LIFE ORIENTATIONS IMPLICATIONS ON THE DEVELOPMENT OF ALTRUISTIC BEHAVIOUR IN SCHOOL GOING ADOLESCENTS

by

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I declare that the above dissertation/thesis 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.

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ABSTRACT

The purpose of this study was to describe the role of Life Orientation (LO) in the development of altruistic behaviour among adolescents aged 14 t0 16 years in one rural school of Limpopo Province. The participants were purposively selected. Most communities struggle to involve adolescents in voluntary activities such as home-based care, cleaning campaigns, conducting study groups, and others, if there are no incentives such as money. The study collected data through semi-structured interviews and the altruism scale questionnaire. The latter is not a psychometric measure but a screening tool that gives a qualitative value that can be analysed. The findings of the study have shown that LO has not yet played a critical role in developing altruism in youth, especially adolescents. Participants having reported lack of perceived seriousness taken by their LO teachers on the topics during LO lessons resulted in their different perspectives and experiences regarding the subject. In addition, altruism has not been included in LO curriculum. Therefore, further investigation of the cause of belief in superstition amongst adolescents and downgrading of LO is important.

KAKARETŠO

Morero wo mogolo wa dinyakišišo tše e be e le go hlalosa karolo ye bohlokwa yeo e bapalago ke Thuto ya Tshedimošo ya Bophelo (Life Orientantion) gore bana bao ba golago ba thoma go tšwa mahlalegading ba hlalefa, ba mengwaga ye lesome-nne leba lesome-tshela ba godišwe le go rutwa mekgwa ye mebotse mo sekolong se sengwe seleteng sa Limpopo, Afrika Borwa. Batšeikarolo dinyakišišong tše ba kgethilwe ka maikemišetšo gore ba ntšhe maikutlo a bona ka moka mabapi le tabakgolo yeo monyakišiši a bego a e nyakišiša. Batho ba bantšhi mo setšhabeng ba palelwa ke go huetša bana bao ba golago mo mešomong ya go ikgafa moo elego gore a go na moputso wa tšhelete. Mediro ye ya boikgafo e akaretša go nea balwetši ditirelo tša kalafo ya ka gae, masolo a go thlwekiša, dihlopha tša go ithuta mmogo, magareng ga tše dingwe. Dinyakišišo tše di šomišitše mokgwa wa seka-dipoledišano go tšea tshedimošo gammogo le sekala sa dipotšišo tša go šomišwa go dira diteko tša go utulla mediro ye mebotse ya Mosamaria wa kgaugelo mo setšhabeng. Maikemišetšo a sekala

se sa dipotšišo ga se go dira diteko tša monagano, eupša ke sefetleki sa go dirišwa go tšea tshedimošo le go seka-seka maikutlo mabapi le gore batšeikarolo ba ikwa bjang ka tiragalo ye itšeng yeo e nyakišišwago (e sego go seka-seka dipalopalo). Dipoelo tša dinyakišišo tše di laetša gore Thuto ya Tshedimošo ya Bophelo ga e sešo ya fihlelela morero wa go aga mekgwa ya botho mo bathong ba baswa. Batšeikarolo ba nyamišitšwe ke ka mokgwa woo barutiši ba thuto ye ba se nago maikemišetšo ka gona mabapi le go ruta thuto ye ka mafolofolo. Se se ile sa ba le khuetšo ye mpe go barutwana moo bailego ba hlokomologa thuto ye ka go se e tšeele hlogong gomme ba e bona ka leihlo le šele. Godimo ga moo, thuto ya go kwela batho bohloko le go ba hlankela ga se ya akaretšwa mo thutong Tshedimošo ya Bophelo. Bjalo go nyakega dinyakišišo mo go tumelo ya dinonwane magareng ga baswa bao ba golago le go nyenyefašwa ga Thuto ye ya Tshedimošo ya Bophelo.

Key words: Adolescent; altruism; Botho/ Ubuntu; egoistic; Life Orientation; materialism; selfishness; self-centred; Social learning theory.

Maswayoagolago; mešomo ya botse; botho; boikgokgomošo; Thuto ya Tshedimošo ya Bophelo; mahumo; megabaru; gosebeletaba le batho; Seipone sa goithuta mo setšhabeng.

ACKNOWLEDGEMENTS

LIST OF ABBREVIATIONS

LO   **Life Orientation**

CAPS   **Curriculum Assessment Policy Statements**

CST   **Costly Signalling Theory**

SASQ   **Self Report Altruism Scale**

SASA   **South African Schools Act**

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LIFE ORIENTATION IMPLICATIONS ON THE DEVELOPMENT OF ALTRUISTIC BEHAVIOUR IN SCHOOL-GOING ADOLESCENTS

CHAPTER 1

STUDY ORIENTATION

1.1 Introduction

The African philosophy of *Botho/Ubuntu* advocates that people should assist each other without expectation of a reward. These acts of kindness and care for other people without anticipating any reward are somehow an unexplained expectation correctly so or not. However, most communities struggle to involve adolescents in voluntary activities such as home-based care, cleaning campaigns and other forms of community service in the absence of incentives such as money. South Africa has introduced what can be regarded as a nationwide voluntary movement called 60 minutes of volunteering and doing well to the less fortunate. The Nelson Mandela Day is celebrated on the 18 June of every year and is recognised by the United Nations. The Day is celebrated globally as a gesture of giving without expecting anything in return. However, this altruistic gesture does not seem to be undertaken by youth in numbers voluntarily unless for instance in organised programmes or institutions like schools, churches and so forth. Furthermore, despite of knowledge and practices of Ubuntu, adolescents are not participating in voluntary activities without monetary incentives. The school's curriculum, especially Life Orientation LO as a school subject is an opportune position to instil altruism in the adolescents. LO entails the study of the self in relation to others and to society.

The purpose of this study was to describe the role of LO in the development of altruistic behaviour among adolescents in rural schools of Limpopo Province. The purpose is premised on the fact that adolescents seem not to be keen to carry out acts of charity without expecting any reward in return. Studies (Van der Merwe & Burns, 2008) have

identified a number of factors that give rise to these selfish and self-centred attitudes. Among these factors, materialism has been identified as one of the common factors.

Sub-aims

- To determine factors contributing towards altruistic development in adolescents of school going age.
- To describe altruism pattern amongst adolescents of school going age.

1.2 Background

People have been known to act altruistically for many different reasons for example, self-satisfaction, praise, gratitude, and desire for recognition, and reciprocation (Kolm & Ythier, 2006). Altruistic behaviour among individuals is particularly important in everyday life though people might have different motives of assisting one another in their everyday life.

As a teacher, teaching at a high school level exposed me to many challenges where learners have an opportunity to assist one another without expecting anything in return. However, this expectation is not met as much as the opportunities present themselves. There might be various reasons that these opportunities are not taken. Among these reasons, materialism has been identified as the common factor why learners do not indulge themselves in voluntary helping activities and other researchers cited lack of religion as a social form to encourage altruistic pro social behaviour like helping others (Hardy & Carlo, 2005).

The knowledge of the factors affecting adolescents' altruistic behaviour is necessary to design altruism lessons plans into LO curriculum. This will allow directing government on policy and conscientious adolescents on assisting one another. Furthermore, such initiatives will optimise resources to combat non-altruism, and make effective control of this anti-social behaviour like bullying in schools and to restore the culture of learning and teaching, which is lost through general moral decline (Prinsloo, 2007).

LO is a new learning area, introduced in 1994 as part of curriculum transformation in South Africa and it plays a very significant role in the lives of the adolescents (Rooth, 2005). The subject forms part of the Curriculum Assessment Policy Statement (CAPS), which aims at equipping the students with skills, knowledge, and values about the self, the environment, responsible citizenship, a healthy and productive life, social engagement, recreation and physical activity, careers and career choices (Department of Education, 2004).

Studies by Rooth (2005) and Prinsloo (2007) assert that LO at school might build the capacity of a school to positively impact on a student's behaviour and promote positive behaviour and academic success. Prinsloo (2007) argues that LO encourages the development of a balanced and confident learner who can contribute to a just and democratic society, a productive economy and an improved quality of life for all. This study seeks to identify the reasons for an adolescent's altruistic behaviour or lack thereof. In doing so, it will guide future LO curriculum editions to include lessons in altruism.

1.3   Literature study

Altruism   refers to the "behaviour of a person that benefits another person at the personal cost to the behaving individual" (Kerr, Smith & Feldman, 2004). There are three debates over altruism namely: biological altruism, behavioural altruism and psychological altruism (Clavien & Klein, 2010).

1.3.1 Models of altruism

1.3.1.1 Biological altruism

Biological altruism refers to behaviour that helps the survival of species without benefiting the particular individual who is being altruistic (Clavien & Klein, 2010). Biological altruism occurs when an altruistic person or organism participates in self-

sacrificial behaviour that benefits the other organisms of the same genetic makeup or relatives mainly to increase inclusive fitness of the other organism (Stich, 2007). Inclusive fitness refers to an extent of how many replicas of an organism's inheritable factor will exist in succeeding generations (Stich, 2007).

According to biological altruism, humans are not closely related and as such preferential treatment to help will be directed to relatives. The chances of helping others in a biologically altruistic way are likely to occur if the beneficiary is genetically related to the altruistic person to ensure that genes of the altruistic person are safe. Therefore, it means that altruistic actions are there to ensure and protect species to survive and extend their inheritance.

In contrast to biological concept of altruism, as it holds a self-serving motive, true altruism holds the completely unselfish act of a person and therefore means, biological altruism is not true altruism (Okasha,2003). An action would only be called altruistic if it was done with the conscious intention of helping another without any motive or calculating the cost (Kerr, Smith & Feldman, 2004). Therefore, biological altruism is more about achieving genetic preservation outcome. Furthermore, an organism helps other organisms of the same genetic makeup to preserve genes and to survive danger as main objectives (Stich, 2007). This is what Gardner, West and Wild (2011) call kin selection. Similar to the concept of biological altruism, kin selection is the idea that one organism may help another organism of the same genetic makeup (Allen-Arave, Gurven & Hill, 2008). The concept of kin selection postulates that individuals will sacrifice their resources for the reproductive success of their own relatives (Gardner, West & Wild, 2011).

For this reason, individuals are expected to be more altruistic to family members (kin selection) than to friends (Curry, Roberts & Dunbar, 2013). Biological altruism emphasises that altruistic acts will be directed towards the relatives and that means

one's capacity to be altruistic to relatives is increased despite any danger posed by the situation.

1.3.1.2 Behavioural altruism

Behavioural altruism is any kind of behaviour aimed at helping others at some cost to the altruistic individual without reciprocation (Clavien & Chapuisat, 2013). Behavioural notion of altruism is aimed at maximising benefits to others at the end of many social actions without compensation in the future (Clavien & Klein, 2010).

In light of the behavioural notion of altruism, it is noteworthy that any kind or altruistic behaviour to benefit others could be learned. Consequently, behavioural altruism could possibly be influenced by social learning approach that suggests that character showing or modelling prospects play a role in simplifying attainment of behaviour (Lankshear & Knobel, 2011). Assuming this theory holds true if adolescents were provided regularly with altruistic role models, they would begin to imitate similar altruistic behaviour through social learning.

Social learning theory added a social element to how altruistic behaviour is learned. The theory postulates that people can acquire innovative information and behaviours by observing other people (Cherry, 2012). Known as observational learning, this type of modelling can be used to provide adolescents with altruistic role models of which to emulate similar altruistic behaviour.

1.3.1.3 Psychological altruism

Stich (2007) defines psychological altruism as the behaviour motivated by an eventual desire or main motives for the well-being of others irrespective of their identity. Furthermore, psychological altruism is driven by primary motives responsible for helping others rather than self-interest benefits (Clavien, 2012). In addition, psychological altruism is more concerned about benefiting others than achieving self-directed motives

like quest for pleasure, power or honour (Clavien & Chapuisat, 2013). The motivating factor behind an altruistic act is the ultimate desire to satisfy or help other individual without expecting anything in return which are influenced by primary motives. Primary motives are driving forces like desire, intentions or, judgement which cause altruistic action (Clavien & Klein, 2010). Ultimate desires are reported by Stich (2007) as personal interest to benefit others. However, people might be altruistic to display personal interest of avoiding feelings of pain or guilt for failure to help, especially if a situation demands altruistic response.

On the contrary, Batson (2012) has reported that people are most likely to help if they recognise that a deprived person instil in them a feeling for personal responsibility to help, therefore reducing the person's distress. As a result, helping behaviour originates from cognitive interpretation of situations by individuals. These cognitive practices are able to preserve and reinforce helping behaviour among individual with altruistic tendencies.

1.4   Purpose of the study

This study explored factors that could lead to adolescents not to be altruistic and how LO as a school subject could play a role in the development of altruistic behaviour in adolescents and explores why some adolescents fail to assist others whereas others are able to assist them. The attempt to transfer important conduct like altruism in learners will be aiming at developing a co-operating individuals and inducing altruistic behaviour in learners. The importance of LO is undervalued and is therefore useful to look at other aspects in making the subject interesting and useful. As such, LO has the capacity to teach learners knowledge, skills, values, and attitudes for successful living and learning (Rooth, 2005).

1.5   Research Methodology

1.5.1 Research design

The study followed a qualitative research approach aimed to gather an in-depth understanding of human behaviour through utilisation of focus group and semi-structured interviews. Furthermore, it also collected data through the Self Report Altruism Scale questionnaire, which is not a psychometric measure, but a screening tool that gives a qualitative value that can be analysed; therefore, the study has some elements of a quantitative data which were used mainly to triangulate interviews and not for inferential purposes. Self-Report Altruism Scale (SRA)'s scores were assessed by relating them with responses during interview sessions.

1.5.2 Sample size

Purposive sampling was employed to select a sample of 10 (five boys and five girls aged between 14-18 years) Grade 10 learners from a high school located in a rural area of Limpopo Province as a case study.

1.5.3 Geographical site

The school is located within the south-eastern area of the Limpopo Province of South Africa. This village is approximately 70 kilometres from the town of Marble Hall, known for its farming activities which is the greatest source for employment for many of rural Marble Hall residents whereas the remaining workforce are involved in subsistence and cattle rearing, and the minority in education and civil services. Most of the community members are reliant on the monthly pension payments.

1.6   Data Collection

1.6.1 Semi-structured interviews

Semi-structured questions enabled the participants to elaborate as much as possible on altruism. Semi-structured interviews are directive in which questions are prearranged. Interview schedule (Appendix B1) was provided to each participants to enable provision of intensive data for analysis.

1.6.2 Focus group discussion

Focus group discussion is one of interview research methodology in which a small group of participants meet to discuss a specified topic in order to produce data (Wong, 2008). Furthermore, focus group discussion creates the environment whereby participants share information openly about the topic. During focus group discussion, participants are involved in communication to generate data and were given a platform to express their experiences contextually and thoughtfully. Focus group discussion was used to collect information about participants' attitude and their attributes.

1.6.3 Self-Report Altruism scale Questionnaire

Altruism Scale Questionnaire was administered to the participants. The Self-Report Altruism Scale (SRASQ) questionnaire is a questionnaire requiring respondents to report the frequency with which they had engaged themselves in 20 specific behaviours such as "I have given directions to a stranger and "I have donated blood" (Rushton, Chrisjohn & Fekken, 1981). The questionnaire consisted of options to be taken across different situations where Grade 10 learners chose the best option among a list the way would most likely respond. In this study, the SRASQ was used as a screening tool for assessing altruism among adolescents of school-going age. The Self Report Altruism Scale Questionnaire was used as a qualitative type of survey which was not aimed at establishing frequencies, means or other parameters but at determining the diversity of

aspects of altruistic behaviour in the sample of 10 participants. This type of survey does not count to quantify the number of frequencies of altruistic behaviour but to look at the characteristic (value of variable as compared to responses of interviews) Thus, Self Report Altruism Scale was used as a survey to triangulate interviews and its data was analysed by the use of interpretative frameworks not in a quantifiable concepts but to see if the altruistic pattern observed during interviews is recurring.

The Self Report Altruism Scale Questionnaire was used as a survey to overcome the weakness or biases that come from interviews where the data is derived from a small number of observations.

1.7   Data analysis

Hycner's model (1985) of analysis was used to analyses the phenomenon altruism and to identify themes and trends that run through the data for interpretation. The phenomenological method was followed in order to understand altruistic or egoistic behaviour of people involved by using interviews. Semi-structured interviews and focus group discussions were voice recorded and transcribed. Thereafter, transcriptions were delineated to obtain units of meaning. Themes identifying altruism were developed from the data, analysed and interpreted.

1.8   Clarification of concepts

Altruism   refers to a selfless concern for the welfare of others (Batson, 2014).

Adolescent refers to a young person who has undergone puberty but who has not reached full maturity (Dahl, 2004).

Biological altruism- refers to behaviour that helps the survival of a species without benefiting the particular individual who is being altruistic (Okosha, 2003).

Egoistic - an excessive or exaggerated sense of self-importance (Batson, 2014).

Materialism- a thing given in recognition of service, effort and achievement as a source of happiness (Fehr, & Schmidt, 2006).

Selfishness-is being concerned, sometimes excessively or exclusively, for oneself or one's own advantage, pleasure, or welfare, regardless of others (Batson, 2014).

Self-centred- concerned solely or chiefly with one's own interests and welfare (Batson, 2014)

Social learning framework- means that people learn from one another, via observation, imitation, and modelling (Bandura, 2014).

Botho/ Ubuntu- are an ancient African words meaning 'humanity to others (Letseka, 2013)

1.9   Conclusion

This chapter looked at the nature of altruism, background, problem statement, aims of the study, and research methodology. Important concepts to the study were briefly described and defined. The research methodology was also outlined and the key concepts used in this study were clarified. In the next chapter, the literature review will be discussed.

1.10   Research programme.

Chapter 1   Introduction.

Chapter 2   Literature review.

Chapter 3   Research Methodology.

Chapter 4   Analysis of the results.

Chapter 5   Conclusion and Recommendations

CHAPTER 2
LITERATURE REVIEW

2.1   Introduction

Many communities struggle to involve adolescents in activities of volunteerism and in components of altruism such as home-based care, cleaning campaigns and other forms of community service in the absence of incentives such as money. There is increasing awareness that altruistic acts must be encouraged in schools and that our society would be better served by devoting more efforts to altruistic behaviour in schools. These altruistic acts may take many forms such as sharing food during breaks at school and donating clothes to classmates. As such, schools have a great opportunity to promote altruistic behaviour among adolescence of school-going age.

Explaining and developing adolescents' altruistic behaviour can be more challenging. However, LO in schools could possibly influence and contribute towards encouraging altruistic behaviour among adolescents through a rich learning environment.

2.2   The Concept of Altruism

The roots of altruism can be traced back to as early as the Greek period when Plato and Aristotle debated about egoism and altruism in the Judeo-Christian tradition (Batson, 2014). The Greek tradition emphasises self-interest while the Judeo-Christian tradition emphasises loving your neighbour as yourself (Batson, 2014). According to Batson (2014), this juxtaposition is limited and misleading because the two never parallel each other. However, from the perspectives of the Judeo–Christian belief, helping others is emulating what the Bible preaches and is self-benefiting. Nevertheless, according to the Greeks, any action should be for individual consumption and self-interest. The Greeks, especially as pioneered by Plato and Aristotle, produced extensive work on altruism, welfare and friendship. So did the Judeo-Christian tradition, which culminated in the work of Christ. Therefore, both Judeo-Christian and Greek ideologies have a common understanding that helping others can cover many ranges of behaviour.

Among behaviours to help others, altruism features as unrewarded action directed to others (Batson, 2011).

Batson (2011) gives an interesting description of altruism as a behaviour that is directed and in response to help the recipient and is performed voluntarily without expectation to benefit or any reciprocation. According to this definition, altruistic behaviour is credited to the ability of the altruist to provide benefits to other people without benefits on the altruist and regardless of the identity of the recipients (Fowler & Kam, 2007). However, this definition does not detail whether there are reasons to act altruistically, that is, whether the altruistic behaviour has ulterior motives or good intentions to act because there could possibly be many motives behind acts of altruism.

People's motives and behavioural choices may differ and as such, there might be a number of reasons that altruistic people may be motivated to give and help others. For instance, altruism that includes benefiting oneself like, when an educator offers extra classes to students in order to attain practical teaching or university credits it is certainly a generous act, but not necessarily an altruistic one (Batson, 2010). Such behaviour by a teacher might be motivated by the desire to pass requirements from the university and not actually help students.

A good example of altruistic behaviour is when someone donates money to charity or donates blood to organisations such as the South African Blood Organisation. Such acts can be considered altruistic because they have a social value, and an individual does not benefit directly from donating. Therefore, as people's motives differ, acts of altruism may contain self-centred selfless behaviour, whereas others might be egoistic and that behaviour will be difficult to categories because helping behaviour in some cases may not truly reflect altruism. As a result, it may not be easy to completely separate behaviour reflecting egoistic motives from genuine altruistic motives in many situations.

## 2.3	Theoretical Framework

Adolescents' altruistic development is a complicated process that is difficult to detect since there are limited efforts to explain and show numerous intentions affecting altruistic behaviour (Mishra & Singh, 2015). In this study, Lawrence Kohlberg's (1969) Theory of Moral Development was utilised to examine adolescents' interpretation of morals. According to Kohlberg's Theory of Moral Development (1969), as adolescents grow up, their moral reasoning and cognitive development enhance their altruism. Kohlberg's Theory of Moral Development postulates that adolescents are more concerned with moral questions and interpretations of what is right or wrong in order to shape their moral development, conduct or behaviour (Watts, Cockroff & Duncan, 2009). Therefore, adolescents' interpretation of what is right or wrong is influenced by factors in their environment consisting of people's perspectives and views (Shaffer & Kipp, 2014). Furthermore, adolescents will then interpret reality based on other people's views and ideas on their environment with the help of school curriculum through the LO subject. It is envisaged that LO will contribute to the development of adolescents' reality by allowing them to explore aspects such as moral reasoning and judgement within their environment through educators' guidance.

According to Kohlberg (1969), adolescents' interpretation of moral reasoning and judgement progresses through three levels; each level consisting of two stages and making six stages from level one to level three. The levels are, namely, pre-conventional level, the conventional level and post-conventional level (Shaffer & Kipp, 2014). Children develop from stages one to six consecutively, and as they take part in debates over moral issues and social experience in these levels; they challenge their own moral reasoning (Shaffer & Kipp, 2014).

Shaffer and Kipp (2014) argue that an adolescent's level of moral reasoning will predict his or her behaviour and that developed ethical reasoners will have a behavioural choice to help someone, whether unknown or known and liked or disliked, if the person

requires their aid. A moral reasoner, in this case, is measured by an ability to have reached advanced reasoning through empathy. The ability to empathise is indicated as a connection between moral reasoning and altruism (Batson, 2012). There is some point in adolescents' life where they could possibly learn to empathise in developing their period of youth. LO could possibly assist in disseminating information about empathy and the development of altruistic acts.

Empathy involves emotional response to the perceived feelings of another with an intention to bring welfare in their feelings (Oxley, 2011). These affective feeling responses are projected as one's own and allow adolescents to attain moral values and behaviour from parents and peers through social learning (Louw & Louw, 2014). Empathetic reasoning and observational learning may lead adolescents to be altruistic or non-altruistic as social learning theories claim that moral behaviours are learned in the same way by observing moral values and behaviour from role models (Shaffer & Kipp, 2014). Behaviourist and learning theories suggest that adults and therefore creating consistency in an adolescent's acceptable behaviour reward these moral behaviours (Smith, 2006).

Social Learning Theory speaks to modelling and that, through modelling, children learn acceptable moral values and behaviour from observing significant others in their lives (Bandura, 2014). However, the reverse is also true. If children are exposed to unacceptable models, they could possibly learn unacceptable conducts.

Good or bad moral values and behaviour can be acquired through observing and imitating the behaviour of models, for example, parents and other important people (Louw & Louw, 2014). Throughout the levels of moral development, an adolescent's interaction with, and guidance from their parents remain important (Louw & Louw, 2014). Progression of adolescents and children's moral development through levels is facilitated by both their cognitive and social interactions with others (Shaffer & Kipp, 2014). Furthermore, parental modelling of thoughtful, acceptable and generous

behaviour, if reinforced, will contribute to altruistic behaviour in their children (Louw & Louw, 2014). This reinforced behaviour is an effective way to promote acceptable behaviour like altruism and other desirable behaviour (Shaffer & Kipp, 2014). LO educators could possibly create opportunities for personal development by exposing acceptable behaviour from real life models in their communities. Therefore, to explore an adolescent's understanding of altruistic behaviour, the study used Lawrence Kohlberg's (1969) Theory of Moral Development, which outlines the levels as follows:

Pre-conventional level

During the first stage of pre-conventional level, the child is responsive to cultural rules and labels of good or bad and interprets this label in terms of physical punishment from adults (Krebs & Denton, 2005). The first stage entails that behaviour is correct only if it will not be punished. Therefore, if adolescents' altruistic responses are not punished, they will proceed learning such altruistic behaviour.

During the second stage at this level, children could follow their own interests because everything is relative. They see two sides of the coin because behaviour is correct only if it pleases or serves their own wishes and wishes of others (Dark & Winstead, 2005). Behaviour that is not rewarded will not be reinforced. Therefore, parental involvement is very critical during this stage because parents will reinforce acceptable behaviour through rewarding.

Louw and Louw (2014) posit that people do things that give them contentment and refrain from behaviour that brings unhappiness. If parents encourage acceptable behaviour in their children by rewarding them, such acts will be reinforced and learned. Term 3 Chapter 11, unit 1 of LO curriculum in Grade 10 outlines critical thinking skills, which could possibly be taught to adolescent learners to advance and facilitate stages 1 and 2 of pre-conventional level. The subject teaches learners to think in reasonable ways and choose a good decision guided by responsibilities and relationships with others and by what is acceptable in a society.

Conventional level

This second level consists of stages 3 and 4. Stage 3 entails that children will learn behaviour that satisfies others, conforms to social norms, or brings approval from significant others (Dark & Winstead, 2005). Adolescents' altruistic action will be determined by norms or how others will perceive such altruistic actions (Watts et al., 2009). This is aligned to reciprocal altruism whereby adolescents' acceptable behaviour is exchanged for something in return, and, in this case, it might be only verbal reward for acceptable behaviour (Gibbs, 2013).

Acceptable behaviour is defined as that which pleases or is approved by others or upholding law and order (Shaffer & Kipp, 2007). In stage 4 of the Conventional level, adolescents will be involved in altruistic behaviour only if it is upholding law and order. Adolescents' upholding of law and order means identifying right and wrong from social relationships (Schminke, Ambrose & Neubaum, 2005). At this stage, an action is wrong if it violates society's laws or rules and is harmful to others (Louw & Louw, 2014).

Post-Conventional level

In stage 5 and 6 of the last level, moral norms are defined and assumed apart from power that embraces those (Louw & Louw, 2014). Stages 5 and 6 are the uppermost level and are challenging to attain by both adolescents and adults (Louw & Louw, 2014).

2.4 LO as a subject in developing altruistic behaviour

After 1994, education transformation in South Africa resulted in new subjects taught in schools. LO was one of these fundamental subjects added. Furthermore, as a subject it is one of the four fundamental subjects required for the National Senior Certificate therefore, compulsory for all learners in Grades 10, 11 and 12. The LO curriculum contains six topics that cover holistic approach of teaching learners. These six topics are, namely, development of the self in society; social and environmental responsibility;

democracy and human rights; careers and careers choices; study skills; and physical education. The six topics function interdependently, owing to the holistic nature of the subject and again because there are related issues in all topics. One of the aims of LO is to guide learners to make informed decisions about the well-being of others (Department of Basic Education, 2011). Furthermore, the objective of LO is to prepare learners who will be able to participate as responsible citizens in local, national and global communities.

In terms of relating an adolescent's moral development and learners who wish to understand and use regular altruistic behaviours, Kohlberg's Theory of Moral Development addresses a key variable in how to teach altruism. According to Louw and Louw (2014), Kohlberg's Theory of Moral Development indicates a positive correlation between moral thought and behaviour because individuals who are capable of attaining higher stages of moral development tend to engage in prosocial behaviour such as altruism.

It is therefore evident that learners are confronted with the difficulty of choosing acceptable behaviour in an increasingly demanding and rapidly changing world where they are faced with different models and they have to make a choice. By utilising the LO subject, creating a social norm, among learners and their peers, of positive altruistic behaviours, schools might be able to address altruism among those learners having reached the Kohlberg's Stage 4 (as we find that most learners in secondary school have reached). Adolescents will learn through LO lessons behaviour that is acceptable and rewarded by other people living in the same environment. School subjects like LO are instrumental in teaching morals to children because they display a greater generosity when exposed to generous lessons about role models than to the alternative. Furthermore, learners will be able to acquire altruistic behaviour if their teachers subject them to lessons regarding altruism. Therefore, LO has the potential to respond to altruistic needs by lessons acceptable behaviour (Rooth, 2005).

Multiple surveys (Luiselli, Putnam, Handler & Feinberg, 2005; Ogor, 2007) showed that all stakeholders in education, namely, parents, educators and the public recognise the need to improve academic performance and intensify students' social-emotional proficiency and character. The implication of this is that schools are pivotal for the lessons teaching of values to learners. Therefore, teachers at schools are better positioned to set tone of the classrooms by encouraging good relationships among students. These relationships could be taught by designing LO lessons that accelerate exhibitions of prosocial behaviour in schools (Jennings & Greenberg, 2009). These lessons can assist with the facilitation of altruism among adolescents of school-going age, though it might be difficult to differentiate altruistic motives from non-altruistic motives.

LO classes can serve as a medium to inculcate the values and principles of altruistic behaviour to a large population more efficiently than any other means. The effect of LO lessons, which deal with altruism, on a learner's behaviour should be evaluated often in the form of feedback from learners. Learners need to indicate how such lessons have influenced their lifestyles. Comparisons can be made between behaviour when ignorant of the concept of altruism, and change in behaviour when the concept of altruism is understood after being discussed in class.

Research (Jennings & Greenberg, 2009; and Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011) demonstrate indication of relationships among various mechanisms of proposed prosocial classroom model or altruistic acts characterised by supportive teacher–student interactions. Prosocial behaviour means positive action that includes altruistic behaviour that benefits others without benefit to self. These lessons about prosocial behaviour are limited owing to LO not been given the special attention it deserves. Curriculum planners at schools underrated LO because it is difficult to find teachers who specialise in LO (Rooth, 2005). At management level, it is necessary that school principals allocate LO to educators who have specialised in it. This will ensure consistency and quality than the current practice at school. LO educators are currently

changed every year and, as it is now, LO educators are often new to the LO curriculum (Rooth, 2005).

2.5   Theories of Altruism

2.5.1   Costly Signalling Theory

Costly Signalling Theory (CST) postulates that kindness or altruistic action makes individuals to gain social recognition and preferential treatment in the group they belong to (Bereczkei, Birkas & Kerekes, 2010). CST involves public generosity in order to show social status so that altruist will have possible influence to others. An adolescent learner may choose to be generous in order to demonstrate certain qualities, such as trustworthiness, approachability and reliability to other fellow peers.   Displaying behaviour to others is what Smith and Bird (2000) call costly signalling because the main motive is to convey social status that will advance altruist's interests. Smith and Bird (2000) assert that costly signalling behaviour is advantageous to others is recognised or noticeable by others and involves a high risk to the altruist or signaller. Therefore, it means altruist or signaller engage themselves in altruism behaviour mainly to show status and their ability to help others (Smith & Bird, 2000).

Supposing the reasonableness of CST, the important prerequisite of altruistic acts according to CST is advertising relevant qualities such as leadership skill, accumulated knowledge and power (Smith & Bird, 2000). This is supported by McAndrew (2002) when asserting that individuals involve themselves in charitable acts as a way of signalling or showing their personal status and financial power to others. McAndrew (2002) also proposes that individuals are involved in altruistic behaviour for the sake of being noticed that they are financially capable and can advance interests of others.

Adolescents who engage in altruistic acts to advertise their status could possibly be serving their own interests. By reliably demonstrating qualities that display their status such as trustworthiness and social skills, an adolescent will be satisfied that the status

is elevated. This theory posits that those with better traits are signalling that they are powerful members of community and able to display altruistic acts. They elevate themselves and often engage in behaviours at great personal cost in order to help others and display their power. They do it in a way of signalling their status and driven by the desire to acquire a moral status (Fehr & Fishbacher, 2005). Nevertheless, the limitation in this theory is that the altruistic individual serves their own selfish interests whereby, they gain social status ignoring compassion to assist others without reciprocation. The unobservable selfish traits to compete for social status and power fade sincerity of their good intentions.

It is very important that a LO class imparts compassion and care for others and not selfish interests. That will improve learners' understanding of other people's needy situations. LO teachers should discourage any prejudice and status among all learners, parents and community members living in the same area. Given that not all altruistic acts are truly selfless, it would be of value to address altruism in LO courses by stating why it is important to participate in altruistic behaviour selflessly as opposed to selfishly.

2.5.2 Multilevel-selection theory

According to the Multiple Level Selections-Theory of Altruism, natural selection can be applied not only on individuals but on a group level as well (McAndrew, 2002). The most important point of multilevel (or group) selection theory conveys that selection not only acts on individuals but can act (simultaneously) on multiple levels. If altruistic behaviour would be rejected by the dominance of selfish behaviour during individual selection, then altruistic behaviour concentrated in a group will be accepted and there will be many altruists subsequently able to outperform the more selfish ones (McAndrew, 2002).

Members who help one another and to sacrifice themselves for the common non-egoistic motive and would be victorious over most other individual who are selfish. This theory explains how altruism is learned by considering the action of many people who

belong together rather than the actions of selfish individuals, and it supports cooperative behaviour among non-relatives on a group level (McAndrew, 2002). The Multilevel Perspective Theory notes the variety of motivations to choose to act altruistically or not. According to the Multilevel Perspective Theory, altruistic behaviour can exist because it is for the benefit of a group or larger population (Steinmann, Skoda & Wiesing, 2009). People who share similar identities or belong to the same group may show similar altruistic behaviour. In consideration of this theory, it would be prudent for LO curriculum to reflect values and principles of groups and foster togetherness.

2.5.3   Reciprocal theory

Reciprocal altruism is defined as cooperative behaviour whereby acceptable and kind behaviour is rewarded and unkind behaviour punished (Falk & Fischbacher, 2006). It happens on the basis that, "if you scratch my back, I'll scratch yours" (Steinmann et al., 2009). Reciprocal altruism can evolve as long as the cost of aiding another individual is outweighed by the benefit of receiving aid from that individual later (Takano, Wada & Fukuda, 2016). According to Allen-Arave, Gurven and Hill (2008), for an exchange to occur, reciprocal altruism theory predicts only that the average value of the predictable return offsets the value of the resource given up. This type of altruism might not be regarded as true altruism because altruistic people tend to attribute their kind behaviour to the desire to earn incentive in future rather than a concern for others (Shaffer & Kipp, 2014). It is only operational if the altruistic persons, whether related or not, are more likely to benefit from one another. What one can infer from this type of altruism is that individuals can be given guidance to consider the needs of others and ultimately realise the importance of benefiting assisting without reciprocation.

Reciprocal theory suggests that an individual may choose to act altruistically only if they perceive future reciprocation. This reciprocation may be served in different forms and somehow determined by the altruistic individual. This theory is general and involves altruistic behaviour of all parties involved, irrespective of any attributes or attachment to the behaviour. Steinmann et al (2009) regarded this type of altruism as having

predetermined condition or demanding pre-existing requirements. This behaviour caters everyone without looking at the person in need and, as such, it might be a challenge because it may be difficult to determine future reciprocation.

2.6   Factors that influence altruism

2.6.1 Gender

According to Cárdenas, Dreber, Von Essen and Ranehill (2012), adolescent girls are more altruistic, helpful and less risk taking than boys. Andreoni and Vesterlund (2001) report that women are more altruistic when faced with pressure or when the cost of helping is high and as such, they contribute more to altruism than men in such situations. Therefore, women are more willing to accept unfair offers than men. In addition, females tend to be more generous than males, although the magnitude of this difference is light (Shaffer & Kipp, 2014).

However, as the value or cost of giving becomes less than expected, men begin to give more than women (Andreoni & Vesterlund, 2001). On the contrary, Kamas, Preston and Baum (2008), in a study of gender and altruism, report that women give significantly more than men especially when not revealing their names. Karmakar and Ghosh (2012) supported the findings of Kamas et al., (2008) by stating that girls are generally altruistic than boys.

It remains a challenge whether such generous acts by girls are exhibited in favour of gender or other relevant factors. The study by Karmakar and Ghosh (2012) concluded that altruism is positively associated with well-being for females and with attitude for males. It reveals that altruistic practice is positively associated with well-being outcomes and these outcomes differ for males and female teens (Karmakar & Ghosh, 2012). Knowing that females are more likely to behave and think altruistically, a LO teacher might assign an altruism project and pair males with females so that males can learn from their gender counterpart.

2.6.2 Age

Altruistic behaviour differs significantly with age (Fehr, Glätzle-Rützler & Sutter, 2013). Older people are increasingly less selfish and altruistic than adolescent youth (Fehr et al., 2013). This fact is potentially disputable as adults are often recipients of aid given that they are the ones who are mostly sickly, inactive, etc. Having said that, it is prudent to acknowledge other factors exist that might make old people to be altruistic as indicated by Erickson stage of integrity versus despair wherein some adults look back with integrity believing that they made valuable contribution to society. Adulthood is a process involving accepting responsibility for oneself and making independent decisions that are very important to contribute to altruistic acts. Erikson's Theory of Cognitive Development (1979) also explains how adults attain the eighth stage. Older individuals of our society, who progress successfully from the last major crisis involving integrity and despair, reflect acceptable behaviour like altruistic behaviour. Adults who attained integrity can also accept without fear that death can occur at any time because they feel that their life has been a success. However, unsuccessful resolution results in despair because their life was filled with failure and non-achievement of their potentials and, as such, they might be egoistic.

Others will have despair reflecting on their experiences and failures. Those with integrity may not fear death and can display their altruistic behaviour. Mature age can be associated with more leisure time and fewer obligations to family and children, both of which may make the performance of altruistic acts more feasible. These and many more might be factors that make adults to be altruistic.

In contrast to perception of altruism by adults, during adolescence stage, experiences of childhood are fading and paving the way for adulthood. It is during this time that adolescents search for self-identities and proper behaviour. Adolescence stage is a transition stage into adulthood and involves the continuous desire by an adolescent to fulfil potentials as stated by Maslow (Boeree, 2006). Adolescents strive to become the most complete by developing identities including altruistic behaviour. It may be that

altruism and the desire to perform unselfish acts develop with age, life experience and social identities. The adolescent needs to establish social identities, self-identity and attribute important adult roles like altruism. These identities are significant because they will help adolescents to know which roles to play as adults. LO teachers need to encourage learners to continually reflect on their actions and choices of adult identities during lessons and that will make adolescents to identify genuine mature stage behaviour that is equally matching the adulthood stage.

2.6.3   Cultural influences

Cultures differ in their endorsement of altruism (Shaffer & Kipp, 2014). According to Dolamo (2013), culture is regarded as the main pillar of Botho or Ubuntu. Botho or Ubuntu is an African concept and important part of African belief involving community humanness (Broodryk, 2008). Botho is a way of living with others according to traditional values, principles and cultural lessons (Dolamo, 2013). Cultural lessons give rise to Botho or Ubuntu, which manifests itself in cultural practices and values like caring for one another (Dolamo, 2013). Certain cultural practices and values enhance altruistic behaviour in individuals (Mnyaka & Motlhabi, 2005). LO, as a school subject, could ideally encourage the development of this humanity; this ontology of being African, in learners.

Cultures characterised by shortage of basic resources tend to raise altruistic children (Shaffer & Kipp, 2007). Therefore, families with limited economic resources such as food are likely to help others. Therefore, such circumstance creates a norm of social responsibility within the family. On the opposite end of the spectrum, children raised in developed countries and raised within resourced families are more often showing relatively low altruistic behaviour and are not actively taught that prosocial acts are effective to one's life. They are susceptible to egoistic environment where survival of the fittest is the norm (Shaffer & Kipp, 2014).

2.6.4 Situational factors

Research shows that certain situations and their interpretations are related to people's readiness to help (Glassman & Hadad, 2013). For example, people are more willing to help after a disaster rather than in day-to-day situations. People also help depending on a number of prominent helpers in a situation, that is, the bystander effect. The bystander effect, commonly known as the situational effect, is the knowledge of the presence of others in a situation in which their presence might inhibit or enhance altruistic behaviour (Thornberg, 2007). The situational effect results in people having a diminished sense of personal responsibility to act because others are seen as equally responsible. Therefore, the number of potential helpers in any particular situation influences an individual's decision to help.

Furthermore, altruistic behaviour is based on the interpretation and willingness of the individuals present in a particular situation. The process underlying this effect involves a diffusion of responsibility whereby the more potential helpers are present in a situation where someone is in need of assistance, the lesser personal responsibility each potential helper feels to help (Fischer, Krueger, Greitemeyer, Vogrincic, Kastenmüller & Kainbacher, 2011).

2.6.5 Media

Children's developments are affected by their exposure to the media and technological world of information (Wilson, 2008). Media violence portrayed on television has an important influence on a child's behaviour (Louw & Louw, 2014). Public media broadcasting, such as on television and over the radio, which promotes views that need to be echoed will therefore have impact on children's altruistic acts (Wilson, 2008). It is not uncommon for people to receive portrayals of aggression as well as portrayals of altruism through different forms of media (television, radio etc.). Therefore, children can learn from media characters good or bad behaviour (Anderson, Berkowitz, Donnerstein, Huesmann, Johnson, Linz & Wartella, 2003).

On the contrary, Wilson (2008) theorises that children can learn about the nature and causes of different emotions from watching the emotional experiences of media characters. This formation of emotions may result in acceptable social behaviour such as altruism. Watching television programmes that help in emphasising and reinforcing behaviour subsequently increase children's helpfulness. However, adolescents may be using reflected media values in ways not intended by broadcasters (Wilson, 2008). Therefore, television and movies may have both a negative and positive effect on altruistic behaviour in youth. Spending time watching educational programmes and situations or comedies targeted to develop proper social behaviour can increase children's altruism, cooperation and tolerance of others (Wilson, 2008). Some messages on the media can teach children good altruistic behaviour while others can lead children to portray anti-social behaviour whereby any behaviour considered of value by children will be imitated (Wilson, 2008).

Children emulate behaviours that are rewarded and those that produce good consequences especially in the helping acts (Wilson, 2008). Alfred Bandura's Theory of Social Learning that considers three factors that determined behaviour supports this, namely, the individual; situation or circumstances; and, lastly, the behaviour that occurs in a situation or circumstance (Olson, 2015). An important point is the interaction of these three factors that have been identified as observational learning (learning through observing others) and as important means of learning complex human behaviour.

According to the theory of Alfred Bandura, modelling is very important in shaping an individual's behaviour. This theory is very important because it shows that learning takes place through looking at modelled activity or behaviour of others (Olson, 2015). It demonstrates how adolescents can learn socially acceptable behaviour like altruism or unwanted behaviour by imitating other people's reaction in a situation. In Bandura's view, adolescents learn behaviour by observing modelled behaviour.

Modelling or imitation implies that if an individual exhibits a certain behaviour or attitude that the adolescent likes, accept and values, such an adolescent will imitate the observed or similar behaviour (Carroll, Diaz, Meiklejohn, Newcomb & Adkins, 2013). Therefore, parents may influence their children to perform altruistic acts through encouraging their children's viewing of media that models generous acts in media productions. It appears that exposure to these altruistic models can have long-term effects on children's behaviour (Shaffer & Kipp, 2007).

If television and movies can teach children prosocial behaviour, it is likely that exposure to aggression and violence via media will also reinforce a child's tendency towards anti-social behaviour and feelings of hostility (Wilson, 2008). Browne and Hamilton-Giachritsis (2005) underscore that violent video and computer games heighten the possibility of violent thoughts and feelings, resulting in anti-social behaviour. As such, a project assigned in LO class could address how the media portray altruism in a given media forum. In this way, learners could be exposed to the realisation of how the media can shape a person's reality and how they may overcome any invisible boundaries (for instance, hindering altruistic behaviours) placed on a community by the media. As adolescents may imitate everything they see or hear without differentiating between good and bad, it is essential for parents to monitor the media content their children view (Wilson, 2008).

2.6.6 Parenting styles

Parenting styles play an important role in most aspects of adolescents' socialising process as compared to excessive conformity with peers (Louw & Louw, 2014). In a study of parenting styles, Carlo, McGinley, Hayes, Batenhorst, and Wilkinson (2007) reveal that child-rearing practices are associated with adolescents' prosocial behaviour like altruism. Their study indicates the significant impact of disciplinary practices shown by parents such as inductive power, assertive and love are associated with ethical behaviour in adolescents. Parents' type of discipline or parenting style such as parental responsiveness has influence on their children's preference and outcomes.

Parents' responses to children's demands create a loving and warm family climate, giving clear explanations and rules for appropriate and helpful behaviour tend to raise altruistic children (Louw & Louw, 2014). Parents who express high levels of responsiveness to their children often express and model well-regulated moral emotions that might facilitate sympathy, empathy and abilities needed in order to be beneficial to others (Carlo et al., 2007). Furthermore, parents who respond appropriately should exercise parental guidance.

Parental guidance refers to giving the necessary information, direction and guidelines to their children to communicate culturally appropriate behaviours and moral values (Bronstein, Fox, Kamon, & Knolls, 2007). Parental guidance is teaching to enhance good behaviour in children and can be provided by both parents as primary educators, and educators as secondary educators in schools. With positive parental guidance, children are able to recognise the situations of others that require assistance. Parents who model acceptable moral in accordance with the norms and values of a society are able to significantly influence their children to behave more altruistically. This trend of modelling from parents consistently continues to inspire children to be altruistic in all situations.

However, it is up to the adolescent (as an observer) to have moral reasoning that enables them to choose behaviour that is acceptable and altruistic in social situations. There are relations between moral reasoning and altruism whereby researchers suggest role modelling as a determinant of altruistic behaviour in adolescents (Olson, 2015). Observing altruistic behaviour results in modelled imitated by the adolescents as long as parents react positively by reinforcement. Therefore, parental reactions to a child's acceptable behaviour play an important role in the development of altruism (Shaffer & Kipp, 2007). Praise, guidance and positive feelings by parents conditions adolescents towards acceptable behaviour. Parental response and guidance regarding any deviant behaviour of their adolescents would significantly shape such behaviour. In

the same spirit, knowing the impact home life has on an adolescent's altruistic behaviour, a LO teacher may choose to involve the parents of their students in their altruism project/lesson somehow to encourage parental participation and reinforcement.

Parents should play their roles with regard to teaching altruism to their children. This modelling approach benefits both parents and their children alike. Children who do not receive proper parental care and guidance have difficulty with the difference between wrong and right behaviour regarding the needy. Moreover, positive child-rearing practices, consistent parental discipline and appropriate parental guidance greatly influence children's behaviour and empathetic reasoning towards the needy.

2.6.7 Religion

An adolescent's attitudes towards religion can affect his or her moral development and behaviour. Religion often provides moral beliefs and guidelines for adolescents (Louw & Louw, 2014). Religious youth tend to show greater moral responsibility than youth who do not identify themselves as religious. Adolescents who are more involved in religious practice often have greater concern for others and therefore put more effort in altruistic behaviour. LO altruism lessons may want to address the major religions and how they contribute towards a harmonious altruistic society.

Jil, Pendecraft and Perry (2006) report positive relations between inherent religiosity and intentions of people to volunteer to assist charitable organisations. Jil et al (2006) explain the concept of inherent religious as a belief to describe those people who are orientated towards participating in religious activities primarily out of faith and beliefs in order to help others. Dixon (2008) also indicates that altruism is similar to goodness and worthiness. This is because it is perceived to be a religious concept that shows commitment to other people's welfare. Dixon (2008) reports that altruism represents an ideal that is consistent, or even identical, with ethics and the embodiment of the religious command. LO in Grade 10 has a section that specifically explores factors (such as religion, media and culture) that impact positively on lifestyle choices.

Teaching the impact of the above and other practices to learners could possibly contribute to decision-making on acceptable behaviour.

2.6.8 Social norms conformity

Conforming to society's understanding of good and bad influences one's moral reasoning and subsequently altruistic behaviour. Values influence and determine an individual's decisions on how to act or behave within communities. In addition, social values in the community, in addition to the curriculum content taught at schools, can significantly promote altruism. Furthermore, teaching adolescents' social norms and values have a positive impact on their moral development and subsequently conformity to parents' child-rearing practices (Lindbeck & Nyberg, 2006). Therefore, adolescents are more likely to engage in an acceptable social behaviour because of the interaction with environment comprising social norms and values (Leventhal, 2009). Society's norms and values should be taught to children in order to advance altruistic acts.

Recognising each of these factors affecting altruistic behaviours can be utilised in order to design LO programme to address altruism and push adolescent learners to think outside themselves earlier than they possibly would have otherwise. Altruism can be better approached in these ways in a classroom setting.

2.7   Conclusion

This chapter focused on the importance of altruistic behaviour in human life and how it affects adolescents in everyday life. In general, the theories indicate that the concept of altruism is an intentional action to help others without any apparent selfish motive. The literature reviewed shows that altruism can be influenced by many factors such as gender, situations, parental upbringing, norms, and the values of the community. LO teachers, together with learners, could reflect on the knowledge and insights gained in major religions, ethical traditions and belief systems with a view of influencing altruistic behaviour. Life Orientation as a school subject is best placed in developing adolescent altruism because it covers critical aspects like development of the self in society to

equip learners to interact optimally and respond appropriately to life responsibilities and opportunities.

Lawrence Kollberg confirms such learning during conventional stage whereby children will learn behaviour and respond appropriately as a way that satisfies others, conforms to social norms, or brings approval from significant others (Dark & Winstead, 2005)

The next chapter describes the design and method used in this research study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1   Introduction

Qualitative research methods were used in order to better understand the principles and observations of altruism among adolescents in secondary school and to explore factors that influence altruistic behaviour in adolescents. Data were collected using semi-structured interviews, focus group discussions and an altruism scale questionnaire.

3.2   Research paradigm

This study opted to use interpretivist approach because interpretivist approach conceptualises reality out of subjective and lived experiences of people (Andrade, 2009). The main concern of interpretivist approach is to interact with participants to make meaning from their subjective interpretations in order to understand their social world (Wahyuni, 2012). According to Mack (2010), interpretivist research cannot be objectively observed from the outside, but rather it must be observed from inside through the direct experience of the people. The key feature of intepretivist approach is that, access to reality is through observation and interpreting people's subjective experiences. The experiences are important because they contribute to reality formation constructed within their social context and their interaction with environment (Wahyuni, 2012). Furthermore, the interpretivist approach is more concerned with how individuals make sense of reality out of their lived experiences and actions (Andrade, 2009). As such, this study adopted an interpretivist approach as a primary means for gaining knowledge of learners' interpretation of reality and of what it takes to be altruistic. Reality is indirectly constructed based on adolescents' interpretation of altruistic acts and egoistic behaviour whereby adolescents interpret and make their own meaning of altruism.

3.3   Research Problem

The purpose of this study was to explore the role of LO as a school subject in the development of altruistic behaviour among adolescents in rural schools of Limpopo Province. This was premised on the fact that adolescents are showing low altruistic behaviours, especially when future reciprocation is not guaranteed. The main aim of the study was to examine the implications of LO as a school subject for developing altruistic behaviour among adolescents. Furthermore, it examined factors that contribute towards altruistic behaviour among adolescents.

3.4   Research Design

This study was an interpretivist approach inclined. Thus the design was qualitative in approach, a case study with interviews and focus group as data collection instruments. The interview questions elicited responses based on participants' experiences of altruism. They gave well-reasoned arguments for their thoughts and ideas about altruism which imply that they have an intuitive understanding of what it means to be altruistic. A qualitative case study is an approach used in research to intensify exploration of a phenomenon within its context using a variety of data sources (Baxter & Jack, 2008). According to Yin (2013), a case study approach should be considered when the focus of the study is directly to answer questions without influencing participants involved in the behaviour. Therefore, a qualitative case study approach was selected in order to explore a single entity or phenomenon by using a variety of data collection techniques. Furthermore, the qualitative approach used in this study aimed to gather an in-depth understanding of human altruistic behaviour by using various data collection methods mainly focusing on words and actions. Accordingly, Creswell (2007) points out that people's words and actions signify the data of qualitative inquiry.

The study collected data through semi-structured interviews, focus group discussion and the Self-Report Altruism Scale which is not a psychometric measure but a

screening tool that gives a qualitative value that can be analysed to indicate altruistic pattern of behaviour in adolescents. Since qualitative research is mainly interpretative in nature, the researcher was very conscious of biases and these were counteracted by using altruism scale questionnaire as a triangulation to the interviews. The qualitative study has a focus that is broad , unrestricted and revealing with threats of biases, values and judgement that threatens validity of the results and therefore, consenting for more important meanings to be attached. In order to counteract these threats, interviews were triangulated with Self Report Altruism Scale's scores. Self-Report Altruism Scale (SRA)'s scores were assessed by relating them with responses during interview sessions in order to increase the study's credibility. The use of results from one set of data to corroborate those from another type of data is important to ensure reliability. Therefore, Self-Report Altruism Scale questionnaire was used as a source to compare and check regularities in the interviews. The scores were used to confirm observation made with interviews and not in a quantifiable way because, information obtained from interviews was substantiated through Self Report Altruism Scale Questionnaire scores.

3.4.1 Population

Qualitative research requires fieldwork, setting site or institution in order to observe and record data. In this study, the population comprised 10 Grade 10 learners made up of five girls and five boys who met the criteria for this study, which are adolescents (14-18 years of age). The participants were drawn from one secondary school in a rural village and the nature and the scope of the study were explained to the learners and their parents who gave informed consent.

3.4.2 Sampling

Sampling is a method in which all participants of a group (population or universe) are chosen to participate in research. There are 18 sampling designs that can be used in

qualitative research design (Onwuegbuzie & Leech, 2005). This study opted for purposive sampling in order to focus on particular characteristics of a population of interest that will best enable the researcher to answer research questions. Purposive sampling is also suitable for this study because it can be used when the population is too small to opt for a random sampling (Tongco, 2007). Purposive sampling was found to be suitable as it will give help in obtaining in-depth information about how LO will have contributed towards altruistic behaviour.

3.4.3 Data Collection

The main method of data collection is through interviews and therefore, the study is qualitative. Qualitative research approach was used because the researcher aimed to gather an in-depth understanding of human behaviour. Each participant was part of semi-structured interview and focus group discussion. Thereafter, participants completed a detailed altruism scale questionnaire that included questions on altruism to obtain information on altruistic behaviour. The questionnaire consists of options to be taken across different situations and Grade 10 learners chose their best option.

3.4.3.1 Semi-structured Interviews

An interview is a method of collecting data whereby researchers can use both quantitative and qualitative type of questions (Doody & Noonan, 2013). In qualitative research, interviews are popular (Griffee, 2005) because they generate relative explanations of participant's experiences (Doody & Noonan, 2013). Therefore, a semi-structured qualitative interview is the most common data collection method.

Accordingly, semi-structured interviews were important for this qualitative study since they created chance to explore issues, elicit conversation and hear stories during the interview session (Rabionet, 2011). Interview schedule (Appendix B1) was provided to each participants to enable provision of intensive data for analysis. Semi-structured interviews make it possible to unpack narratives and also to explore with participants the contextual impacts in their narratives (Galletta, 2013). The advantage of semi-structured interviews is that, they are flexible in that, interviews can be carried out in person whereby one person can stimulate information from another in a casual way (Longhurst, 2003).

During the semi-structured interview, open-ended questions were drawn from the Self-Report Altruism Scale and this enabled the respondents to elaborate as much as possible on altruism. Dearney (2005) accentuates that open-ended questions arouse depth and validity allowing new concepts to come out from participants. The researcher prepared some questions beforehand and because they are semi-structured, a need to modify or improve them was acceptable during interview discussion (Myers & Newman, 2007) as also supported by Bryman (2012) that the order of questions during semi-structured interviews may change.

3.4.3.2 Focus group discussions

Focus group discussion is one of interview research methodology in which a small group of participants meet to debate a specified topic in order to produce data (Wong, 2008). It is a group environment that brings out diversity of viewpoints and can be formed by 5-10 people (Hennink, 2013). Focus groups capitalise on communication between research participants in order to generate data. In addition, focus groups can quickly generate a wide range of variety of data. According to Stewart and Shamdasani (2014), a focus group is thought provoking and fun because participants share their

views, hear others perspectives and can evenly learn and improve their own views during the process.

However, the researcher must ensure that the discussion remains relevant and that all members of the group get an opportunity to talk ask questions, exchange their own narratives and share their experiences. Therefore, participants are given a platform to express their experiences contextually. During the focus group discussion, a topic on altruism and how it develops among adolescences was engaged.

3.4.3.3 Self-Report Altruism Scale

Self-report altruism scale is a questionnaire consisting of 20 items and the respondents will have to indicate the option that they agree with from five given alternatives (Karmakar & Ghosh, 2012). The Self-report altruism scale was used for triangulation with the interviews to ensure the trustworthiness of the data generated. Thus, the Self-Report Altruism Scale (SRA) scores were assessed by relating them with responses during interview sessions. The scores were used for qualitative support and not quantitative reporting. However, the validity of SRA scale was assessed by correlating it with the peer ratings of altruism (Rushton, 1981). Therefore, the validity of SRA scale in this study was assessed by relating the scores through triangulation with interviews. Triangulation has been viewed as a qualitative research approach to test validity through the merging of data from different sources.

3.5   Data analysis

Data were analysed using Hycner's (1985) model of phenomenology in analysing interview data. This model analyses the phenomenon. In this case, it will be altruism and to identify themes and trends that run through the data for interpretation. The following steps were followed: Transcription whereby both semi-structured interviews and focus group discussion tapes were transcribed. This includes the literal statements participants made during both semi-structured interview and focus group discussion. The next step was bracketing where transcripts of the interview were approached with a subjective mind and openness to whatever meanings emerging rather than what the researcher expects that person to say.

Data were then delineated to obtain units and themes of meaning. Themes developed from data were analysed and interpreted. This study followed this type of a phenomenological research design to describe factors that contribute to altruism in adolescents. This allowed the study to refrain from any pre-given framework, but rather to remain true to the facts as they unfold. Furthermore, phenomenological method gathers information from the perspectives of the participants. The research study was much concerned with the lived understandings of participants (Maypole & Davies, 2001).

However, over and above the phenomenological method research employed, a little bit of quantitative method where altruism scale questionnaire survey was administered to gain a broader view of the problem. All participants were given an altruism scale questionnaire consisting of 20 open-ended questions. Participants completed a detailed altruism scale questionnaire and were required to indicate how they rated various

criteria in terms of altruistic scores. They had to rate the behaviour in terms of their order of frequency with which they agreed. Data gathered through the questionnaire were subjected to frequency counts represented in percentages.

The questions in the interview were drawn from the altruism questionnaire. Therefore, the altruism scale questionnaire responses from participants were used as introductory remarks and starting phrases for the interviews questions. Furthermore, altruism scale questionnaire scores were used as an indicator of level of altruistic behaviour per participant and interviews were used in order to gain a better understanding of the responses to the questionnaire.

3.6   Trustworthiness

In qualitative research, the concepts credibility, dependability, confirmability and transferability have been used to describe various aspects of trustworthiness (Baxter & Jack, 2004). Credibility deals with the question, "How congruent are the findings with reality" (Shenton, 2004). According to Graneheim and Lundman (2004), credibility refers to confidence in how well data and processes of analysis address the intended focus. In order to ensure that findings of this study are truthful, triangulation was used. The outcomes of the semi structured and focus group interviews were triangulated with the survey (Self-Reported Altruism Scale Questionnaire) completed by the participants. Thus the triangulation was done as to obtain a final outcome based on various perspectives.

Dependability refers to issue of reliability, techniques to show that if the work were repeated, in the same context, with the same methods and with the same participants, similar results would be obtained (Shenton, 2004). To ensure dependability, this study

opted to use triangulation to examine the integrity of participants' responses (Annoy, 2014).

Confirmability refers to the degree to which the outcomes of the study could be corroborated by other inquiry study (Annoy, 2014). Researchers' bias or personal motivations were counteracted by tape recording of all proceedings of data collections.

Transferability refers to 'the extent to which the findings can be transferred to other settings or groups" (Shenton, 2004). Purposive sampling was employed to select a sample of 10 (five boys and five girls aged between 14-18 years) Grade 10 learners from a high school located in a rural area of Limpopo Province as a case study.

Trustworthiness is described as the validity and reliability of a qualitative study (Shenton, 2004). A qualitative study is regarded as trustworthy when it accurately represents the experiences of the respondents. Trustworthiness was demonstrated in this research when the experiences of the respondents were accurately presented using, semi-structured interviews, focus group discussions and Self-Report Altruism Scale to ensure that the data gathered was authentic and credible.

The researcher can adopt several strategies to ensure trustworthiness. Those strategies were prolonged engagement, which refers to sufficient time that the researcher invest to achieve certain purposes such as: learning the behaviour of targeted population, testing for misinformation introduced by distortions either by the self or the participant and building trust(Onwuegbuzie & Leech,2005). Tactics to help ensure honesty of participant was used in a way that each person approached will be given the opportunity to refuse to participate in the study to ensure that the data collection sessions involve only those who are truly willing to participate in the study and can offer data freely (Shenton, 2004).

3.7   Ethical considerations Ref no: 2015/05/13/8374015/37/MC

The following ethical considerations were complied with: Permission to conduct research was obtained from the University of South Africa (Unisa) Ethics Research Committee, Head of Department Limpopo Department of Education, and Greater Sekhukhune District Office. In this regard, the following ethical issues were undertaken:

3.7.1 Participant consent

Limpopo Department of Education Sekhukhune district was approached and requested access to conduct a research at a school located within its circuit. The school authority gave permission and parents of the ten participants called and signed consent letters. Participation in this study was strictly voluntary and, consent forms were signed and sought from respondents to participate. All participants were informed of the purpose and proceedings for this study.

3.7.2 Confidentiality

Participants were assured of confidentiality and anonymity of information elicited. The confidentiality and protection of participants' identity and data were strictly upheld in accordance with the Unisa's ethics expectations and regulations. Participants' names and the data they supplied were not passed on to unauthorised persons without their informed consent.

3.7.3 Withdrawal from participation

Participants were informed in advance that their participation is strictly voluntary and may at any time be free to withdraw. They were also made aware that their information may not be passed on to other people.

3.8   Conclusion

This chapter presented the methodology used in answering research questions. It detailed the research aim, problem statement, research design, and data collection procedures and data analysis. The research design followed in this study is a qualitative case study approach in which the researcher explored Life Orientation implications on the development of altruism as a phenomenon. Ten Grade 10 learners were purposively selected to be part of this study and data was collected through interviews and Self Report Altruism Scale questionnaire in order to obtain the depth of understanding. The small sample used in this study is a typical of qualitative research to ensure trustworthiness of data collected. The next chapter presents the data and data analysis.

CHAPTER 4
ANALYSIS OF RESULTS

4.1 Introduction

This study explored the influence of LO as a school subject on altruistic behaviour development among adolescents. The participants were 10 Grade 10 learners in the Sekhukhune District of Limpopo Province.

4.2 Data analysis method

This study followed a phenomenological research design with the aim of describing the phenomenon of study and refraining from any pre-given framework, but remaining true to the facts (Groenewald, 2004). The phenomenological method gathers information from the perspectives of the participants and provides reliable experiences of participants regarding the altruism as the core principle under study (Maypole & Davies, 2001).

Participants completed a detailed altruism scale questionnaire and were required to indicate how they rated various criteria in terms of altruistic responses. Notably, this questionnaire was employed for its qualitative value and not for the quantitative weightings it has. Participants had to indicate on the altruism scale questionnaire whether they regarded certain behaviours as altruism or not. Responses to an altruism scale questionnaire were used as indicators of participant's altruistic behaviour. This was useful for demonstrating the broad base of the altruistic trait. The questionnaire asked participants to make general implications about themselves by making highly specific statements as to their behaviour. To enhance the results and to fill the breaks left in the questionnaire, focus group and semi-structured interviews were also used.

Focus group and semi-structured interviews were conducted to gain a better understanding of the responses to the questionnaire. The two qualitative data collection

techniques were used to obtain experiential information from participants (Krueger & Casey, 2014). The information collected was presented orally and then converted into transcripts that detailed the description and experiences of participants understanding of altruism.

Interview tapes with literal statements were transcribed verbatim and thereafter, researcher bracketed the recordings in order to notice whatever meanings that emerged (Hycner, 1985). The tape recording was then listened several times to get a sense of the whole, deriving nonverbal and para linguistic levels of communication like intonations.

The transcripts of interviews were read several times, going through every single word to get essence of the meanings expressed by participants and in order to become familiar with interview transcriptions. Transcriptions were delineated to obtain underlying units of meaning and determine those meanings that address the research question. The units were also integrated to those sections/units that have similar focus, content and themes. Data from the focus group discussion and semi-structured interviews were divided into themes used to enlighten what was said in the interviews and from the questionnaire (Hycner, 1985).

Themes identifying altruism were developed from units of meanings with same interpretation. The research data was approached with phenomenological reduction approach, taking out relevant meanings.

The following themes emerged from the data:
- **Cultural traditions.**
- **Religious beliefs.**
- **Perceived potential negative/positive consequences.**
- **Attitudes to the deserving or not deserving recipient of altruism.**
- **Qualities of recipient of aid.**
- **Witchcraft beliefs.**

Learners were given pseudo names to protect their identity. Their pseudo names are as follows: **Thabo, Tshepiso, Tebogo, Rebotile, Lerato, Lesedi, Khutso, Tebelelo, Thato, and Neo.**

4.3   FINDINGS

4.3.1 Analysis of Questionnaire (Altruism scale questionnaire)

To supplement the results of the interviews and focus group discussion, participants filled in the altruism scale questionnaires, which gave detailed information on individuals' understanding of altruism. All 10 learners completed the questionnaires. Participants' response were added together to find the utmost occurrence of altruistic. The purpose of administering altruistic scale questionnaire was to provide further evidence for the consistency of altruistic behaviour in relation to interview responses as indicated by individual participant. Participants' responses on the altruism scale questionnaire indicated non-existence of altruistic behaviour, therefore suggesting support for the development of altruistic behaviour viewpoint.

4.3.2 Common Themes

4.3.2.1   Cultural traditions

Throughout the interviews (semi-structured and focus group), cultural traditions stood out as a factor in deciding whether or not to act altruistically in certain situations. According to Doan (2005), cultural virtues, such as respect determines adolescents' altruistic behaviour to others. According to Kohlberg's theory, at stage one, a child thinks of what is right according to that which authority says is right. Doing the right thing is to obey authority and avoid punishment. The participants interviewed showed

that a cultural tradition such as Ubuntu (Botho) or respect is found to be a factor in a participant's altruistic decision-making. Should the social norm or expectations of authority figure dictate that the receiver of aid be a recipient of respect, such as respect for the elderly and showing care and generosity as dictated by culture (Ubuntu, Botho), then the individual would be more inclined to act altruistically. Responses from the participants who were asked the first question indicated that Ubuntu was the reason for their altruistic behaviour.

During the interviews, Tshepiso's response was as follows:

"I can help out of Ubuntu, just a loving and caring heart."

Tshepiso's responses on the altruism scale questionnaire testify that her understanding of Ubuntu is about the capacity for empathy for another person. Her sentiments sound similar to what Tebogo had to say when asked a question about assisting an elderly woman cross the street. Tebogo confirmed what Tshepiso said about Ubuntu that they help to showcase Ubuntu (Botho) and said:

"Helping others is to assist and show Ubuntu/Botho. You simply help in order to show Ubuntu."

According to Kohlberg's Theory of Moral Development, adolescents justify acts like respect as right or wrong based on the consequences or acceptance in terms of group norms and values (Killen & Smetana, 2005). These values are internalised, and then shaped by the adult's negative or positive reinforcement (Gibbs, Basinger, Grime & Snarey, 2007). Adolescents start to internalise and practice moral standards like Ubuntu in order to conform to societal expectations. According to Kohlberg's (1971) stages three and four of moral development, young people identify with society in terms of its values, norms and expectations like Ubuntu (Botho). As such, compliance with societal

expectations and values will be determined by tangible punitive consequences or rewarding consequences from adults, which subsequently conditioned behaviour.

Participants indicated that Ubuntu (Botho) as a cultural value links up closely to respect for individuality and subsequently altruistic behaviour. They strive to obey rules and social norms (respect and Ubuntu to others) to win adults or other's approval (Level 2 Conventional Morality of Kohlberg's Theory of Moral Development). This African principle of Ubuntu (Botho) was elaborated on as a basic idea and can be interpreted as the most important reason for helping others. Ubuntu (Botho) indicates participant's level of understanding helping situation from cultural perspective and a reflection of humanness.

According to Letseka (2013), Ubuntu (Botho) is an African traditional cultural value that guides decision-making and orientation action in African traditional communities. 'Ubuntu' (in Sepedi, Botho) means a person is what they are because of other people and it is a concept used to guide individuals and communities in expressing empathetic behaviour (Gade, 2012).

The research findings confirmed that empathetic behaviour is one determinant and cause of dispensing altruism and any helping action on others (De Waal, 2008). Understanding and orientation in Ubuntu (Botho) showed care, sharing and compassion to others (Letseka, 2013).

Thato also supported Tebogo and Tshepiso

> "We must help to showcase our sense of humour and Ubuntu."

Responses from Tshepiso, Tebogo and Thato are confirmed that to help is a way of showcasing Ubuntu (Botho). Through Ubuntu (Botho), participants indicated that they are able to efficiently and successfully help others regardless of reciprocation or non-

reciprocation. According to participants, Ubuntu effectively facilitates the implementation of altruistic behaviour in people. Participants consider the will of society as reflected by law (Social order maintaining morality; stage 4)

When asked whether LO as a subject had any influence in their understanding of Ubuntu (Botho) and altruistic lessons, Tebogo said:

"We were taught about Ubuntu and not altruistic behaviour or helping behaviour."

LO was not mentioned as very important in influencing their altruistic behaviour or teaching them about Ubuntu. Though no aspects of Ubuntu (Botho) are taught during LO, most participants also indicated that altruism is not part of their syllabus. This indicates lack of information on altruism and learners are unaware, resulting in selfishness. The expression of Lesedi confirms that altruism is not taught during LO class. Lesedi said:

"Teachers are not teaching us about altruism" Maybe it is not important or they cannot teach about it because sometimes teachers cannot answer student's questions."

Lesedi was negative in his description of teacher's involvement in teaching altruism. Lesedi claimed that altruism was not taught in schools owing to its lack of importance and also indicated that teachers struggle to answer questions posed by learners about certain topics in class. Therefore, the perception of a teacher's preparedness comes into question. However, participants' expression of negative experiences with LO teaching might be a demonstration of a dislike of the subject. A possible explanation for the lack of importance and the effect of LO classes on learners, as identified by learners could be insufficient time allotted by secondary schools for LO class as indicated by Tshepisho:

Tshepisho said:

"LO is not taught like other subjects. It is given less time."

According to Rooth (2005), learners had varied perceptions in terms of LO time allocation. This could be the effect of less time or lack of knowledge by teachers on the subject (Rooth, 2005). Lack of content knowledge on the subject will have negative implementation on teaching topics that would instil necessary values into learners. Unsatisfactory teaching of core principles of LO results in fragmented topics within LO as shown by participants.

In some instances, participants reported not associating Ubuntu with altruistic lessons. For this reason, the relationship between Ubuntu and altruism needs to be addressed and clarified within the LO curriculum.

Tebogo responded as follows:

> *"We were taught about Ubuntu in class but not to help or give others freely*
> *as way of showing Ubuntu. We were just taught to be human to others."*

Tebogo's responses to the altruism questionnaire indicate that he does not intend to assist others and, this might be a factor that his sentiments for helping are influenced by Ubuntu (Botho) lessons. LO for Grade 10 has a topic related to Ubuntu. However, it touches minimally on ethical traditional values of helping one another. Participants seem to understand behaviour associated with altruism though LO lessons were not effective in facilitating such knowledge. According to participants, altruism lessons are incredibly limited. By not teaching altruism through LO, teachers are indirectly disempowering these adolescents to relevant choices for assisting others. The South African generation as reflected by participants' responses is too materialistic and resulting in low morality because acts of love and kindness are limited. This could possibly result in soft crime in society and the only way to eradicate such behaviour is to teach altruism as a topic in schools. Schools are better placed than any other

institutions like churches where there are not many people to teach altruism. Participants' responses have shown interest in benefiting than helping.

One could conclude that participants' moral development as far as this value (altruism) was concerned was still at the pre-conventional level, where the desire to do well is attached to rewards or gains. For example, one participant looked at helping older people because he would gain something in return. In his own words, Thabo said the following:

> *"We need to know that if you want better things in life for yourself, you need to start respecting old people. I will help the old person so that better things and even fortune can happen to me."*

Thabo's motive for helping is not based on the third level of Kohlberg's Theory of Moral Development where people help others expecting nothing in return. Thabo attributes his kind act to a desire to earn fortune rather than a concern for other's welfare without benefit. Though participants' responses have shown their eagerness to obey rules and social norms (respect to elders) in order to win approval of adults, they prefer to be altruistic in order to gain something.

If this expression was anything to go by, one could conclude that LO has not managed to instil the moral values at the third level of Kohlberg's Moral Development stages. Therefore, we can conclude that participants opted to relate cultural principles like respect to possible benefits and receive favours from others.

Participants viewed respect as a principle and moral behaviour that will please others, especially adults (Stage 3 of Kohlberg's Theory of Moral Development) whereby, they opted to act altruistically as a way of showing respect.

Tshepiso's comments concurred with that of Thabo, that respect is important and a way of helping others.

> "Yes, someone can go ahead of me [in line] in a bank only if it is an old person. We need to respect. Respect is important."

Tebogo also indicated that respect as an aspect practised in culture guarantees blessings from God by saying:

> "To succeed in life, you need to respect and help others. You will be avoiding problems for yourself. I will help [an old lady to cross the street in busy traffic] in order for me to get blessings from God."

As respect is addressed in the current LO curriculum, we would anticipate learners to associate that topic with their understanding of altruism. However, learners reported a lack of clarity on the relationship. Where there is no knowledge or kind of thinking to associate respect with selfless behaviour as indicated by the participants, egoism will prevail. Schools are better adapted to clarify these principles if given a chance to teach altruism.

Thabo, Tshepiso and Tebogo's comments insinuate that respect for elders stems from a desire to improve one's own life via fortune and wealth. It is socially acceptable and recommended to respect and help elders in a participants' community because it is traditionally rooted. Respect was also found to be important in a study conducted by Stewart-Williams (2005). According to Stewart-Williams (2005), the obligation to help others is shaped by cultural norms like respect and generosity. Benefits of respect are wealth and fortune as viewed by participants.

Though wealth and fortune are not discussed in LO class as benefits of respecting elderly, respect is addressed in the LO as a school subject. Therefore, Thabo Tebogo and Tshepiso's comments could respectively reflect the kind of knowledge or value learned from their culture and LO class. In participants' culture, it is considered a social norm to respect someone and that can bring fortune in one's life.

When asked whether LO as a subject had an impact on their altruistic and non-altruistic decision-making, or what experiences in their lives have shaped their viewpoint or understanding of helping others, some participants expressed their views as follows.

According to Lerato:

> *"Life Orientation teachers were very pivotal and instrumental in teaching us about respect but not helping others."*

Rebotile said:

> *"Life Orientation teachers sometimes teach about respect to one another and living in harmony."*

The curriculum for LO Grade 10 covers respect as a topic. For example, Term 2 of the topic personal development postulates: Social responsibilities including the knowledge and skills to make informed decisions and take appropriate action. It stresses that people need to do the right thing to redress a situation and that at the end of that study, learners should be able to show respect to other people (Department of Education, 2002). It has become clear that altruistic lessons are lacking in the curriculum of secondary schools.

In this study, respect is not associated with altruistic behaviour for the recipient's benefits but as a way of receiving fortune, which indicates the low intensity of teaching the value of respect towards altruistic behaviour. Notwithstanding the advantages of schools as sites of teaching care, teachers need strengthened methods of teaching LO in class.

According to Prinsloo (2007), teachers in government schools find it difficult to teach LO according to the designed programme of Department of Education. One contributing factor towards the negative experiences of teachers in teaching participants values like altruism could be focus on knowledge content and the exclusion of altruism topics in LO syllabus. More attention should be given to the values and attitudes unlike emphasising knowledge component, which results in learners acquiring information but seeing no value in it in their lives. Therefore, LO curriculum planners have an obligation to include topics related to teaching learners to be self-directed, lifelong learners who are able to respect and be altruistic to other people.

4.3.2.2   Religious beliefs

According to Saroglou (2013), religious involvement is associated with pro-social behaviour (helping included). Participants mentioned their religious affiliation as the main influence of their involvement in altruistic behaviour or helping others. Participants saw charity or any cause to help others as a generous act that is helpful specifically towards the needy or people suffering from predicaments and that such involvement is a guarantee for blessings. They indicated that they will join charitable organisations for helping others as a way of fulfilling their religious beliefs.

According to Decety, Cowell, Lee, Mahasneh, Malcolm-Smith, Selcuk, and Zhou (2015), children raised in families where religion is discussed have shown to display higher altruistic behaviour than their non-religious raised counterparts. Participants in this study showed almost a similar trend of religious children exhibiting altruism. The religious' role

in promoting altruistic behaviour was found to be more paramount in participants of this study. Participants' beliefs in assisting to get benefits or assurance of better things from Supreme Being are regarded as important.

Lesedi attested to that and said:

> "We must just help one another without money. In that way, God will also bless us."

Lesedi thinks that helping others may stimulate the release of blessings from a Higher Being, which is linked to improved status of life. This confirms Kohlberg's theory stage 2 which postulates that a child's reasons to everything is relative, meaning they are free to pursue their interests though making deals or exchange favours with others.

Thabo agrees with Lesedi that helping is to satisfy their religious beliefs and said:

> "I will happily join [an opportunity to raise money for a charity] because even the bible says, 'let us help one another.' If I help those who need money, God will also bless me."

Lerato said:

> "I will help in order to save the old woman's life. God will also bless me for acting responsibly."

Participants indicated the belief that their religion will reward them for helping others and might result in blessings from the Supreme Being. Thabo cited the Bible, indicating his belief in Christianity. The relative influences of religion on altruistic behaviour, as cited by Thabo, encouraged him to donate to charity. This is despite that fact that religiosity is seen by many young people as old fashioned and irrelevant but still constitutes a cultural factor which has some social influence (Giordan & Swatos, 2011). Adolescents'

belief in the Supreme Being could ironically be a re-expression of parent's values to conform for parental positive reinforcement.

Participants of this study still indicated a substantial level of trust that respect will make the Supreme Being to shower them with blessings. LO learning outcome 2 includes aspects of religious education which can be taught to promote acceptable conduct like altruism, respect of diversity and knowledge of other religious beliefs (Rooth, 2005). LO Grade 10 has a topic: living in a multi religious society while touching on different religions although not fully discussed because of policy limitations as cited in South African Schools Act (SASA) Act 84 of 1996.

According to SASA Act 84 of 1996, religious observances may be conducted at a public school under rules issued by the governing body on equitable basis and attendance is not compulsory (Department of Education, 2002). Recent South Gauteng High Court ruling that schools may not promote a single religion or identified itself with one religion further supports this assertion. The court upheld SASA Act 84 of 1996 which indicates the right of governing bodies to draft religious policies for their schools in line with Constitution forbidding one religion practice over others. This means learners and members of staff are not obliged to practice or observe single religious actions at public schools. Participants find themselves in a dilemma because on one hand, the government forbids religious education at school and on the other hand, they are to display religious ethics as advocated by parents.

Parents need to work hard to transmit their faith to children because many young religious people find the school environment not favourable for expression of their faith (Collins-Mayo, 2010). Adolescents' faith is reasoned from a perspective of their parents. However, LO lessons could possibly include religious education because it contributes to moral education (Jackson, 2004). When asked whether LO had any impact in their understanding of religion, participants indicated that LO addresses health education and not religious education.

Thato:

> *"LO is about health education and not lessons about religion."*

Tebelelo supported Thato about LO's focus on health education by saying:

> *"LO is there to teach us about how to keep ourselves healthy."*

Participants indicated that LO addresses health education and is no way associated with religious education. This could be a possible explanation that there is no clear link and continuity within LO topics. This results in learners acquiring information in certain topics but seeing no value in others.

As we have found religion to play a large role in one's choice to behave altruistically, it would be prudent to include more intensive religious discussion within the LO classroom in addition to health education. Knowledge of different religions will assist in stimulating empathetic, tolerance and acceptance in other people (Rooth, 2005). By teaching learners religious beliefs through LO, it will equip them with knowledge about the broader community and will identify themselves easily in harmony against identities of others (Department of Education, 2002).

LO was regarded as a subject that delivers appropriate religious education in schools as part of general citizenship education (Department of Education, 2002). Therefore, it could mean that the school could be an important instrument for teaching and promoting altruism through religious lessons.

4.3.2.3.   Perceived potential negative/positive consequences
4.3.2.3.1 Negative consequences

Participants are sceptical about helping strangers mainly because of risking their lives when assisting. Furthermore, participants articulated a desire to help though hesitated

by the possibility of putting their lives in danger. Female participants ascertained safety before assisting others. An immediate concern for male participants unlike female participants is much concern over being suspected of bad intentions. According to Staub and Vollhardt (2008), individuals (and groups), individuals susceptible to violence and seeing other people as unsafe, become hostile and aggressive.

Participants were asked what they will do if confronted by a stranger who completely needs some cash and it happens that they have it in their pocket. Female participants indicated their concern over safety and opted to cooperate with close friends than strangers in order to be safe. Leider, Mobious, Rosenblat, and Do (2009) report that subjects give more to close friends than strangers. Therefore, female participants were more willing to provide high-cost help to siblings than to unknown people (Stewart-Williams, 2007).

Lerato (Female) attests this as follows:

"No, I cannot help someone I do not know."

Tebelelo (Female) also agrees to Lerato for fearing her safety when asked of helping others.

"It will depend, if people are known to me."

Khutso (Female) had this to say:

"I need to check strangers first. They are very dangerous."

Rebotile (Female) had this to say:

"I will help her only if she is known to me or is harmless or without danger.
You will have an idea of helping whereas she is to blame you for something."

Tshepiso (Female)

"Those [people] unknown to me, I did not [help] because I am afraid to help strangers. They might think you want to attack them, rob, or even bewitch them."

Participants (particularly female learners) regularly associate helping others with being victims of abuse. By placing female adolescents to experiment and explore help to others is regarded in a negative way. Therefore, altruism is stigmatised and this stigmatisation is indirectly disempowering these adolescents to make altruistic choices for strangers. Owing to female participants not having knowledge about altruism, helping strangers is anticipated to end with violence.

South Africa is regarded as one of the violent societies and gender violence where women are victims and can also contribute to people being sceptical in assisting. The views of the female participants in helping are hindered by suspicion of being victims of violence. Moreover, violence against women in South Africa continues despite legal proceedings to curb it. South Africa is known for horrendous gender-based crimes against women. The recent cases of Reeva Steenkamp and Karabo Mokoena are reported as femicide incidents in South Africa, which have sparked public attention. When asked if educators were able to teach them about any relationship between helping others and being victims of gender violence, Lesedi said

"During Life Orientation class, we were not taught about gender violence."

Rebotile indicated no relationship between LO and violence as well and said:

"There are no topics in Life Orientation which talk about helping others and causing harm on them."

Participants indicated that violence is not related to their LO topics and therefore found it to be misplaced in LO coverage. The connection between gender violence and being victims during helping others should be expounded upon in LO.

Participants further expressed the impact of LO in teaching them about helping others and reported an increased interest in LO when it addresses their sexual health and development of one's self-concept.

Neo said:

"Only sex education topics and self-concept are discussed in class."

Rebotile:

"Teachers teach us about how our body changes as girls and boys."

One could deduce from this that learners respond to issues they feel they are facing at the time of the class. There should be training of teachers to address methods of teaching LO that convinces their learners of the relevance of the topic to them. It has become clear that altruistic behaviour is lacking in secondary schools curriculum.

On the contrary, male participants were very much vocal about being suspects of bad intentions as compared to their female counterparts. Their responses indicate that they are perceived or regarded as suspects of daily crime and abuse. The reason for male participants to be perceived as having bad intentions could be attributed to daily implications of men in violence attacks on people.

Neo (Male) had this to say when asked about his take about helping others:

"Is a good idea [to help others], but one must check properly because they might suspect you."

Thato (Male) agrees to what Neo said about male being suspects of bad intentions

"If he [a stranger] is willing to accept, I will just give him freely."

Neo further elaborated by saying:

"People might think maybe you are a criminal."

LO as a school subject could help in eliminating stereotypical views of certain members of community suspected as harmful. This will be done through lessons about myth surrounding violence and physical harm. If values and attitudes towards one another could be taught in more practical ways, there could be a positive change in all stakeholders and society, subsequently promoting trust among members of one community.

During the interviews, participants showed that LO was not able to unpack aspects related to interrelationship among community members or as a way of enforcing trust and safety. LO was neither regarded as important nor had any impact in their understanding of gender violence.

According to Lesedi, LO teachers did nothing about lessons that involve helping others.

Lesedi said:
"Our teachers did not say anything about helping others."

Thato emphasised that:
"We were not taught about helping others in class."

Tebogo supported both Lesedi and Thato
"There was no mentioning of helping others during our lessons."

Learners placed a low value on the lessons taught in LO classes. They indicated the reasons for this to be their perception of the lack of value placed on LO by teachers. Participants emphasised that more attention is given to knowledge component of LO without teaching values and this results in learners acquiring information but seeing no value of LO in their daily lives. Therefore, LO curriculum planners should include topics on values such as altruism and pro-social behaviour so that learners assist one another.

4.3.2.3.2 Positive consequences

Some of participants still feel obliged to help so that in future, they can be helped as well. It also appeared that some participants will be altruistic and help anybody provided future guarantee for returning favour is obtained. Participants showed that they are likely to help provided the recipient of help will return a favour, compliment, or respond the same way to them in future. According to Allen-Arave, Gurven and Hill (2008), individuals tend to assist as long as the rate of assisting another individual is greater than the benefit of receiving aid from that individual later. Therefore, this means that altruistic people tend to attribute their kind behaviour to the desire to earn incentive in future rather than a concern for others (Shaffer & Kipp, 2014).

During the interviews, when participants were asked whether they can help other people. Thabo said:

"Yes [I will give a stranger cash] if I have enough money, I will help so that he will help me in the future, provided he is trustworthy, knowing that in the future, he [the recipient of my altruism] will also help me."

Tebelelo added to what Thabo said about helping others for future benefits:

"I will give him [stranger needing money]. To assist one another is very good because in future, you will also be assisted."

Participants identified factors that continue to influence their altruistic decision-making, namely, future reciprocation that may take many forms like aid or material things.

Tebogo said:

> *"I will only help a stranger basically in order for me to be helped in future."*

Expectation of reciprocation can be monetary, help in kind or gift of some kind from the recipients in future. According to Allen-Arave, Gurven and Hill (2008), give-and-take exchange is when individual altruists can expect to benefit in the future from their altruistic act of the recipients. Participants indicated that they will help provided the recipients will in future also reciprocate through monetary assistance or any form of help.

4.3.2.4. Attitudes to the deserving or not deserving recipient of altruism

Participant's attitude towards others whether they should help or not is determined by the status given to the recipient of aid. The person in need of aid/support is perceived as deserving or not deserving by the person who could provide that aid/support. According to Small and Loewenstein (2003), determination of the recipient of help (victims) is more noticeable and later will induce greater sympathy and help as compared to non-victims.

This attitude to select a person in need of aid/support as to whether are perceived as deserving or not deserving by the person who could provide that aid/support is indicated by Lerato on a question, Do you think it is correct to allow someone to go ahead of you in a line-up in a bank? She responded as follows:

> *"Yes only if is old and unable to walk."*

When asked the same question, Thato further said:

"I will help my teacher to carry those books only if the teacher is a good one."

On contributions of LO to change attitudes, there were no clear answers or guidelines. This is what Lesedi said:

"Educators do not tell us about how to select people to be assisted."

LO is given negative connotations because of negligence by schools on the subject (Rooth, 2005). In some instances, participants indicated that LO is not considered as a main subject. It is relegated to be ancillary and not important to improve their lives. Therefore, it is important to teach values like altruism and not only knowledge component of the subject.

4.3.2.5 Qualities of recipient of aid

The person in need of aid/support is perceived as having or being less able to help himself or herself than the person who is contemplating giving aid/support. Therefore, participants insinuated that they will give aid to show that they care about the person in need of aid/support because he or she is unable to help herself or himself. Charitable donations to welfare recipients were found to be responsive to information about the cause of poverty (Fong & Oberholzer-Gee, 2011). There is substantial evidence from participants that they use information about qualities of recipients to decide on their altruistic action.

Thabo said:

"Yes, [I will allow someone to go ahead of me in a line-up in the bank, shop, or restaurant] if the person is sick or very old. I can agree because I think I am still strong."

Lerato supported Thabo by assisting the deserving person and said:

"I will help in order to save the old woman's life."

When asked if LO lessons taught her about helping others, Lerato was not sure:

"Educators sometimes teach about being good to others."

Neo said:

"Educators teach about helping others but not altruism."

Thato emphasised that:

"We were taught about helping others in class but not anything mentioned about altruism."

It has been revealed from the interviews that there seems to be no lessons about altruism during LO class. Participants further prescribed qualities necessary for recipient of aids. They indicated trust, good relationship and acceptable conduct.

Rebotile:

"Teachers are good. Will help them, but such teacher must not be trapping us for being naughty."

Thabo:

"Some teachers are very troublesome. If he was cross with me or just finished reprimanding me, I cannot help [him/her with carrying his/her books to the staffroom]. I will be afraid that he is going to continue reprimanding, but if is a good teacher, I will help."

Tshepiso:

> *"Teachers are good and they help us to understand. We are progressing in school because of them and therefore, I will assist my teacher."*

Tebogo:

> *"Yes, I can help [a teacher to carry his/her books to a staffroom]. Teachers help us and as such, we must help them."*

Rebotile said:

> *"If I have a pen, I will borrow him, but he needs to be one of my friends or a harmless classmate. Other classmates are troublesome."*

Lesedi elaborated further by selecting non-deserving recipient of aid and said:

> *"NO [Will you stop to assist motorist to put his car back on the road]. I cannot just help anyone. Only those that are good and humble to us can be helped."*

Participants indicated that other people like teachers and classmates need to fulfil certain requirements before being assisted. While the need for helping others is accepted, assurances of good relationship and acceptance on the recipients are sought. However, a negative relationship may imply greater hardship for adolescent participants to be altruistic.

4.3.2.6 Personal beliefs

During focus group discussion, participants communicated that factors contributing to non-altruistic behaviour include lack of trust, witchcraft and that people's intentions as not noble as they think. Participants further indicated their concern over being suspect

of bad intentions such as witchcraft. According to Douglas (2013), witchcraft belief provides an outlet for animosity and worries in societies. Myths about witchcraft still exist and persist in this community because according to participants, taking out blood will have bad results. Therefore, witchcraft was cited as the main reason and barrier for assisting one another.

Rebotile indicated her concern on being a victim of witchcraft
She said:

> *"They [people I know] will not take [receive] my blood. Some people [I know] are troublesome; they will bewitch you [people]. If they do not know me, it is fine [for them to receive my blood]. They will never bewitch me."*

Rebotile like many participants believed that giving blood to strangers will cause harm by supernatural powers. In particular, it was found that participants will cooperate with close friends than strangers. Leider et al., (2009) indicate that subjects give charities and help close friends than strangers. The study showed that participants feared substantially witchcraft practices for their altruistic decision-making particularly on strangers. This type of belief would need to be dispelled by teaching the scientific method through LO lessons. More importantly, LO has the potential to develop critical thinking towards the information that is sometimes elusive to learners.

The phenomenon of superstition is a community belief system and seems to be an inevitable by-product of their daily belief. Witchcraft belief is held strongly and makes the community to label any mysterious cause of death in the community as witchcraft. A belief in witchcraft provides a scape goat of sorts for deaths of unknown causes. If the cause of someone's death is unknown, often times it is assumed to be related to witchcraft. Certain village myths still exist and persist in rural areas. For example, it is believed in this area blood can be easily taken for witchcraft occult. However, an expressed belief in witchcraft might be a demonstration of the fact that learners are not given information that will equip them to be more ideal in reasoning blood donation.

Rebotile's responses indicates her belief in witchcrafts, which limits her participation in donating, especially something personal like her blood. Khutso agrees with Rebotile on believing that their blood will be bewitched.

Khutso:

> *"Donating blood is a risk because people could bewitch you. You must be careful especially we blacks, we are bewitching other people."*

Lerato agrees with Khutso that it is dangerous to donate blood

> *"Blood donations are good and only if is done by people you trust. Other people are not safe to keep your blood with them."*

Rebotile, Khutso and Lerato reinforced the view that the belief in witchcraft exists in this community. Like the other participants in this study, witchcraft has direct bearing on their perception of helping others. As a result, superstition, belief and witchcraft practices exert a powerful influence on many daily living as well as being significant contributing factors to this community tensions, conflict and violence.

Thabo also attested to witchcraft belief and said:

> *"We are afraid to help because other people might think, we want to bewitch them."*

Thabo indicated that, he is afraid of helping mainly because his intentions will not be warmly accepted. Most of participants' views on helping revealed inability to help because of witchcraft belief. Tshepiso harboured the same sentiments like Thabo when asked about helping other people.

Tshepiso indicated her reasons as follows:

> *"I am afraid to approach unknown people because, many people suspect helpers as having bad intentions."*

Thabo agrees with Tshepiso on being afraid to help because mistaken to bad intentions:

> *"No [I have never helped a stranger in my life]. You might fall in a trap. Someone you don't know is difficult because he might think maybe you are a criminal. You may try to help and end up being attacked."*

Participants are afraid to help others because they could be regarded as perpetrators of witchcraft or bad intentions. Therefore, participants are not willing to help others because of being afraid to be labelled as using witchcraft occult. Reasons for this are difficult to establish but it may be that the community is experiencing mysterious incidents labelled as witchcraft. Witchcraft belief is not based on facts and if LO could provide information and light of knowledge to counteract superstition belief, witchcraft belief will prevail where there is no knowledge and as such, schools could provide such factual knowledge.

4.4   Conclusion

Participants in this study have indicated reasons for them to act altruistically or not. Culture played a major role in this regard. Participants indicated that respect for elders, religious benefits of being altruistic and expectation of reciprocation in the form of monetary value, gift of some kind as the main reasons for them being altruistic or not. LO as a subject was not rated by the participants as a means to teach them values such as respect for self and others, decision-making skills to help others, problem-solving and assertiveness, which are important for altruistic behaviour. More attention is placed on content component and not on values and skills. It is also interesting to note that participants indicated that the concept altruism is new to them and cannot relate it to

helping behaviour. They also reported that teachers struggle to answer questions posed by learners in class, which signifies lack of teacher's preparedness because the subject is downgraded or not seen as being compulsory for promotion. It becomes apparent that LO teachers can use various methods to create an interest in the subject, such as role modelling and teaching altruism to show learners its relevance to real life experience. The next chapter summarises the findings and recommendation of the study.

CHAPTER 5

INTERPRETATIONS, CONCLUSION, RECOMMENDATIONS, AND LIMITATIONS

5.1   Introduction

Altruism means helping other people without expectation of any benefit in return. It is defined as behaviour of someone that benefits another at his/her own expense (Fowler & Kam, 2007). However, implementation of altruistic behaviour requires the teacher to impart it verbally to the learner. Schools are opportune space by their very nature of fostering socialisation and can be utilised to provide guidance for youth to act more altruistically through the subject LO. LO as a school subject addresses topics related to altruism and other pro-social behaviours. Altruistic behaviour is important to teach as it can create a community of support and helpfulness. LO is a subject designed out of the Outcomes-Based Education approach with topics that have much value to learner's moral lessons. Therefore, this study sought to share extensively on the experiences of Grade 10 learners with regard to LO's topics in teaching them altruistic behaviour. Grade 10 LO has six topics namely: Development of self in society, social and environmental responsibility, democracy and human rights, career and career choices, study skills and physical education (Department of Education, 2002). The study aims to establish how LO can be utilised to facilitate altruistic lessons to adolescents.

5.2   Interpretation

5.2.1   Cultural traditions

Participants pointed out that altruistic behaviour is related to their culture as this influenced their understanding of altruism. What is common in all participants is that they strive to obey rules and social norms as prescribed in their community. This finding is consistent with the study by Madsen, Tunney, Fieldman, Plotkin, Dunbar, Richardson, and McFarland (2007) which indicated that people act altruistically as a way of complying with social norms prescribed by their community. The findings are confirmed

by Leventhal's (2009) study, which indicates that, adolescents are more likely to engage in a particular altruistic behaviour if it is complying with the norms and values of their communities or of the group to which they belong. One can logically conclude that there is a link between observation of social norms and helping behaviour. However, because there are no topics related to lessons of social norms in LO curriculum, participants reflected limited knowledge on social norms and values of their community.

Social norms and cultural beliefs are not taught in schools as much as they are learned through adolescents' environment, their community and their close relationships with peers and parents. Therefore, a formal platform with the objective of imparting knowledge and influencing behavioural change is necessary. The lack of platform for altruistic learning makes it possible for schools to utilise LO because the subject has a potential of teaching cultural beliefs but it is downgraded at school (Rooth, 2005).

LO in schools need to have topics that outline altruism and learners should be given enough time to reflect on cultural values during lessons and be guided on acceptable conduct in line with norms and values of their society. Within the context of imparting cultural values to learners, educators are important for learners to realise the importance of values. Educators are instrumental in learners' acquisitions of altruistic behaviour. Learners' cultural beliefs, stereotypes and attitudes that cause barrier to altruism can be addressed in a classroom context through LO topics such as, development of the self in society; social and environmental responsibility; democracy and human rights; careers and careers choices; study skills; and physical education. Therefore, LO syllabus could allow educators to guide, mentor learners to respond appropriately to cultural demands that involve caring for others. Cultural lessons framework are important as they lead to compliance to the will of society and cultural practices like Ubuntu which is the core principle leading to altruistic behaviour.

According to Dolamo (2013), cultural lessons give rise to Botho or Ubuntu, which manifests itself in cultural practices and values like caring for one another. A possible large-scale solution to intensify Botho or Ubuntu and altruism knowledge would be to include cultural beliefs and altruistic lessons within the LO curriculum in schools.

Moreover, LO curriculum can be adapted to include lessons addressing cultural practices like Botho and altruistic behaviour so that youth would be better prepared to practice altruism earlier in their life, thereby improving the community.

5.2.2 Religious beliefs

Participants expressed that their religious beliefs play a role in inspiring them to act altruistically. In this study, it was found that participants regarded religion as a source that encourages help, namely, to make people help or be willing to help someone requesting aid. The results revealed that the participants see religious principles as determining factors to help or not.

However, the school's ability to teach religious education is limited as indicated by many participants. Participants in this study indicated lack of LO lessons regarding religion and altruism in particular. The removal of religious education in schools has resulted in schools being secularised and people becoming self-centred because values like love thy neighbour are taken away. This resulted in schools being centres of bullying, teenage pregnancy and gangsters. By teaching religion appropriately in schools, it will result in uplifting of moral values.

The result of the study has shown that LO has not yet played a critical role in developing altruism in youth through religious lessons. Participants have reported a lack of serious attention given to the subject by their LO teachers on the topics of LO like religiosity and society, therefore resulting in limited teaching and learning on religious education. The value of LO with regard to religious education was not visible resulting in overemphasis on other topics.

In terms of the LO aspects covered in Grade 10, this study found that only one aspect of LO is taught to learners. Participants indicated that LO is about health education which means topic 1 and 2 (development of self in society and social and environmental responsibility) are given sufficient time as compared to others. These findings are consistent with those by Rooth (2005) who found that LO educators choose what and

what not to teach disregarding the policy but looking at their school communities' values.

One of the aims of LO is to contribute to family, community and society but not to discriminate different religion in order to have a fully functioning society with the desired ethics. However, according to South African Schools Act (SASA) 84 of 1996, religious observances may be conducted at a public school under rules issued by the governing body only if such observances are conducted on an equitable basis and attendance at them by learners and members of staff is free and voluntary (Department of Education, 2002). These constitutional policies restrict and complicate religious lessons and could be the possible explanation why educators have exclusive focus on religion lessons. Moreover, participants also indicated lack of religious teaching during LO lessons. A possible avenue of addressing the problem encountered by educators would be to include altruism lessons in the LO curriculum. Teaching all religious beliefs will afford learners the opportunity to select the most appropriate religion for them and therefore likely to be altruistic to other people. Therefore, altruism should be an integral part of LO's curriculum with the aim to promote values applicable to all religions and enable educators to teach religious education in schools without fear.

5.2.3 Perceived potential negative/positive consequences

Participants indicated insufficient time allocated to some aspects of LO resulting in other sections being sacrificed. More attention is given to the knowledge component at the expense of the values and attitudes/skills. Grade 10 has a topic: Development of the self in society which if given time, adolescents could possibly be equipped with values that foster good the relationship between people without any prejudice to strangers as indicated by participants in this study.

Participants are sceptical about helping strangers mainly because of risking their lives and avoiding being hurt. Female participants indicated their concern on safety contrary to male counterparts who showed being labelled as thugs or perpetrators of bad

intentions. The results indicate that females generally perceived helping others as a risk than males. This finding agree with Staub and Vollhardt (2008) that individuals feeling vulnerable like females see other people as dangerous and they become hostile and aggressive to assist. In addition, the responses from females indicate their fear of being victims in the process of assisting others. Female participants are prone to be reluctant in assisting others especially strangers because they are afraid to become victims of abuse. In agreement with May, Rader and Goodrum (2010), they also found that women are more anxious about being victims of crime than men. Life skills as part of LO could possibly teach about values regarding safety and respect to others including women and children. This is pertinent particularly with the high rate of female abuse in South Africa. Accordingly, females are cautious of being victims of abuse unlike men who are regarded as perpetrators of violence.

Men are associated with violent behaviour on women and therefore limiting their altruistic traits because they may be misjudged as thugs. On the contrary, men could possibly be attacked and sacrificed for public peace because of being regarded as thugs or instigators of violence.

5.2.4 Attitudes on recipient of altruistic behaviour

It was found that establishment of relationship with people requiring aid affects participants. Participants indicated their reluctance to help altruistically on some occasions because they feel that people do not necessarily qualify for such assistance mainly because of mistrust. The trust placed by the participants on the person requiring aid determines a participant's decision to either help or not help them. Trust placed by others result in Good Samaritan law that states one is helping someone with the hope and trust that he/she will reciprocate in the future (Gulam & Devereux, 2007).

Participants argued in their responses that individuals requiring aid are more likely to receive help if trusted than those not trusted. Furthermore, participants indicated that they would continue to be non-altruistic and stereotypical on untrustworthy people. LO

has a topic (democracy and human rights), which addresses stereotypical views among individuals. The findings indicated that topics related to interrelationships among individuals are not given attention because participants were unable accommodating others. In this study, participants indicated that they desist from helping strangers as compared to relatives to avoid being hurt.

Participants favoured helping close relatives than strangers. The findings are consistent with study by Curry et al (2011), which found that individuals are expected to be more altruistic to family members (kin selection) than to friends. This means individuals will respond negatively to evoking situations by strangers because of lack of knowledge on values. Values such as respect for self and others as a way of promoting trusts and subsequently altruistic behaviour could be added to the LO curriculum.

5.2.5   Qualities of the recipient of aid

Most of the participants indicated lack of empathy of a person who is not responding to those requiring aid. They indicated that people who are not willing to help may find it difficult to associate themselves with others. Participants showed that should someone from whom help is requested lack the ability to empathise and understand needy qualities of the recipient of aid, it is unlikely they would see the value in helping someone in need. The ability to empathise is a link between moral reasoning and altruism (Batson, 2012). The findings here would suggest that empathetic people tend to help others than the other groups who are not empathetic. LO lessons should be structured in such a way as to equip learners with knowledge, skills and values. That will contribute towards making informed decisions regarding altruism and other helping behaviour. Participants communicated that factors contributing to their non-altruistic behaviour are surrounded by a belief and interpretation, which are dominated by selfish information (egoistic motives) about recipient of their aid. Therefore, LO should integrate within its curriculum, aspects dealing with attitude and empathy. LO curriculum should

be adapted to the specific aspects relating to unselfishness and being empathetic. Participants showed that teachers have no sense of responsibility towards the subject and subsequently failing to teach appropriately.

5.2.6 Personal beliefs

Personal belief has a high impact on participants' decision to act or not to act altruistically. It was found that witchcraft belief was the strongest factor to decide whether to assist others or not. Community belief in witchcraft could be prevented or minimised through LO lessons that focus on values to promote tolerance and acceptance. The lack of lessons related to beliefs means that we cannot be certain that participants' belief in witchcraft is related to their parental upbringing or personal belief.

Participants further elaborated that their inability to help others was owing to a belief in being victims of witchcraft. Witchcraft beliefs can have a serious effect on interpersonal relations and collaboration (Gershman, 2015). Adolescents could be taught through LO lessons about tolerating one another and dangers of stereotypical perception and labelling others as witches. Participants' indication of lack of trust in other people indicates a need for serious attention from all stakeholders. From this, one can deduce the importance of parental teaching to their children about trust among members living in the same community. Trusting other people will make learners feel safe and regard people living with them reliable.

5.3   Conclusion

The findings of this study were analysed and interpreted through the theoretical lenses of Kohlberg's theory of six stages of moral development. The theory is made up of three levels, namely, pre-conventional, conventional and post-conventional. To establish the impact of LO on the development of altruistic behaviours of the learners, the research used only three levels. One could conclude that their moral development as far as this value (altruism) was concerned was still at pre-conventional level, where the desire to do well is attached to rewards or gains. If participants' expressions were anything to go

by, one could conclude that LO has not managed to instil the moral values at the third level of Kohlberg's Theory of Moral Development. In this study, altruistic behaviour of adolescents was found to be related to five factors, namely, cultural beliefs, religious beliefs, and perceived potential to receive negative or positive results after helping recipients, attitudes, and qualities of recipient of aid. The adolescent's altruistic behaviour is related to the culture and social norms of the private life of that adolescent subsequently making the adolescents to choose to act altruistically or not based on their cultural beliefs and religious beliefs.

LO was not reported as playing critical role in developing altruism among adolescence. Participants reported a lack of perceived seriousness taken by their educators on the topics of LO despite it having potential of instilling altruism through the aspects/ section such as development of self in society as covered in the Grade 10 curriculum. There was lack of knowledge regarding skills, knowledge, values, and attitudes related to perceived potential for empowering adolescents learners for appropriate behaviour regarding altruistic behaviour.

Adolescence's feeling of safety in regards to the trust they feel, or lack thereof, of the person who is requesting aid and attitude towards the person requiring aid was also pointed as important determinant of altruistic behaviour.

5.4   Recommendations of the study

5.4.1 Involvement of Department of Education

One of the contributing factor towards the existence of negative experiences and attitude regarding the value of LO as a core subject could be that emphasis is on knowledge component unlike teaching values like altruism. Learners stated that cultural traditions and beliefs have a high impact on their decisions whether or not to act altruistically but not taught during LO lessons. Therefore, it is recommended that LO curriculum includes values like altruism.

According to participants, educators are often not only ill qualified to teach LO in schools, but also uninterested or poorly trained resulting in the LO period being treated as a free period by educators. LO classes, if effectively utilised, can serve as a medium to teach values and attitudes more efficiently than any other subject in schools.

LO topics dealing with moral development and altruism should be taught from the first grade until 12th grade of schooling. Topics related to altruism that should be included in the LO curriculums are positive behaviour programmes namely altruism and pro-social behaviour, role plays, discussions on ethical dilemmas – discussions on consequences and behavioural decisions. Project where learners have to act altruistically and then interview the recipient of their aid should be introduced. At least 4 hours per week unlike 1 hour allocation at current must be allocated to the subject of LO in all grade levels of secondary schools in addition to including a training of teachers to address the content and significance of LO.

Including altruism in LO curriculum, will assist in changing the perceptions of altruism among adolescents. The value of LO could be visible in the behaviour of learners through altruistic lessons. This consideration is most likely to make an impact on improving altruistic behaviour among adolescents and those around them.

5.4.2   Involvement of parents

Parents should be involved in improving altruistic behaviour of their children by teaching them about morals from an early age. Parents should improve communication with children on issues related to societal norms and values that promote altruistic behaviour. Children will uphold values and beliefs as the adults in their life and therefore, parents need to model acceptable conduct. LO could include lessons about the importance of local community structures in encouraging parents to enhance morals on their children. Using their vast experience and influence, parents can take their children on a good acceptable moral development.

5.5   Limitations

The research was conducted in one secondary school. Therefore, findings are limited to that context because in different school culture and dynamic homes where participants comes, it is possible different conclusions could be reached. Furthermore, short to observation of the pattern of behaviour for a complex concept like altruism, it is possible for participants to act and say positive comments, which over time could have been congruency between what they say and what they do. Therefore, it would have been more appropriate to have had the observation done over a longer period of time. This observation could have been mostly incidental and spontaneous and not an arranged event, as participants would have given more realistic natural responses.

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APPENDIX A: QUESTIONNAIRE

The Self Report Altruism Scale

[Rushton, J. P., Chrisjohn, R. D., & Fekken, G. C. (1981). The altruistic personality and the self-report altruism scale. Personality and Individual Differences, 2, 293-302.]

Instructions: Check the category on the right that conforms to the frequency with which you have carried out the following acts.

	Never	Once	More than once	Often	Very often
1. I have helped push a stranger's car out of the snow.					
2. I have given directions to a stranger.					
3. I have made change for a stranger.					
4. I have given money to a charity.					
5. I have given money to a stranger who needed it (or asked me for it).					
6. I have donated goods or					

clothes to a charity.				
7. I have done volunteer work for a charity.				
8. I have donated blood.				
9. I have helped carry a stranger's belongings (books, parcels, etc.).				
10. I have delayed an elevator and held the door open for a stranger.				
11. I have allowed someone to go ahead of me in a line-up (at photocopy machine, in the supermarket).				
12. I have given a stranger a lift in my car.				
13. I have pointed out a clerk's error (in a bank, at the supermarket) in undercharging me for an item.				
14. I have let a neighbour whom I didn't know too well to borrow an item of some				

value to me (e.g., a dish, tools, etc.).				
15. I have bought 'charity' Christmas cards deliberately because I knew it was a good cause.				
16. I have helped a classmate who I did not know that well with homework assignment when my knowledge was greater than his or hers.				
17. I have before being asked, voluntarily looked after a neighbour's pets or children without being paid for it.				
18. I have offered to help a handicapped or elderly stranger across a street.				
19. I have offered my seat on a bus or train to a stranger who was standing.				
20. I have helped an acquaintance to move households.				

APPENDIX B 1: INTERVIEW QUESTIONS

1. Tell me about yourself.

2. What are your strengths and weaknesses?

3. What made you eager to help an old lady to cross the street in busy traffic?

4. Did your Life Orientation teacher taught you about helping others or altruism?

5. Why do you feel the need to sacrifice your free time on Saturday to raise money for charity?

6. You have many pens and one learner is in need of one, will you be able to assist.

7. Your teacher is unable to carry many books to a staff room and you are witnessing that, what can you do to rectify the situation.

8. Do you think it is necessary to exchange help with material things like money.

9. Have you ever helped a stranger in your life? If so can you expatiate why and if not give reasons.

10. Tell me what you know about helping others.

11. What is your take on helping other people?

12. Giving aid to other people is the right thing to do, do you agree.

13. What will you do while driving and you realised that one motorist has problem putting his car back on the road?

14. Sometimes we often hear about blood donations on radio and television. What are your views regarding that?

15. What will you do if confronted by a stranger, who completely needs some cash and it happen that you have it on your pocket.

16. Charities are there for helping the needy. Have you ever considered assisting t hem? What are your reasons for assisting? If not, why.

17. Do you think is correct to allow someone to go ahead of you in a line-up (in the bank, shop or even at a fast-food restaurant).

18. Is it proper to help a classmate who did not know that well with an assignment when your knowledge was greater than his or hers. Give reasons for your stance.

19. We are living with handicapped in our society, Have you ever offered to help a handicapped or elderly stranger across a street. What motivates you and if not why.

'

INTERVIEW TRANSCRIPT

Interviewer: MB Matabane

Interviewee: Thabo (pseudo name)

Date of Interview: 10-11-2015

Start Time of Interview: 14hr

 End Time of Interview: 14hr: 12 pm

Location of Interview: Ngale Secondary School (Lepelle Circuit, Sekhukhune district)

Interview Topic: Life Orientation implications on the development of altruistic behaviour in school going adolescents.

Interview no. 1

Interviewer: Good morning my name is Mr Matabane. I am a student at Unisa as explained before?

Interviewee: "Morning sir."

Interviewer: Tell me about yourself?

Interviewee: "I am 15 years old Grade 10 at Ngale Secondary School and I am staying at Ga Masha."

Interviewer: What are your strengths and weaknesses?

Interviewee: " I am a devoted Christian and I love God and I can also do well in all subjects my weaknesses is that I cannot play soccer like other boys of my age."

Interviewer: I explained thoroughly what is altruism and you also attested that you understand what altruism is. My first question is "what will make you eager to help an old lady to cross the street in a busy traffic?

Interviewee: "We need to know that, if you want better things in life for yourself, you need to start respecting old people. I will help the old person so that better things and even fortune can happen to me."

Interviewer: Have your LO teacher taught you about helping other people or altruism in class?

Interviewee: "No, Mam did not teach anything about altruism, She sometimes tell about helping others but not always."

Interviewer: If you have an opportunity to raise money for charity on Saturday will you join it. If yes why do you feel the need to sacrifice your free time on Saturday to raise money for charity?

Interviewee: "I will happily join because even the bible says let us help one another. If I help those who need money, God will also bless me. I will also be helped tomorrow if it needs be."

Interviewer: Let us say, you have many pens and one learner is in need of one, will you be able to assist him or her?

Interviewee: "I will first look at the learner, because others are bully. If is a good student, I will borrow him a pen, knowing that in future, he will also help me."

Interviewer: Your teacher is unable to carry many books to a staffroom and you are witnessing that, what can you do to rectify the situation?

Interviewee: "It depends. Some teachers are very troublesome. If he was cross with me or just finished reprimanding me, I cannot help. I will be afraid that he is going to continue reprimanding. If is a good teacher, I will help."

Interviewer: What is a troublesome teacher and what makes a good teacher?

Interviewee: "Troublesome teachers always quarrel in class whereas good teacher will smile and love us. He is always happy in class."

Interviewer: If learners misbehave or are not complying, teachers must be happy?

Interviewee: "No. They must be shown good and correct things with love and not always shouting."

Interviewer: Do you think is necessary to exchange help with material thinks like money?

Interviewee: "No. you must help so that tomorrow you will also get assistance."

Interviewer: Have you ever helped a stranger in your life. If so can you expatiate why and if not give reasons why you did not help.

Interviewee: "No. you might fall in a trap. Someone you don't know is difficult because he might think maybe you are criminal. You may try to help and end up being attacked."

Interviewer: Tell me what you know about helping others?

Interviewee: "To help is to give someone something he need or maybe just to show him danger like for example, old lady who has left something on a table. You crap it and give it to her."

Interviewer: What is your take on helping others people?

Interviewee: "Is a good idea but one must check properly because they might suspect you."

Interviewer: Giving aid to other people is the right thing to do, do you agree.

Interviewee: "Yes is the right thing but not all people."

Interviewer: What will you do while driving and you realised that one motorist has problem putting his car back on the road?

Interviewee: "I will assist. I will first ask what the problem is and then, I will help."

Interviewer: Sometimes we often hear about blood donations on radio and television. What is your views regarding that?

Interviewee: "We are afraid to help because other people might think, we want to bewitch them."

Interviewer: What will you do if confronted by a stranger who completely needs some cash and it happen that you have it on your pocket?

Interviewee: "Yes if I have enough. I will help so that he will help me in the future, provided he is trustworthy, knowing that in the future, he will also help me."

Interviewer: Charities are there for helping the needy. Have you ever considered assisting them? What are you reasons for assisting if not why?

Interviewee: "I do not even think about it. I am not interested. I have a bad idea because friends will think that you are better than them."

Interviewer: Do you think is correct to allow someone to go ahead of you in a line-up in the bank, shop or even at a fast food restaurant?

Interviewee: "Yes, someone can go ahead of me in a bank only if the person is sick or very old. We need to respect. Respect is important. Yes. If the person is sick or very old. I can agree because I think am still strong."

Interviewer: Is it proper to help a classmate who did not know that well with an assignment when your knowledge was greater than his or hers? Give reasons.

Interviewee: "Yes I can help because; I want him to pass as well I will help those that are very humble and respectful."

Interviewer: We are living with handicapped in our society. Have you ever offered to help a handicapped or elderly stranger cross a street .What motivates you and if not why?

Interviewee: "I once helped an old lady to look for missing goats. She was very worried and I felt, I must help because she is my neighbour."

Interviewer: We have come to the end of our interview session with you. Do you have anything to say?

Interviewee: "No Sir."

Interviewer: Thank you for your time and contributions. I really appreciate.

INTERVIEW TRANSCRIPT

Interviewer: MB Matabane

Interviewee: Khutso (pseudo name)

Date of Interview: 10-02-2016

Start Time of Interview: 12hr

 End Time of Interview: 12hr: 16 pm

Location of Interview: Ngale Secondary School (Lepelle Circuit, Sekhukhune district)

Interview Topic: Life Orientation implications on the development of altruistic behaviour in school going adolescents.

Interview no 7

Interviewer: Good day. My name is Mr Matabane and a student at Unisa.

Interviewee: "Good day sir."

Interviewer: As explained, I am here for an interview with you which is about Life Orientation implications on the development of altruism.

Interviewee: "Ok Sir."

Interviewer: Tell me about yourself?

Interviewee: "I am a learner at Ngale Secondary School."

 Interviewer: What are your strength and weaknesses?

Interviewee: "I want to become a social worker and I like to play netball and I am good in mathematics."

Interviewer: I explained thoroughly what is altruism and you also attested that you understand what altruism. My first question is "what will make you eager to help an old lady to cross the street in a busy traffic?

Interviewee: "Yes I can help elders who need to be helped. In future it can be my granny that needs help."

Interviewer: Have your Life Orientation teacher taught you about helping others or altruism in class?

Interviewee: "No. Nothing was taught about helping others or altruism. They taught us about healthy living."

Interviewer: Let us say, you have many pens and one learner is in need of one, will you be able to assist him or her?

Interviewee: " Yes only if that classmate trusts me and I also trust him/her. Some classmates are also bully and always troublesome. I will select and not help classmates who are bully. Helping others is good but there are those that do not trust us. We also do not trust them and some will think that you want to bewitch them."

Interviewer: If you have an opportunity to raise money for charity on Saturday will you join it. If yes why do you feel the need to sacrifice your free time on Saturday to raise money for charity?

Interviewee: "Yes I can join charities but if they are around and prepared to give one something as a gift or anything."

Interviewer: Do you think is necessary to exchange help with material thinks like money

Interviewee: "We must help when money is also there. We need to buy something for our efforts."

Interviewer: What will you do if confronted by a stranger who completely needs some cash and it happen that you have it on your pocket?

Interviewee: "I can't just help. Sometimes you risk your life with strangers. They will think that you want to rob them and in turn attack you."

Interviewer: Sometimes we often hear about blood donations on radio and television. What are your views regarding that?

Interviewee: "Donating blood is a risk because people could bewitch you. You must be careful especially, we blacks, we are bewitching other people."

Interviewer: What will you do if confronted by a stranger who completely needs some cash and it happen that you have it on your pocket?

Interviewee: "I need to check stranger first. They are very dangerous. Some are not good and I cannot just take my money to give people that I do not know; they will buy useless things like drugs. I will select. I will be very careful."

Interviewer: What will you do while driving and you realised that one motorist has problem putting his car back on the road?

Interviewee: "A motorist can rob you. You need to phone police to help them not to stop yourself. It is very risky because, they will shoot you and take your car."

Interviewer: We are living with handicapped in our society. Have you ever offered to help a handicapped or elderly stranger cross a street .What motivates you and if not why?

Interviewee: "Disabled people must be helped only if they request help. You will be hurt if you just volunteer to help."

Interviewer: We have come to the end of our interview session. I appreciate your time and contributions.

Interviewee: "Thank you Sir."

TRANSCRIPTS OF FOCUS GROUP DISCUSSIONS

Group members: Thabo(boy), Tshepiso(girl), Tebogo(boy), Rebotile(girl), Lerato(girl), Lesedi,(boy) Khutso(girl), Tebelelo(girl), Thato(boy) and Neo(boy).

During focus group discussions, participants were given labelled cards with their pseudo names and instructed to raise them up before any response.

Interviewer: Good afternoon and welcome to our discussion as outlined before. Our topic as indicated before is Life Orientations implications on the development of altruistic behaviour and I want us to discuss that. Your name will remain confidential and not disclosed to others or linked to what you will be saying. Please relax and say whatever you feel like telling us. Remember to raise your card before talking. Let's start. We are living in times whereby, we need to assist each other and yet it is not happening. What do you think makes people not to help others including strangers?

Lesedi: "The stranger must ask for help first."

Interviewer: You cannot help if the stranger does not request help?

Lesedi: "Stranger might have a different mission than what you think."

Interviewer: When meeting strangers, we cannot help them? Do you agree?

Tshepisho: "I am afraid to approach unknown people because, many people suspect helpers as having bad intentions. "I can sometimes help a stranger out of good heart and Ubuntu."

Interviewer: What forces you to help whereas Lesedi is saying, he cannot help?
Tshepisho: "My feelings will force me to help."

Interviewer: Do you agree to what Tshepisho is saying?

Tebogo: "I want to add. We help each other out of mercy and good heart."

Interviewer: What are others saying?

Interviewer: Others do not have mercy that is why, they do not help?

Neo: "They do not help because, of being afraid of strangers."

Interviewer: Do you all agree?

Lerato: " I cannot help strangers. Strangers will kill or rob you. One must be very careful strangers are very dangerous and sometimes pretending to be good whereas, they have bad intentions like witchcraft."

Interviewer: So, it means we help known people only? Do you all agree? Let's hear Lerato

Lerato: "I will help those that will help me in future. People are the same. We must just help but not strangers."

Interviewer: You come across a stranger in town, looking very hungry and just a quarter of loaf brown to assist. Why is it difficult to assist?

Neo: "Sometimes strangers are fake and not necessarily in need of help."

Interviewer: You cannot prove that. Do you agree with Neo? Let's hear you

Tebogo: "We must just help so that in future, they will help us."

Interviewer: Let us talk about charity involvement, Charities to assist others like donation for orphans or disabled young children, what you think about this. Can you join them?

Khutso: "I will join provided they really need my help. Maybe they want to accumulate money for something, and then is a good idea."

Interviewer: Are charities good, do you trust them; will you collect money and submit everything collected?

Rebotile: "I will join them because they help others; charities do not give you something in return. They do not want to lose profit."

Interviewer: Do you agree with Rebotile?

Lesedi: "We must just help one another without money. In that way, God will also bless us."

Interviewer: Let us talk about blood donation. Do you think is important to donate blood of others. Why is necessary to keep on donating?

Tebogo: "It must continue. It helps others who are without blood and this will assist life."

Interviewer: But, we are not donating blood why?

Thabo: "Some of us are not donating because we are not having good heart or Ubuntu."

Interviewer: If they just request your blood will you help?

Rebotile: "If my blood is not infected, I will agree."

Interviewer: If blood is not infected will you help people?

Khutso: "Donating blood is a risk. You must be careful because blacks are bewitching other people."

Interviewer: But people do not donate blood, why?

Thabo: "Donating blood to unknown people is dangerous and exposing yourself to witches. I cannot donate my blood to unknown people."

Interviewer: Why?

Thabo: "People will not donate for me, why donating for them."

Interviewer: Have your Life Orientation teacher taught something about blood donation or helping others?

Thabo: "Life Orientation teacher did not mention anything about blood donation, but a lot is said about taking care about our bodies and teachings about changes in our bodies."

Interviewer: But is it correct to donate?

Khutso: "I cannot give people my blood especially to neighbour. I will think that he/she will bewitch me. "I will not allow anyone to take my blood without knowing their reason; People are naughty and might bewitch me". Known people will bewitch me."

Interviewer: Did your teacher inform or teach you about helping others or altruism?

Thato: "We were taught about helping others in class but not anything mentioned about altruism."

Interviewer: Do you agree? Tshepisho

Tshepisho: "LO is not taught like other subjects. It is given less time."

Interviewer: Which topics are taught during Life Orientation?

Neo: "Only sex education topics and self-concept are discussed in class."

Interviewer: Another question, Can you allow someone disabled or elderly to be in front of you in a line?

Neo: Yes I can allow him or her."

Interviewer: "Do you agree?

Interviewer: Do you have a reason? Do we treat elderly or disabled people like young ones?

Khutso: "Disabled people should be treated like others."

Interviewer: Elderly and disabled will be treated equally?

Khutso: "Yes, they are not like us and they must request such help."

Interviewer: Let us say an elderly want to cross a road on a busy traffic will you help, what makes you eager to want to help?

Lerato: "In order to show Ubuntu."

Interviewer: We help out of Ubuntu?

Neo: "Yes out of Ubuntu."

Interviewer: Let's summaries what we talked about. We help out of Ubuntu, and helping only known people who are in good relationship with us. Is that correct?

Khutso: "No we must help all, we are the same. When you are overseas, and request help from others you will need their help. "But they must give us something"

Interviewer: Let's say you are in class, and a classmate wants a pen 'will you give it to him or her?

Khutso: "If you are in good relationship with him or her, you will help."

Interviewer: Why only good relationship?

Lerato: "If we have grudges, I won't help the person because of that."

Interviewer: You have many shoes and one need a single pair?

Neo: "It depends if is good person, then I will help."

Interviewer: A teacher needs your help trying to carry books. Will you help him or her?
Tebelelo: "I will help her. Because she need that help, and will ask her what the problem is. She must tell me why books are falling. Maybe she is sick."

Interview: You only help when she answered you?

Tebelelo: "Yes then, I will help."

Interviewer: What makes you to help? Have your LO teacher taught you about helping?

Khutso: "No out of Ubuntu and maybe to get something."
Interviewer: Let us summaries reasons why do we help others?
Interviewer: We cannot help others when there is no trust and thinking bad about others and sometimes thinking that people are not good and afraid of witchcraft belief?

Interviewer: Thank you very much for your participation.

RESEARCHER'S FIELD NOTES

Ngale Secondary School is in Lepelle Circuit (Sekhukhune district). It is located in a deep rural area. It has only 12 educators and is from Grade 8-12. School buildings are very old and need renovations. The HOD took a Grade 10 class registers and introduced the learners with their background history. I selected 10 learners (Five boys and five girls). The principals arranged parents meetings and they were excited to have their learners engaged in the study.

The main method of data collection was through interviews. This was supplemented by administration of Self Report Altruism Scale Questionnaire. These observations enabled the researcher to have a clear picture about implications of Life Orientation as a subject on the development of altruistic behaviour on adolescents of school going age. The research data collection took almost four weeks. The first two days was used as orientation and pilot study. It was during the fourth term of 2015 and schools were left with three weeks before closing for the fourth term. The last sessions for data collection were early 2016. During the third day, the researcher started with semi structured interviews, then focus group discussion and later self-report altruism scale questionnaire. The principal gave us one of Grade 12 classrooms and participants were seated in a separate classroom. The first participant called for the interview was Thabo. Interviews were recorded on a tape

Participants names	Gender	Observations
Thabo	Boy	Grade 10 boy who looked very anxious and scared of what is to happen. He started to sit and before evenly greeting, he sat at the chair. Thabo was prompted several times before answering questions because, he was not relaxed.
Tshepiso	Girl	A smiling girl who was very confident and ready for questions. She answered fluently
Tebogo	Boy	Tebogo looked very tense and not evenly interested in the session. He was very short and straight to the point without giving details.
Rebotile	Girl	She looked very serious in the beginning, but thereafter, she seems to enjoy the interviews
Lerato	Girl	Lerato was not confident. She did not look me into the eyes when exchanging words. She seems to be very shy.
Lesedi	Boy	A deeply devoted boy with a lot of faith
Khutso	Girl	A confident girl with clear answers and very detailed responses. She was very talkative

		though very uncertain.
Tebelelo	Girl	Looks like a quiet girl who is shy and very serious with everything
Thato	Boy	A tall boy who is confident and always smiling
Neo	Boy	Neo was a humble boy with lot of respect. He started to greet which is a sign of respect in African culture.

Focus group discussion

This was characterized by a mood of happiness and all participants were relaxed and enjoy the conversation. It was the longest of the three data collections strategies. There was tension at the beginning as most learners were reluctant to talk.

Self-Report Altruism Scale Questionnaire

Participants were very quick in filling the questionnaire and only one participant (Khutso) wanted an explanation on one item.

APPENDIX B6

SELF REPORT ALTRUISM SCALE QUESTIONAIRE RESULTS

The Self Report Altruism Scale Questionnaire consists of the 20 items and participants are instructed to rate the behaviour, they have engaged using categories 1= Never, 2= Once, 3=More than once, 4=Often and5= Very often. A score is obtained by summing up total of 20 items.
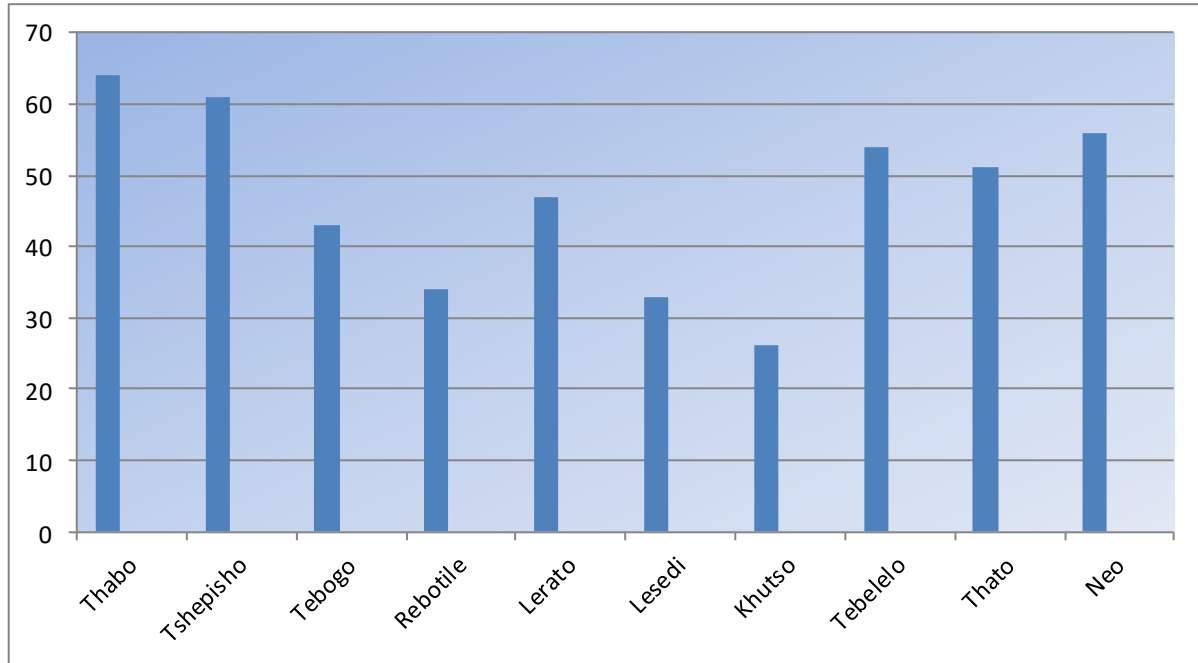
APPENDIX B7

P.O BOX 1168

LEBOWAKGOMO

0737

CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had it explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and I am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be anonymously processed into a research report, journal publications and/or conference proceedings.

I agree to the recording of the interviews that will form part of my participation.

I have been assured that I will receive a signed copy of the informed consent agreement.

Name & Surname of participant (print)   Name & Surname of researcher (print)

Signature of participant   Signature of researcher

Date: Date:

EDITING AND PROOFREADING CERTIFICATE

7542 Galangal Street

Lotus Gardens

Pretoria

0008

16 February 2018

TO WHOM IT MAY CONCERN

This letter serves to confirm that I have edited and proofread Mr MB Matabane entitled: **"LIFE ORIENTATION IMPLICATIONS OF DEVELOPING ALTRUISTIC BEHAVIOUR IN SCHOOL GOING ADOLESCENTS."**

I found the work easy and intriguing to read. Much of my editing basically dealt with obstructionist technical aspects of language which could have otherwise compromised smooth reading as well as the sense of the information being conveyed. I hope that the work will be found to be of an acceptable standard. I am a member of Professional Editors' Guild.

Hereunder are my particulars:

Jack Chokwe (Mr)

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Professional EDITORS Guild