

1	2	3	4
---	---	---	---
50. to ignore, oversimplify or devalue ethical rules

1	2	3	4
---	---	---	---
51. to be angry with someone who has done me wrong

1	2	3	4
---	---	---	---
52. to have a willingness to act on a selfless concern

1	2	3	4
---	---	---	---
53. to choose to behave in a different way than your peer group

1	2	3	4
---	---	---	---
54. to control my temper in order to avoid to act stupid

1	2	3	4
---	---	---	---
55. to tolerate aggressive confrontation

1	2	3	4
---	---	---	---
56. to be in a public place where I am met with suspicion and distrust

1	2	3	4
---	---	---	---
57. to conduct myself, where significant moral behaviour is involved

1	2	3	4
---	---	---	---
58. to discuss various issues with my parents

1	2	3	4
---	---	---	---
59. to speak my home language

1	2	3	4
---	---	---	---
60. to ignore cultural rules, ceremonies and celebrations

1	2	3	4
---	---	---	---
61. to become ill-tempered amongst my friends

1	2	3	4
---	---	---	---
62. to control my emotions when I am yelled at by a teacher or parent

1	2	3	4
---	---	---	---
63. to act in a moral way that contradicts with my culture

1	2	3	4
---	---	---	---
64. to have the courage to say, "I'm sorry, I was wrong"

1	2	3	4
---	---	---	---

65. to feel a sense of equality in the situation that I am in, like brotherhood, equal opportunity for all

1	2	3	4
---	---	---	---
66. to act according to certain rules just because I feel that someone is watching me

1	2	3	4
---	---	---	---
67. to fight violence with violence

1	2	3	4
---	---	---	---
68. to help someone even if it is costly to do so

1	2	3	4
---	---	---	---
69. to choose to tell lies in order to protect a friend

1	2	3	4
---	---	---	---
70. to be mean to other people

1	2	3	4
---	---	---	---
71. to feel ashamed about my nationality

1	2	3	4
---	---	---	---
72. to behave according to the requirements and expectations of my environment

1	2	3	4
---	---	---	---
73. to discuss sex related issues with my parents

1	2	3	4
---	---	---	---
74. to be punished for breaking a window

1	2	3	4
---	---	---	---
75. to get angry and vocalising my dissatisfaction

1	2	3	4
---	---	---	---
76. to leave two people who are fighting to settle to themselves

1	2	3	4
---	---	---	---
77. to feel ashamed to communicate in my own language

1	2	3	4
---	---	---	---
78. to spend time in the school socialising with friends and peers

1	2	3	4
---	---	---	---
79. to discuss with my parents about relationships I have with friends of the opposite sex

1	2	3	4
---	---	---	---
80. to withhold the truth if it means saving the group

1	2	3	4
---	---	---	---
81. to realise that my culture is part of me

1	2	3	4
---	---	---	---
82. to do work well, whatever that work might be

1	2	3	4
---	---	---	---

SECTION C

Consider each statement carefully and answer as honestly as you can. Indicate your preference by means of the code number indicated on the scale. Place the code numbers in the blocks next to the statement.

CODE

Never	1
Rarely	2
Frequently	3
Always	4

1. My parents simply tells me what to do and does not listen to how I feel.

1	2	3	4
---	---	---	---

2. My parents expects me to help with household duties.

1	2	3	4
---	---	---	---

3. My parents make the final decision about whether I should go out at night.

1	2	3	4
---	---	---	---

4. My parents consults me when making major decisions which are likely to affect me.

1	2	3	4
---	---	---	---

5. My parents punishes me when I do something wrong.

1	2	3	4
---	---	---	---

6. I usually have discussions with my parents about things that worry me.

1	2	3	4
---	---	---	---

7. My parents wants to know where I am going before allowing me to go anywhere.

1	2	3	4
---	---	---	---

8. I have opportunities to make decisions but my parents have the final word.

1	2	3	4
---	---	---	---

9. My parents explain the rules and decisions which they make.

1	2	3	4
---	---	---	---

10. My parents want to know who I am going to be with when I go out.

1	2	3	4
---	---	---	---

11. My parents nags or scolds me when they are angry with me.

1	2	3	4
---	---	---	---

12. My parents listen to me but they make the final decisions themselves.

1	2	3	4
---	---	---	---

13. My parents does not allow me to go to places where there is no adult supervision.

1	2	3	4
---	---	---	---

14. I can do what I want regardless of what my parents think.

1	2	3	4
---	---	---	---
15. I can confide in my parents about anything.

1	2	3	4
---	---	---	---
16. My parents slap or spank me when they are angry with me.

1	2	3	4
---	---	---	---
17. I spend time talking to my parents about personal things and experience.

1	2	3	4
---	---	---	---
18. My parents care about what I do.

1	2	3	4
---	---	---	---
19. I have discussions with my parents about things that confuse me.

1	2	3	4
---	---	---	---
20. If I have a problem I discuss it with my parents.

1	2	3	4
---	---	---	---
21. My parents allow me to visit friends at night.

1	2	3	4
---	---	---	---
22. My parents are always absent from home.

1	2	3	4
---	---	---	---
23. My parents and us children go to church on Sundays.

1	2	3	4
---	---	---	---
24. My parents buy me expensive gifts if I have performed well at school.

1	2	3	4
---	---	---	---
25. My parents allow me to have friends of all cultural groups.

1	2	3	4
---	---	---	---
26. My parents allow me to watch all programmes on the television.

1	2	3	4
---	---	---	---
27. If I have done my homework my parents allow me to sit and watch TV until late at night.

1	2	3	4
---	---	---	---

SECTION D

Consider each statement carefully and answer as frankly as you can. Indicate your preference by means of the code number indicated in the scale. Place the code number in the block next to the statement.

CODE

Strongly disagree	1
Disagree	2
Agree	3
Strongly agree	4

1. A parent should keep track of where the teenager is, irrespective of the age of the child.

1	2	3	4
---	---	---	---

2. Parents should insist on complete conformity to school rules.

1	2	3	4
---	---	---	---

3. A teenager should be rewarded for duties well done.

1	2	3	4
---	---	---	---

4. A teenager should never argue with an adult.

1	2	3	4
---	---	---	---

5. A parent should be entitled to decide on curfews when teenagers go out at night.

1	2	3	4
---	---	---	---

6. The parent should monitor the child's attitude to school very closely.

1	2	3	4
---	---	---	---

7. A parent should have a final say on what a teenager wears.

1	2	3	4
---	---	---	---

8. A parent should encourage teenagers to participate in extra-mural activities.

1	2	3	4
---	---	---	---

9. A teenager must, at all times, ask parents for permission to go out.

1	2	3	4
---	---	---	---

10. A parent should explain reasons for the punishment of the teenager.

1	2	3	4
---	---	---	---

11. A teenager should be allowed to make his own subject choices.

1	2	3	4
---	---	---	---

12. A parent should have the powers to veto a teenager's choice of friends.

1	2	3	4
---	---	---	---

13. A teenager should be given as much freedom as he wants.

1	2	3	4
---	---	---	---

14. The parent may deprive the teenager of something when he misbehaves.

1	2	3	4
---	---	---	---
15. A parent is entitled to insist on the selection of subjects which he thinks is best for the child.

1	2	3	4
---	---	---	---
16. Teenagers should be allocated specific household duties.

1	2	3	4
---	---	---	---
17. A teenager should be spanked if he misbehaves.

1	2	3	4
---	---	---	---
18. Parents should assist teenagers with homework.

1	2	3	4
---	---	---	---
19. A teenager should never question the parent's judgement/decision.

1	2	3	4
---	---	---	---
20. Parents should insist on their teenagers attending after-school functions.

1	2	3	4
---	---	---	---
21. A teenager should be limited in his decision-making.

1	2	3	4
---	---	---	---
22. Parents are entitled to insist that the teenager achieves good academic grades.

1	2	3	4
---	---	---	---
23. A teenager should be given total freedom to make his own decisions about his daily routine.

1	2	3	4
---	---	---	---
24. Parents should insist on complete conformity to the school's code of dress.

1	2	3	4
---	---	---	---
25. Parents should check that homework has been done.

1	2	3	4
---	---	---	---
26. A teenager must be allowed to participate in making family decisions.

1	2	3	4
---	---	---	---
27. Parents should attend the teenager's extra-mural activities.

1	2	3	4
---	---	---	---
28. A teenager should be given pocket money on a regular basis.

1	2	3	4
---	---	---	---
29. Parents should discuss school matters with the child every day.

1	2	3	4
---	---	---	---
30. It is a joint parental responsibility to see that the teenager has done his homework.

1	2	3	4
---	---	---	---