THE ROLE OF SOCIAL FACTORS IN INFLUENCING
THE MORAL DEVELOPMENT
OF
BLACK ADOLESCENTS

by

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DECLARATION

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I declare that:

THE ROLE OF SOCIAL FACTORS INFLUENCING THE MORAL DEVELOPMENT OF BLACK ADOLESCENTS 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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DEDICATION

This research is dedicated to God the Almighty who made my study complete.

ACKNOWLEDGEMENTS

ABSTRACT

Moral development is a universal phenomenon which is an important ingredient in self-development and the acquisition of values. Adolescents become familiar with values and social norms through education and socialisation within social structures. The South African society evidences pluralistic values and current social, political and economic change that further renders the issue of individual and group values complex and challenging. Adolescents growing up in South Africa face many social problems such as alcohol and drug abuse, sexual problems, HIV/AIDS pandemic, poverty, teenage pregnancy, violence and family disintegration.

This study aimed to address the influence of social factors on South African black adolescents' moral development by a literature study and empirical inquiry using an interpretive approach. To provide a conceptual framework for the empirical inquiry, a literature study investigated theoretical perspectives on moral development and discussed ecological theories with regard to adolescent development with particular reference to Bronfenbrenner's model. Furthermore, recent trends with regard to moral development of black adolescents within the South African context were addressed.

A qualitative research inquiry was used to explore factors influencing the moral development of a small sample of eighteen black adolescents who attend a township school in Tshwane, Gauteng. The sample included an equal number of boys and girls. Maximum variation and purposive sampling strategies were used to select information-rich participants. Data gathering was done by individual semi-structured interviews using a moral dilemma question and focus group interviews. Data was analysed by content analysis and Guba's model of trustworthiness was used to enhance credibility. Measures to ensure ethical research included consent from the Gauteng Department of Education, the principal and parents. Participation was voluntary and pseudonyms were used to protect the identity of participants. The researcher's role was described. The key themes were organised around person moral behaviour- shapers, including the sub-themes of personal needs, personal ownership, identity, cognition and the influence of academic achievement; social moral behaviour- shapers, including the role of family, peers, church and social media and community moral behaviour-

shapers, including congruent application of values and safety. The study concluded with recommendations to enhance the development of moral behaviour among adolescents.

Key terms: Academic achievement, adolescence, extrinsic motivation, intrinsic motivation, moral behaviour, moral development, moral justification, morals, morality, motivation, self-concept, self-efficacy, social factors and values.

DEFINITION OF TERMS

Academic achievement refers to self-perception and self-evaluation of one's objective academic success (Klobal & Musek, 2001:889).

Adolescence: According to Mwamwenda (2004:60) adolescence stands out as a fascinating, interesting and challenging period of human growth and development. It is a period of great physical, social, emotional, physiological and psychological change. The adolescent is neither a child nor an adult, but is on the threshold of adulthood. Adolescence is a period characterised by a search for and consolidation of identity. Gouws, Kruger and Burger (2000:2) assert that the term "adolescence" derives from the Latin verb adolescere, meaning "to grow up" or "to grow to adulthood", thus referring to a development phase in the human life cycle that is situated between childhood and adulthood. Efforts to link a specific chronological age to this phase are rendered difficult by major cultural differences. It also appears that the age at which adolescence begins is declining while the duration of adolescence is increasing. It is not particularly difficult to identify the onset of adolescence in an individual, because it is marked by clearly discernible physical and physiological changes. During puberty body growth accelerates, the reproductive organs become functional, sexual maturity is attained and secondary sexual characteristics appear.

Extrinsic motivation refers to actions that are performed for the external rewards that the actions will bring (Crous, Roets, Dicker & Sonnekus, 2000: 176-177). Whereas Berger (2011:267) defines extrinsic motivation as a drive, or reason to pursue a goal, that arises from the need to have one's achievements rewarded from outside, perhaps by receiving material possessions or another person's esteem.

Intrinsic motivation is a drive to experience a sense of competence and self-actualization (Areepattamannil & Freeman, 2008:708). Whereas Berger (2011:266) defines intrinsic motivation as a drive, or reason to pursue a goal, that comes from inside a person, such as the need to feel smart or competent.

Moral behaviour refers to is a large segment of behaviour that is goal-directed and therefore purposive.

Moral development is defined by Mwamwenda (2004:134) as the way people learn to determine what is right and what is wrong, which is principally the basis of the principles of justice.

Moral justification is an attempt to escape from self-contempt by attributing one's immoral behaviour to a higher cause.

Morals refer to actual patterns of behaviour (Leicester, Modgil & Modgil, 2000:21). According to Berns (2007:80), morals are an individual's evaluation of what is right and wrong. Morals involve acceptance of rules and govern one's behaviour toward others.

Morality refers to that area of human behaviour basically concerned with the categories of right and wrong, good or bad.

Motivation is an essential part of complex process of human learning and yet, despite its importance, there is much that remains unknown about it. There are two types of motivation which include intrinsic and extrinsic motivation (Berger, 2011:266-267) and Sikhwari (2004:54).

Self-concept refers to the cognitive aspects of the self-schema (Gouws, Kruger & Burger, 2000:82). Berger (2011: 266) refers to a self-concept as a person's understanding of who he or she is, in relation to self-esteem, appearance, personality and various traits.

Self-efficacy refers to the belief of some people that they are able to change themselves and effectively alter the social context (Berger, 2011: 266).

Social factors in this study refer to the role of the family, school, peers, church, community, television and internet surfing in influencing the moral development of adolescents.

Values according to Haralambos and Holborn (2004: x) are beliefs that something is good or desirable. Values define what is important, worthwhile and worth striving for. Values vary from society to society.

TABLE OF CONTENTS   **PAGE NUMBER**

CHAPTER TWO
THEORIES OF MORAL DEVELOPMENT

xi

xiv

CHAPTER SIX

SUMMARY OF THE RESEARCH, FINAL

CONCLUSIONS AND RECOMMENDATIONS

LIST OF APPENDIXES

Appendix A: Gauteng Department of Education: written consent

Appendix B: The principal of the school: written consent

Appendix C: Parents or guardians of learners: written consent

Appendix D: Permission from the Ethical Review Committee of the College of Education at the University of South Africa.

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

BACKGROUND TO THE PROBLEM, PROBLEM FORMULATION, AIMS AND METHOD

1.1 INTRODUCTION

Moral development is a universal phenomenon. According to Coicaud and Warner (2001:3) morality comprises of an evaluation of what is good and what is bad in absolute terms. It comprises of praise of what is good and condemnation of what is bad. Morality is thus related to values. Barrow (2007:10-11) emphasises that without morality neither the individual within society nor society itself can feel secure to ultimately survive. He further states that the principles that define morality include fairness, justice, the principle of freedom, principles relating to people's well-being and the principle of beauty or aesthetic quality. In addition, Broderick and Blewitt (2003) mention that moral development is an important ingredient in self-development and the acquisition of values.

Haralambos and Holborn (2004: x) define a value as a belief that something is good or desirable, what is important, worthwhile and worth striving for. Notably, values vary from community to community. The last-mentioned authors (2004) also define norms as a specific guide to action which defines acceptable and appropriate behaviour in particular situations. According to Kasschau (1995:523) norms are shared standards of behaviour accepted by and expected from group members.

In terms of the adolescent, moral development can be defined as the way young people learn to determine what is right and wrong, which forms the basis of the principles of justice. Accordingly, adolescents become familiar with social norms through education and other social structures. They must choose between right and wrong, propriety and impropriety and have to accept responsibility for such choice. As a result, the adolescent's moral values are not inherited as they are acquired through learning. Adolescents should realise that moral values are sufficiently important to merit formal attention (Mwamwenda, 2004:134). Various theories have explored moral development with particular attention to the stage of adolescence. Piaget's (1932) theory of child development also paid attention to moral development. According to Piaget, the moral development of a child falls into two categories,

1

namely morality of realism (also referred to as morality of constraint or heteronomous morality) and morality of co-operation (also known as autonomous morality, morality of reciprocity, moral flexibility and moral relativism). Furthermore, a theory of adolescent moral development was postulated by Kohlberg (1958) who conducted seminal work on moral development. Additionally, Papalia and Olds (1993) assert that moral reasoning is a function of cognitive development and so moral development generally continues in adolescence, as the ability to think abstractly enables young people to understand universal moral principles. Therefore, adolescents have to learn to apply moral reasoning to many kinds of problems, from lofty social issues to personal life choices.

1.1.1 Social conditions affecting adolescent development in South Africa

The South African society evidences pluralistic values and current social, political and economic change which further render the issue of individual and group values complex and challenging. Adolescents growing up in South Africa face a plethora of social problems such as alcohol and drug abuse, sexual problems, HIV/AIDS pandemic, poverty, teenage pregnancy, violence and family disintegration. Donald, Lazarus and Lolwana (1997:227) state that the above-mentioned problems of adolescents cause a vicious cycle which result in the deterioration of scholastic performance (a drop in motivation, concentration, general achievement, school loses any positive value and truancy often increases), interpersonal relationships and involvement in violence and crime, impaired inhibition and social judgment and peer pressure. To add, Prinsloo (in Landsberg, Kruger & Nel, 2005:28) reports that issues that give rise to barriers in the provision of quality education for all adolescents in South Africa include the culture of poverty with its resultant underdevelopment; environmental deprivation; unplanned urbanisation; unemployment and negative expectations of the future; the disintegration of family life; the effects of the decline of moral and value systems; the climate of violence and learner abuse in contemporary South Africa; HIV/AIDS pandemic and its effect on the learning climate and language and cultural differences.

The culture of poverty in South Africa is explained in conjunction with the unplanned urbanisation and unemployment. Prinsloo (in Landsberg, Kruger & Nel, 2005) mentions that poverty in South Africa manifests in adverse factors such as ill health, undernourishment,

deprivation of privileges, backlogs in education, unsupportive environment (informal settlements and squatter camps), communication and language deficiencies, limited social status and a negative view of the future. As a consequence, adverse conditions are created by factors such as inadequate education, low wages and unemployment, lack of food, overpopulation, conflict, violence, crime, substance abuse and psychological degradation. Furthermore, Prinsloo (in Landsberg, Kruger & Nel, 2005:28-29) states that the greatest percentage of poor families in South Africa shows visible signs of the demoralising influences of this deprivation. Evidently, education in the poverty-stricken communities of South Africa is hampered by a lack of order in the communal structures, a culture of vandalism, a short-term orientation towards time, a powerful and negative peer group influence. Subsequently, these challenges result in negative academic self-concept, relatively low levels of drive, an accumulated scholastic backlog, diffuse personality structure, an unmet need for expression, creativity that is alien to the school situation, social awkwardness and discomfort in the school situation.

Urbanisation is a major factor shaping the South African society. A lack of job opportunities drives people, many of whom are immigrants from other African countries to the cities. As a result, high density living and the negative effects of squatter camp life are threatening the health, personal safety and future prospects of all who live there. In addition, the strain on health services and education facilities is severe and there are increasing number of poor unemployed people who lack the money to pay school fees and buy books, clothes and food for their children. All the above-mentioned factors affect the moral development of adolescents (Prinsloo in Landsberg, Kruger & Nel, 2005: 28-29).

Prinsloo and Du Plessis (1998:19) also argue that the general standard of living is dropping rapidly in middle and lower economic class households. Insecurity, hunger, fear, the stresses of high density living and a highly competitive lifestyle are causing increased intra-personal, ethnic and racial tensions leading to serious riots and killings. Unwittingly, infrastructure is being destroyed in urban and semi-urban areas which also cause havoc in the provision of quality education and health for all inhabitants. However, many people become survivors by involving themselves with activities like vegetable gardening, sewing and others. According to the Developmental Update (1999) 72% of poor people live in rural areas.

This involves the daily struggle for basic needs like existence, food, clothing and protection of a great number of people in the country. Unfortunately, learners are inevitably involved in looking for food and shelter and an increasing rate of street children are not encouraged to read and write.

Notably, sexual behaviour among adolescents is a cause of concern. Incidents of rape and other sexual assaults have increased and sexually transmitted diseases, teenage pregnancies and HIV/AIDS infection rates are increasing (Whiteside & Sunter, 2000:2).

HIV/AIDS has become the severe pandemic in South Africa. The estimated infection rates are as follows: 250 000 school children, 40 000 teachers, 20% of the labour force and rising to 25 % in 2005. According to the United States Central Intelligence Agency (CIA), HIV/AIDS is potentially the biggest threat to the economy of South Africa and the rest of the African continent. HIV/AIDS is now recognised as the primary reproductive health concern for adolescents, overtaking the long-standing emphasis on adolescent fertility. Remarkably, UNAIDS (2004) mentions that the prevalence of HIV/AIDS is a worldwide concern, the epidemic which is especially severe in Sub-Saharan Africa and South Africa. In mid 2004, 5 024 000 people out of a total population of 46 million (11 percent) were calculated as HIV infected with a projection of 5.4 million AIDS deaths by 2015 (Dorrington, Bradshaw, Johnson & Bundlender, 2004:8/17). As Eaton, Flisher and Aarob (2003:149) assert that unsafe sexual behaviour is disturbingly common amongst the South African youth and the percentage of HIV infection amongst the youth is increasing. Subsequently, the life expectancy in South Africa could be reduced by 20 years (Developmental Update, 2001:122). The effect of the pandemic on millions of learners in South Africa is disastrous. Research projects conducted at schools indicate that learners as young as 14 and 15 often act as heads of households. Consequently, these learners are so traumatised because of too much responsibility and lethargy as a result of their own basic needs being unmet that they lose all interest in learning. Furthermore, childbearing among South African teenagers remains a common social and public health concern as it is worldwide (Dangal, 2006:263; Hogan, Sun & Cornwell, 2000:142; Shaw, Lawlor & Najman, 2006:526).

Moreover, crime in South African society is endemic. The South African Survey (2001/2002:24) reports that of all the individuals who had experienced at least one violent crime in South Africa, almost a third are in the adolescent years. As a result, South Africa has

the highest statistics in the world for some categories of serious crime, such as robbery, residential burglary, assault, rape, car hijacking and murder (Schonteich & Louw, 2001:1). In addition, fear and a sense of insecurity has become part of daily life in South Africa. Mohr (2001) explains that the risk of developing post-traumatic stress disorder for learners after rape has occurred is 85 %, after being beaten or physically abused by a family member is 83 % and after seeing a family member killed or hurt is 53 %.

Social conditions are exacerbated by a decline in family life. The disintegration of family life causes a lack of love, acceptance, care, interpersonal communication and belongingness. Learners are traumatised to such an extent that not only is their cognitive development and learning ability negatively influenced but also their physical, social and normative development. Restoring the value system and moral fibre of the society is a challenge of the highest priority for South Africans in general, particularly the education sector. According to the Republic of South Africa Country Paper (2000:3) the entire reconstruction and development project in the 21st century depends upon our determination and creativity in addressing the complicated area of values in education and addressing the HIV/AIDS pandemic. The Manifesto on Values, Education and Democracy (2001:3-9) suggests that values are essential for life; the normative principles that ensure ease of life lived in common. Values intertwine with morality. The Report of the National Curriculum Review Committee (RSA, 2000a) and the National Qualifications Framework (RSA, 2009) provide policy frameworks locating values centrally within education processes.

1.1.2 The researcher's position

As an educational psychologist at the Gauteng Department of Education, Johannesburg North District, I am most aware of the needs of the adolescents. My role involves, among others, counselling adolescents and I am thus well positioned to undertake a study on adolescent moral behaviour and development.

1.2 STATEMENT OF THE PROBLEM

The main purpose of this study is to investigate the role of social factors on the black adolescent's moral development. The main research problem was formulated as follows: *What is the role of social factors in influencing the moral development of black adolescents?*

The main research question was subsequently addressed by the following sub-questions:

- What are the key theories of moral development with particular reference to adolescents? (Chapter 2)
- What factors in the ecosystem influence the moral development of adolescents?
- How does the ecosystem of black adolescents in townships in South Africa influence moral development? (Chapter 3)
- What is the experience of a selected group of black adolescents attending a township school in the Mamelodi area, Tshwane, Gauteng Province, regarding their moral development and the influences thereupon? (Chapter 4 & 5)
- Based on the findings of the study, what preventative measures can be taken to prevent the moral dilemmas or negative moral behaviour of black adolescents? (Chapter 6)

1.3 AIMS OF THE STUDY

The main aim of the study is to investigate the role of social factors in influencing the moral development of black adolescents.

Sub-aims of this research were:

●To investigate the key theories of moral development with particular reference to adolescents.

●To describe the factors in the ecosystem that influence the moral development of adolescents.

●To explore the experiences of a selected group of black adolescents attending a township school in the Mamelodi area, Tshwane, Gauteng Province, regarding their moral development and the influences thereupon.

●To provide preventative measures to be taken to prevent the moral dilemmas or negative moral behaviour of black adolescents.

1.4 RESEARCH DESIGN

The problem was explored by means of a literature review and an empirical inquiry.

1.4.1 Literature study

According to McMillan and Schumacher (2001:109) the functions of the literature study are to define and limit the research problem, place the study in a historical perspective, avoid unintentional and unnecessary replication, select promising methods and measures, relate the findings to previous knowledge and suggest further research and finally to develop research hypotheses. The literature study includes a review of documentation, for example, literature (books), academic magazines and articles, internet information, newspapers and media reports which were collected, integrated and consolidated during the data collection stage. The literature study in chapters 2 and 3 has provided a conceptual framework for the qualitative inquiry.

1.4.2 Empirical inquiry

The study adopted a qualitative research methodology which is descriptive in nature. This type of research is interested in the process, meaning and understanding gained through words or pictures (Bogdan & Biklen, 1992 & Merriam, 1988). Furthermore, qualitative research is interpretive and involves fieldwork. As a result, I assume an interpretive stance which attempts to understand people in terms of their own definitions of their worlds. Accordingly, research activities are thus centred on an insider perspective on social action with sensitivity to the context in which participants operate their frame of reference and history. My choice of a qualitative approach implies my use of an interpretive paradigm in which I see how participants made sense of their lives (Babbie & Mouton, 2001:271).

Denzin and Lincoln (2003:400) offer a generic definition of qualitative research as a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible (multi-method in nature). These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret a phenomenon in terms of the meaning people bring to them.

1.4.2.1 Selection of research site

A public secondary school in Mamelodi, located in a township on the eastern side of Pretoria was identified as a site for the research. According to the South African School Act (RSA, 1996:3) a public school is one which enrols learners between grade zero and grade 12. School fees are paid in total, partially or on conditional exemption (RSA, 1996:3). School fees at this school are R300 per year with a large number of exemptions for those families who are unable to pay fees. Learner enrolment is approximately 1 400 learners and the staff component is 41 teachers. The school buildings and playground are fenced and basic services are provided such as electricity and water. Learners come from the neighbouring areas of the township and the informal settlements surrounding the area.

1.4.2.2 Selection of participants

Eighteen black adolescents (9 boys and 9 girls) from the chosen school were purposefully selected as participants according to maximum variation sampling. Purposeful sampling requires that information be obtained about variations among the sub-units before the sample is chosen (Terre Blanche, Durrheim & Painter, 2002:401). In contrast, maximum variation sampling is a strategy to illuminate different aspects of the research problem (McMillan & Schumacher, 2001:402). According to Terre Blanche *et al.* (2002:382) when using maximum variation sampling, one seeks to obtain the broadest range of information and perspectives on the subject of study resulting in the selection of participants who have had different experiences of a phenomenon. Therefore, clear identification and formulation of criteria for the selection of respondents are of cardinal importance.

In this study, participants were selected according to the following categories:

- six learners who had been referred to the school psychologist for counselling for behavioural problems (Group A);
- six learners who were performing and behaving satisfactorily (Group B);

- six learners who had exhibited outstanding qualities as school leaders (for example, captain of a sports or cultural team, member of school representative council or youth leader) and those who had performed well academically (Group C).

Furthermore, all participants exhibited the following features:

- Age group (14 to 15 years): This age group was chosen with consideration of Erikson's (1963) research which considered age factors with regard to moral development (cf. 2.3.3.2). At this stage of development, adolescents assume commitments to future occupations and adult sex roles. Kohlberg (1984) also considered age in his research on moral dilemmas among adolescents (cf. 2.3.1.3).
- Grade: Seven participants were in Grade 8 and eleven participants were in Grade 9 (ages 14 to 15).
- Gender: nine boys and nine girls to comprise a mixed gender group. Gilligan (1982) considered the role of gender in her research on moral dilemmas (cf. 2.3.1.4).

1.4.2.3 Data collection techniques

Data was collected qualitatively by individual interviews and focus groups.

Firstly, each participant was interviewed individually and the interview was recorded on a digital recorder. Jupp (2006:157) states that the individual interview (recorded on audio) is a valid method of data collection, information or opinion gathering. Interviews were held in the natural setting at the school on a Saturday to avoid disturbances and to ensure learners did not miss school. Firstly, a brief interview schedule was used to gather biographical data about each participant. Secondly, interviews followed a semi-structured format using a moral dilemma question and probing questions. In this regard the research was informed by Gilligan's (1982) technique that used evidence from women's real life moral dilemmas such as choosing whether or not to have an abortion. Cardwell (1996:147) points out that a moral dilemma is hypothetical conflict situations where participants must decide which course of action an actor should take. These dilemmas involve difficult moral choices, such as deciding whether to break a law and save a life, or uphold the law and allow someone to die. Responses to these dilemmas give important insights into the types of reasoning people use

when making their moral decisions. The moral dilemma question asked in this study is "*What would you do if you are alone in the classroom and you find a cell phone left on a desk?* Thirdly, this interview structure allowed interviewees to express their opinions and ideas in their own words (Esterberg, 2002:83). Fourthly, to probe each participant's experience further, a free attitude interview technique was implemented. According to Meulenberg-Buskens (1997:1-5) a free attitude interview is a non-directive controlled in-depth interview used in qualitative research. When the participant is given the freedom to speak, the information obtained becomes more relevant and it allows the researcher to get more in-depth information from the participants. Lastly, the interviewer summarises, reflects, stimulates and asks for clarification while listening carefully to the participant's responses.

Thereafter, additional data was collected by three focus group interviews in which participants were grouped according to the three categories (Groups A, B & C) mentioned above. According to Kruger (1990:124) a focus group is a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment. I chose focus groups to allow participants to express their ideas or feelings, understand differences between groups or categories, behaviour or motivation which might emerge from the group. As a result, focus groups promote self-disclosure, exploration and discovery, context and depth as well as interpretation.

1.4.2.4 Data analysis

Data was initially organized according to thematic conceptual matrix of Miles and Huberman (1994:132). Then the data was subsequently analysed by means of content analysis which can be described as one of the numerous research methods used to analyse text data which begins with predefined categories whereby thematic analysis allows categories to emerge from the data, defines the constructs and the categories into which they will be placed and the interpretation of results one of the numerous research methods used to analyse text data (Hsieh & Shannon, 2005:1277- 1278 & Douglas, 2002:82). Therefore, content analysis is a useful way of confirming or testing a pre-existing theory. Notably, research using qualitative content analysis focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text. The goal of content analysis is to provide knowledge and understanding of the phenomenon under study (Hsieh & Shannon, 2005:1277- 1278). In this study, content analysis is a research method for the subjective

interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns. The advantages of content analysis are: it provides objective analysis of written materials and can identify meaning from text data, it allows researchers to go through very large amounts of text quickly and it can quantify qualitative data.

Three different approaches to content analysis are highlighted by Hsieh and Shannon (2005:1279-1285) namely: conventional content analysis; directed content and summative content analysis. For the purpose of this study, a directed content analysis was applied as it seemed more relevant and applicable. In directed content analysis, initial coding starts with a theory or relevant research findings. Then, during data analysis, the researcher immerses herself in the data and allows themes to emerge from the data. Usually, the purpose of this approach is to validate or extend a conceptual framework or theory. The eight steps in directed content analysis used in this study (Mayring, 2002:14) overlap with Tesch's method of analysis (in Creswell, 2009:185-186) which also includes eight steps. The eight steps of directed content analysis implemented were the following:

Step one: Prepare data; Step two: Define the unit of analysis; Step three: Develop categories and a coding scheme; Step four: Test the coding scheme on a sample of text

Step five: Code all the text; Step six: Assess the coding consistency; Step seven: Draw conclusions from the coded data and Step eight: Report your methods and findings. According to step eight, findings were presented as rich data around key themes and sub-themes substantiated by verbatim quotations from the interviews.

1.4.2.5 Trustworthiness of data and ethical issues

For the purpose of this study, Guba's model of trustworthiness as a framework for ensuring credible qualitative research was implemented. This model addresses the following criteria: transferability, dependability and confirmability. The measures taken in the study to meet each criterion are explained in detail in Chapter 4. To meet ethical requirements, written permission was sought from the Gauteng Department of Education to conduct research at the chosen secondary school in Mamelodi, Tshwane (Appendix A). Consent of school principal (Appendix B) and the parents or guardians (Appendix C) was also obtained using a written consent form. Approval of the Ethics Review Committee, College of Education, University of South Africa (Unisa) was also sought. In addition, confidentiality issues about the

research were discussed with the participants. The identity of participants was kept confidential and pseudonyms have been used in this report. Participation was voluntary and the participants were advised that they can withdraw from the study at any point or refuse to answer any questions.

1.5 CLARIFICATION OF TERMS

Key terms used in the study are defined in this section. A full discussion of these terms is included in the literature study (Chapters 2, 3 & 5).

1.5.1 Moral development

Moral development refers to the way people learn to determine what is right and what is wrong, which is principally the basis of the principles of justice (Mwamwenda, 2004: 134). Bezuidenhout and Joubert (2003: 208) point out that moral development requires that one learns to acquire forms of pro-social behaviour such as being sympathetic, cooperative, helpful and comforting. It is a life-long process that is influenced by social institutions such as the school, church, community and family as well as personal experiences.

1.5.2 Adolescence

Gouws, Kruger and Burger (2000: 2) assert that the term "adolescence" derives from the Latin verb *adolescere*, meaning "to grow up" or "to grow to adulthood". They were referring to a development phase in the human life cycle that is situated between childhood and adulthood. However, efforts to link a specific chronological age to this phase are rendered difficult by major cultural differences. Interestingly, it also appears that the age at which adolescence begins is declining while the duration of adolescence is increasing. It is not particularly difficult to identify the onset of adolescence in an individual, because it is marked by clearly discernible physical and physiological changes. Evidently, during puberty body growth accelerates, the reproductive organs become functional, sexual maturity is attained and secondary sexual characteristics appear. As a result, adolescence is a period of great physical, social, emotional, physiological and psychological change. The adolescent is neither a child nor an adult, but is on the threshold of adulthood. Adolescence is a period characterised by a search for and consolidation of identity (Mwamwenda, 2004:60).

1.6 CHAPTER DIVISION

This chapter provides an orientation to the research, the problem formulation and aims and outlines the method to be used in the empirical inquiry.

Chapter Two focuses on the key theories of moral development with special reference to the moral development of adolescents.

Chapter Three outlines factors in the ecosystem according to the Bronfenbrenner model which influence the moral development of adolescents. Special reference is made to black adolescents in South Africa.

Chapter Four outlines the qualitative research design, research approach, sampling and data gathering and analysis as well as issues of trustworthiness of data.

Chapter Five presents a discussion of the qualitative results according to key themes and sub themes.

Chapter Six provides a summary of the research, the main findings, suggests guidelines to improve the moral behaviour of black adolescents and identifies areas for further research.

1.7 SUMMARY

The chapter served as an orientation of the research and placed the title in the field of study. Furthermore, it provided the background to social factors which influence the moral development of black adolescents in Mamelodi area, stated the problem investigated in the study, outlined research aims, research design, ethical and access considerations. The next chapter will focus on the key theories of moral development with special reference to the moral development of adolescents.

CHAPTER TWO

THEORIES OF MORAL DEVELOPMENT

2.1 INTRODUCTION

Moral development is a complex issue in the lifespan of human beings. People are challenged by moral judgments they have to make on a daily basis. Different theorists have different views about moral development. This chapter discusses selected theories of moral development and its related moral concepts as well as factors influencing moral development.

2.2 MORAL DEVELOPMENT

Bezuidenhout and Joubert (2003: 208) point out that moral development requires that one learns to acquire forms of pro-social behaviour such as being sympathetic, co-operative, helpful and comforting. It is a life-long process that is influenced by social institutions such as the school, church, community and family as well as personal experiences. In addition, Lefton (2000:2) states that as human beings grow, they develop the ability to assess what is right or wrong, acceptable or unacceptable. As a result, people develop morality, which is a system of learned attitudes about social practices; institutions and individual behaviour used to evaluate situations and behaviour as good or bad, right or wrong.

Adolescents become familiar with the norms through education and must also realise that moral values are sufficiently important to merit formal attention. According to Gouws, *et al.* (2000:101) moral development is based on the customs, manners or patterns of behaviour that conforms to the standard of the group and is a reflection of the way in which people learn to distinguish between right and wrong, propriety and impropriety and they have to accept responsibility for such choices.

As a background to the discussion of selected theories of moral development, related moral concepts will be highlighted including: an understanding of morals and morality, the relationship of values to an understanding of moral development and the concepts of moral behaviour, moral codes and moral justification.

2.2.1 Towards an understanding of morals and morality

Morals and morality are two related concepts. In order to understand the term morality, the term, morals, should be defined. Various definitions exist as discussed by various authors. Morals refer to actual patterns of behaviour (Leicester, Modgil & Modgil, 2000:21). According to Berns (2007:80) morals are an individual's evaluation of what is right and wrong. Morals involve acceptance of rules and govern one's behaviour toward others. Following this, Coicaud and Warner (2001: 3) define morality as an evaluation of what is good and what is bad in absolute terms. It is a praise of what is good and a condemnation of what is bad. Similarly, Iheoma (1995:1) defines morality, as derived from the Latin word, *mores,* which refers to the customs and practices of people. Iheoma (1995) indicates that morality refers to that area of behaviour basically concerned with the categories of right and wrong, good or bad. Morality is concerned with things that we ought to do or ought to avoid in our interpersonal relations. It is concerned with how human beings relate to one another, the consequences of their actions on the feelings and interests of others. Morality impinges a special moral sense on our consciousness. Evidently, these definitions of morals and morality revolve around being able to choose right from wrong.

2.2.2 The relationship of values to an understanding of morals

To understand moral development, a brief discussion of values is necessary. According to Haralambos and Holborn (2004: x) a value is a belief that something is good or desirable. It defines what is important, worthwhile and worth striving for. Values vary from society to society. There are different kinds of values, namely: universalistic or particularistic and others. Universalistic values are those that are universally applied to all members of society whereas particularistic values are those applied only to particular groups of people. Similarly, Iheoma (1995:86) states that values are standards and principles for judging worth. They are the criteria by which we judge things to be good, worthwhile, desirable, or on the other hand, bad, worthless, despicable, or of course, somewhere in between these extremes. Therefore, values may often provide criteria for our judgment without our conscious knowledge or deliberate choice and they are dimensional. According to Wringe (2006:17) our values are essentially attitudes of admiration or approbation towards certain ways of behaviour or aspects of our way of life, which we regard as important to preserve or be guided by. Leicester *et al.* (2000:26) point out that values relate to the particular principles or standards

of conduct by which a person seeks or chooses to live. According to Reed, Turiel and Brown (1996:75) values perceived as positive by some people can have negative implications for others. Generally, these authors see values as the judgement we put on whether a particular issue is acceptable or not depending on the established societal and cultural perceptions.

2.2.3 The relationship between moral behaviour, moral codes and moral justification

Moral behaviour, moral codes and moral justification are related terms with implications for moral development. Hergenhahn and Olson (2001:464) define these terms succinctly as follows: moral behaviour is a large segment of behaviour that is goal-directed and therefore purposive. In contrast, moral codes are internalized criteria that come from direct or vicarious experience used to monitor and evaluate one's own ethical behaviour. If one's behaviour violates an internalized moral code, he or she experiences self-contempt. On the other hand, moral justification is an attempt to escape from self-contempt by attributing one's immoral behaviour to a higher cause.

Theories of moral development will be discussed in detail in the following section.

2.3 THEORIES OF MORAL DEVELOPMENT

Various theorists have different views about moral development. In this section, selected theories of moral development have been classified under cognitive developmental theories, developmental task theory, psychoanalytic developmental, humanistic theories, social developmental theories and behaviourist theory.

2.3.1 Cognitive developmental theories

Cognitive developmentalists study morality by charting the development of moral reasoning that people at different stages of development display when deciding whether various acts are right or wrong.

2.3.1.1 Kant

Kant was an 18th century German philosopher from the Prussia City in Koningsberg, Russia. He was the last influential philosopher of modern Europe in the classic sequence of the theory of knowledge during the Enlightenment beginning with thinkers like John Locke and others. Notably, he published important works on epistemology, as well as works relevant to religion, law and history. His early work began in his mid 50's after rejecting his earlier views. He defines his theory of knowledge in his influential (1781) work: *The Critique of Pure Reason*. Later works involved: *Critique of Practical Reason* (1788), also known as the second critique and *Metaphysics of morals (1785). The Critique of judgment* (1790) (known as the third critique) applied the Kantian system to aesthetics and teology.

Kant is best known for his transcendental idealist philosophy that time and space are not materially real but merely the ideal a priori condition of our internal intuition. Kant concluded that time is not a thing in itself determined from experience, objects, motion and change but rather an unavoidable framework of the human mind that preconditions possible experience. In addition, Kant argues that using reasoning without applying it to experience will only lead to illusions, while experience will be purely subjective without first being subsumed under pure reason. According to Kant (1797:378) there are two kinds of moral rules: categorical and hypothetical imperatives. Hypothetical imperatives recommend actions as means to some goal. As a result, hypothetical imperatives cannot be moral because they would make moral behaviour conditional on inclinations, on personal goals and desires on something empirical. On the contrary, categorical imperatives are unconditional on the actor's context or on the consequences of the act, can be commands to be duty and therefore moral rules. Categorical imperatives have the form: "You must do". Furthermore, Kant (1959:421) distinguishes between autonomy and heteronomy of the will. Autonomous morality is based on one's will making rules for itself, without regard for any natural cause at all while heteronomous morality is a moral system that makes moral rules conditional on anything except the individual's will.

Kant (1788) argues that the definition of morality should be based on his categorical imperative, which states that one should act according to rules that can be established as universal laws applying to everyone. Kant believes that the rule "You should not kill another human being" was a universal norm, although it is not an empirical norm of modern societies

which tend to adopt the rule "You should not murder another human being". Kant includes those moral norms that are arguably not recognized as such by most people in our society. He continued to be a major influence on philosophy, influencing both analytic and continental philosophy.

(a) Critique of Kant's theory

According to Salls (2007:3) in Kant's theory of moral reasoning, morality resides in the agent's knowledge of duty rather than in a stage of moral reasoning. The Kantian model of a moral person is the person who has the will to do what is a moral obligation or pressing inclinations when necessary, even if those inclinations are favourably disposed. Kantian theory shares the idea with Kohlberg (cf. 2.3.1.3) that there is no pervasive moral goal that underlies individual acts. Kant's theory was a major influence on philosophy, influencing both analytic and continental philosophy.

Kant (1788:5) asserts that because of the limitations of argumentation in the absence of irrefutable evidence, no one could really know whether there is God and an afterlife or not. For the sake of society and morality, Kant asserts that people are reasonably justified in believing in them, even though they could never know for sure whether they are real or not. According to Kant (1788:5):

> All the preparations of reason, therefore, in what may be called pure philosophy, are in reality directed to those three problems only: God, the soul and freedom. However, these three elements in themselves still hold independent, proportional, objective weight individually. Moreover, in a collective relational context, namely, to know what ought to be done; if the will is free, if there is a God and if there is a future world. As this concerns our actions with reference to the highest aims of life, people see that the ultimate intention of nature wise provision was really, in the constitution of our reason, directed to moral interests only.

Notably, the vastness of Kant's influence on Western thought is immeasurable. Significantly, he accomplished a paradigm shift, the Kantian revolution that placed the role of the human subject or knower at the centre of inquiry into knowledge, such that it is impossible to philosophize about things as they are independently of us or how they are for us. Furthermore, his invention of critical philosophy, that is of the notion of being able to

discover and systematically explore possible inherent limits to our ability to know through philosophical reasoning, his notion of moral autonomy as central to humanity and his assertion of the principle that human beings should be treated as ends rather than as means. Finally, his theory that objective experience is actively constituted or constructed by the functioning of the human mind and his creation of the concept of conditions of possibility as in his notion of the conditions of possible experience that is knowledge and forms of consciousness rest on prior conditions that make them possible so that to understand or know them people have to first understand the conditions (Kant, 1788).

2.3.1.2 Piaget

Piaget, a Swiss psychologist and scientist, attempted to give a comprehensive explanation of the child's world and how he or she understands and interprets it. His theory is the most widely discussed theory of cognitive development in the world. Although aspects of his theory have been questioned, it is still enormously influential. He believed that children's cognitive processes follow an orderly pattern. As a result, he is best known for his extensive accounts of how children think at different times in their lives.

Piaget's (1932) work on morality came near the beginning of his research on cognitive development. In terms of the latter, Piaget (1932) mentions the four stages of cognitive development which are related to the stages of moral development. These are: sensorimotor stage (0 to 2 years); preoperational stage (2 to 7 years); concrete operational stage (7 to 11 years) and the formal operational stage (11 years to adulthood). Therefore, each stage describes a unique level of analysis, internal organization and understanding of environmental information and events. For the purpose of this study which deals with adolescence, formal operations are discussed in greater detail.

(a) Formal operations

According to Piaget's theory, the stage of formal operations is attained from the age of 12 onwards. The stage of formal operations is the highest level of thinking attainable by man. Accordingly, a person who has attained formal operations is able to concentrate his or her thought on things that have no existence except in his or her own mind. The dominant mode of thinking at the stage of formal operations is abstract and is far more mobile and flexible

than a concrete mode of thinking. Furthermore, a person who has attained formal operations can perform a variety of tasks involving the use of hypothesis, trial and error, prediction and the definition of terms, abstractions and the drawing of logical and scientific conclusions. To attain the stage of formal operations, the person should be provided with a suitable environment. However, the fact that a person has attained the formal stage does not mean that he or she stops using lower levels of thinking as identified by Piaget (1932). Naturally, during formal operational stage, adolescent learners move beyond concrete, actual experiences and begin to think in more logical, abstract terms. In addition, they are able to engage in introspection, thinking about their thoughts. They are able to use systematic, propositional logic in solving problems and drawing conclusions. They are also able to use inductive reasoning, bringing a number of facts together and constructing theories on the basis of these facts.

The four main types of reasoning characteristics of formal operations include propositional, proportional, hypothetico-deductive and combinatorial reasoning.

(i) Propositional reasoning: A proposition may be described as a statement which may be right or wrong and may be based on reality or imagination. A concrete operational child finds it difficult to reason logically when he or she has many variables to deal with.

(ii)Hypothetico-deductive reasoning: In hypothetico-deductive reasoning, a supposition is made regarding a situation which does not exist in reality and the person is expected to grapple with the problem as if it was real.

(iii)Proportional reasoning: This type of reasoning is mathematically based and one mathematical relationship is used to arrive at another mathematical relationship.

(iv)Combinatorial reasoning: Combinatorial reasoning requires that all possible solutions to a problem are examined objectively and systematically.

(b) Piaget's two stages of moral development

Piaget proposed two stages of moral development, one reflecting the conceptions about rules held by preschoolers and children in the early primary years (*stage of heteronomous morality*) and the other stage reflecting the thinking of older children (*stage of autonomous morality) (*Pressley & McCormick, 2007:74)*. Piaget explored children's moral thinking by asking them questions (e.g. why it is wrong to lie or steal) and by asking them to judge the

relative naughtiness of children described in contrasting vignettes or stories. According to Piaget, very young children do not play games with rules at all and have no moral understanding. In addition, children cannot offer any sort of explanation why lying or stealing are bad: these things are just naughty. In middle childhood (6 to 10 years of age), children begin to form theories about moral issues and enter the first of Piaget's two stages of moral development, the heteronomous stage. Accordingly, the heteronomous stage begins at about 6 years of age with a dawning awareness of the existence of rules both for playing games and for social behaviour. According to Piaget (1965:5) the use of rules in children's games is important because he believed they provided the foundation for later social and moral development. He further found that girls and boys approached rules differently. Interestingly, girls were more lax, more practical and willing to break the rules as the need arose. He believed the girls' approach was not as well developed as that of the boys who had a better sense of the legal function of rules.

Piaget's theory of moral development states that as people develop their cognitive abilities, their understanding of moral problems also becomes more sophisticated. Further, Piaget (1970: 26; 1971: 33; 1972: 66; 1976: 111 & 1977: 97) mentions that the growth of children's moral judgment is a developmental process. The process involves cognitive restructuring in which children's early moral judgment show evidence of adult-dominated influence (Piaget's heteronomous stage) (Piaget, 1971:33). This eventually transformed after eight to nine years of age to more independently expressed reasoning (Piaget's autonomous stage) (Piaget, 1977:98). Young children who are in the heteronomous stage of morality are more rigid in their view of right and wrong than older children and adults tend to be (Slavin, 1991:45).

 The differences between these two stages are indicated in Table 2.1.

Table 2.1: The difference between heteronomous morality and autonomous morality (Piaget, 1932)

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

(c) Critique of Piaget's theory

The following has been outlined by Gouws *et al.* (2000:45) as the evaluation of Piaget's theory. Piaget's theory stimulated many researchers to investigate the cognitive development of humans. However, many developmental theorists question the division of the child's cognitive development into four stages. The idea that the formal operational phase represents the culmination of intellectual development and is central to adolescence is also criticised because not all adolescents attain this ability. Notably, the majority of adolescents do not function at the formal operational level. In addition, Catherwood and Gillibrand (2004:137) assert that although Piaget considered progression to the formal operations stage of cognitive

development to be achieved by all, this just is not the case. Interestingly, there is no evidence that young people are the centre of attention but adolescents certainly feel they are. Weinreich-Haste (1982) argues that Piaget based his concept of morality too much around concepts of rules and rationality and that these in turn were more in keeping with a male notion of morality. On the other hand, Buck-Morss (1975) states that Piaget's emphasis on questions of epistemology and the developmental process runs the risk of neglecting the importance of social and cultural influences in development. Additionally, Pressley and Mc Cormick (2007:70) state that Piaget's theory is also limited in generasibility because it does not take into account cultural differences sufficiently. O'Donnell and Reeve (2007:48) summarise the limitations of Piaget's theory as follows: Piaget sometimes underestimated the intellectual capacities of people; cognitive development is qualitatively different for people of different ages; the practice of discovery based learning is also affected.

Despite all these criticisms, Steuer (1994:71) contends that Piaget inspired an extensive amount of research. Most importantly, Piaget's theory has been of practical value to educators who strive to improve teaching by understanding the cognitive abilities of their learners, though some features of Piaget's theory are not easily testable. Similarly, Kail and Cavanaugh (2000:132) mention that one important contribution of Piaget's theory is that many teachers and parents have found it a rich, source of ideas about ways to foster people's development.

2.3.1.3 Kohlberg

Kohlberg is a leading American psychologist on moral development whose research grew out of Piaget's cognitive-developmental approach. He taught at Harvard, a prestigious American University. Evidently, Kohlberg developed the stages of moral development based on a research tactic similar to that of Piaget. He presented moral dilemmas in the form of stories to adolescent boys (cf. 1.4.2.3 & 4.4.1). In his pioneer research of (1978, 1981 & 1984), he proposed a more comprehensive theory of moral development. He studied a group of boys whose ages ranged from 10 to 16 years at the outset. In addition, Kohlberg told his subjects stories in which moral dilemmas occurred and then asked them to respond to those stories by telling him how they would deal with the dilemmas in them. Kohlberg (1984) developed an interest in the moral development of children, how they develop a sense of right, wrong and justice.

According to Kohlberg (1976 & 1984) assumptions about moral development on the organismic model stress the importance of the inner forces rather than that of organic development. Kohlberg's theory traces moral reasoning over a number of discrete stages. He further assumed that one's level of cognitive development places limits on the sophistication of moral thinking. As a result, Kohlberg (1984) suggests that individuals must look beyond conventions and even laws to their own principles when arriving at moral decisions.

According to Kohlberg (1978) the development of a person's moral judgment and actions passes through a series of stages in unchanging sequence, but a person can be partly in one phase and partly in another at the same time, with the result that the person's judgments will reflect the phases to and from which the person is passing. Kohlberg has outlined the three levels of moral reasoning as indicated in Table 2.2.

Table 2.2: Summary of Kohlberg's stages of moral reasoning

Level of morality reasoning	6 Universal Stages of moral development	Focus
Pre-conventional morality (focus on self-interest)	Stage 1: Heteronomous morality - stealing is wrong. Stage 2: Individuals, instrumental morality Concerns for fairness, agreements, equal exchange, etc	Focus on obedience and avoiding punishment. Focus on obtaining rewards or pleasure
Conventional morality (focus on maintaining social order)	Stage 3: Interpersonally normative morality Concern about other people, loyalty, trust, respect, gratitude and social approval Stage 4: Social system morality The goal of civic education in schools. Be a good member of a community/ citizen Commitment to a religious system	Focus on being a good boy or a good girl. Focus on law and order
Post-conventional morality (focus on shared standards and principles)	Stage 5: Human rights and social welfare morality Basic rights such as life and liberty Stage 6: Morality of universalizable, reversible and prescriptive general moral principles Universal principles of justice, equality & respect for human dignity	Focus on social contract Focus on principle

Table 2.2 indicates that Kohlberg's (1982) levels of moral development: the pre-conventional, conventional and post-conventional levels. According to Kohlberg (1984: 67) the first level is characteristic of children under the age of 10, whose main concern in moral behaviour is self-centredness. They obey rules to please people in authority and for the personal pleasure they derive from observing such rules. Consequently, the principle involved in rules is not the determining factor for their behaviour. In contrast, at the conventional level, both adolescents and adults conform to certain behaviour on the basis of the law and norms of society. The law is seen as an instrument for the preservation of society and cultural heritage. As a result, the impact of the media such as television, internet and newspapers can have a deeper impact on the adolescent's behaviour. Morals are learned from time to time in younger people.

Moral development occurs in an invariant sequence, which means that under normal circumstances people either remain at the same level or move upward but do not move back to lower stages. Column 2 indicates the six culturally universal stages of moral development. The stages are arranged in a hierarchical order such that people who reason at a higher stage easily comprehend the reasoning of people at lower stages. The stages are a structured whole. Finally, the stages are concerned with the structures of moral judgment as opposed to its content.

(a) Critique of Kohlberg's theory

Kohlberg's theory and research have been criticized on a number of points. According to Rest (1988) a recurring criticism is that relatively few people ever attain the highest stages of moral thought. The fact that few people in less-developed societies, especially those not using a democratic form of government, reach higher stages of moral thought has been taken to mean that Kohlberg's theory is ethically and culturally biased and that his stages of moral development are not universal and invariant. Another criticism is that many of the moral dilemmas used in Kohlberg's studies are hypothetical and therefore fail to deal with the issues that are most important to adolescents. Kohlberg claims that the stages of morality as conceived by him are universal is based on insufficient knowledge of cultures and their moral values.

Gilligan (1982) criticized Kohlberg that he overemphasized justice and under-emphasized care. Gilligan's viewpoint is discussed more fully in Section 2.3.1.4. Gilligan (1990) held that Kohlberg's theory reflects a male bias in which abstract, impersonal principles of justice supersede the interpersonal aspects of morality which are often better developed among women. Gilligan wrote that this slant may have resulted from Kohlberg's male viewpoint and from the use of males in most of his research. As a result, Gilligan (1982) points out that Kohlberg has drawn on an exclusively male sample, thus, causing him to define stages in a masculine manner which stresses rights and justice and to minimize an ethic of care, responsibility and love. Gilligan also accuses the theory of male bias because she has found in her research that the majority of women are situated at level three while men tend to reason at level four. To her the ordering of these two stages manifests a male bias. Furthermore, Joy (1983) asserts that Kohlberg failed to link morality to spiritual and religious values. Formal thought is not a guarantee that one will reach Kohlberg's highest levels. They further mentioned that one's general reasoning ability will set a limit to one's level of moral reasoning.

Woolfolk (1993) concurs with Gilligan (1982) that Kohlberg's theory is biased against women. Similarly, Smith, Cowie and Blades (2003:265) concur with Gilligan's critique in that Kohlberg's original participants were all male and that the consequent sequence of stages reflects the development of male morality and are male-biased. According to Kail and Cavanaugh (2000:348-349) most individuals do not progress to the final stages; adults reasoning usually remains at the conventional level. Kohlberg's theory claims that the sequence of stages is universal that all people in all cultures should progress through the six-stage sequence. However, Snarey (1985) challenges Kohlberg's claims that six stages of moral development are universal and argues that they are based on insufficient information concerning other cultures and their moral values. Furthermore, Kohlberg proposed that his stages form an invariant sequence. In reality, however, most individuals do not progress to the final stages; adults reasoning usually remains at the conventional level. Typically, children and adolescents from various cultures think their moral dilemmas fall in stages two or three.

Louw and Louw (2007:345) summarise critiques of Kohlberg's moral development as follows: firstly, gender bias and secondly, research methodology. In terms of the latter, Kohlberg's research has been criticized on the basis of reliability and validity and moral

reasoning and moral behaviour. There is a positive correlation between moral thought and behaviour and cultural bias. As a result, Kohlbeg's theory seems to be culturally biased with emphasis on cognitive development. Therefore, Kohlberg's theory is criticized for placing too much emphasis on the role of cognitive factors in moral development and not enough emphasis on moral behaviour (Santrock, 2001:396-398).

Moral reasons can sometimes be a shelter for immoral behaviour. Furthermore, the criticisms involve the link between moral thought and moral behaviour, the quality of the research as well as inadequate consideration of culture's role in moral development and guiding their lives and making life decisions. At one point Kohlberg considered adding another stage calling it stage 7, because psychological mechanisms could not wholly account for moral development and a value stance was considered necessary, thus allowing religion to play some part. Interestingly, Kohlberg had an ambiguous attitude to religion and did not consider it had an important role to play in moral development. However, he saw its role as developing religious beliefs and sentiments and not moral character.

According to Stenberg and Williams (2002:104-105) the following are key points of critique concerning Kohlberg's theory:
● the scoring of the scenarios is somewhat subjective and can lead to errors of interpretation
●stages of moral development seem to be less domain general than Kohlberg's theory suggestions. The level of people's responses may vary, depending on the particular scenario to which they respond
● Kohlberg's finding that people can regress in their behaviour points out the weak link that often exists between thought and action.
● what is viewed as a higher level of maturity differs from the value system. At some stage, Kohlberg suggested that there may be a seventh stage (transcendental morality or morality of cosmic orientation which linked religion with moral reasoning and because of his difficulties in obtaining empirical evidence for the sixth stage, this led him to emphasise the speculative nature of his seventh stage.

2.3.1.4 Gilligan

Gilligan (1982) is considered the founder of difference feminism because of her views that women were different than men. Gilligan's approach is based on a modified version of

Freud's approach (cf. 2.3.3.1) to ego development (Gilligan, 1982). Thus, Gilligan is combining the theoretical positions of Freud with Kohlberg and Piaget. Gilligan, as a student of Kohlberg, was taken by the stage theory approach to understanding moral reasoning. But she disagreed with her mentor's assessment of the content of the moral system within which people developed.

Notably, she criticized Kohlberg's work based on two things; first he only studied privileged, white men and boys. She felt that this caused a biased opinion against women. Secondly, in his stage theory of moral development, the male view of individual rights and rules was considered a higher stage than women's point of view of development in terms of its caring effect on human relationships. In particular, Gilligan and Attanucci (1988) looked at the distinction between care and justice perspectives with men and women, primarily adolescence and adults when faced with real-life dilemmas (cf. 4.4.1). As an example of one of the real-life dilemmas, subjects were asked to consider was a situation with pregnant women considering an abortion. The study showed that concerns about justice and care are represented in people's thinking about real-life moral dilemmas, but people tend to focus on one or the other depending on gender and that there is an association between moral orientation and gender such that women focus on care dilemmas and men focus on justice dilemmas.

As a result of her work, Gilligan (1982 & 1993) identified two moral voices or orientations which include in males, ethic of justice (justice perspective) and in females, ethic of care (care perspective). Each voice is present in all individuals, difference is preference and socialization, males are more definite in preference and that females experience more ambiguity. She further said that the differences in gender with regard to the two above-mentioned orientations do not mean that one is morally superior to the other. In comparison, Gilligan (1982) states that women emphasize sensitivity to other's feelings and rights; men emphasize justice-preserving rules, principles and rights and women emphasize care of human beings instead of obedience to abstract principles.

Gilligan used Kohlberg's idea of three levels but she gave her three own original content or interpretation of the levels. Table 2.3 indicates these levels and their respective goals.

Table 2.3 Summary of Gilligan's stages of the ethic of care

Approximate Age Range	Level	Goal
Not listed Transition is from selfishness to responsibility to others	Pre-conventional	Goal is individual survival
Not listed	Conventional	Self-sacrifice is goodness
Transition is from goodness to truth that she is a person too		
Maybe never	Post-conventional	Principle of nonviolence: do not hurt others or self

According to Gilligan (1982:1-23) her levels can be described as follows:

In the **first level**, moral reasoning is based entirely around what is best for one's self (orientation toward self-interest): individual survival.

In **level two**, a girl or woman makes decisions based on a sense of goodness as well as self-sacrifice (responsibility to others): goodness as self-sacrifice. In level two, the need to please others takes precedence over self-interest. This level is characterized by caring for others (goodness). Girls usually move to the second level of moral development, caring for others, as they internalize the social conventions, often during the transition to adolescence. At this stage, moral judgment takes into consideration the approval and acceptance of others or the conventional feminine goodness expected by society. As a result, girls are faced with a choice that makes them look either selfless or selfish.

In the **third level**, which is the most sophisticated stage of feminine moral reasoning, Gilligan valued truth as well as self-sacrifice. Women are able to reason through consequences and the impact that one's actions has on others. Level 3 is characterized by caring for self and others (truth). As girls move beyond the conventional expectation that they will put the needs of others above their own, they reconsider their relationships in order to balance their own needs with those of others and reach the level of caring for self and others. As a consequence, they develop a universal perspective, in which they no longer see themselves as powerless and submissive, but as active in decision-making. At this stage, girls cannot rely solely on the

views of others, nor can they trust their own initial, superficial judgment. Instead, they must exercise their own honest judgment. Therefore, individuals at this level adopt an inclusive perspective that gives equal weight to their responsibility to themselves and others. So, the transitions between the levels of morality are fuelled by changes in the sense of self rather than in changes in cognitive capability.

Gilligan (1982:100) claims that care and responsibility in interpersonal relationships also play a critical role in moral development, especially for women. The moral imperative that emerges repeatedly in interviews with women is an injunction to care, a responsibility to discern and alleviate the real and recognizable trouble of this world. However, for men, the moral imperative appears rather as an injunction to respect the rights of others and thus to protect from interfering in the rights to life and self-fulfilment.

Gilligan (1977, 1982, 1984 & 1986) points out that listening to girls and women speaking about themselves and their experiences of conflict and choice in a variety of situations, she heard conceptions of self and morality that implied a different way of thinking about relationships, one that often had set women apart from the mainstream of western thought because of its central premise that self and others were concerned and interdependent.

(a) Critique of Gilligan's theory

Belknap (2000:3) commends Gilligan's sequence of three levels of moral development. Gilligan is commended for acknowledging the shift from being selfish to being responsible. Secondly, goodness is equated with self-sacrifice and finally, transition from goodness to truth. Notably, Gilligan's work has influenced other psychologists in their evaluations of morality. Atwater (1996:380-381) observed that, though Gilligan and Kohlberg's accounts reflect a similar developmental sequence of moral development, there is also a crucial difference. However, Gilligan argued that her account reflects women's response to a social and cultural crisis. That is, as girls enter adolescence, they experience the crisis of connections, namely, finding their distinctive voice in a male-oriented society. Thus, Gilligan's view of the care perspective not only traces women's struggle in learning to balance their own needs with their concern for others but also adds an important dimension to moral development that is lacking in Kohlberg's justice perspective. Critically, Gilligan's developmental sequence is best understood as being complementary to Kohlberg's approach

rather than as being an alternative system. Ford and Lowery (1986:777-783) concur with Gilligan that when individuals are asked to describe moral dilemmas they have experienced in their own lives and indicate the extent to which they have adopted justice or care resolutions, females again are more likely to adopt a care orientation and males to use a justice orientation in resolving personal dilemmas.

However, Sommers (2001:2) contends that Gilligan has failed to produce the data for her research. In addition, she condemned the fact that Gilligan used anecdotal evidence and that the samples used were too small. Noteworthy, Sommers did not find it helpful for girls and women to be told that they are diminished or voiceless. Regardless of this critique, the work of Gilligan has helped to encourage the field of psychology to include women and girls in studies and theories. In her theory of moral development with females, she based interviews of women who were deciding whether to have an abortion and men who were considering fighting in the Vietnam War and has therefore devised a theory of how women's stages of moral development differed from the men's.

2.3.1.5 Turiel

Turiel is a psychologist at the University of California, Berkeley, who maintains that even very young children distinguish moral rules from conventional ones. Turiel (1983:218) maintains that the primary concern is how children distinguish the moral domain from other social domains in the course of development. Conventional rules reflect accepted ways of doing things. The rules relating moral concerns to behaviour are inflexible. Moral rules reflect a concern for the well-being of others and do not change with climates of opinion (Turiel, 1987). In addition, Turiel (1998:50) mentions that the stage five ethical principles identified by Kohlberg are inappropriately and culturally biased. He mentions that morals are classified according to domains, that is, domain of moral rules and social rules. Both morals and conventions set forth rules for behaviour, however, each relates rules to behaviour in different ways. Turiel (1983:10) maintains that even very young children distinguish moral rules from conventional ones. Therefore, conventional rules reflect accepted ways of doing things. Moral rules reflect a concern for the well-being of others and do not change with climates of opinion.

Turiel (1987: 45) points out that there are many different contexts in which children make decisions about whether or not rules should be obeyed or not. Turiel argues that there is an important difference between the *domain of moral rules* and the *domain of social rules*. In the moral domain, violations of the rules tend to have an inherently bad impact on someone's welfare (for example, hitting someone causes harm) and so can be discovered to be intrinsically bad. In contrast, violations of the rules have effects that are defined by fairly arbitrary social norms in the social domain. Violations of social rules must be discovered to be only conventionally bad. Furthermore, Turiel (1998:9) mentions that in addressing a dilemma, children may be activating conceptual understanding both in the moral domain and in the social domain at the same time. Moreover, Turiel (1998:12) maintains that the majority of people in Western industrialized societies and in all other cultures particularly those where morality is based on religion or on an authoritarian tradition rejects relativism and accepts the moral standards of their society as absolute. This is characteristic of reasoning in all the pre-conventional and conventional stages.

Moral development within different cultural contexts is a complex process. As Turiel (1998:25) points out that to understand the development of reasoning about dilemmas, one must understand far more than a child's moral framework. He further said one needs to be able to explain cultural differences in reasoning about moral dilemmas. For example, traditional Roman Catholics regarded not eating meat on a Friday as a moral issue, where Protestants viewed it as a purely personal choice. By analyzing what each culture regards as being in the moral, social or personal domains, one may be able to tease out a more subtle account of cultural similarities and differences. Turiel (1998:30) believes that the evidence from such analyses to date suggests that the pattern of moral development is the same across all cultures.

According to Turiel (1998:35) in practice, moral issues are often muddled in with social and personal ones and there are real cost or gains analyses to consider. In real life one estimates not only what is right or wrong, but what the consequences of behaving morally or immorally will be and how much these matter. He further said that the surrounding culture sets the tone for the moral, social and personal rules which families and communities teach to and expect of children.

(a) Critique of Turiel's theory

It is important to note that criticism can also be positive and not always focus on the negative. For instance, Smith, Cowie and Blades (2003:267) find Turiel's distinction of children's moral development useful. Turiel referred to criterion judgments, which include judgments about generalisability, universality, rule contingency and alterability of prohibitions about the act and the judgments that children use to justify their own opinions or actions. In addition, Nucci (2001:82-85) concurs with Turiel's domains of morality. Conventions are arbitrary and are concerned with actions which are neither inherently right nor wrong whereas the moral domain is not arbitrary. The moral domain is concerned with issues of justice, human welfare and rights and stems from factors that could harm others.

2.3.1.6 Eisenberg

Eisenberg is a psychology professor at Arizona State University. She is currently the editor of Child Development perspectives and the editor of the third volume of the *Handbook of Child Psychology*. She is the President of the Western Psychology Association. Eisenberg also carried out important research on moral stages of development.

Eisenberg (1979:129) investigated the development of pro-social moral reasoning by means of moral dilemma similar to Kohlberg. Mussen and Eisenberg (1977:31) define pro-social behaviour as action that benefits another person. Children are pro-social because they are helpful to others. Empathetically, they can show consideration for other's feelings and indignation over cruelty. They engage in co-operative ventures and share possessions and risk their own welfare to protect or rescue another. Eisenberg's problems as posed to subjects in her research represented pro-social dilemmas: a clear choice between acting altruistically and refusing to do so. In Eisenberg's early study, 125 children from 2nd to 12th grade were given four moral judgment story problems, each of which featured a conflict between the actors wants and those of a needy other.

Eisenberg (1979:129) maintains the needs of others always get moral priority, stating: "It may be difficult to justify putting one's own needs before those of another in a pro-social conflict for any but hedonistic reasons because there are no formal rules, prohibitions or obligations in pro-social dilemmas that the individual can use to justify ignoring the others's

needs." However, Eisenberg (1989) contends that children's moral reasoning is much less predictable than Kohlberg would have it, though she does hold with the notion of different levels of moral reasoning. In her view, people are capable of moving freely to and from between the levels, making use of one level in one situation and of another in another situation.

Eisenberg (1979:128-137) identified six levels of moral reasoning which include:

- Self-centred reasoning - individuals are mainly preoccupied with the influence their decision will have on themselves. They are not materially concerned about moral issues.
- Needs-oriented reasoning - individuals are concerned about the needs of others, even if this militates against their own interests.
- Stereotyped and or approval - oriented reasoning individuals hold stereotyped ideas about good or bad behaviour and these are usually predicated on the need to win the approval of others. This level of moral reasoning is fairly common among adolescents which are the focus for this study.
- Empathic reasoning - individuals show signs of role taking, empathy and recognition of the other's humanness. There is usually a consciousness of the emotional consequences of rendering assistance (feels good) or of withholding assistance (feels guilty). This is also particularly evident among adolescents.
- Partly internalized principles - justifications for behaviour involve internalized values such as concern for the rights of others and or feelings of responsibility. These feelings are not clearly recognized or expressed, however. Adolescents display this kind of moral reasoning.
- Strongly internalized principles - justification for behaviour is based on strongly internalized values, such as the need to improve social conditions or a belief in the dignity and equality of all people (Eisenberg, 1989).

Eisenberg (1989) contends that the levels do not represent a strict order of development; a person may use any one, or even all the kinds of reasoning at the same time. Her dilemmas were more realistic, particularly for children. The sex was changed; they were illustrated and were more life-like. Furthermore, her dilemmas were high on validity.

(a) Critique of Eisenberg's theory

Eisenberg's research strength is located in her longitudinal study. She presented young people with moral dilemmas every few years from the age of 4 to adolescence, during two-hour interviews. She found that up to the age of 7, a child was self-centred and only interested in him or herself. By the age of 12, most children had developed empathy and felt a responsibility to help others. This suggests there is detailed evidence to support Eisenberg's ideas. The limitations of Eisenberg's theory (1989:25) were that her study was carried on American people which imply that the findings might disguise differences between cultures. Her levels ignored cultural variations in pro-social behaviour. She mentioned that females reach level 4 because they mature earlier, but by adolescence she claimed males had caught up.

2.3.2 Developmental task theory

People have to grow up and come to terms with the requirements of their new social life and can only do that through mastering developmental tasks. As an apt example of developmental task theory, the work of Havighurst has been selected. This theory comprises of all developmental tasks in the life span of a person.

2.3.2.1 Havighurst

Havighurst was a professor, an educator and a physicist in Richmond, Indiana, who developed an influential theory of human development and education. He saw development as a series of tasks to be learned. Havighurst (1971) identified six major stages in human life from birth to old age: infancy and early childhood (birth till 6 years old), middle childhood (6 to 12 years old), adolescence (13 to 18 years old), early adulthood (19 to 30 years old), middle age (30 to 60 years old) and later maturity (60 years old and over). He further recognized that each human being has three sources of developmental tasks which include tasks that arise from physical maturation, tasks that arise from personal values and tasks that have their source in the pressures of society.

The developmental tasks model that Havighurst developed was age dependent and all served pragmatic functions depending on their age (Havighurst, 1971:5). According to Havighurst

(1952: 1) one learns to walk, talk and throw a ball; to hold down to a job to raise children; to retire gracefully. These are all learning tasks. He further maintained that each of us masters a succession of tasks throughout our lives. These tasks reflect social expectations for more mature behaviours as we age. As a result, physical maturation frequently sets the pace for what is expected of us. However, we do not expect adolescents to have full-time jobs and be self-supporting. Yet we do expect them to develop more mature relations with age-mates once puberty confers mature bodies and interests. Hence, Havighurst calls these learning experiences developmental tasks. According to Havighurst (1952:2) a developmental task is a task which arises at or about a certain period in the life of the individual, successful achievement which leads to happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society and difficulty with later tasks.

Havighurst (1972:10) identifies and emphasizes developmental tasks that are midway between individual needs and societal demands. The completion of the tasks is determined by individual level, personal effort and society's expectations. Progressively, once adolescents accomplish one of the tasks, they are ready to work on a harder task ahead of them. However, if they fail developmental task, the result is lack of adjustment, increase anxiety, social disapproval and an inability to handle the other tasks. As a consequence, handling and mastering the tasks falls in a definite sequence as each task is a stepping stone for basis and must be accomplished within a specific time limit. If the tasks are not completed when they should be, the individual may not be able to accomplish them at a later date and the accomplishment of all subsequent tasks will be in jeopardy as well. There are three factors that need to be considered to know the right time to accomplish each of the tasks, namely; physical maturity, social pressures and motivation.

According to Havighurst (1972:15) five stages of moral development are identified as follows:
● Stage 1: Amoral type. They are completely egocentric, they tend to be disorganized and unhappy and have little control over their impulses.
● Stage 2: Compliant type- They only fit into society because they fear punishment. They are outwardly considerate, but they are basically selfish.
● Stage 3: Conforming type- They seek public approval and are stable if society is stable. They are submissive to authority.
● Stage 4: Irrational-dutiful type. They conform to their own standards of right and wrong.

● Stage 5: Rational-unselfish type. They are mainly concerned with others and are able to be strong leaders and benefactors.

Developmental tasks for adolescence according to Havighurst (1972:33) highlight the following:
● achieving new and more mature relations with age-mates of both sexes
● achieving a masculine or feminine social role
● accepting one's physique and using the body effectively
● achieving emotional independence of parent and other adults
● achieving assurance of economic independence
● selecting and preparing for an occupation
● preparing for marriage and family life
● developing intellectual skills and concepts necessary for civic competence
● desiring and achieving socially responsible behaviour
● acquiring a set of values and an ethical system as guide to behaviour

The last two developmental tasks relate directly to moral development in adolescence. A critical task of adolescence is to develop a mature set of values and desirable traits that would characterize them as good people and good citizens.

Havighurst (1972:33) asserts that values form a hierarchy and that the primary source of all values is physiological drives. These drives are for example; food, warmth, physical activity, bodily stimulation and others. Furthermore, Havighurst (1972:33) reports that desiring and achieving socially responsible behaviours and acquiring a set of values and ethical systems are crucial in the developmental tasks of the adolescent. Accordingly, the adolescent needs to develop a mature set of values and desirable traits that would characterize him or her as a good person and citizen. On the contrary, adolescents are also faced with moral dilemmas based on their culture as it plays a challenge in the internalization of their morals.

Havighurst (1975:17) also distinguishes between adolescent forerunners, practical minded and left-outs. As a result, the conception of adolescence as a single universal value is a mistake. Notably, adolescent values are influenced not only by life-cycle or ontogenetic factors but also by cultural, historical and purely personal circumstances. Naturally,

adolescents differ in values and are active in the process of acquiring, evaluating, holding or discarding values.

(a) Critique of Havighurst's theory

According to Havighurst (1972: 35) the theory shows the importance and influence of each particular culture in which an adolescent resides. Most developmental tasks are probably common to all cultures, but some tasks will vary from culture to culture in the way they are achieved. In almost all cultures, some form of these tasks will need to be met, even though they may be handled in different ways. Noteworthy, the theory's weakness is in determining when an adolescent has accomplished each task which is difficult. Consequently, the tasks are vague and have neither beginning nor end. They may not all be initiated at the same time. Havighurst said that identifying the beginning and end of adolescence have limited value. Thomas (1985:142-144) notes that the practical application of Havighurst's theory has been in the form of efforts to improve school curricula and out-of-school programmes for children. The research challenge is that the theory has generated questions which are not yet answered. Ogbou (1981:413) remarks that it is crucial for parents or adults to provide situational conditions to facilitate appropriate task achievement as failure if one task causes partial or complete failure in subsequent tasks which is a disadvantage.

2.3.3 Psychoanalytic developmental theories

Psychoanalytic theories emphasize the affective or emotional component of morality. Psychoanalytic theory concentrates on the dynamics of thought and feelings within individuals (Freud, 1933:15).

2.3.3.1 Freud

Freud (1933) is the founder of psychoanalysis who assumed that a person's behaviour could not be understood except through knowledge of a person's motives, fears, feelings and thought processes. Freud's basic insights on human development have been extended into the moral area by the influential ego psychologist, Erikson.

Freud (1933) considers conscience as a manifestation of neurosis rather than a sign of emotional maturity. *Conscience* is more of an accuser and a tormenter than a guide. Additionally, Freud also views conscience as a repressor of conscious intentions and ideals which a person has but is afraid to manifest for fear of losing a significant relationship. Significantly, conscience is essential for understanding the view of human development. Furthermore, Freud (1933:30) reports that as he refined his theory of human development, he paid more attention to conscious ego processes and brought the concept of self-esteem into his theory of conscience. He also believed that people also *acted morally* to achieve certain ideals for themselves. Freud (1974:96) argues that psychoanalytic contributions to the dialogue on morality are most germane to the developmental stages of early childhood, those years on which he laid so much stress. Freud (1974: 110) mentions that though his theory of morality is more submerged, it may potentially be as important and controversial as his more widely known views of psycho-sexual development. Because of the magnitude of his impact, for good or ill, Freud's notions on morality will be analysed as they apply to several major arenas of discussion and contention.

According to Freud (1974:115) the personality consists of three basic components, the id, ego and superego. The sole purpose of the impulsive id is to gratify instinctual needs. On the contrary, the ego's function is to restrain the id until realistic means for satisfying needs can be worked out whereas the superego serves as the child's moral arbiter or internal censor by monitoring the acceptability of the ego's thoughts and deeds. According to Freud (1974: 95) the superego develops during the phallic stage (age 3 to 6) when children are said to experience an emotional conflict with the same sex parent that stemmed from their incestuous desire for the other sex parent. The superego, which Freud (1974:99) termed the judicial branch of the personality, is the person's internalized moral standards. As a result, the superego develops from the ego and strives for perfection rather than for pleasure or reality.

The heart of Freud's theory of conscience is the superego. It is the dimension which integrates the various functions of conscience into one single and complex activity which include the repressor, dream censor, observer, tormentor and ego ideal. The severity of the superego depends on the relationships of the person to significant others. In addition, the unconscious nature of the superego makes one helpless in the development of moral values. Sublimation is considered a valuable form of repression. Through sublimation, people can transform what might be immoral instincts of sexuality and violence into socially acceptable

patterns of behaviour. Therefore, sublimation is the essential factor in building important aspects of culture such as religion, art and others. Furthermore, Freud (1933:33) notes that people can question values which are the ability to evaluate a situation to develop coping strategies and delay gratification of one's impulses and all functions of the ego and characterize mature moral functioning.

(a) Critique of Freud's theory

Freud's work has evoked a wealth of research and also much critique. For example, Tavris and Wade (1984:19) point out that the absence of systematic, objective support of Freud's twin concepts of castration anxiety and penis envy, are central to his explanation of moral development in males and females respectively. To add, the assumptions concerning the basis for gender differences in moral behaviour have not received empirical support as they were more anecdotal. Furthermore, they said research on the internalization of moral standards does not find males to have stronger superegos than females. In addition, further research has similarly failed to support any other of Freud's assumptions related to the development of morality. Gilligan and Kohlberg both view the internalization of social conventions as an intermediate step in moral development. Notably, Hale (1995:15) asserts that Freudian theory was very vague and it has proven difficult to test definitively. Moreover, funding for testing the theory was limited. When important Freudian applications were devised and implemented such as schools based on psychoanalytic ideas about development, formal evaluations were rare.

Emde (1992 & 1998) asserts that Freud identified ideas that continue to contribute to people's understanding and these include the following: the recognition that the unconscious can be important in determining behaviour was an insight of enduring significance with work on the cognitive unconscious continuing a century after Freud's initial writing on the unconscious. Freud also recognized that development was largely a function of biology and environment in interaction. Freud proposed that development was stage-like, due largely to biological maturation and recognized that what happens early in life can have implications throughout life. Specific issues that Freud emphasized became issues that were studied throughout the 20th century on moral development. On the other hand, Steuer (1994:60) argues that Freud's theory highlighted the importance of childhood. Freud's theory had an influence in the larger society. Reeve (2009:414) mentions that Freud' concepts are not scientifically testable.

Therefore, Freud was simply wrong on many points about human motivation, moral development and emotion.

2.3.3.2 Erikson

Erikson (1963) developed a theory that reflected a personal issue which involves a search for personal identity. Erikson builds on Freud's analysis of the personality into id, ego and super-ego and on his stages of psycho-sexual development. He stressed the social functions of the ego that allow individuals to cope successfully. These functions assume central importance in adolescence, as adolescents question who they are and where they are going. Furthermore, Erikson (1963:20) believes that identity develops as adolescents assume commitments to future occupations, adult sex roles and personal belief systems. Therefore, identity is a central aspect of the healthy personality, reflecting both an inner sense of continuity and sameness over time and the ability to identify with others and share in common goals and to participate in one's culture.

Erikson's (1963:25) emphasis in his theory is on the power or virtue of the person to develop in a healthy manner. He has speculated about innate moral strengths or virtues which he contends must be nurtured at various stages of time in order for the person to develop morally. In each of the eight stages of life he presents, there are conflicts, challenges and crises to be resolved. If development is correct, then these are met by the emergence of inner strengths within the person. The emergence of these virtues takes place within three periods of ethical development. Erikson (1963:30) lists three distinct areas of development, namely:
● moral learning in childhood
● ethical or ideological experimentation in adolescence (which is the focus for this study) - *the search for identity even in moral development.*
● ethical consolidation in adulthood

Erikson (1980:178) maintains that each crisis focuses on a particular aspect of personality and each involves the person's relationship with other people. He further hypothesized that people pass through eight psychosocial stages in their lifetimes. At each stage, there are crises or critical issues to be resolved. Most people resolve each crisis satisfactorily and put it behind them to take on new challenges, but some people do not completely resolve these crises and must continue to deal with them later in life. During adolescence, moral

41

development was connected with the crisis between *identity* and *role confusion or diffusion.* This conflict is to be resolved by dealing in moral terms with one's sexuality and one's belief system or ideology. The virtue that enables one to resolve this crisis is *fidelity*, which is described as the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems (Erikson, 1964:125). Adolescents deal in moral terms with their developing sexuality. Sexual maturity involves the unifying of sexual organism and sexual needs, the integration of love and sexuality and the coordination of sexual, procreative and work productive patterns. As a result, ego identity cannot be achieved unless it includes some dimension of sexual identity.

(a) Critique of Erikson's theory

According to Steuer (1994: 63) Erikson preserved a major strength of Erikson's theory by continuing to stress the importance of early childhood experiences in psychological development. In addition, by emphasizing society's important role in children's development, he helped to set the stage for developmental psychologists' current interest in the cultural context of development. Erikson's emphasis on the entire life span helped to interest developmentalists in growth and change during adulthood. In addition, Erikson's ideas are difficult to test scientifically. His theory is basically descriptive, based on case studies and it does not readily lead to testable explanations for development.

2.3.4   Humanistic theories

Humanistic theorists believed that the growth tendency exists in all people that direct them toward self-fulfilment. The primary purpose of humanists is the development of self-actualized and autonomous people. Characteristically, humanists focus on the here and now rather than looking at the past or trying to predict the future and that people should take responsibility for themselves. They also focus on the human capacity for goodness, creativity and freedom and its view of humans as spiritual, rational and purposeful beings. The well known humanistic theorists who are discussed in depth in this chapter are Rogers and Maslow.

2.3.4.1 Rogers

As a psychologist, Rogers is one of the major contributors of humanistic approaches to education. Rogers (1961:194) points out that human behaviour is regular. In his opinion: the core of human's nature is essentially positive and he is a trustworthy organism (Rogers, 1961:73 & 1977:7). In his pioneer research, Rogers (1959) maintains that the human organism has an underlying actualizing tendency, which aims to develop all capacities in ways that maintain to enhance the organism and move it toward autonomy. This tendency is directional, constructive and present in all living things. As a result, the actualizing tendency can be suppressed but never be destroyed without the destruction of the organism (Rogers, 1977:5). The concept of the actualizing tendency is the only motive force in the theory. It encompasses all motivations, tension, need, or drive reductions and creative as well as pleasure-seeking tendencies (Rogers, 1959:15). He further states that the human organism's phenomenal field includes all experiences available at a given moment, both conscious and unconscious (Rogers, 1959:19).

According to Rogers (1959, 1961 & 1977) the person has to be fully functional and these include the following:
• openness to experience- it is the accurate perception of one's experiences in the world, including one's feelings. It also means being able to accept reality.
• existential living: this is living in the here and now. Rogers, as a part of getting in touch with reality, insists that we do not live in the past or the future, the one is gone and the other is not anything at all yet.
• organismic trusting: we should allow ourselves to be guided by the organismic valuing process. We should trust ourselves; do what feels right and what comes natural.
• experiential freedom: Rogers felt it was irrelevant whether or not people really had free will. We feel very much as if we do. We are surrounded by a deterministic universe.
• creativity: if you feel free and responsible, you will act accordingly and participate in the world.

Rogers (1961:25) believes that what is consistent with the maintenance and enhancement of an individual is also consistent with the maintenance and enhancement of society in general. This conception encourages the giving of freedom, because the growth of an individual is

entirely consistent with the welfare and general promotion of humankind as a whole. Notably, Rogers rejects the notion that humans are selfish, negative and potentially destructive. Rogers also maintains that behaviour that is destructive to others is destructive to oneself and vice versa. When humans are allowed to express their natural potential, they will live a reasonably ordered, constructive life without the necessity of being held in check by social institutions and controls.

Rogers (1969:30) maintains that learners may fight because of jealousy and competition for the teacher's and parent's attention. He further mentions that as people interact with others, they evaluate their behaviours on the basis of the reinforcement or lack thereof received from others in their environment such as their peers, religious leaders, parents, teachers and other members of the community. If the reactions of such others are positive, they are likely to accept themselves as people of worth and thus, develop a positive self-concept. However, if the reactions of others are negative, they are likely to consider themselves worthless and thus to develop a negative self-concept. Rogers (1969:39) asserts that the importance of self-concept cannot be restricted to achievement since a positive self-concept is viewed as the hallmark not only of academic achievement but more broadly of the healthy person.

(a) Critique of Roger's theory

The following discussion highlights the usefulness of Roger's theory. Rogers sees people as basically good or healthy or at very least, not bad or ill. In other words, he sees mental health as the normal progression of life and he sees mental illness, criminality and other human problems, as distortions of that natural tendency. Unlike Freud, Rogers did not see conflict as inevitable and humans as basically destructive. It is only when man is less than fully functioning freely that he is to be feared (Rogers, 1961:105).

As Rogers (1969: 241) speaks of the process of valuing, he restricts himself to the concept of values as preferences of individuals. He does not speak to the question of what he calls objective values (that is, values which are objectively preferable). He draws a contrast between infants who have the locus of valuing within them and adults who often have introverted value patterns. Thus, Rogers believes that the valuing process in many adults is faulty since the majority of adult values are introverted from other individuals. The moral task of adults is to move from facades and ought to meeting the expectations of others.

According to Petri and Govern (2004:347-348) Roger's view of human motivation is much more optimistic than most. In addition, many of the terms Rogers used are not operationally defined. The environment is regarded as an important source of motivational change. The theory omitted how feelings of responsibility towards others may lead to growth. Roger's approach does not emphasise to any great extent the goals toward which an individual may be striving. As a consequence, Roger's theory is empirically weak.

2.3.4.2 Maslow

Maslow's (1971) hierarchy of needs is important in the understanding of moral development of people. People make moral judgments based on various needs. Maslow (1971) posits a *hierarchy of human needs* based on two groupings: deficiency needs and growth needs. Within the deficiency needs, each lower need must be met before moving to the next higher level. Once each of these needs has been satisfied, with some future time a deficiency is detected, the individual will act to remove the deficiency. All the eight levels are outlined in Figure 2.1.

Figure 2.1 Maslow's hierarchy of needs (1971)
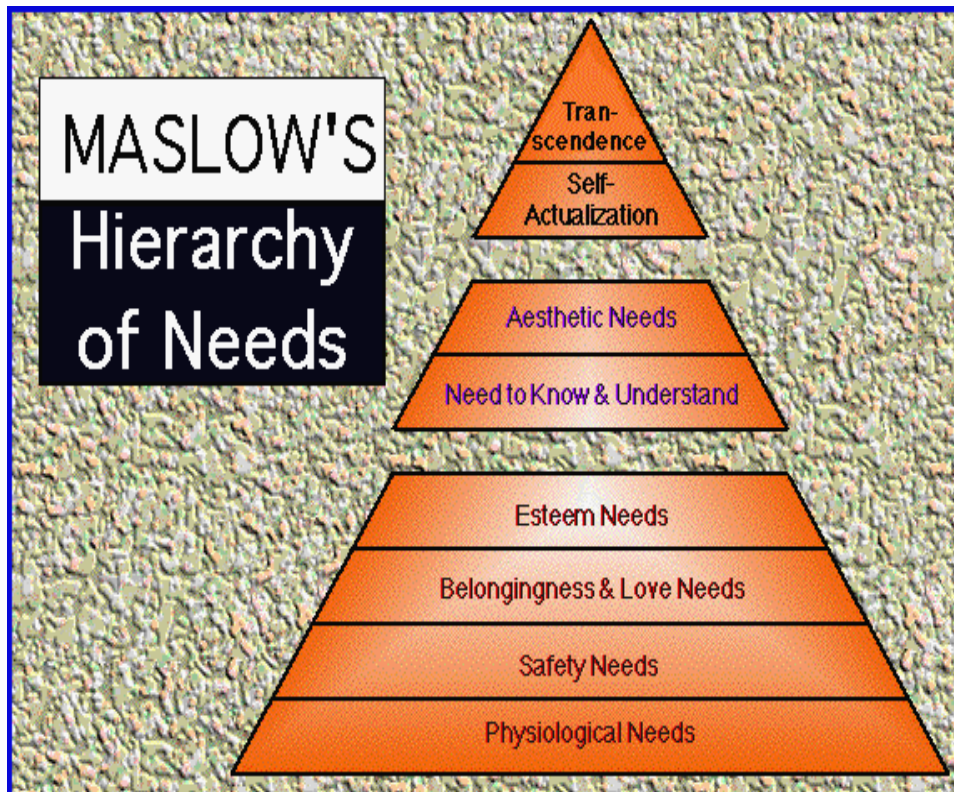
The eight levels are:

(1) Physiological: hunger, thirst, bodily comforts

(2) Safety or security: out of danger

(3) Belongingness and love: affiliate with others, be accepted; and

(4) Esteem: to achieve, be competent, gain approval and recognition.

(5) Cognitive: to know, to understand and explore;

(6) Aesthetic: symmetry, order and beauty;

(7) Self-actualization: to find self-fulfilment and realize one's potential; and

(8) Self-transcendence: to connect to something beyond the ego or to help others find self-fulfilment and realize their potential.

According to Maslow an individual is ready to act upon the growth needs if and only if the deficiency needs are met. Maslow's initial conceptualization included only one growth need

which is self-actualization. Self-actualized people are characterized by :(1) being problem-focused; (2) incorporating an ongoing freshness of appreciation of life;

(3) *a concern about personal growth; and (4) the ability to have peak experiences. Maslow later differentiated the growth need of self-actualization,* specifically naming two lower-level growth needs prior to general level of self-actualization and one beyond that level (Maslow, 1971). Maslow's basic position is that as one becomes more *self-actualized and self-transcendent*, one becomes more wise (develops wisdom) and automatically knows what to do in a wide variety of situations.

Table 2.4 A reorganization of Maslow's hierarchy (Maslow, 1971: 55)

Level	Introversion	Extroversion
Growth	Self-Actualization (development of competencies [knowledge, attitudes and skills] and character)	Transcendence (assisting in the development of others' competencies and character; relationships to the unknown, unknowable)
Other (Relatedness)	Personal identification with group, significant others (Belongingness)	Value of person by group (Esteem)
Self (Existence)	Physiological, biological (including basic emotional needs)	Connectedness, security

Table 2.4 How the various needs are interrelated and lead a person into growth and moral development.

(a) Critique of Maslow's theory

Daniels (2001:7) suggests that Maslow's ultimate conclusion that the highest levels of self-actualization are transcendent in their nature may be one of his most important contributions to the study of human behaviour and motivation. Norwood (1999:19) proposes that Maslow's

hierarchy can be used to describe the kinds of information that individual's seek at different levels. For example, individuals at the lowest level seek coping information in order to meet their basic needs. Information that is not directly connected to helping a person meet his or her needs in a very short time span is simply left unattended. Individuals at the safety level need helping information and they seek to be assisted in seeing how they can be safe and secure. Firstly, enlightening information is sought by individuals seeking to meet their belongingness needs. Quite often this can be found in books or other materials on relationship development. Secondly, empowering information is sought by people at the esteem level. They are looking for information on how their ego can be developed. Finally, people in the growth levels of cognitive, aesthetic and self-actualization seek edifying information. While Norwood does not specifically address the level of transcendence, I believe it is safe to say that individuals at this stage would seek information on how to connect to something beyond them or to how others could be edified. Introspectively, Maslow (1968) states that his theory has been criticized for not accounting for people who have displayed great talent or even genius without having many of their lower needs taken care of.

According to Petri and Govern (2004:352) Maslow's major problem in studying self-actualization of people was replicability. Maslow's theory has sometimes been criticized as being elitist. He further said that people confined by poor education, dead-end jobs, or low societal expectations are unlikely to become self-actualized persons. Maslow's theory has been criticized because of its vagueness in language and concepts and its general lack of evidence.

2.3.5   Social developmental theories

Social developmental theorists are concerned with the relationship between social and environmental factors and their influence on behaviour and personality. They emphasize the behavioural component of morality**.**

2.3.5.1 Bandura

Social learning theory was postulated by Bandura (1925) who regards human beings as agents of their own lives. The theory takes into consideration the role of the environment, the influence of role models, self-efficacy, beliefs and perceptions. Accordingly, Bandura was

interested in the behavioural component of morality which is part of the focus of this study. He mentioned that moral behaviour is learned in the same way that other social behaviourists learned; through the operation of reinforcement and punishment as well as through observational learning. He further considered moral behaviour to be strongly influenced by the nature of the specific situation in which people find themselves. Furthermore, the theory emphasizes that behaviour is a result of the interaction of personal factors and the environment, pre-directing the person to act in certain ways. Bandura (1977 & 1980) had conducted numerous studies to support the importance of observation and imitation in human learning. Bandura believes that most human learning is observational learning, not conditioning and occurs by observing what others do and imitating what one sees. Inner processes such as attention and memory focus behaviour.

Social learning theory is also called "Social cognitive theory". Bandura's (1977) theory also helps to clarify various barriers affecting learner's academic achievement. Social learning theory provides a unified theoretical framework for analyzing the psychological processes that govern human behaviour. On the other hand, Bandura (1977) recognizes that adolescents acquire many favourable and unavoidable responses by watching and listening to others around them. According to this view, adolescents gradually become more selective in what they imitate. From watching others engage in self-praise, self-blame and through feedback about the worth of their own actions, adolescents develop personal standards for behaviour and a sense of self-efficacy and they believe that their own abilities and characteristics will help them succeed.

According to Bandura (1977) social learning theory concentrates on the power of example. Notably, Bandura's major premise is that adolescents learn by observing others. Modelling which involves observation of another's response can have as much impact as direct experience. As a result, social learning theory is a general theory of human behaviour. Parental education and social economic status have impact on learner's achievement, although the exact nature is not clear. Furthermore, Bandura highlights that parental education and family socio-economic status are not good predictors of learner's academic achievement. A lack of congruence between home and school culture is another aspect to look at. Congruence between home and school cultures are good predictors of learner's academic achievement. Evidently, learners tend to be more successful when their home and

school culture are similar. Conversely, they tend to be less successful when there is a disconnection between the home and school culture.

Bandura's social learning theory provides a theoretical framework for understanding and explaining human behaviour. Social relationships are also important in learner's academic achievement where adolescents look to their role models. Interestingly, if the adolescent learner is female, role models tend to be in parliament and if the adolescent learner is male, role models are in various business sectors. Motivation plays a major role in a learner's academic achievement. The highly motivated learner tends to achieve better whereas the unmotivated learner tends to achieve poorly.

Bandura (1986:36) states that individuals are viewed as products and producers of their own environments and social systems. Because human lives are not lived in isolation, Bandura expands the conception of human agency to include collective agency. People work together on shared beliefs about their capabilities and common aspirations to better their lives. Self-efficacy is the belief in one's capabilities to organize and execute the sources of action required in adapting to prospective situations (Bandura, 1986:15). Bandura used the term self-efficacy to refer to a person's belief that he or she can successfully carry courses of action requiring dealing with prospective situations containing many ambiguous, unpredictable, and often stressful elements (Bandura, 1977:25). Therefore, self-efficacy is a person's belief that he or she has behavioural competence. According to Bandura (1986:26) ways in which self-efficacy is required include:

• Performance accomplishments: Past experiences of success and failure in attempts to accomplish goals are the most important regulators of self-efficacy.

• Vicarious experience: When individuals witness other's successes and failures, they are provided with information, which they can use as a basis for comparison for their own personal competence in similar situations.

• Verbal persuasion: Being told by others that one can or cannot completely perform a particular behaviour can lead to increases or decreases in self-efficacy.

•Emotional arousal: Levels of self-efficacy are also influenced by the degree and quality of the emotional arousal an individual experiences when engaging in a particular behaviour in a specific situation.

According to Bandura (1986:30) there are four ways of developing a strong sense of efficacy, namely:

● Mastery: People achieve goals. Overcoming or managing failures is important.

● Social modelling: Adolescents see others like themselves being successful.

●Social persuasion: People are persuaded by others that they can succeed and pursue experiences that build their abilities and confidence.

●Physical and emotional states: People learn to accurately read their own physical and emotional states.

Bandura (2005:10) argues that the learning of morality can impact learners in various ways. Firstly, with regard to curriculum, learners should get a chance to observe and model the behaviour that leads to a positive reinforcement. Secondly, with regard to instruction, educators must encourage collaborative learning, since much of learning happens within important social and environmental contexts. Thirdly, with regards to assessment, a learned behaviour often cannot be performed unless there is the right environment for it. Educators must provide the incentive and the supportive environment for the behaviour to happen; otherwise assessment may not be accurate.

(a) Critique of Bandura's theory

According to Seifert and Hoffnung (1991:56) the strength of social learning theory entails the provision of greater flexibility in defining the basic unit of what is learned because it does not limit its scope solely to observable behaviours. In addition, Magill, Rodriguez and Turner (1996) report that Bandura's theory goal is to explain how behaviour develops, how it is maintained and through what processes it can be modified. Therefore, people affect their behaviour by setting goals, arranging environmental inducements, generating cognitive strategies, evaluating goal attainment and mediating consequences for their actions.

Siegler, Deloache and Eisenberg (2003) observed that social learning theory emphasizes observation and imitation. By nature, adolescents learn most rapidly and efficiently simply from watching what other people do and then imitating them. Furthermore, the theory attempts to account for personality and other aspects of social development in terms of

learning mechanisms. Additionally, Berns (2004) holds the view that the adolescent chooses models with whom to identify on the basis of whether the model is perceived to be like them, to be warm and affectionate and to have prestige. When the adolescents identified with the same sex parents, they incorporate that parent's behaviour into their own. Social learning theory points the important distinction between the acquisition of behaviours and the performance of those behaviours, people can learn behaviours through observation, but they do not necessarily perform them (Lippa, 1994:352).

Coping plays a critical role in checking the reality of a situation. Coping strategies are regarded as important in the adolescent's environment (Feldman, 2002). According to Feldman (2002) social cognitive theory or social learning theory is about the influence of a person's cognitions, thoughts, feelings, expectations and values in determining personality, the role played by self-efficacy and beliefs in one's own personal capabilities. Self-efficacy includes the person's ability to carry out a particular behaviour or produce a desired outcome. Research has shown that people with high self-efficacy have higher aspirations and greater persistence in working to attain goals and ultimately achieve greater success, than those with lower self-efficacy (Scheier & Carver, 1992 cited in Bandura, 1997, 1999). Louw and Edwards (1993) emphasize the importance in Bandura's theory that thinking was important in determining one's behaviour. They further mentioned that a person who has a high score in self-efficacy would be thinking thoughts like "This is difficult but I can deal with the situation" or "I can deal with stress effectively". Furthermore, Boaler (2000:3) states that the adolescents's attitudes and their perceptions play a major role in their academic achievement. For example, "it is too hard so I won't learn anything". Other learners go to the extent of giving up studying because self-discipline is so difficult. According to Steuer (1994:67) Bandura's theory is eminently testable. Noteworthy, he contributed to the theory the important notion of observational learning, stimulating an immense amount of research, much of which has practical as well as theoretical relevance.

Berk (2005:19) highlights the limitations of Bandura's theory that the theory offers a narrow viewpoint of important environmental influences. The theory has been criticised for understanding children's contributions to their own development. According to Petri and Govern (2004:259) social learning theory currently has many practical applications. As Bushwick (2001:49-75) argues that poor social learning may contribute to the moral development of adolescents. Most importantly, one encouraging aspect of a social learning

approach is that it assumes that desirable behaviours can be learned and harmful ones unlearned by manipulating one's social environment and outcome expectancies.

2.3.5.2 Bronfenbrenner

Bronfenbrenner was a renowned Russian-born American psychologist known for his work in child development. Bronfenbrenner was one of the first psychologists to adopt a holistic perspective on human development, developing his ecological systems theory which had a widespread influence on the way psychologists and other social scientists approach the study of human beings and their environments. His model outlines a clear view of the problems seen in people and families which affect moral development of individuals. He emphasized the importance of the social environments in which children are raised and saw the breakdown of the family as leading to the ever growing rates of alienation, apathy, rebellion, delinquency and violence. Bronfenbrenner's work is covered in detail in Chapter 3.

Bronfenbrenner's studies (1962; 1967; 1968 & 1970) found that when a young person is led to believe that parents will inspect their answers, they give more anti-social answers. According to Bronfenbrenner (1970:96) a peer-oriented child is more a product of parental disregard than of the attractiveness of the peer group. Consequently, conforming children turn to their age-mates less by choice than by default from the vacuum left by the withdrawal of parents and adults. The lives of such youths are filled with the undesired and possibly undesirable substitute of a ruling peer group. Bronfenbrenner (1970:17) boldly states that if all children have contact only with their age mates, there is no possibility for learning culturally established patterns of cooperation and mutual concern.

Bronfenbrenner (1979) mentions that every person is born into a complex cultural niche, a specific position within an entire ecological system of interacting people, situations, social attitudes and values, religions, political, economic and legalistic practices. According to Bronfenbrenner (1990) technology has changed society and admittedly, parents should declare themselves deficient in some way in order to qualify for help in solving problems that may come about because of cultural values of independence.

Bronfenbrenner (1976: 514) points out that there is a broad agreement about the role of moral socialisation and its importance in the upbringing of adolescents. Bronfenbrenner studied

children and schools in different cultures since many ethnic, religious and social groups often have their own rules for moral behaviour. His research found five moral orientations regardless of culture, social group or developmental stage. Movement from the first stage to any of the others was dependent on participation in the family and other social institutions within each culture. In contrast, movement to the last stage involved exposure to a different moral system that might be in conflict with own. Therefore, this moral pluralism forces individuals to examine their own moral reasoning and beliefs. This often occurs when people work in other countries or cultures and come face- to- face with different sets of moral conventions.

Bronfenbrenner (1979) notes that individuals could slide back into a previous moral orientation when they experienced the breakdown of their familiar social order as in war, regime changes, genocide, famine or large scale natural disasters that destroy social infrastructures. People narrow their attention to their own pressing needs and ignore the welfare of the larger society and hence his model of ecosystem. The below-mentioned table of ecological model of Bronfenbrenner states that in understanding families, it is helpful because it is inclusive of all of the systems in which families are enmeshed and because it reflects the dynamic nature of actual family relations. The systems mentioned in Table 2.5 are intertwined. He further states that human development takes place through interactions between the individual and the environment, defined as persons, objects and symbols in the people's immediate world.

Table 2.5: Bronfenbrenner's ecological model for understanding morality

MACROSYSTEM
Attitudes and ideologies of the culture
MESOSYSTEM
MICROSYSTEM
SELF
Family, school, health services, church
Group, neighbourhood play areas, peers

The above table highlights the various levels within the ecological system that have an influence on the understanding of morality.

(a) Critique of Bronfebrenner's theory

According to Boeree (2003:2-3) Bronfenbrenner outlines five moral orientations which he found useful in understanding moral development of people:

1. Self-oriented morality: This is analogous to Kohlberg's pre-conventional morality. Basically, the child is only interested in self-gratification and only considers others to the extent that they can help him get what he wants or hinder him.

The next three orientations are all forms of what Kohlberg called conventional morality.

2. Authority-oriented morality: The child or adult basically accepts the decrees of authority figures from parents up to heads of state and religion as defining good and bad.
3. Peer-oriented morality: This is basically a morality of conformity, where right and wrong is determined not by authority but by one's peers. In western society, this kind of morality is frequently found among adolescents as well as many adults.
4. Collective-oriented morality: The standing goals of the group to which the child or adult belongs override individual interests. Duty to one's group or society is paramount.
5. Objectively-oriented morality: Universal principles that are objective in the sense that they do not depend on the whims of individuals or social groups but have a reality on their own.

However, Goldhaber (1986:33) argues that the ecosystem model tends to disregard the individual within the setting. The model further tends to portray the individual as a passive being whose behaviour is primarily a response to the nature of the surrounding events. Moreover, Steuer (1994:78) remarks that Bronfenbrenner's theory is responsible in important ways for the current interest in cultural context and that responsibility would be counted in many quarters as a great strength of the theory. Ecological theory acknowledges the complexity of social forces and their interplay with individual development. However, ecological theory neglects certain aspects of development. It does not focus on the

evolutionary context of behaviour and has given relatively little attention to inherent idiosyncrasies of the person that might influence the course of development.

2.3.6   Behaviourist theory

The behaviourist attempts to explain moral behaviour through the process of reinforcement, conditioning, imitation and modelling.

2.3.6.1 Skinner

Skinner was an American psychologist who proposed that language is learned in the course of human development through association, imitation, practice and reinforcement. Skinner's approach is a radical departure from the way most people understand their behaviour. Skinner tells us our behaviour is under the control of external events and calls his approach radical behaviourism. Interestingly, he said it is senseless to talk about inner states such as motives and intentions for one cannot measure or observe them.

Skinner (1961) studied operant conditioning extensively using rats as subjects. He constructed a small box with a metal lever protruding from one wall and selected a simple behaviour, pressing the lever for study. Since there was little for an animal to do in such a small space, its explorations soon brought it near the lever. Skinner waited until it touched the lever and then dropped a discovered pellet into a chute that ended in a dish beneath the lever. Each time the rat pressed the lever, a pellet of food dropped into the dish. Skinner (1961) brought about a voluntary behaviour, putting a paw on a metal lever and depressing it under the control of its consequences. By making food contingent on lever pressing, he controlled the frequency with which the rat pressed the lever.

Skinner (1971:95) argues that one's behaviour can be so shaped and controlled that he or she conforms in all actions to what is best for the survival of the culture. It is a basic philosophic contention of radical behaviourism that all behaviour is determined and under the control of environmental factors. People are totally controlled by the environment in which they live. Skinner talks of going beyond freedom and dignity. Skinner (1971:96) asserts that a person's behaviour is determined by a genetic endowment traceable to the evolutionary history of the species and by the environmental circumstances to which an individual has been exposed.

56

Skinner (1971:102) believes that things are good which reinforce or reward the individual. Those things are bad which do not reinforce or reward the individual. The influence of the genetic endowment of the individual also plays a role in human behaviour, though this endowment is secondary to environmental factors.

(a) Critique of Skinner's theory

It is difficult to argue with Skinner's (1971) basic contention that behaviour is shaped by reinforcements. Parents, teachers and others often resort to methods of reinforcement to inculcate right behaviours. Skinner's criticisms of the use of punishment as an effective tool for shaping behaviour also have some merit. Experience with behavioural modification shows a significant and dramatic drop in behavioural change for many subjects once they have left controlled situations for rather short periods of time.

Various interpretations are possible for explaining the effectiveness of behavioural modification. For example; individuals may modify their own behaviour in given situations. Other forms of shaping behaviour exist which are equally effective and based on principles diametrically opposed to behavioural principles. People possess a high degree of flexibility with regard to the route they may take to better themselves and can also exercise some control over how they respond to factors within their environments. As a result, Skinner's ideas on learning values are important for reminding one that there are certain limitations to human freedom. Background and values control people. In some cases, people have the power to make decisions contrary to their background and values.

According to Slavin (1991:123-124) Skinner's theory is applicable to classroom management and discipline. The principles can also be used to motivate learners and are useful in changing behaviour. Furthermore, his theory focuses almost exclusively on observable behaviour. Thomas (1985:392) reports of the practical applications of Skinner's theory that he advocated the preparation of linear learning programmes consisting of logically ordered small steps of information presented to the learner who is required to respond at each step. He also contributed in a major way to the behaviour modification techniques. The research challenges as mentioned by Thomas (1985:393) suggest that two principal lines of research have derived from radical behaviourism and its variants which include; refinements and applications of

behaviour management techniques and behavioural analyses of those complex functions that critics claimed cannot be explained adequately within the radical behaviourism paradigm.

2.4   FACTORS INFLUENCING MORAL DEVELOPMENT OF ADOLESCENTS

The above discussion provided a theoretical background to the study of moral development. In addition, this section expands on certain factors which influence adolescents in their moral development and some of these have been touched on by the major theories discussed. Louw, Van Ede and Louw (1998:466-467) remark on several factors influencing moral development during adolescence which include: cognition, which is formal operational thinking which helps to interpret the social environment and matters concerning morality; parental attitudes and actions which involve internalizing moral values or not; peer interaction in which different viewpoints promote discussing moral issues; religion which entails attitudes to religion which affect moral development; and lastly, socio-economic class which affects moral development of adolescence.

2.4.1   Adolescence and moral development

The section (2.3) dealing with theoretical positions indicates clearly that moral development is greatly influenced by human developmental stages. In terms of this study, the adolescent as a moral being is of great importance. Moral development literature suggests that moral reasoning predicts moral action, including honesty, altruistic behaviour, resistance to temptations and non-delinquency (Blasi, 1980: 15; Snarey, 1985:202 & Thomas, 1986:171). In addition, Reeler (1986:160) asserts that the adolescent as human is a meaning attributing being, is unique and an individual in his or her own right. When this uniqueness receives recognition, adolescent's self-esteem is enhanced. Morals serve as guidelines and criteria for people's behaviour and decisions which provide them with a frame of reference with which to face the future. Morals constitute the directives by and in which adolescents can determine the course, quality and the meaning of their existence (Staples, 1987:80). Adolescents as humans are pre-eminently decision makers. Before they decide what to do, they have to visualize the possible outcomes of their decisions. This is done against the background of morals.

2.4.2 Moral development and gender

From the discussion in Section 2.3, it emerged that gender is an important factor in the development of morality. Gilligan stands out in terms of the contribution of gender and moral development. Silberman and Snarey (1993) supports Gilligan's thesis (1982) that Kohlberg's seminal model of moral development is biased toward males, less mature boys would need only to score as well in level of moral development as more mature girls. In his pioneer study, Silberman and Snarey (1993) included 190 early adolescent boys and girls and found that the mean level of moral development among girls was significantly higher than among boys. Analyses indicated that the pattern was maintained even after taking into consideration parent's moral stage, social class, ethnicity and other background differences. They assert that there are no inherent sex differences in moral reasoning development.

2.4.3   Moral development and culture

Culture is defined as the set of attitudes, values, beliefs and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next. According to Berns (2004) culture involves learned behaviour, including knowledge, beliefs, morals, law, customs and traditions that is, characteristic of the social environment in which the individual grows up. The discussion on theories of moral development and the accompanying critiques (cf. 2.3) frequently indicated the need to acknowledge cultural difference in research on moral development. Table 2.6 highlights the interrelationship between morals and culture.

Table 2.6: The interrelatedness of morals and culture

Culture	Morals
It is a theory about our nature. Is basically good, evil or a mixture of the two. Determines whether character is basically immutable or can change.	Our morals determine what we consider to be true, right, good, worthwhile, desirable and ethical.
Is a theory about our orientation to times. Is it the past, the present or the future that is most important to us.	Our morals are the standards, values and norms which govern our day-to-day decisions, judgement and behaviour.
Is a theory about our relationship to nature and	Our morals provide an invisible link between

people. Are we subordinate to nature, an integral part of it, or master of it.	ourselves, nature and other people because they are some of the unstated assumptions behind the way we see the world
Is a theory about our primary purpose in life. Is it to be, or to become, or to do so.	Our morals exert a powerful influence on the type of people, as well as the type of change that we feel comfortable with.
Is a theory about our primary relationship or a lineal family relationship, or is it a collateral, peer group relationship.	Our morals create involvement and acceptance amongst members in the family, peer group and society.

Source: Mabena (1999:39)

The above table highlights how morals and culture are interrelated. To some people, moral decisions, judgments and moral behaviour are based on their cultural background. In addition, that which influences people's moral decisions is crucial. Hence, there is a relationship between culture and moral judgments.

2.4.4   Moral development and religious faith

 According to Thomas (2004:1&12) religion is a belief in the truths of a particular religious tradition which generally determines the principles to be adopted, whilst in the second it is an understanding of the world. Elias (1989: xii) tends to integrate religious faith with contemporary understandings of persons, communities and societies. His judgment is that moral education in religious bodies and especially in religious schools is not profoundly religious if it ignores either religious traditions or contemporary scientific theories and research. Elias (1989) argues an extremely close connection exists between the religious and the moral both at a theoretical level and in everyday lives of individuals. He extended his search beyond the Christian heritage to include the insights of all religious faiths on moral education. However, few theorists in the above mentioned discussion (cf.2.3) addressed the role of religion in the development of moral development.

According to Regnerus, Smith and Smith (2004) families, schools and peers play a crucial role in fostering religious belief, teaching the creeds and values of a given faith. Religious faith is as much about how one understands the meaning of life as it is about how one believes given facts, as much about emotional experience and identity as it is about reason.

Adolescents are most likely to become religious if their parents practise the same faith than if they are of different faiths. Harmonious homes, in which the parents are nurturing and there is little parent-child or spousal conflict, tend to produce the most religious learners. Race, ethnicity, place of residence and denomination also influence religiosity.

Fowler (1981; 1986) makes a contribution to the discussion by arguing that faith develops through six stages, reflecting developmental changes in conceptual understanding and life experience which include the following:

Stage 1: an intuitive, magical view of god, life and death, wrapped in fantasy

Stage 2: a literal belief in the stories and myths of religion; belief in a reciprocal God; follow God's law and one will be rewarded, disobey and one will be punished

Stage 3: an uncritical acceptance of the values and attitudes of religion provides the foundation for social life and personal identity

Stage 4: religious values are questioned rather than blindly accepted and specific values are endorsed consciously, rather than conventionally. Faith is a matter of active commitment rather than conventional compliance

Stage 5: the rational clarity of stage 4 fuses with the emotional power of early childhood stages. There is openness to sources of spiritual insight beyond the conventional sources of the individual's religion; to Buddha alongside Jesus

Stage 6: religious experience is dominated by a vision of universal compassion, justice and Mother Theresa and Aung San Soo Kyi as well as others.

Fowler's stages apply across all religions. Levels of spiritual insight are not a function of mastery of particular creeds or rituals, but a progression from a simple, self-centred and narrow view to a complex, multifaceted and altruistic view. Fowler's stages are related to adolescence in the sense that his stages have been more relevant to the participants who were interviewed (cf. chapter 5). Adolescents have their own way of understanding religion, spirituality as well as internalization of morals and values. Compassion, love and justice are at the core of all the world's great faiths. According to Armstrong (1999) no faith is static; theology evolves like individual insight and human experience expands.

2.4.5   Moral development and the family

Family background plays a major role in moral development of people. According to Gouws *et al*. (2000:106-109) family background includes: the role of the family, parental warmth and trust, frequency and intensity of parent-adolescent interaction, type of discipline and parental role models**.** Gouws *et al.* (2000:106) mention a number of family factors which correlate significantly with moral learning and include the degree of parental warmth, acceptance, mutual esteem and trust shown the learner, the frequency and intensity of parent-teen interaction and communication, the type and degree of discipline used, the role model parents offer the child and finally, the independence opportunities the parents provide.

2.4.5.1 Parental warmth and trust

In a warm, emotional context, respected parents are likely to be admired and imitated, resulting in similar traits in the adolescents. By being cared for, loved and trusted, adolescents learn consideration for others. In a hostile, rejecting atmosphere, adolescents tend to identify with the aggressor taking on the antisocial traits of a feared parent (Gouws *et al.*, 2000:106). Sutherland and Cressey (1966) developed an interesting theory of differential association that facilitates moral and criminal learning priority, duration, intensity and frequency.

2.4.5.2 Frequency and intensity of parent-adolescent interaction

According to the role-modelling theory, the degree of identification of the learner with the parent varies with the amount of the learner's interaction with the parent. Frequent interaction offers opportunities for communication of values and norms (Gouws *et al.,* 2000:106).

2.4.5.3 Discipline

According to Hurlock (1980) in Gouws *et al*., (2000:106) discipline is one of society's ways of teaching learners the moral behaviour approved by their particular social group. Discipline has the most positive effect when it is consistent rather than erratic.

The following four disciplinary styles of parents (Gouws, *et al*., 2000) have an influence on the moral development of adolescents:

● Authoritarian style of discipline: Parents committed to this style lay down rules and expect strict compliance from their adolescent children. Moral values are forced on adolescents who simply must do as they are told. Parents who use harsh, punitive measures to control their adolescent's behaviour are defeating the purpose of discipline, namely to develop a sensitive conscience and cooperation. When harsh and cruel punishment is accompanied by parental rejection, the learner develops into a hostile, insensitive and uncaring person.

● Permissive style of discipline: Permissive parents believe that adolescents will learn from the consequences of their actions.

● Authoritative style of discipline: Parents who use rational and verbal explanations to influence and control their learners's behaviour are much more likely to have a positive effect than parents who rely on external controls. Obedience to rules is encouraged with praise and social approval.

● Erratic style of discipline: Discipline must be consistent. Erratic parental expectations lead to poor moral learning, confusion, anxiety, disobedience and instability.

The influence of parental discipline on the moral learning of youths indicates that discipline has the most positive effect when it is consistent rather than erratic, accomplished primarily through clear, verbal explanations to develop internal controls rather than through external, physical means of control, just and fair and avoids harsh, punitive measures and democratic rather than permissive or autocratic. In addition, Gouws *et al.* (2000: 107) contends that a conflict between parents and adolescents about moral values and rules frequently arises about issues such as double standards about right and wrong for the two genders, moral values upheld by parents and teachers often being stricter than those of the peer group and peers from other socio-economic, religious or cultural backgrounds often having different moral values and standards.

2.4.5.4 Parental role models

Parents can provide models for appropriate behaviour in moral situations. Significantly, adolescents who identify with and value the esteem of their parents are less likely to cheat or become delinquent. With reference to Bandura's theory (cf.2.3.5.1), children learn from

models and these include parents and other role models. Therefore, role models play a role in influencing moral development.

2.4.6   Moral development, socio-economic status and class

Socio-economic status (SES) refers to the status of an individual person in a particular society which has far-reaching implications for education, moreover, on the ideas, behaviour and needs of a person. According to Backman (1972) SES is a relative standing in the society based on income, power, background and prestige. He identifies three levels of socio-economic status as upper, middle and lower class. He further describes it as an index of socio-economic status that reflects the value of the home, the specific facilities and economic goods in the home, such as televisions, radios and typewriters. A high level of parental education correlates with positive attitudes toward education (Laosa, 1982 & 1984). Differences in the parenting styles of low socio-economic status and high socio-economic status parents may put learners at a disadvantage when they attempt to learn about moral behaviour and development.

According to Seymour-Smith (1986) class refers to the categorization of people on the basis of economic factors. Attention is also paid to power, status and social position. Membership of a social class is governed by criteria such as behaviour, income, occupation, education and lifestyle which have important implications for learners. Social class is largely linked to acquired status. A social class is associated with particular norms and values, patterns of behaviour, a particular outlook on life thus a specific lifestyle. Seymour-Smith (1986) further maintains that in South Africa, there is a distinction between the upper, middle and lower class. To a large extent, it influences what learners are exposed to in terms of the acquisition of knowledge, what they experience, and their expectations and how long they can afford to stay in school and others. In other words, stratification based on social class contributes to cultural diversity on the social class to which they belong.

2.5 SUMMARY

The above information on this chapter has provided a theoretical background to moral development. Moral development is crucial from childhood up to adulthood including the

adolescent phase. It was imperative to see how different theorists point out their views about moral development and its implications.

Chapter 3 will deal with the factors in the ecosystems which influence the moral development of adolescents with special reference to black adolescents within the South African context.

CHAPTER THREE

ECOSYSTEMIC FACTORS INFLUENCING THE MORAL DEVELOPMENT OF ADOLESCENTS WITH SPECIFIC REFERENCE TO SOUTH AFRICA

Teach learners wisdom by living with right morals so that with the palm of your hands, we may not sink with them but soar with them (Anon).

3.1 INTRODUCTION

This chapter outlines the ecosystemic factors which influence the moral development of black adolescents within the South African context with special reference to black adolescents in townships. The chapter also focuses on extending the theoretical framework (cf. Chapter 2) for the empirical study. Radhakrishna, Yoder and Ewing (2007:692) mention that a theoretical framework is a conceptual model of how one theorizes or makes logical sense of the relationships among several factors that have been identified as important to the problem. Essentially, they further indicate that theoretical underpinnings attempt to integrate key pieces of information especially variables in a logical manner and also conceptualises a problem that can be tested. A theoretical framework determines which questions are to be answered by the research and how empirical procedures are to be used as tools to answer these questions (De Vos, Strydom, Fouche & Delport, 2005:35).

Ecosystemic factors in this study refer to the family, local and wider community relationships, interpersonal interactions and the role of the school, church, peers, television and internet. All factors are discussed within the social context which implies the interaction of factors such as economic, social and cultural. Economic factors include general economic status, availability of resources and how people characteristically work and survive. Cultural factors include specific languages, values, beliefs and customary practices as well as particular ways of understanding the world often referred to as world views. The chapter outlines Bronfenbrenner's model and its application to adolescent's moral development as well as the black adolescent in the South African society.

3.2 BRONFENBRENNER'S ECOSYSTEMIC MODEL AND ITS APPLICATION TO ADOLESCENTS IN SOUTH AFRICA

According to Bronfenbrenner (1979:22) natural environments are the major source of influence on developing people and adolescents, a source that is often overlooked. The developing individual is said to be embedded in several environmental systems ranging from immediate settings such as the family to remote contexts such as the broader culture. In addition, Bronfenbrenner (1986 & 1994) remarks that development occurs through increasingly complex processes of regular, active, two-way interaction between a developing person and the immediate everyday environment processes that are affected by more remote contexts of which the person may not even be aware.

Bronfenbrenner and Evans (2000:115-125) state that ecosystemic model views a person as developing within a complex system of relationships affected by multiple levels of the surrounding environment. Since a person's biological dispositions join with environmental forces to mould development, Bronfenbrenner recently characterized his perspective as a bio-ecological model. In other words, Bronfenbrenner (2005:41) emphasises the role of biological perspectives on human development. He further states that all the systems were later replaced as interconnected systems and also specifies why the social development of individuals cannot be divorced from the social network in which they are embedded (Bronfenbrenner, 1943:363).

3.2.1   Rationale for the use of Bronfenbrenner's model

As an educational psychologist and a researcher, I chose Bronfenbrenner's model as it addresses people's needs in all contextual environments and thus, appropriate for a study of social shapers of moral development of black adolescents. The following discussion outlines the rationale for the use of Bronfebrenner's model. Notably, the ecosystemic perspective integrates the ecological and systemic theories as components of Bronfenbrenner's ecosystem's model. Different levels of the system in the social context *influence* one another continuously so that the whole is more than the sum of its parts. Bronfenbrenner (1977:513) mentions that the ecosystem model was a response to what the creator himself described as the science of the strange behaviour of people in strange situations with strange adults for the briefest periods of time. In time, Bronfenbrenner's efforts help to create a body of research

67

reflecting human development from real-life situations in real-life settings. As Bronfenbrenner (1995) mentions, the ecosystem model views development within a complex system of relationships which are subsequently affected by multiple levels of the surrounding environment. Furthermore, Bronfenbrenner (2005) argues that individuals develop within a system of relationships to family and society and not in isolation. Therefore, he called his model the ecosystem of human development and also believed that keeping the family intact particularly ensuring that people have regular, sustained interaction with their parents, not just sporadic quality time, was one of the most critical challenges facing society.

3.2.2   Bronfenbrenner's model

Bronfenbrenner's model was initially developed in 1979 and further developed over years. According to Bronfenbrenner (1979:3) adolescents do not develop in a vacuum but rather develop within the multiple contexts of their families, communities and countries. Certainly, adolescents are influenced by peers, relatives and other adults with whom they come in contact and by the religious organizations, schools and groups to which they belong. In addition, they are influenced by the media, the cultures in which they are growing up, national, community leaders and world events. As a result, they are partly a product of environmental and social influences.

Bronfenbrenner (1979, 1986, 1994 & 2005) also mentions that the bio-ecological perspective offers insight that can enhance the understanding of families. Bronfenbrenner and Morris (1998) coined the influential bio-ecological theory that describes the range of interacting influences that affect a developing person. Every biological organism develops within the context of ecological systems that support or stifle its growth. The model also provides concepts one can use in crafting empowering relations with families. In addition, it is important to note that in advocacy and support of families, one must use Bronfenbrenner's constructs with his own caution of "do not harm families". Significantly, Bronfenbrenner's approach to understanding families is helpful because it is inclusive of all of the systems in which families are enmeshed and because it reflects the dynamic nature of actual family relations. Thus, it is based on the idea of empowering families through understanding their strengths and needs.

In Bronfenbrenner's (1979) model, four interacting dimensions are central to the process of adolescent's development and they include:

• person factors (e.g. the temperament of the adolescent or parent)

• process factors (e.g. the forms of interaction that occur in a family)

• contexts (e.g. families, schools or local communities)

• time (e.g. changes over time in the adolescent or the environment)

Proximal interactions are interactions that occur in face- to- face long-term relationships which are important in shaping lasting aspects of development. As a result, proximal interactions are affected by person factors and the social contexts within which they occur. Notably, the adolescent, process and context factors all change over time due to adolescent's maturation as well as changes in the social contexts themselves. According to Bronfenbrenner (2004) other environments where the adolescent does not spend time can also affect the power of proximal processes to influence development. The concept of proximal interaction is important in understanding the power of reciprocal influences in families, peer groups, classrooms, schools and local communities. Bronfenbrenner and Morris (1998:996) state that the experiences called proximal or near processes that a person has with the people and objects in these settings, are the primary engines of human development.

According to Bronfenbrenner's model, people's development is influenced by the social contexts in which they live. Bronfenbrenner (1986) widely quoted model of circles of influence on a person's development and is also frequently used as a way of conceptualizing the proximate and distal influences. Clearly, the model alerts cultural scripts for child rearing and desired goals.

Bronfenbrenner (1970), Bronfenbrenner and Crouter (1982:39) and Bronfenbrenner, Moen and Garbarino (1984) note that one of the reasons for the relatively higher rates of immoral behaviour amongst people is that to an increasing extent parents have become isolated from their children and from child rearing, without providing adequate substitutes (for example, through the schools, churches, peers or older adolescents, extended family and neighbours).

Figure 3.1: Bronfenbrenner's ecosystem model or nested systems (1977, 1979)
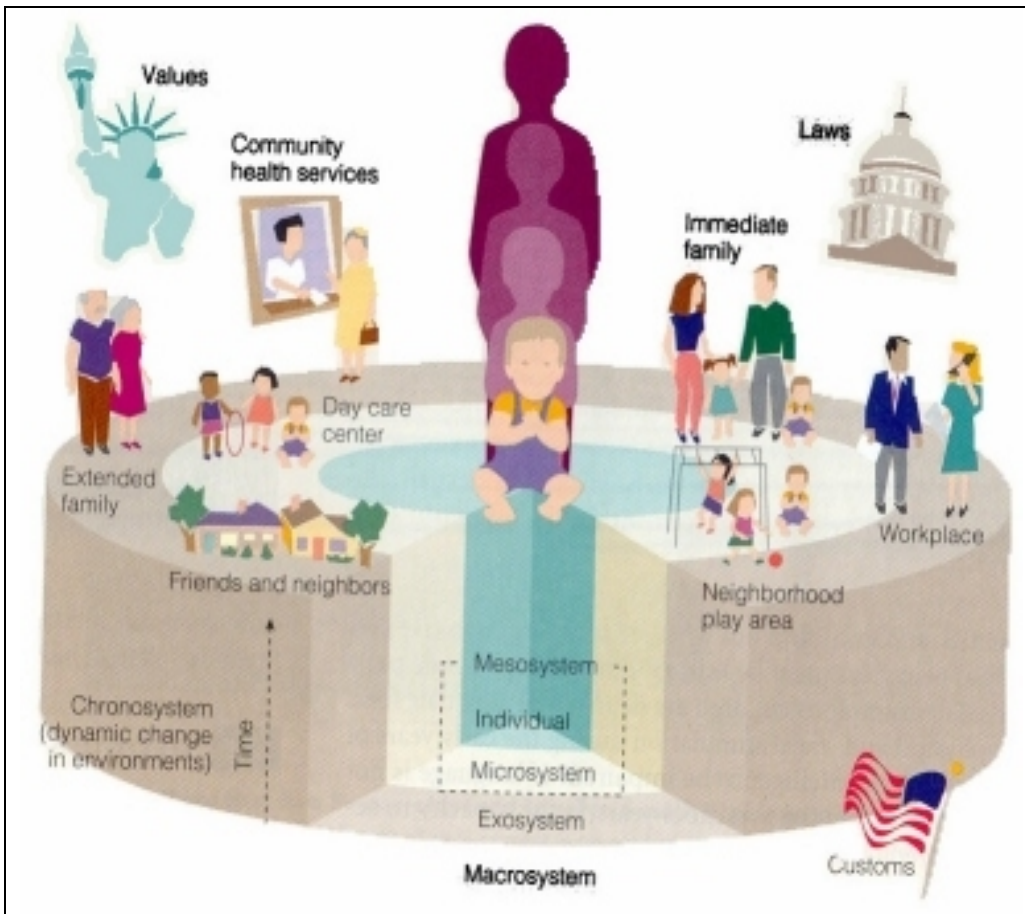
Bronfenbrenner saw the individual's experience as a set of nested structures, each inside the next, like a set of Russian dolls (Bronfenbrenner, 1979:22). In studying human development, one has to see within, beyond and across how the several systems interact (family and others). Therefore, the study of the ability of families to access and manage resources across these systems would appear to be a logical extension of his investigations.

Bronfenbrenner's ecosystem model is divided into five interlocking systems that shape individual development, namely: microsystem, mesosystem, exosystem, macrosystem and chronosystem. The above-mentioned systems as well as their components are discussed in detail in the ensuing sections.

3.2.2.1 Microsystem

Microsystem together with the components will be discussed in this section. According to Bronfenbrenner (1979:22) microsystem is the immediate setting containing the developing person. Microsystem elements include activity, role and relation. Bronfenbrenner (1994:1645) mentions that the microsystem is viewed as the intimate social, immediate physical environmental setting and refers to the proximal processes. In addition, Bronfenbrenner asserts that a microsystem is a pattern of activities, roles and interpersonal relations experienced by the developing and symbolic features that invite, permit, or inhibit engagement in sustained progressively more complex interaction with, and activity in the immediate environment. Furthermore, Bronfenbrenner (1977:515) describes microsystem as the setting within which the individual is behaving at a given moment in his or her life. Certainly, it is the complex of relations between the developing people and environment in an immediate setting containing the person. Bronfenbrenner and Morris (1998:103) redefine the character of the microsystem to link it to what is described as the centre of gravity which is the bio-psychosocial person within the theory.

Bronfenbrenner (1970) asserts that modelling has some advantages over reinforcement. A larger number of people can be influenced by one carefully selected model, whereas direct reinforcement requires one to one interaction between the teacher and the learner. According to Bronfenbrenner (1995:599-618) microsystem is the innermost level of the environment which refers to activities and interaction patterns in the person's immediate surroundings. Moreover, Bronfenbrenner emphasizes that, to understand the person's development at this level, all relationships are bidirectional. Reciprocally, adults affect children's behaviour while children's characteristics such as physical attributes, personalities and capacities also affect adult's behaviour.

Bronfenbrenner (1972) points out that as the person approaches adolescence, social roles and social systems outside the family play an increasing part in shaping his abilities, motives and behaviour. Bronfenbrenner's pioneer research illustrates how social class and family structure interact to produce differing patterns of sex-role differentiation among parents and children within the family.

In summary, microsystems are continuously changing because of the aging process, not to mention changing life experiences that constantly affect people. The adolescent is also changing as a function of development and as a function of social and environmental interaction.

(a)The family as a component of the microsystem

The family or home seems to be the primary factor in educating and shaping the adolescent's personal development. As Berns (2004) states, the family setting provides nurturance, affection and a variety of opportunities. It is therefore imperative that the person experiences and learns to deal with negative and positive emotions in order to grow psychologically and morally. The experiences of a favourable home environment and a positive emotional climate are critical influences in the person's personality and social development. Consequently, there are certain factors in the adolescent's interaction with the family which are important during early childhood to facilitate optimal development in the person. Accordingly, Maslow's hierarchy of needs (cf. 2.3.4.2) emphasizes that basic needs such as food, water, sanitation as well as a sense of belonging, love and care are important factors in the person's development. Clearly, adolescents who receive supportive treatment have a tendency to exhibit smoother patterns of emotional stability and adjustment than youngsters who have been rejected by their parents.

According to Bronfenbrenner (1985) increased mobility and urbanization have reduced the number of opportunities for informal direct communication between the family and other social institutions including schools, churches and agencies of local government. However, such communication is more likely to occur in small towns and cities with relatively stable populations. Berns (1993:51) mentions that the family functions as a system of interaction and the way it conducts personal relationships has a very powerful effect on the psychosocial development of people.

Within the family, every individual has a basic need for security which is satisfied through belonging. Everyone needs to know where and how he fits in. The family setting enables people to develop the skills by which they can enter new groups and find a place for themselves. Significantly, the family is the first and most important socializing agency. This is where young people first begin to understand how human beings relate to each other. A

young person has no basis for comparison because he or she observes human relationships in the family first. Ideally, the family should be the place in which a young person can feel unqualified acceptance. In contrast, when members of the family are continuously prompting a young person to change or to improve, their sense of security is affected.

The family represents an ethnic background, a religion and a social status. Undoubtedly, religion, ethnic group and educational attitude dictate certain rituals, habits and attitudes that young people adopt. The family is also influential in the decisions it makes for the adolescent and is the original interpreter of the community to the young person, thus setting the standards for evaluating various institutions, neighbours and programmes. Young person's experiences within the family eventually develop, for him, a sense of acceptance or rejection by the primary group. Dowling (2000:24) mentions the following about the family as a social context for learning: the importance of the environment rather than other people. We all need other people to help us learn and young people need adults and other learners. A person's ability to form good relationships not only enhances his or her personal development but also helps him or her to progress intellectually.

However, parents can also hinder the development of learners by giving them more attention than is necessary for healthy development. Smooth love prevents the adolescent from assuming responsibility and this is detrimental. On the other hand, parents sometimes choose the adolescent's friends or hinder him from making any social contacts outside of the family. Unwittingly, parents sometimes hinder the social development of the adolescent in subtle ways. For example, Patchin, Huebner, McCluskey, Varano and Bynum (2006) report that among adolescent boys from equally disadvantaged backgrounds, the more knife fights the individual has witnessed, the more likely he is to carry a knife and use it. Unfortunately, this is also evident in families where violence is practised by parents, so do adolescents emulate violent behaviour which subsequently manifests itself in the school environment.

Bronfenbrenner and Morris (2006) believe that a person's relationships with parents and other close family members are of utmost importance. Evidently, multiple factors inside the person or nature and outside the person or nurture combine to influence development patterns. The person's own activity is also an essential factor in development. As Bronfenbrenner (2001) argues, every person needs at least one adult devoted to his or her health, education and welfare.

Inadvertently, differences in religious or ethnic backgrounds frequently introduce conflicting customs which confuse the learner early in life. Moreover, the size of the family also has an effect on socialization opportunities for each adolescent. There is mounting evidence that discipline in the home affects the adolescent's moral development. As a result, authoritarian and extreme parental controls are detrimental to the moral development of the adolescent. The family, through the parents, serves the adolescent and society best when it provides an atmosphere of acceptance, where the adolescent receives love and encouragement. The parents provide the young person with a set of standards and security. The young person should have an opportunity to take on responsibilities and make choices at an early stage in life. As Long Yu (2004:82-83) proclaims, dysfunctional families and violence fraught television programmes cause moral decay. In actuality, adolescents and youth are nothing but victims of a socially toxic environment.

Berk (2003:562) points out that parents who bring up controversial issues and encourage their children to form opinions have teenagers who are more knowledgeable, more interested in civic issues and better able to see them from more than one perspective. Additionally, adolescents who report that their families emphasise compassion for the less fortunate tend to hold socially responsible values.

Bronfenbrenner and Morris (2006) proclaim that people invariably pursue their own goals, enlisting cooperation from other people, learning new skills and adapting the environment to better meet their needs. Interestingly, Bronfenbrenner, Alvarez and Henderson (1984) note that parents are strict not because they are consciously preparing people to survive in hazardous environments, but rather because economic hardship and other family stresses provoke them to be short tempered with children. Bronfenbrenner (1999) argues that when people live in impoverished or neglectful home environments, enriching preschool programmes and other forms of early intervention can make an appreciable difference.

Each family provides a unique set of circumstances for the development of social attitudes, values and convictions. Certainly, the role and personality of each adolescent is influenced by the atmosphere at home. Each adolescent within the family constellation makes decisions for coping with the situation. The family constellation is the first place in which the adolescent is forced to interact with people who are at his approximate age level. In attempting to

understand social behaviour, one should do well to look at early formation of attitudes within the family constellation. In addition, parents play a vital role in helping the professional understand how familial and cultural contexts influence the adolescent's repertoire of skills (Shonkoff & Meisels, 2000). Parents develop different styles of interacting with their children. Berk (2000) mentions a typology of four parenting styles, namely: authoritarian, authoritative, permissive and uninvolved, each of which influences how the adolescent develops. Furthermore, these varying parenting styles greatly influence not only how the adolescent develops and socializes but also how he or she learns.

(b) The school as a component of the microsystem

The school is also an important component of the microsystem. Eccles (2004:125-153) notes that the school exists in communities and characteristics of communities, urban versus rural or tightly knit versus impersonal influence the ways in which schools are organised and operate. According to Berns (1993:58) the school acts as an agent of society in that it is organised to perpetuate society's knowledge, skills, customs and beliefs. School can serve as a fulfilling role for social activities and as a powerful agency of socialization where cultural values and norms that have been adhered to and treasured for years and years are formally transmitted to the young and growing generations.

According to Mwamwenda (2004) one of the purposes of the school is to extend the socialization process begun by the family. Furthermore, at school, an adolescent is expected to relate to a new form of authority, namely teachers, to follow a new set of rules, to make new friends and to learn to get along with adolescents who are not his or her friends. Accordingly, the teacher is noted as an important figure that applies new rules and makes demands which differ from those of the adolescent's parents. New behaviour patterns must consequently be learnt and they are very different from the behaviour patterns the adolescent has known up to then. In contrast, adolescents who are emotionally secure, who have gained a reasonable amount of preschool social experience, who have developed some independence from their parents differ from the ones who are still unsure of themselves and who have had little social experience outside the home.

According to Gouws *et al*. (2000:114) all schools have rules. If learning is to take place, adolescents cannot interfere with one another or with the teacher. As a result, adolescents

must respect and cooperate with each other and when differences do arise, they must learn to compromise. Supposedly, teachers are important role models for values such as honesty, compassion, altruism and justice. Therefore, adolescents should further be instructed by parents and teachers alike in the practical implementation of their moral value systems. Furthermore, adolescents should be given the opportunity to make independent and responsible choices concerning moral values.

However, teachers not only play a central role in the learning experience of every school learner, but also exert a powerful influence on virtually every aspect of the adolescent's development. They facilitate learning, help the adolescent to acquire social skills, stimulate self-examination and expand the adolescent's world. According to Louw (1991) the teacher's role is to shape the adolescent's self-concept and serves as a catalyst and protector against the remarks of the peer group. Certainly, young people learn better when they are together in a classroom setting, while on the other hand, teachers encourage the development of various skills and behaviours by acting as role models and by providing motivation for adolescents to succeed in learning (Berns, 2004). Thus, this will determine if there is a relationship between academic performance and behaviour.

(c) Peers as component of the microsystem

The peers during adolescence become more differentiated, influential and provide powerful social rewards in terms of status, prestige, friendship, popularity and acceptance. However, the peer system also can asserts a powerful negative influence by encouraging or rewarding detrimental behaviour such as cheating, stealing, smoking, using a gun, drinking, drug abuse and irresponsible sex. Peers are also prominent in the microsystem of learners. Better peer relations are associated with better academic motivation and performance (Wentzel, 2003). For example, good students are more likely to have supportive peers than weaker students (Levitt, Guacci-Franco and Levitt, 1994). Furthermore, an adolescent relationship with friends is of a different kind than that experienced within the family unit.

Playing of games is one of the most common experiences of social interaction among peers. Games give young people a chance to use power as leaders or captains. Certainly, young people's participation in many different games continues to be an important agent in the socialization process. On the contrary, an adolescent with little social success develops a

negative self-image, which negatively affects his or her cognitive growth. As a matter of fact, young people who begin school with more confidence and are warm and secure in their relationship with their families continue to build positive relationships with peers and other adults outside the family sphere.

Conger and Galambos (1997:177) mention that adolescents also become more dependent on peer relations than younger people as their ties to parents become looser and they gain greater independence especially in the early years of adolescence, dependent yearnings exist alongside independent strivings, hostility is mixed with love and conflicts occur over cultural values and social behaviour. In addition, Dea, De Wolf and Kail (2001) mention that peers include the development of peer interactions, friendship, groups, popularity and rejection. Also, Piaget (1970a) suggests that moral development is influenced by cognitive disequilibrium and by experiences of cooperation with peers. If the adolescent's physical needs have been met, if there are warm trusting relationships and acceptance from family and friends and a positive self-concept, then adequate coping behaviour in the adolescent is more likely. The networks which provide the necessary resources for the adolescent's adjustment include the developmental level of the adolescent, the experiences the adolescent has had previously, the type of stress encountered, whether the adolescent was prepared for the event, simultaneous course of other events and the basic characteristics of the adolescent.

Social interactions have an effect upon all facets of the individual and the overall quality of life. According to Markland (2003:5) peer relationships are an integral part of emotional development and social stability in adolescents. Furthermore, the general level of success, emotional and social contentment, achieved by an adolescent can be dependent upon the number and quality of their peer relationships. Peer interaction can be a positive influence when it echoes the aptitudes and desirable characteristics of an adolescent. Furthermore, those relationships that are assessed as high calibre will endow self-esteem escalation and optimistic growth. As a result, perceptions of relationship quality are important with regard to causing positive or negative developmental outcomes.

In order for adolescents to establish positive, growth-inducing connections with their peers, they must have fostering experiences. However, the peer relationships that do develop can be detrimental or beneficial to an adolescent's character and morale depending upon the quality of the interactions. On a positive note, friendship can increase levels of comfort and

communication to a point of satisfaction and accomplishment. Extraneous factors play a part in how young people behave and exist in the social world. As young people grow from being egocentric and only having knowledge of their own thoughts and behaviours, they can infer the feelings of others and develop more complex relationships. Undoubtedly, friendships not only become more important, but they also progress in intensity and meaning. Friends are to be recognized as treasured aspects of life, but their personal intricacies are to be accepted. Reciprocity is an element of peer relationships in young people. As a result, adolescents are not only aware of their feelings toward their peers but they are also aware of their peers' feelings toward them. According to Cobb (1992:246) the norms of the friends shape adolescent's expectations and relations to others. The values of peers more frequently complement each other than conflict.

A peer group is the setting in which adolescents are generally unsupervised by adults, thereby gaining experience in independence (Berns, 2004). In peer groups, adolescents get a sense of who they are and what they can do by comparing themselves with others. Certainly, peers provide companionship and support as well as sources of learning experiences in cooperation and role taking. As adolescents mature and develop new interests, their peer groups also change. Adolescents learn to obey the rules of the game and to assume the various roles required in the game. The peers seem to assume an increasingly important role in the formation of social behaviour which makes them really a distinct society of a young person. The adolescent is able to make the transition from his family role to the status of an adult. Noteworthy, belonging is a basic need, which once more asserts itself within the peer relationships. Arguably, peer groups are an important corrective agent as peers serve to keep the adolescent conforming to the social expectations of the group. As a result, the adolescent learns to accept, work with and cooperate with people who hold different opinions and convictions. They also provide the adolescent with a new form of security and belonging.

Peers promote the transfer of loyalties from the family unit to the group, thus serving as a stepping stone in the development of loyalty to a wider group in society. Peers also have an important influence on the adolescent's self concept by giving him feedback about his/her personality and the kinds of behaviour for which he will be either accepted or rejected by peers. To belong, the adolescent must live within the code of the specific peer group, keep its secrets and be willing to meet its expectations. Therefore, the adolescent's readiness to interact effectively with peer groups has been conditioned to an extent by the experiences of

the family within the family constellation. Accordingly, an adolescent who has been valued and accepted by the family and who has learned how to interact with his siblings is better able to choose a peer group in which he can find his place without sacrificing his values.

Young people who attend school are usually more highly socialized and self-reliant, show more initiative, and are more spontaneous. As peer relationships are a vital developmental task, it might be important to look at the traits which seem to relate to high socio-metric status within a peer group. Adolescents who have high acceptance generally are outgoing, reflect emotional stability and dependability and are physically attractive, usually athletically skilled, cooperative, socially adaptable and friendly. This is significant for physically, socially, morally and emotionally developmental interrelationships. However, they tend to negatively influence each other to engage in risky or deviant acts, such as drug use and delinquency. Therefore, adolescents choose friends akin to themselves and it can also be explained by how peers directly and indirectly influence each other's actions.

According to Gouws *et al*. (2000: 109) adolescents primarily turn to peers in reaction to parental neglect and rejection. The peer group sets standards and behaviour limits to which adolescents conform. The criteria for acceptance by the peer group sometimes clash with those parents deem suitable. There are four ways that peers can influence each other's behaviour, namely: peer pressure, normative expectations, structuring opportunities and modelling. Furthermore, peers can encourage one another to engage in positive, pro-social actions as well. The more close friends an adolescent has, the higher his or her level of moral reasoning is likely to be. According to Thom (1990) peer groups can help adolescents to attain autonomy with respect to a moral perspective or system of their own by the following means, that is, adolescents are increasingly treated as the equals of adults and they develop the self-confidence to decide in concert with their peer groups about the implementation and amendment of rules. During interaction with the peer group, the adolescent becomes aware of the interchangeability of roles and of cooperation between individuals. Through increasing interaction with the peer group, adolescents come to realize that individuals behave differently because they maintain different sets of values, which means that other person's values are now considered. When adolescents meet they have discussions that last for hours, and these discussions often result in clarity about existing values or changes in values.

Swartz, De La Rey, Duncan and Townsend (2008: 93) maintain that the role of peers in the adolescent's life is central. Generally, peer-group pressure is seen as very powerful in adolescence and the adolescents have been shown to spend far more time with peers than anyone else. However, Santrock (2002:22) argues that conforming to peers is not necessarily negative, as peer groups may also inspire pro-social behaviours.

According to Iheoma (1995:148) the peer group is the fertile source of values especially during adolescence. Essentially, the peer group plays a major part in determining the value positions young people adopt and the behaviour patterns they exhibit. The learning adolescents acquire from their peers will also give rise to conflicts of values which are particularly difficult for them to resolve without the help of the teacher or another adult.

Parents should be aware of their adolescents' peers in order to create a better understanding of their children. Markland (2003:1) proposes that parents should always take into account the fact that peer relationships become increasingly important and should therefore equip them with artillery of positive social skills. Naturally, parents want the best of their adolescents and this is true in selecting friendships. More often, parents find themselves evaluating their adolescent's companions and finding fault. Nevertheless, parents should be aware that positive or negative qualities that appear in learners may not be the result of their friends. Rightfully, parents may find themselves discouraging certain friendships for fear of negative influence. Furthermore, parents should try to motivate their adolescents to strive for a positive goal with their friends. The three important elements of parent-adolescent interaction include behavioural repertoire of adolescent and parent, the parent tuning into the adolescent to deal with his or her behaviour differently and finally, the importance of reciprocity in parent-adolescent interaction (Shonkoff & Meisels, 2000). Hughes (2003 in Markland (2003) recommends that parents can help adolescents to develop good self-esteem by providing unconditional love, helping them set reasonable goals, encouraging their sense of empowerment and fostering their social skills. Therefore, parents should provide a healthy, nurturing environment that condones and encourages healthy peer friendships.

Berk (2005) states that peer acceptance is a powerful predictor of current as well as later psychological adjustment. Furthermore, adolescent's characteristics combined with parenting practices may largely explain the link between peer acceptance and adjustment. In this case, peer acceptance refers to likeability, the extent to which an adolescent is viewed by a group

of age mates, such as classmates, as a worthy social partner. Certain social skills that contribute to friendship also enhance peer acceptance. As a result, better accepted adolescents have more friends and more positive relationships. Researchers usually assess peer acceptance with self-report measures called socio-metric techniques. Conger and Galambos (1997:226-227) assert that adolescents have a strong need for acceptance by peers depending on the values of the peer group in general and of close friends in particular, through which a young person's educational aspirations may be either strengthened or reduced. It is often assumed that with educational aspirations as with most other values, irreconcilable differences are likely to arise between parents and peers and that in any such confrontation peer values will win out over those of parents.

As Sternberg and Williams (2002) state, adolescents show the same trends in their friendships with others that they show in their play, thus increasing their interactions with others as they develop. Interestingly, adolescents usually choose friends of the same sex on the basis of personality traits and on mutual give-and-take. As a result, adolescents in their development of friendships, are able to develop the perspective- taking whereby the stage of perspective taking (7 to 12 years) are able to see themselves as others see them and they are able to step into other people's shoes.

3.2.2.2 Mesosystem

According to Bronfenbrenner (1979:25) the mesosystem looks beyond the single settings to the relationship between them. He describes the mesosystem as comprising of a network of relationships between the various overlapping and interacting microsystems in a person's life (Bronfenbrenner, 1993). Inherently, a mesosystem consists of the linkages and processes taking place between two or more settings containing the developing person. Mesosystem interaction is the simultaneous multiple role participation of the adolescent where people play different roles in different contexts and changing roles as a function of time and as a function of moving from one context to another. In addition, social roles are defined as behaviours and expectations associated with various interpersonal relationships and positions in society. Certainly, roles have a transformative effect on the developing adolescent as well as on all those with whom he or she interacts. The idea of age segregation implies that the linkages between microsystems that include adults and those that include peers have weakened and concurrently adolescent problem behaviour seems to have become more pronounced.

Bronfenbrenner (1977:515) describes the mesosystem as the set of microsystems constituting the individual's developmental niche within a given period of development that is the interrelations among major settings containing the developing person at a particular point in his or her life. Bronfenbrenner (2005:46) proclaims that the mesosystem comprises of the relations among two or more settings in which the developing person becomes an active participant.

Mesosystems are the interrelationships among settings. The stronger and more diverse the links among settings, the more powerful an influence the resulting systems will be on the adolescent's development. In these interrelationships, the initiatives of the adolescent, and the parent's involvement in linking the home and the school, play roles in determining the quality of the adolescent's mesosystem. Furthermore, mesosystem involves relationships between microsystems, or connections between contexts. As mentioned earlier, the mesosystem includes the interrelationships between various systems. The following interrelationships are discussed below, namely: the relationship between the family and the learner, the relationship between the learner in the family and the school as well as the relationship between the family and the church. The mesosystem in a nutshell is the relationship between different neighbourhoods.

(a)The relationship between the family and the learner

Grusec, Davidov and Lundell (2002:22) mention that there are three aspects to the parent-learner relationship that are conducive to the internalization of pro-social values. They include: the parents are warm and nurturing and offer unconditional approval of their children's actions, the learner is securely attached and experiences his or her caregivers as empathic and sensitive and finally, the parent is responsive to the reasonable demands of the learner.

Grusec and Goodnow (1994) suggest that the process occurs through internalization of parental values in two stages. Firstly, the person's accurate perception of the parent's message through frequent and consistent expression of that value in a form that is appropriate for the person's cognitive level. Secondly, acceptance of that value by experiencing it as

reasonable and appropriate by being willing to listen to the message and by having some sense of self-generated action.

(b) The relationship between the learner in the family and the school

Bronfenbrenner (1970) asserts that modelling has some advantages over reinforcement. A large number of learners can be influenced by one carefully selected model, whereas direct reinforcement requires one to one interaction between the teacher and the learner. Additionally, Bronfenbrenner (2005:263) states that the family has to build up its own experience independently of the moral demands as it affects the school. Clearly, the family is the most humane, the most powerful and by far the most economical system known for making and keeping human beings human. Therefore, the family determines our capacity to function effectively and to profit from later experience in the other contexts in which human beings live and grow including the school, peer group, higher education, business, community and society as a whole.

According to Mwamwenda (2004:141) educators should be able to facilitate the moral development of learners so that they can attain the highest stage possible. However, moral development cannot be fostered simply by exposing learners to instruction on the principles of justice. They must also be exposed to intensive discussion of these principles. As a result, people should be led to understand that doing something right merely in order to receive the approval of others is not a sound basis for moral decision making.

Parenting styles within the family determine the moral behaviour of learners at school. According to Fulcher and Scott (2003:324) education cannot provide equality of opportunity because educational success is determined by social and cultural background. Furthermore, they mentioned that the expectations of teachers can affect learner's performance, although these expectations may stem from attitudes current in the wider society and they are also linked to the culture of a particular school.

(c)The relationship between the family and the church

Most families are spiritually connected to a church or a religious organization. The beliefs, relationship with God that every family and learner has, is unique in its nature. Each of the contents in the microsystem affects each other. Bray, Kvalsvig, Kafaar, Rama and Richter

(2004:29) view mesosystem as the different microsystems in which a person learns in one context may complement or conflict with what occurs in other settings.

Haralambos and Holborn (2004:453) superficially describe a church as a large religious organization. Notably, individuals do not have to demonstrate their faith to become members of a church indeed as they are often born into it. In some churches, the practice of baptism ensures that all the members are automatically recruited before they are old enough to understand the faith. In principle, a church might try to be universal to embrace all members of society but in practice there might be substantial minorities who do not belong to a church. Noteworthy, individuals may have their own religious beliefs without belonging to any particular organizations. However, they may form their own personal and unique relationship with a god or some source of spiritual power.

Fundamentally, many members of society express their religious beliefs through organizations and the organizations tend to shape those beliefs. Religious organizations may influence families significantly. People are drawn from all classes in society because of the size of the church in terms of members, and the upper classes are also likely to join. Generally, most of the churches emphasize the role of morality and the Ten Commandments which include; do not steal, do not kill, do not murder, do not fall into adultery or prostitution and others. Therefore, the role of the church is to restore spiritual purity to a religion.

Fulcher and Scott (2003:407) mention that every family needs a sense of belonging and believing. People are now less likely to belong to organized religions or to be actively involved in their rituals and practices. For this reason, some people are church goers and some believe in their religious doctrines. Though there are many religious beliefs and many churches, it can be argued that a specific religious doctrine is not a major issue as what matters most is the moral behaviour that the person displays.

3.2.2.3 Exosystem

Exosystem refers to the mass media such as newspapers, magazines, books, radio, movies, computers, television, internet, law and acquaintances. For the purpose of this study, the components of the exosystem which will be discussed in detail in this chapter will include: television and internet.

Bronfenbrenner defines exosystem as 'an extension of the mesosystem embracing specific social structures, both formal and informal, that do not themselves contain the developing person but impinge upon or encompass the immediate settings in which the person is found and thereby delimit, influence or even determine what goes on there. Furthermore, Bronfenbrenner (1979:25) asserts that the exosystem is the development profoundly affected by events occurring in settings in which the person is not even present. Additionally, Bronfenbrenner (1977:515) reports that the exosystem is composed of contexts while not directly involving the developing person. For example, the workplace of a child's parent has an influence on the person's behaviour and development or may occur when the parent has had a stressful day at work and as a result is less able to provide quality care giving to the child.

On a broader scale, Bronfenbrenner (1993) states that the exosystem is the larger community setting in which the adolescent lives. The three most significant developmental exosystem influences are: the relationship between one or both of the parents and their workplace, the parent's circle of friends and the neighbourhood or community influence on family functions. The exosystem involves links between a social setting in which the individual does not have an active role and the individual's immediate context. Bronfenbrenner (2005:46) is of the opinion that exosystems are important in two ways. First, they may involve significant others in that person's life. Secondly, any social institution that makes decisions that ultimately affect conditions of family life can function as an exosystem. The quality of interrelationships among settings is influenced by forces in which the adolescent does not participate, but which have a direct bearing on parents and other adults who interact with the adolescent. The exosystem is involved when experience in a social setting in which an individual does not have an active role influence what that person experiences in an immediate context. As indicated above, the exosystem includes things like television, the law and acquaintances. These are things they do not have an active role in, but they still affect a person subconsciously regardless of their awareness.

(a)Television as a component of exosystem

According to Berns (2004) television should be considered as a socializing agent because it reveals many aspects of the society and elicits cognitive processes in learners that affect their

understanding of the world. Essentially, television also depicts relationships between people in various settings, thus providing adolescents with models of how to behave or interact in similar situations which influence moral behaviour.

Television has proved to be a powerful educational tool for adolescents in this modern era whether for positive or negative influence. According to Hart and Carlo (2005) the media including, television access among many adolescents, provides additional unique and significant socializing experiences that cannot be underestimated. These can even contribute to improved literacy levels. Educational and religious programmes can provide adolescents with access to novel moral information and they are also capable of creating and promoting their moral beliefs and actions to others. Bandura (2005:2) mentions that adolescents acquire attitudes, emotional responses and new styles of conduct through filmed and televised modelling. In addition, Fulcher and Scott (2003:373) state that television is quite different for the following reasons, namely; domesticity: it penetrates into the ordinary life of family and household; continuity: it provides an endless daily programme rather than a once-off entertainment; immediacy: it makes people go, live and communicate events to an unlimited audience as they happen; variable usage: it can be used in various ways. Some television programmes generate crime, promiscuous sexual behaviour and violence quintessentially. Therefore, adolescents of today are exposed, through the media and their peers, to a vast array of issues dealing with violence, sexuality and substance abuse. Philip and The Department of Paediatrics (2004) advise that parents should encourage discussing issues openly with their children to share concerns or correct misconceptions.

Violence can also influence learners in a negative way. Public concern over values portrayed by television that are in conflict with values transmitted by parents include sex where television and movies present sex on a physical level, both visually and verbally; violence where adolescents are exposed to too much violence; idealisation of immaturity whereby parents attempt to instil values that lead to maturity; materialism whereby television stories imply that happiness comes with success, and success brings luxurious houses; hedonism where adolescents are exposed to an unreal world to which one can escape and be entertained; commercialism of the media where there is an emphasis on making money as the prime value. Therefore, adolescents need to understand the value of planning for the future. Television further presents adolescents with a set of anti-values which are anti-interpersonal, for example, a woman kills her husband for his insurance money; anti-cooperation values

which entail that life is presented as consisting of conflicts, war and strife; anti-democratic values which entail that heroes succeed by operating outside the law.

According to Iheoma (1995:148) violence of many of the popular television programmes, the attitude of sex exhibited by such programmes and by some of the stuff offered in the popular press and other publications are obvious examples of unconscious moral learning that may present serious problems for moral people. Adolescents view television up to late night shows. Sometimes they often do not adequately differentiate reality from what is seen on television. Adolescents view television in search of heroes in the movies. Arguably, television has an impact on assessing the relation to aggressive behaviour in children and adolescents. Unfortunately, television culture seems to be practiced by most adolescents. The nature of the family social life during a programme could be described as parallel rather than interactive and the set does seem quite clearly to dominate family life when it is on. Therefore, it can be argued that television has a direct effect upon child rearing patterns.

Bronfenbrenner (1970) notes that the primary danger of television lies not so much in the behaviour it produces but in the behaviour it prevents: the talks, games, family festivities and arguments through which much of the person's learning takes place and through which his character is formed. Paradoxically, turning on the television can turn off the process that transforms children into people.

(b) Internet as a component of exosystem

In recent times, people live in a technology driven world. Some adolescents have familiarized themselves with the internet which set a bad example of moral values and behaviours. These wrong values and morals are emulated by some adolescents. Technically, most adolescents can browse through lot of search engines to search for wrong educational programmes where even pornography is explored. Many adolescents are clued up with advanced internet searches. As a social context, the internet enables multiple communication functions, such as email, instant messaging, chat and blogs to allow adolescents to participate and co-construct their own environments (Greenfield & Yan, 2006:391-394). According to de Janeiro (2004:4) young people are enthusiastic about the internet because, more than any other medium, it helps them establish contact with the outside world and freely seek information.

Larson (2001:264) contends that the use of the internet for surfing, games, chat rooms and similar activities has grown and continued to grow enormously in the past few years. In comparison, this development is a worldwide phenomenon which equally parallels the rapid advent of television in the 1950's. Undoubtedly, the use of the internet poses very similar problems to those of all other media, they can be used for informative, educational ends, they can be purely for recreational purposes and they can be used in ways that may cause concern such as incorporating violence and pornography which affect moral development of people. According to Berk (2003:625) teenagers use the internet more hours than adults. Similar to the television, regardless of age, greater internet use predicted a drop in time spent communicating with family members and in size of nearby and distant social networks.

On a positive note, Fulcher and Scott (2003:130) mention that the possibilities of people to present themselves in varying ways through the appropriate use of narratives have escalated with the growth of the internet. With the internet base, communication has increased greatly. Gauntlett (2000:15) states that since people cannot see each other and are not obliged to reveal their names or physical location, there is considerable scope for people to reveal secrets, discuss problems, or even enact whole identities which they would never do in the real world. The internet has provided new opportunities for experimentation with gender identities. People can allow their imaginations to run riot in experimental acts of cybersex. Webcams do, of course mean that they can see each other if they wish to but the freedom of anonymous interaction has become more available than ever before.

3.2.2.4 Macrosystem

Bronfenbrenner (1979) asserts that macrosystems are blueprints for interlocking social forces at the macro-level and their interrelationships in shaping human development. They provide the broad ideological and organizational patterns within which the mesosystem and the exosystem reflect the ecology of human development. Macrosystem describes the culture in which individuals live. Cultural contexts include developing and industrialized countries, socioeconomic status, poverty and ethnicity. Macrosystems are not static, but might change through evolution and revolution. For example, economic recession, war and technological changes may produce such changes.

According to Bronfenbrenner (1993:47 & 2005:101) macrosystem consists of the overarching pattern of micro, meso and exosystems characteristic of a given culture, subculture or other extended social structure with particular reference to the developmentally instigative belief systems, resources and hazards. Notably, lifestyles, opportunity structures, life course options and patterns of social interchange are embedded in such overarching systems. In addition, the macrosystem includes a core of general, cultural, political, social, legal, religious, economic and educational values and most importantly, public policy. At the political level, it will involve the constitutional provisions and the policies that have been put in place for people. The rights of people enshrined in the South African Constitution provide very significant protections of people in vulnerable circumstances. A macrosystem is a societal blueprint. The below-mentioned discussion will highlight macrosystem as well as the role of the community and culture as components of macrosystem.

(a) Community as a component of macrosystem

The adolescent's cognitive and moral development can be acceptable in the society through his behaviour and education. Communities should create an environment that protects young people and their rights through legislation, capacity building and working with communities to address social attitudes, traditions and practices that threaten the rights of adolescents. When times are hard, human beings focus more on the basic needs of survival and less on the higher needs of morality (Bjorklund & Pellegrini, 2000; Maslow, 1970). Even geography can influence the way the moral values of a society develop (Padfield, 2000), for example, by affecting whether survival depends more on collective obedience to a central authority which fosters an authoritarian and often harsh moral climate or more on independent initiative which fosters liberal democracy and autonomy.

Eisenberg and Fabes (1998) are of the opinion that whatever the cause, the fact that societies do have a distinctive moral climate is evident enough that the prevailing expectations for pro-social and antisocial behaviour within a community must influence the way things develop in individuals. Appallingly, in industrialized societies, antisocial behaviour and delinquency are concentrated in disadvantaged communities living on the margins of society, that is, communities characterized by poor housing, high unemployment or low income, frank poverty, low levels of education and skill, alcohol and drug abuse (Sutton, Utting & Farrington, 2004 & 2006). Many of these factors have a direct effect on families, producing

the kinds of poor parenting that would be likely to foster the development of antisocial behaviour in the young whatever community the family live in (Amato and Gilberth, 1999). Nowadays, when one looks at the juvenile prisoners, the majority of people are teenagers who should have been spending their time in building up their good future. Unfortunately, there are many factors that lead one to fall into immoral behaviour including crime in South Africa. As a researcher, I still believe that despite whatever circumstances one is faced with, *human choice* is crucial in determining moral or immoral behaviour practices.

Kohlberg (1978) suggests that while living in a just or morally positive community would foster high levels of pro-social behaviour, living in an unjust community would discourage pro-social behaviour and encourage antisocial behaviour (Power, Higgins & Kohlberg, 1989). Kohlberg further explored his belief that living in a society with a positive moral climate would foster the development of moral reasoning and pro-social behaviour by setting up a series of programmes within schools to create just communities.

According to Swartz *et al*. (2008:92) the adolescent's community has historically played a significant role for many South African adolescents, both because of the effect of bonding in the face of oppression and because of the value placed on community in indigenous cultures.

(b) Culture as a component of macrosystem

Conger (1991:488) notes that adolescents develop as a counterculture a set of values, beliefs and life-styles so different from that of their more traditional elders that a profound generation gap had developed. Similarly, Haralambos and Holborn (2000:3) argue that culture determines how members of society think and feel. Moreover, culture is learned and shared. According to Pretorius (1998:104-105) South Africa is notably a country where cultural differentiation is arranged according to ethnic and racial diversity. Culture includes cultural differentiation, cultural integration, cultural continuity, cultural relativism, cultural ethnocentricity and cultural pluralism. Cultural differentiation includes ethnic diversity, social diversity, democratic diversity, racial diversity and cultural diversity.

Gouws *et al*. (2000:115) draw attention to the fact that the interaction of the socialising agents in a culture and the individual's cognitive level of development and motivation

determine the level of moral development. Three developmental levels of morality that are similar for individuals in all cultures include:

• Level 1: Amoral. At this level the individual's motivation is to seek pleasure and to avoid pain. The only moral judgement involved is self-interest. This level of morality is quite normal for younger ones.

• Level 2: System of social agents. The individual's motivation at this level comes from allegiance to others.

• Level 3: Values and ideas. At this level, the individual is motivated by his or her personal principles and his or her own system of beliefs. He or she does not depend on other socialising agents for direction.

The differences in the moral climate of a culture probably reflect many factors, from the narratives and myths different cultures use to make sense of the world (for example, the religious, philosophical or scientific narratives about the origins and meaning of life) to the material circumstances of society (Thornton, 2008:550).

Turiel (1998) on the other hand proclaims that the surrounding culture sets the tone for the moral, social and personal rules which families and communities teach and expect from adolescents. According to Miller and Goodnow (1995:7) cultural practices are actions that are repeated, shared with others in a social group and invested with normative expectations and with meanings or significances which go beyond the immediate goals of the action. They include ideas about what is natural and moral. Bronfenbrenner initially started with four levels of systems of ecosystems and developed his research of which he developed the fifth level of system which he called the chronosystem.

3.2.2.5 Chronosystem

The discussion below highlights chronosystem as the fifth level of ecosystem model. To Bronfenbrenner (2005) chronosystem involves developmental time which affects the interactions between systems as well as their influences on individual development. For example, families and all the other systems in which developing adolescents are involved continuously change and develop themselves. These changes all interact with the adolescent's progressive stages of development. Adolescent's own perceptions of their contexts are central to how they engage with them. Influenced by the world-views, values and practices of those

in proximal relationships with him or her, an adolescent is likely to perceive and engage with his or her social context in similar ways. The environment does not simply influence the adolescent. Adolescents are also active participants in their own development. As a result, the role of new morality plays a crucial role in understanding moral development of people.

According to Bronfenbrenner (1984:82-83) developmental changes within the individual occur and are not directly related to external conditions or events. Chronosystem permits one to identify the impact of prior life events and experiences singly or sequentially on subsequent development. Again normative values of society are undergoing constant change under the influence of historical and social change. Inevitably, adolescents are confronted everyday with political, religious, social, educational, economic and security problems that constitute moral dilemmas. Moreover, it is becoming increasingly difficult for adolescents to choose between right and wrong, not least because adolescents are making contact with a variety of cultures. The result of the new morality that has become manifest among adolescents is that they discuss moral values and issues more openly with their educators. As Bronfenbrenner (1986) states, developmental changes are triggered by life events or experiences. Experiences may have their origins either in the external environment or within the organism. There is an alteration of existing relation between person and environment thus creating a dynamic that may instigate developmental change.

3.2.2.6 The interaction of the levels of systems

All the factors mentioned above play a role in the moral development of black adolescents. As outlined in the ecosystem model, the environment plays a role as well. Whatever moral behaviours an adolescent has learned at home, some are likely to manifest themselves in the school environment or in the community. Within the South African society, wider communities that have cultural and socio-economic factors in common also have distinct subsystems. For example, sub-systems within the black community may distinguish between middle class and working class groups, between urban and rural communities, between linguistic communities and between religious groups. All of these sub-systems may have some similarities but they may also differ from one another culturally and socio-economically.

Each system depends on the contextual nature of the person's life and offers an ever growing diversity of options and sources of growth. Each system contains roles, norms and rules that can powerfully shape development. The mesosystem and exosystem in Bronfenbrenner's model make clear connections to the neighbourhood and the larger community in terms of formal organizations such as school, workplace, child-care centre and church or synagogue as well as informal social networks of relatives, friends and neighbours. These all influence parent-child relationships. When lack of neighbourhood organization combines with little or no parent involvement, youth antisocial activity is especially high.

According to the ecosystem model, if the relationships in the immediate microsystem break down, the person will not have the tools to explore other parts of his environment. Children looking for the affirmations that should be present in the child and parent relationship look for attention in inappropriate places. These deficiencies show themselves especially in adolescence as anti-social behaviour, lack of self-discipline and inability to provide self-direction.

3.3 PRACTICAL OPERATIONALIZATION OF BRONFENBRENNER'S ECOSYSTEMIC MODEL IN DIFFERENT SETTINGS

Bronfenbrenner's pioneer research highlights the power of human relationships to propel people on pathways to problematic or positive life outcomes. His theoretical model remarkably transformed the way many social and behavioural scientists approached the study of human beings and their environments. Furthermore, Bronfenbrenner's ecosystem model led to new directions in basic research and to applications in the design of programmes and policies affecting the well-being of people and families both in the United States and abroad. As a result, the need for resiliency to be added to Bronfenbrenner's ecosystem model will be crucial. While evaluating Bronfenbrenner's model, Engler (2007:7) asserts this model suggests that a person's surroundings including their home, school, work, church, government and others all have an influence on the way a person develops. These influences can be positive or negative. In addition, Bronfenbrenner's model suggests that if a person grows up in high risk environment that person's development will be strongly influenced in a negative way by that environment, causing that person to potentially lead an unhealthy, unfulfilling life. Each system contains roles, norms and rules that can powerfully shape development.

However, Bronfenbrenner's model (1979) does not have a way to explain how a person who was brought up in a negative environment survives and becomes successful. Apparently, Bronfenbrenner may have integrated resiliency into his theory. Due to very little information available on Bronfenbrenner, his theory needs to be researched and possibly modified to fit in with the needs of the 21st century.

Miller and Goodnow (1995) state that the ability to be resilient is what helps people bounce back from the edge, helps people to find strength in adverse circumstances, helps people thrive in life and it most often begins with opening the inner doorway to own vulnerability. Psychological resilience refers to an individual's capacity to withstand stressors and not manifest psychological dysfunction, such as mental illness or persistent negative mood. Resilience is also the ability to resist or bounce back from adversities. Moreover, they also state that resilient people are better equipped to resist stress and adversity, cope with change and uncertainty and to recover faster and more completely from traumatic events or episodes. We are all born with an innate capacity for resilience, which includes social competence, problem-solving skills, a critical consciousness, autonomy and a sense of purpose. Notably, resilience is the idea that a person growing up in a high risk atmosphere has the capacity to overcome any obstacle that may interfere with the development of that person. In addition, resilience allows people to become who they want to be and to achieve the goals they set. Resilience is manifested in having a sense of purpose and a belief in a bright future, including the goal direction, educational aspirations, achievement motivation, persistence, hopefulness, optimism and spiritual connectedness.

According to Bronfenbrenner (2005: x) he understood the instability and unpredictability of family life. Children do not have the constant mutual interaction with important adults that is necessary for development. According to the ecosystem model, if the relationships in the immediate microsystem break down, the person will not have the tools to explore other parts of his environment. Therefore, people looking for the affirmatives should be present in the person, parent or important adult relationship instead of looking for attention in inappropriate places. Naturally, these deficiencies show themselves especially in adolescence as antisocial behaviour, lack of self-discipline and inability to provide self-direction. However, Bronfenbrenner's ecosystemic model does not take biological and cognitive factors into consideration and overlooks step by step developmental changes.

Bronfenbrenner (2005: xiv) remarks that the ecosystem model has impacted other researchers like Kurt Lewins whose early theory concentrated on the microsystem's domain. He further states that there is an existence of connections between people in the setting. Kurt Lewin was one of the first psychologists to systematically test human behaviour, thus influencing experimental psychology, social psychology and personality psychology. Lewin's (1935, 1936 & 1951) biography proposed that behaviour is the result of the individual and the environment. He supports that our individual traits and the environment interact to cause behaviour. Even in the current era Bronfenbrenner's ecosystem model is still practically operational in the South African context. The person's environment is crucial in influencing moral development. The following heading will outline the black adolescent in South African society.

3.4 THE BLACK ADOLESCENT IN SOUTH AFRICAN SOCIETY

In this study, the black adolescent in South African society will be aligned to the structure of the ecosystemic model of Bronfenbrenner. The model is contextual in nature and is easily applicable in all environments of one's life. The above-mentioned ecosystemic factors helped to highlight how the adolescent's moral development is influenced. Furthermore, technological development and inventions are likely to influence the adolescent's moral development so profoundly that the accustomed systems and methods will no longer suffice. They are influenced by ecological change, changes in value orientation, the modern society, proactive strategies, language and cultural differences. The following will be highlighted under this section: demographic profile of black adolescents in post-apartheid South Africa, the microsystem, the neighbourhood, schooling, youth relationships, membership in social structures and culture.

3.4.1   The National Youth Policy

This section is mainly derived from the work of the National Youth Policy (NYP) (2009-2014: 5) which is the guiding policy for the youth sector and gave rise to the development of a National Youth Development Policy Framework (NYDPF). The formulation of the National Youth Policy 2009-2014 is informed and based on key legislative and policy frameworks as well as the Constitution of the Republic of South Africa, 1996 which is the

supreme law of the country entrenching specific rights, responsibilities and an ethos that everyone must uphold. National Youth Commission Act of 1996 was established as a statutory body charged with formulating a National Youth Policy, co-ordinating the implementation of such a policy as well as lobbying and advocating for youth development in the country. Although this policy was never adopted, National Youth Policy 2000 (developed in 1997) largely informed the Cabinet's decision to endorse and adopt the National Youth Development Policy Framework. It also gave direction on action steps that need to be undertaken by the state and society at large to meet the challenges faced by the country's youth. As a result, the National Youth Development Policy Framework (NYDPF) 2002-2007 provided the context for the government's youth action, arguing for an integrated, holistic youth development strategy. In addition, National Youth Development Act (2008) makes provision for establishment of the National Youth Development Agency, an entity which gives resonance to youth development in South Africa.

The National Youth Policy 2009-2014 defines youth development as an intentional comprehensive approach that provides space, opportunities and support for young people to maximise their individual and collective energies for personal development as well as development of the broader society of which they are an integral part. According to the National Youth Policy (2009-2014:6) South Africa's conception of youth development is influenced by the historical conditions that have shaped the country and its democratic goals. The vision of the National Youth Policy 2009-2014 remains consistent with the one contained in the National Youth Development Policy Framework (2002:8) and it is integrated, holistic and sustainable youth development, conscious of the historical imbalances and current realities, to build a non-sexist, non-racist, democratic South Africa in which young people and their organisations not only enjoy and contribute to their full potential in the social, economic and political spheres of life but also recognise and develop their responsibilities to build a better life for all.

The goal of National Youth Policy 2009-2014 is to intentionally enhance the capacities of young people through addressing their needs, promoting positive outcomes and providing integrated coordinated package of services, opportunities, choices, relationship and support necessary for holistic development of all young people particularly those outside the social, political and economic mainstream.

3.4.1.1 Demographic profile of adolescent's according to the NYP

According to the National Youth Policy (2009-2014), a demographic profile is a statistical view of a population, generally including age, gender, income, schooling, occupation and others. The National Youth Policy (2009-2014) is used inclusively to refer to young people as those falling within the age group of 14 to 35 years. This is based on the mandate of the National Youth Commission Act 1996 and the National Youth Policy 2000. Clearly, this inclusive approach takes into account, both historical as well as present-day conditions. Although much has changed for young people since the advent of democracy in 1994, the motivation for 35 years as the upper age limit of the youth has not yet changed since historical imbalances in the country are yet to be fully addressed. This definition is also inconsistent with the definition of youth as contained in the African Youth Charter (African Union, 2006) which defines youth as those between the ages of 15 and 35 years, although the latter excludes the 14 year olds. South Africa includes a broader rather than narrower definition of youth.

However, the policy acknowledges that the 14-35 age range is by no means a blanket general standard, but within the parameters of this age range young people can be disaggregated by race, age, gender, social class, geographic location and others. The differentiated approach makes it possible for policy to take into account definitions which are stipulated in other relevant pieces of legislation and policies such as proposal of 15-28 years as the age range for youth as in the National Youth Development Policy Framework's (National Youth Commission, 2002); definition of a child as a person.

Table 3.1: Profiling youth

Population Age	Male %		Female %		Youth total of entire population	
Year	1994	2008	1994	2008	1994	2008
0-13 years	35, 3	30,3	33,4	28,3	34,3	29,3
14-24 years	22,0	22,8	21,7	21,5	21,9	22,1

25-35 years	17,3	18,6	17,3	17,5	17,3	18,0
36+	25,4	28,2	27,5	32,7	26,5	30,5

Source: ASSA projections in (Budlender 2008)

The NYP (2009) is also useful in targeting groups of youth at a particular risk. Young people are not a homogenous group since they are diverse and have diverse needs. The broad categories of targeted youth groups requiring specialized and tailored interventions include; young women, young men, youth in secondary school, youth in tertiary institutions, school-aged out of school youth, unemployed youth, youth in the workplace, youth from poor households, youth from different racial groups, teenage parents, orphaned youth, youth heading households, youth with disabilities, youth living with HIV and AIDS and other communicable diseases, youth in conflict with the law, youth abusing dependency-creating substances, homeless youth living on the street, youth in rural areas, youth in townships, youth in cities, youth in informal settlements, young migrants, young refugees and youth who have been or are at risk of being abused.

3.5 THE MICROSYSTEM AND THE BLACK ADOLESCENT

3.5.1 Black adolescents and the school

School as a component of Bronfenbrenner's microsystem is discussed in detail on how it affects the black adolescent or youth in South Africa. The school has to ensure that youth becomes literate. Some youth play truancy and tend to perform poorly at school whereas some excel in their academic performance. Libraries and other resources such as educational media should be used by youth. Though some youth matriculate with a school leaving certificate, they may not gain entry into university or college. However, some youth do get university entry and pass well. The sad story is that some youth cannot express themselves in English although they managed to obtain school leaving certificate.

 Typically, young people in urban areas have greater access to education (Gielen & Roopnarine, 2004:291). On the other hand, they are also more likely to be subject to exploitation by adults. In rural areas, young people are less likely to attend school and often spend their days working in agriculture or other work with adults. Certainly, it is obvious that

those learners who managed to pass their grade 12 qualify to enter into university and those who did not make it will have to rewrite some of the subjects they have failed or repeat the whole year. Accordingly, learners are motivated by the Minister of Education, District Directors, district officials, educators, school governing bodies, external stakeholders and others every year before their exams. The Minister of Education announces and awards learners who performed well at the National Teacher's Awards Day. Schools, educators and learners are encouraged to perform even better than they did. Those who excelled are rewarded with awards. There are schools which maintain consistent pass rate of 100% in matriculation results and there are those that deteriorate and underperform. Gauteng schools such as Raucall Secondary School, Fourway High, Rooseveldt High and others maintain such excellent results yearly. An example of disadvantaged school in Diepsloot area which maintains a good pass rate except the living conditions of those learners from squatter camps area is Diepsloot Combined School.

Hayward (2008:5-12) remarks that schools should ensure that they maintain quality education. Quality education is not created by expensive teaching resources and big playing fields. It is created by dedicated and passionate teachers. There are role models for schools anywhere in the world and yet, there are too many at the other extreme. Their levels of teaching and learning are poor. Such schools fail young people for life. The learners are also dedicated and enthusiastically involved in their schools. The core principle is that there should be continuous improvement of every person and every process in the school. The practice involves using tools and techniques which turn the principle into daily reality. Five pillars of a quality school which ensures quality in education model include: values, leadership, improvement plan, communication, tools and techniques. Therefore, every school should have values which will give all participants a code of behaviour.

According to Prinsloo (in Landsberg, Kruger & Nel, 2005:25) issues that give rise to barriers in the provision of quality education for all the adolescents in South Africa include the following: the culture of poverty with its resultant underdevelopment, environmental deprivation, unplanned urbanization, unemployment and negative expectations of the future, the disintegration of family life, the effects of the decline of moral and value systems, the climate of violence and adolescent abuse in contemporary South Africa and its effect on the learning climate as well as language and cultural differences. Furthermore, measures already put in place to counteract the decline of values include the following: the redesigning of the

curriculum which resulted in the Revised National Curriculum Statement and the National Qualifications Framework which provide policy frameworks locating values centrally within education processes and the role of socio-educationists and processes were put in place to make socio-educationists aware of their decisive role in motivating society to accept its responsibility for facilitating the normative development of young people in a positive way. In addition, Prinsloo states that education in the poverty-stricken communities of South Africa is hampered by a lack of order in the communal structures, a culture of vandalism, a short-term orientation towards time, a powerful and negative peer group influence. The result is a negative academic self-concept, relatively low levels of drive, an accumulated scholastic backlog, diffuse personality structure, an unmet need for expression, creativity that is alien to the school situation, social awkwardness and discomfort in the school situation. There are more and poorer and unemployed people, who lack the money to pay school fees or buy school uniforms. As a consequence, it affects the education and performance of learners in schools. Moreover, with the recession and the current economic state of South Africa whereby prices are going up, it makes it difficult for parents to afford educating their learners. This should not discourage learners to achieve better and should instead motivate them to want to be better adolescents for the future.

Marjoribanks and Mboya (2001:339) report that adolescents from family contexts defined by supportive parenting style perceived their parents to have higher expectations and greater involvement in their learning and they had more positive self-concept scores than did subjects in family contexts defined by an unsupportive parenting style. Furthermore, Mortimer and Larson (2002:256) report that schools are the major venue for adolescent's daily rounds of learning, preparing for adult work, socializing and enculturation. Certainly, schools will continue to be a key institution in which the daily rounds of adolescence are conducted, although changes in the surrounding context dictate that schooling itself must also change by diversifying its forms and offerings.

According to National Youth Policy (2009-2014:21) education remains a key to unlocking the future of South African youth. However, there are still challenges that need to be addressed to rectify the imbalances in the education system. In the context of youth development, the growing demand for high school and tertiary education as a result of an increase in the youth population between the ages of 16 and 18, the quality and appropriateness of education, lack of access to educational options for young people who

leave school prematurely, poor quality of education, poorly resourced schools and lack of schools are among key issues that need to be given more attention. It is further estimated that only half of the young people complete their studies and about 40% to 60% of those who start primary education do not proceed to further education and training (FET). In both years, the female rate is lower than that for males for the younger group and higher than that for males for the older age group.

Table 3.2: Age of youth in education

	1995			2006		
Age group	**Male**	**Female**	**Total**	**Male**	**Female**	**Total**
14-24	68,3	64,6	66,4	60,8	55,2	58,0
25-35	7,3	8,1	7,7	3,3	3,7	3,5

Source: Budlender (2008)

3.5.2.2 The black adolescent and the family

The role of the family in influencing the life of youth in South Africa is outlined in this section. In the light of the previous discussion of Bronfenbrenner's components of ecosystem, this section will serve as a link to add to what has been said earlier. According to Sampson (2000:178-188) the ecosystem model of Bronfenbrenner as noted earlier views the family as affected by surrounding social contexts. It is imperative to first define what a family is.

Giddens (2006:206) defines a family as a group of persons directly linked by kin connections, the adult members of which assume responsibility for caring for children. There are different kinds of families within the microsystem that affect black adolescent's moral development and amongst them are; kinship, nuclear family, extended family, binuclear family, adoptive family, stepfamily, single-parent family, dual-income family, lesbian and gay relationship, cohabitation, reconstituted family and others. Giddens (2006:206) mentions that kinship ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring and others).

Nuclear family is usually defined in residential terms as parents and children living together on their own, but in many ways its key feature is less a matter of who lives with who than of the family's relationship to other people. The nuclear family is a relatively isolated and inward-looking unit that is centred on domestic life and held together by close emotional relationships (Fulcher & Scott, 2003:448). An extended family as a family in which relatives such as grandparents, aunts or uncles live in the same home as parents and their children while a binuclear family refers to the two households which from after a divorce still comprises one family system where there are children. Furthermore, Schaefer (2000:301) mentions that adoptive family allows for the transfer of the legal rights, responsibilities and privileges of parenthood to a new legal parent or parents.

Contrastingly, step-family is an exceedingly complex form of family organization and this is because of the rising rates of divorce and remarriage that have led to a noticeable increase in step-family relationships. As a result, the exact nature of these blended families has social significance for adults and children alike. Certainly, there is re-socialization required when an adult becomes a step-parent or a child becomes a step-child and step-sibling. People in step-families vary significantly in how they view their households. Step-parents can play valuable and unique roles in their stepchildren's lives, but their involvement does not guarantee improvement (Pretorius, 1998:49).

On the other hand, single-parent family entails that the lives of single parents and their children are not inevitably more difficult than life in a traditional nuclear family. Life in a single-parent family can be extremely stressful, both in economic and emotional terms. In dual-income family in the traditional nuclear family, the husband serves as the sole breadwinner, while the wife fills the roles of mother and homemaker.

According to Haralambos and Holborn (2004:468) lesbian and gay families do exist where children are cared for by two adult females or two adult males. The children may have been adopted, be the result of a previous heterosexual relationship, or they may have been produced using new reproductive technologies involving sperm donation or surrogate motherhood. A lesbian may have sex with a man in order to conceive a child to be raised by her and her female partner. Most children of gay couples result from previous heterosexual relationships. Lesbian mothers are rather more common than gay fathers, due to the difficulties gay men are likely to have in being granted custody or adopting children. On the

contrary, Schaefer (2000:234) mentions that cohabitation is where a couple live together in a sexual relationship without being married. A growing number of couples in committed long-term relationships choose not to marry, but reside together and raise children together. Additionally, reconstituted family is a family in which at least one of the adults has children from a previous marriage or relationship.

According to Pretorius (1998:49) in the neglected family there is insufficient care with respect to living conditions, personal hygiene, clothing and the preparation of meals. Lack of order and organisation is more serious while family life is equally chaotic, especially the relationships among the family members. However, there is a prevalence of primitive family ties where in the meek family the household may be orderly. But, personal hygiene and habit-forming may be questionable as the children are protected against the outside world, causing inadequate social integration.

(a) Family life in townships

Family life in townships should be seen in terms of Bronfenbrenner's ecosystemic model where different neighbourhoods are interrelated. There are different kinds of setting in townships, ethnic setting, immigrants coming in, the poor, informal settlement (squatter camps), urban setting, language used, dangers and others. Some of the issues mentioned above do occur from either microsystem to macrosystem and with the influence of time. According to Bronfenbrenner's ecosystemic model (cf.3.2 & 3.3), the neighbourhood forms part of his model. There are various issues that happen in the environment in which people live. In addition, contextual factors do play a role in the influence of the individual's development. In as much as the family, the church, society and others are important, the neighbourhood is also important in understanding our youth better. Realistically, the neighbourhood can be positive or negative and it depends on how the one responds to the negative influences in the neighbourhood. Some of the youth townships are influenced by role models, internet, technology, television and other influences. Knowledge is power for people to understand our neighbourhood and to take preventative measures in what might cause harm to people's lives if that is the case. The physical dangers in the neighbourhood involve some risk issues such as rape, violence, murder, drug dealing, trafficking and others.

Thomson (2004:68) defines rape as sex through the use of force or the threat of force. There are also social dangers that occur in townships. The Constitution of the Republic of South Africa (Act 108 of 1996) states it clearly that every human being should be protected against any form of harm including social dangers where there is social justice and practice of fundamental human rights. Certainly, the purpose is to improve the quality of life of all citizens and free potential of each person. To lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally and protected by the law. The aim is to build a united and democratic South Africa which is able to take its rightful place as sovereign state in the family of nations. Therefore, issues of diversity such as mistreating or discriminating people as a result of gender, sex, religion, social class, inequality, race, language, age, colour and disability should be addressed in a positive way.

3.6 KEY PROBLEMS OF BLACK ADOLESCENTS IN DIFFERENT SETTINGS

Key problems experienced by black adolescents happen in the microsystem, mesosystem, macrosystem, exosystem and chronosystem which are influenced by time factors. Some of the key problems faced by youth: truancy, alcohol consumption, running away from home, incorrigibility, immoral conduct, drug abuse, gang-related behaviour, bullying or aggression, resistance and hostility to authority figures and to some extent anti-social behaviour (Bezuidenhout & Joubert, 2003: 24). From the researcher's perspective, youth key problems that will be discussed in detail in the below-mentioned discussion are intertwined and one problem leads to another or and is caused by another problem.

According to Greatorex and Falkowski (2006:4) antisocial behaviour is a manner that caused or was likely to cause harassment, alarm or distress to one or more persons not of the same household as himself. Antisocial behaviour covers a whole complex of thoughtless, inconsiderate or malicious activity. Manning and Osler (2004:1) assert that antisocial behaviour refers to conduct which was described in terms of causing a nuisance or annoyance to other people usually neighbours. Core problems faced by youth as identified by Van Zyl Slabbert, Malan, Marais, Olivier and Riordan (1994:132) include unemployment, low levels of job satisfaction and poverty. Unemployment is one of South Africa's most intractable problems. The lengthy period during which South Africa's economy showed either a negative or a low growth rate has resulted in a significant shortfall in the creation of formal sector jobs. For the purpose of this study key problems which may affect South African adolescents

and which are discussed in detail in this section include: poverty, unplanned urbanization and unemployment, bullying, aggression and violence, adolescent participation in crime, HIV/AIDS, teenage pregnancy and parenthood as well as substance abuse.

3.6.1 Poverty

According to Haralambos and Holborn (2004:237) poverty is defined in terms of absolute and relative poverty. Absolute poverty is usually based upon the idea of subsistence. People are in poverty if they do not have the resources to maintain human life. Relative poverty relates to the standards of a particular society at a particular time. Absolute poverty is defined as a condition characterized by severe deprivation of basic human needs such as food, safe drinking water, sanitation facilities, health, shelter, education and information as outlined by Maslow (cf 2.3.4.2). As a matter of fact, poverty is widespread in South Africa especially in squatter camps and rural areas. High levels of general poverty impede community and family support for unemployed youth. McWhirter, McWhirter, McWhirter and McWhirter (2004:22) point out that poverty is the risk factor most closely associated with family stress and highly correlated with school failure. The ingredients of poverty are increased risk of exposure to violence, racism, unstable care arrangements, economic deprivation and community insecurity. Furthermore, there is a general lack of amenities such as electricity, water and sewerage, especially in black communities.

Prinsloo (in Landsberg, Kruger & Nel, 2005:28) mention that poverty in South Africa manifests in adverse factors such as ill health, undernourishment, a deprivation of privileges, backlogs in education, unsupportive environment (informal settlements and squatter camps), communication and language deficiencies, limited social status and a negative view of the future. Adverse conditions are created by factors such as inadequate education, low wages and unemployment, lack of food, overpopulation, conflict, violence, crime, substance abuse and psychological degradation.

When one looks at xenophobic attacks happening in our country as a result of the foreigners who immigrated into South Africa, issues such as violence, crime , substance abuse and others mentioned earlier have no doubt in manifesting themselves as in the present day South Africa. The lifestyle of the greatest percentage of poor families in South Africa shows visible signs of the demoralizing influences of deprivation. The government-commissioned report on

poverty and inequality reports that 72% of poor people live in rural areas. This involves the daily struggle for basic needs and as a result, adolescents are involved in looking for food and shelter with the rate of street adolescents and are not encouraged to read and write.

According to Harold, Kaplan, Benjamin, Sadock, Jack and Grebb (1994:207) poverty is also associated with race, with about 85% of the poor being blacks. Poverty is associated with many long term problems, such as poor health and increased mortality, mental disorder, school failure, crime and substance abuse. According to Bezuidenhout and Frans (2003:184-185) poverty is caused by poor health, work-related factors, environmental factors, industrial and non-industrial accidents, absence of the breadwinner, substance abuse, education and training, size of the family, war and other forms of violence and illegal immigrants. The latter factor is a major concern in South Africa. The presence of illegal immigrants in a society aggravates the problem of unemployment and poverty. Such immigrants compete with the local inhabitants for jobs or other means of procuring an income, such as street vending. South Africans who are already impoverished but manage to earn an income from informal economic activity now find themselves in economic competition with illegal immigrants. Some also sell drugs and are involved in youth trafficking.

3.6.2 Unplanned urbanization and unemployment

Landsberg *et al*. (2005:30) note that urbanisation is a worldwide and ever-intensifying phenomenon. Urbanisation is one of the major problems facing South Africa, particularly in major cities. A lack of job opportunities drives people, many of whom are immigrants from other African countries to the cities. A very good example is the foreigners who move into South Africa because of lack of employment and poverty in their own country. High density living and the negative effects of squatter camp life are threatening the health, personal safety and future prospects of all who live there. The general standard of living is dropping rapidly in middle and lower economic class households. Insecurity, hunger, fear, stress and highly competitive lifestyle are causing increased intra-personal boundaries, ethnic and racial tensions leading to serious riots and killings.

On the other hand, infrastructures are being destroyed in urban and semi-urban areas which cause havoc in the provision of quality education and health for all inhabitants. Many people cannot afford to pay their house bonds, loans, municipal accounts which result in banks

repossessing cars and others. According to Developmental Update (1999) goods are marketed to own impoverished communities with little financial gain.

3.6.3 Adolescent participation in crime

Thomson (2004:2 & 18-20) defines crime as a violation of a specific subtype of norms, that is, the criminal laws of a society. Crime also brings people together. If a crime occurs in the community, one will share with others a stronger social bond of disapproval. If the criminal is caught and punished, then the community norms are reinforced. Emphasis should be on the importance of moral values for social order. If one looks at the prisoners, crime and violence were committed by young people. All the crime committed has affected the physical, emotional, social, intellectual, spiritual and psychological aspects of the young person.

Bullying, aggression and violence are related terms. According to Bezuidenhout and Joubert (2003:24) bullying refers to the intentional, repeated hurtful words or acts or other behaviour committed by a person against another person. Gouws *et al.* (2000:99) note that aggression has positive as well as negative aspects. In competition, in certain situations, an aggressive approach is necessary to perform optimally. Aggression must be controlled and expressed in socially accepted ways or otherwise it may have harmful consequences for the adolescent.

In contrast, violence can range from verbal intimidation to the killing of someone. It does not have to be a physical attack to be violence. According to GDE News (2008:3) the church takes a stand against violence in schools. Life Enrichment Ministries and Education Portfolio of St. Monica's Anglican Church held a special service to pray for the escalating violence in schools. The school yards have being ravaged by violence. About 15 schools from around Midrand, Parish ministers, senior government officials, all converged at Parish of St. Monica's, Halfway in Midrand. Over and above, efforts against violence, the sermon aimed at motivating the young people to take education seriously.

In terms of promoting literacy in the community, young people need to be encouraged to promote reading within communities. Graduates were wearing their academic regalia. Emphasis was that the educated within the communities are not visible enough and thus, the criminal elements entice many of the youth through their quick success schemes. Professor Maluleke of the University of South Africa called on all young people to emulate the

youthful deeds of Jesus Christ who always sought knowledge to understand God's plans. In addition, President of the African Christian Democratic Party (ACDP), Dr. Kenneth Meshoe places emphasis on instilling moral values in the nation as well as setting good examples and integrity.

The most extreme form of violence is homicide, which is the killing of a person. The term homicide is quite a wide one. It includes suicide, the killing of oneself, justifiable homicide and murder. All the definitions of homicide are socially constructed and there is nothing absolute about them. For instance, some people believe that abortion is a form of murder. For every country the definitions of these acts are constructed by the lawmakers. Generally, the killing of another person is seen as a criminal act. Bezuidenhout and Frans (2003:171:172) state that the causes of crime in South Africa include: population growth, policing, penal system, smuggling networks and political instability. Evidently, South Africa has one of the highest homicide rates in the world. Every day the media like television, newspapers and others incessantly report of some people been killed and some injured. Disturbingly, some of the criminals are juveniles or young people who are involved in criminal acts.

Suicide is taking of one's own life. Matzopoulos (2002) has illustrated the findings of an analysis of South African suicide rates for 2001 by the Medical Research Council. South African men have a higher suicide rate than women, for every one suicide by a woman, five men commit suicide. It is concerning that suicide among women peak in the 15-19 age categories while for men it is in the 25-29 category. The choice of method of suicide also differs among women and men. While poisoning is most common among women with 35, 6% men tend to favour hanging and firearms with 77, 8%. The suicide rates of population groups differ in South Africa. Because of being a majority race, blacks have the highest rate of suicide as compared to other races. Schonteich (2001/2002:24) reports that all of the individuals who had experienced at least one violent crime in South Africa, almost a third were aged between 16 and 25 years which this study falls in, even though people in this age group comprise only about one-fifth of the total population.

South Africa has the highest statistics in the world for some categories of serious crimes. There are serious crimes that are reported on a daily basis in the media like, robbery, residential burglary, assault, rape, car hijacking, murder and others. Schonteich and Louw (2001:1) report that robbery with aggravating circumstances increased by 150 per cent. The

strongest perception in the country is that crime is out of control. One has to question oneself about the coming generations with regard to the increasing rate of immorality and loss of value system if this is not been corrected earlier. People are living in fear and a sense of insecurity has become part of daily life in South Africa. It is possible to claim that most people are living under stress. Mohr (2000) explains that the risk of developing post-traumatic stress disorder for learners after rape has occurred is 85%, after being beaten or physically abused by a family member is 83% and after seeing a family member killed or hurt is 53%.

According to Kauzlarich and Barlow (2009:3) youth crime is committed disproportionately by males from 15 years to 25 years of age. Young people who are strongly attached to their school are less likely to engage in crime. Similarly, young people who have high educational and occupational aspirations are less likely to engage in crime. In contrast, young people who do poorly in school are more likely to engage in crime meanwhile young people who are strongly attached to their parents are less likely to engage in crime. Young people who have friendships with criminals are more likely to engage in crime themselves. Crime affects families, schools, community, state, neighbourhood, churches, economy and political state of the nation, socio-economic status of the country, gender, race, class and others. Crime does happen in rural areas, urban areas and townships. Crime is a global concern for people living in South Africa.

3.6.4 HIV/AIDS epidemic

According to Marcus (2000:6) HIV is a virus and AIDS is a pattern of diseases. People who have been infected with HIV often develop one or more of a whole range of diseases collectively known as AIDS. According to Desmond, Michael & Gow (2000:39) AIDS epidemic will cause significant increase in illness and death in prime-age adults, which will manifest itself through negative social, economic and developmental impact. Santrock (2000:543) describes AIDS as a sexually transmitted disease caused by the human immunodeficiency virus (HIV), which destroys the body's immune system. AIDS pandemic has become an acute problem which is threatening to decimate a significant proportion of the population of South Africa (Heartbeat, 2002:1; Kaseke & Gumbo, 2001:53). HIV infections are on the rise and people including youth are dying every day of AIDS-related diseases (Msomi, 2000:8). Heartbeat (2002:1) and Mutwa (2000:140) remark that people infected with

the disease, still carry the brunt of stigmatization and marginalization from their communities and their societies as a whole.

According to Hartell (2005:171) the scale of the AIDS epidemic among youth in South Africa is enormous and HIV/AIDS continues its deadly course. Throughout South Africa, the AIDS epidemic is affecting the large number of adolescents, leading to serious psychological, social, economic and educational problems. When it is considered that 40% of the South African population is less than 15 years of age and that 15.64% of the South African youth between the ages of 15-24 is infected with HIV, one recognizes that HIV/AIDS represents a devastating pandemic among the youth of South Africa. Adolescents's lack of knowledge is also highlighted. Thus, adolescents in South Africa must be regarded as a high-risk group for HIV infection. The estimated statistics is as follows: 250 000 school children, 40 000 teachers, 20% of the labour force and rising to 25% in 2005. According to the United States Central Intelligence Agency (CIA), HIV/AIDS is potentially the biggest threat to the economy of South Africa and the rest of the African continent. According to Developmental Update (2001:122) the life expectancy in South Africa could be reduced by 20 years. The effect of the pandemic on millions of learners in South Africa is disastrous.

Williams (2000:33) points out that there will be at least two million AIDS orphans in South Africa by 2010, but with an estimated 600 000 already, the figure may even be much higher. Michael (2001:23) mentions that 4,2 million people, or about 10% of the population, live with HIV in South Africa but Wild (2001:3) notes that more than 13 million children under the age of 15 have lost their mothers or both parents to AIDS.

Research projects conducted at schools indicate that learners as young as 14 and 15 often act as heads of households. These learners are so traumatized because of too much responsibility and lethargy as a result of their own basic needs being unmet that they lose all interest in learning. The Department of Education (2000) has implemented the Tirisano plan for HIV/AIDS intervention.

According to Nsamenang (2002:61-104) the AIDS epidemic will affect African adolescents mainly in three ways, namely:
- many of the adolescents will be required to assume the leadership of their families due to their parents's deaths;

- many of the adolescents will be forced into even deeper poverty by their parent's deaths and may end up joining the millions of AIDS orphans who already become street children in African cities, where they are vulnerable to illness, malnutrition and sexual exploitation;

- many young adolescent Africans will become AIDS victims themselves.

Nattrass (2003:234) mentions that the AIDS pandemic in South Africa is not only a major public health crisis but also a threat to economic development and social solidarity. Arguably, the wider moral economy of the African National Congress (ANC) government's AIDS policy indicates that in the past ten years, there was devastating resistance to developing vigorous programmes to reduce the risk of what is conventionally described as mother-child transmission of the virus childbirth and roll out antiretroviral treatment regimes.

According to Panday, Makiwane, Ranchod and Letsoalo (2009:20-21) HIV/AIDS is now recognized as the primary reproductive health concern for adolescents, overtaking the long-standing emphasis on adolescent fertility. Nattrass (2003:234) states that antiretroviral treatment regimes are effective and concentrates attention on the issue of whether HAART (highly active antiretroviral therapy) is unaffordable as has been regularly claimed by the state. Furthermore, Nattrass (2003) reminds people that policy decisions are not simply the product of morally neutral technical and fiscal considerations, but are imbued with normative assumptions and involve what are, ultimately, moral choices about social priorities about who should live and who should die. Certainly, HIV is the most critical threat to the health and overall wellbeing of youth in South Africa. Because the epidemic is driven by infections among young people, they are a critical group to intervene with to halt the spread of AIDS and reduce new infections (UNAIDS 2004). There is also a strong association between pregnancy and HIV infection in South Africa. Disturbingly, antenatal data shows that 12, 9 % of 15-19 year old pregnant women are HIV positive (DOH, 2008b). From age 17 onwards, every second women who has been pregnant is infected with HIV (Harrison, 2008a).

Ndebele and Phungula (2001:29) indicate that the then Deputy President Jacob Zuma who was also the chairperson of the South African National AIDS Council (SANAC) mentions:

We would like to see more empathy for people living with the disease and also to create an environment where people feel free to speak up about the disease and disclose their status without fear of stigmatization.

Cawyer and Smith-Dupre (1995:243) argue that people with HIV/AIDS and their families often face hostility and racism rather than support. A number of scholars argue that peer education efforts around HIV/AIDS do not sufficiently engage with the broader contexts in what youth learn about HIV/AIDS and therefore researchers report repeatedly about what young people know about HIV/AIDS but neglect the deeply discursive situated contexts where people come to know (Baxen & Breidlid, 2004:24). Similarly, Campbell and MacPhail (2002:331-343) critique peer education programmes for not emphasizing the gendered social relations in which safe sex practices must be negotiated. They found that it is not enough to conceptualize empowerment in terms of boosting young people's emotional or motivational confidence in their ability to protect their sexual health. Therefore, intellectual understandings must accompany the attitudinal changes specifically understandings of the way in which social relations contribute to the transmission of HIV. Gilbert (2004:111-115) likewise argues for sexuality to be understood as intimately connected to narratives of self, friendship and family and indeed, learning. He further mentions that in general, sex education demands transparency and a reduction of pleasure and multiple meanings to an orderly, adult-centric viewpoint, the polyvalent nature of sexuality and the myriad of, contradictory meanings that congregate around the word 'sex' may be a challenge to the pedagogical wish for transparency, but the play of these meanings in art and speech, for instance, is part of the pleasure of sexuality.

Baxen and Breidlid (2004:21) report that the deeply complex nature of the social and cultural discursive fields in which youth receives and interprets HIV/AIDS messages and how they understand experience and use this knowledge in the face of or while constructing, performing and playing out their sexual identities. Additionally, Thomas (2004:34) maintains that Lovelife seems to address issues of HIV/AIDS but it also has its downfalls. Lovelife is highly criticised as it obscures rather than addresses the social factors that shape gendered identities and determine the course of the epidemic in South Africa. Lesko (2007:520) mentions that the South African government's failure to offer serious leadership on HIV/AIDS and the mobilization of evangelical religions to support traditional gender relations and Lovelife becomes a lightning rod for controversy and critique. The South African government reduced its funding of Lovelife allegedly because the evaluations of

Lovelife programmes did not demonstrate their ability to influence young people's behaviour. All these scholars argue for much more contextualized teaching/learning and research.

According to National Policy on HIV/AIDS for learners and educators (1999:4-28) the achievements of recent decades, particularly in relation to life expectancy and educational attainment, will inevitably be slowed down by the impact of current high rates of HIV prevalence and the rise in AIDS-related illnesses and deaths. This will place increased pressures on learners, students and educators. As a prevention measure, learners and students must receive education about HIV/AIDS and abstinence in the context of life-skills education on an ongoing basis. The constitution, rights of all learners, students and educators must be protected on an equal basis. However, Life skills and HIV/AIDS education should not be presented as isolated learning content, but should be integrated in the whole curriculum. There should be non-discrimination with regard to HIV/AIDS people. No one is compelled to disclose his or her HIV/AIDS status but a holistic programme should encourage disclosure. Bezuidenhout and Frans (2003:212-214) mention that HIV/AIDS impact on various issues such as population, family life, education, health services, economy, individuals and other factors.

According to National Youth Policy (2009-2014:17) sentinel surveillance of Antenatal women for 2006 shows a decrease in the rate of HIV infection especially in the younger age groups (South Africa's Country Progress Report submitted to the United Nations in February, 2008). The prevalence rates in the 15-18 years group was 16% in 2004 and reduced to 13,5% in 2006; in the age group 20-24 years it reduced from 32% in 2004 to 28% in 2006. This gives hope that all the prevention efforts are beginning to bear fruit and resulting in positive behaviour change. However, there is still a challenge of caring for those who are infected and affected by HIV. The youth are a powerful change agent and could help change the epidemic around as reflected by the latest statistics of the antenatal surveillance.

According to Evian (2000:21) some of the reasons why low socio-economic conditions promote the spread of sexually transmitted diseases are the unequal relationships between men and women. Patriarchal attitudes still prevail where women are often exploited and have a more inferior status than men. In many communities, women have very little control over their sexual lives and the ways to prevent STDs. On the other hand, high unemployment promotes migrant work and family disruption. People leave their homes and their loved ones,

friends, familiar surroundings and local community life. In the far-away places, migrants often find themselves in lonely, unfavourable, hostile or alienating environments. There is a natural need for sex and intimacy resulting in multiple-partner sexual relationships. Women are often forced to sell sex to earn precious money for food and basic needs and to help raise their children. Young girls may sell sex to older men. In addition, people in poor living conditions often do not have easy access to health care services. Sexually transmitted diseases often go untreated and spread more easily. Poor education and low literacy levels help to keep people ignorant of the ways and means to avoid diseases like AIDS. People often drink too much alcohol, or smoke dagga (marijuana, zoll, ganja), or use drugs to escape from the everyday hardships. This also encourages people to become loose and to have sex with different people. Crime and violence is also common in cities and towns and affects family and community life. Many of the problems described above also result in the breakdown of the usual traditions, customs, beliefs and cultural practices in a community. These practices usually determine the accepted sexual behaviour and constraints in a society.

According to Hartell (2005:178-180) behavioural interventions that were identified and needed for preventing HIV/AIDS include: the promotion of appropriate and culturally relevant programmes. Health educators should invite young people to help plan, implement and evaluate sex and HIV/AIDS programmes. In South Africa, with its diverse cultures, programmes should be developed within the context of the specific cultural beliefs and values of the target group. Hopefully, such culturally relevant programmes will help eliminate myths and misconceptions regarding HIV/AIDS. Early commencement of programmes and parental involvement; adolescents commence sexual activity at an early age, sex and HIV/AIDS education programmes should start in primary school and be developmentally appropriate. In order to obtain support of parents and other relevant role players, researchers, educators and policy makers should take local cultural traditions into account. As a result, HIV/AIDS education programmes should encompass both knowledge and skills; factual information, for example, the means of transfer, how it affects the body, the lack of a cure, preventive measures should constitute the core of the programme. HIV/AIDS education programmes should emphasise social norms and skills needed for healthy human relationships, effective communication and responsible decision making that offer protection from HIV infection. Programmes should incorporate responsible decision-making strategies, communication and problem-solving skills, particularly in combating the social pressures for having sex. In addition, condoms should be more readily available; adolescents do express a negative

attitude toward the use of condoms; they are still seen as important in the prevention of HIV infection. For young adolescents who are sexually active, schools, universities and community organizations should provide contraceptives. Adolescents often seek contraceptives without parent's knowledge and hence must cope with such problems as finding transportation to clinics and harassment or refusal to be served at pharmacies. Abstinence should be made valuable to adolescents. Messages that encourage them to abstain or delay sexual activity may help them adopt this attitude. Educators and peers should be trained to provide an effective HIV/AIDS education programme; effective programmes offer accurate information in a way that shows sensitivity to the issues of adolescents. An effective peer education programme transfers control of knowledge from the hands of experts to lay members of the community, making the educational process more accessible and less intimidating.

3.6.5 Teenage pregnancy and parenthood

Panday *et al.* (2009:26) assert that teenage pregnancy rates include number of stillborns, abortions and miscarriages. Adolescent fertility rate also known as teenage fertility rate or teenage birth rate is defined as the number of live births per 1000 women aged 15-19 years. Age specific fertility rate is defined as the incidence of live births per female population of a given age group per year. Childbearing among teenagers remains a common social and public health concern worldwide, affecting nearly every society (Dangal, 2006; Hogan, Sun & Cornwell, 2000; Shaw, Lawlor & Najman, 2006). The moral panic about teenage pregnancy re-emerges perennially through media reports of links between teenage pregnancy and the child support grant, rising school dropout rates because of pregnancy and the increased visibility of pregnant girls in schools. However, such a negative and moralistic framing of the issue shifts the focus away from the successes that have been achieved in decreasing teenage pregnancy and coping with its consequences.

According to Campbell and MacPhail (2002:339) young people whose parents feel easy communicating about sex are more likely to use condoms and contraceptives. They concluded that in South Africa open discussion of sex between adults and young people was a taboo. Leccardi and Ruspini (2006:90) mention that teenage pregnancy and parenthood are perceived as highly problematic where people prefer to think of teenagers as not sexually

active despite being immersed in a sex-saturated popular culture. As a result, moral values are declining. Therefore, pregnancy prevention programmes should be reinforced. The public is left with the impression that the young continue to live irresponsible and problematic lives.

Bezuidenhout and Frans (2003:33-38) state that the causes of teenage pregnancy include home conditions of the unmarried mother, early independence, lack of information, problem-solving behaviour, peer group influence, beliefs about fertility, poor self-image, the influence of the media, the attitude of the community, risk-taking behaviour, early menarche, loneliness, low education level, contraceptives, coercive sexual relations and role models in black communities. Teenage pregnancy has consequences for the mother, for the father, for the baby, for the families of the teenage father and mother and for society. According to Rule (2004:4) 56% of South African adults think that abortion is always wrong in the event of it being discovered that there is a strong chance of serious defect in the unborn child. Figure 3.1 indicates the percentage of pregnancies among 15-19 year olds in South Africa in 2003.

Figure 3.2 Pregnancy among 15-19 year olds by age, 2003
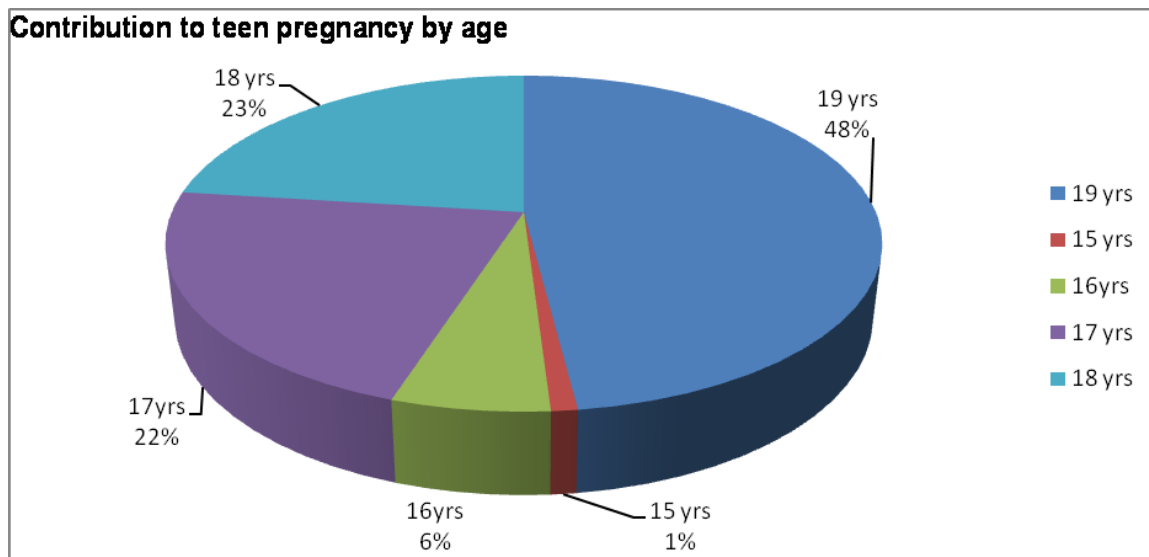
Source: Harrison (2008)

3.6.6 Substance abuse

Substance abuse is the taking of substances and the psychological and behavioural effects that can result in impaired judgement and paranoid thinking that markedly impair coping

mechanisms which may otherwise protect against aggressive episodes (Bezuidenhout & Joubert, 2003:24). In addition, Bauer and Brown (2001:55) mention that substance abuse is the use of any chemical substance that causes physical, mental, emotional, or social harm to an individual or those close to him or her. Substance abuse among adolescents increases health risks, causes automobile and other accidents increases the likelihood of criminal activity and decreases productivity.

Bezuidenhout and Frans (2003:121-123) state that drug abuse and addiction are caused by peer groups, school environment, work environment, role changes which include family networks and interaction and home environment, events of life and personality. The causes of alcohol abuse and addiction are stress and events of life, size of the family, ambivalence about drinking, availability of alcoholic beverages, norms, family experiences, powerlessness and social change.

Essau (2004:499) asserts that adolescents who participate in one form of risk behaviour often also partake in other risk behaviours. According to McWhirter *et al.* (2004:47) substance abuse by the adult caretaker, interpersonal violence, child abuse or neglect are among those most likely to result in problems for young people. Many studies have shown for example the co-occurrence of substance use and sexual activity (Shrier, Emans, Woods & Rant, 1996:377; Flisher, Kramer, Hoven, King, Bird, Davies, Gould, Greenwald, Lahey, Regier, Schwab-Stone & Shaffer, 2000:881).

According to Kirby (2002:473) and Limmer (2008:38) alcohol and drug use increases an adolescent's chances of unprotected sexual intercourse and in turn, pregnancy. While the association between alcohol and sexual risk behaviour has long been established, few studies have investigated the direct links between alcohol and pregnancy (Alcohol Concern, 2002). South Africa has the dual burden of high risk sexual behaviour and substance abuse. At a national level, about a third (31.8%) of adolescents report past month drinking and a quarter report binge drinking (Reddy, Panday, Swart, Jinabhai, Amosun, James, 2003).

Several studies report that between 6-12% of adolescents have used drugs in their lifetime (Brook, Morojele, Zhang, Brook & Whiteman, 2006:48; Madu & Matla, 2003:121; Rocha Silva, De Miranda & Erasmus, 1996). In fact, data from Cape Town has shown that when learners use drugs (methamphetamine), they are more likely to have anal, vaginal and oral

sex as well as to be pregnant or responsible for a pregnancy (Pluddemann, Flisher, Mathews, Carney & Lombard, 2008:687). Although the association between lifetime sexual behaviour and alcohol or marijuana use is strong, the biggest risk that substance use confers to adolescent sexual behaviour is that adolescents are more likely to engage in casual sex (Palen, Smith, Flisher, Caldwell & Mpofu (2006:761). In fact, studies have shown that when young women initiate sex with a steady boyfriend and someone they know for a while, they are less likely to experience an early pregnancy (Jewkes, Vundule, Maforah & Jordaan, 2001:733).

Leach (2006:16) points out that substance abuse is considered one of the most compelling factors associated with suicide, particularly for males, as it has been closely linked with more frequent attempts, increased suicide ideation and greater lethality. Substances often act to chemically produce neurological depression, which contributes to suicide and frequently lead to negative environmental effects. There are people who are under the influence of alcohol or drugs as they use substances. Therefore, clinicians need to fully assess both recent and distant substance use and abuse histories, including a family history of substance use and abuse.

Mortimer and Larson (2002:136) mention that risky health behaviours are important determinants of adolescent health status. Behaviours such as substance use and abuse, unsafe sexual practices and risky vehicle use are increasingly responsible for the majority of deaths and disabling conditions through the fourth decade of life and most of these behaviours are initiated during adolescence. As a result, adolescents who use one type of substance tend to use other substances. Taylor (2000:333) argues that young people increasingly see the use of illegal drugs as a lifestyle choice leading to a situation where the use of drugs is a recreational life, regardless of whether they approve of it or not. Wegner, Flisher, Muller and Lombard (2006:250-254) mention that substance use among adolescents, who comprise 21% of the South African population, is an increasing problem in South Africa. Additionally, boredom has been found to be related to substance abuse. The social learning theory proposed that behaviour is determined by an interaction between social and environmental influences and cognitive mediators such as beliefs and self-efficacy (cf. 2.3.5.1). There is a relationship between leisure boredom and race, gender and age. Many young people spend their time sitting around in groups outside and on the streets, hanging out because they have nothing else to do, thus, contributing to the experience of leisure boredom and increasing the potential for risk behaviours such as substance use to occur.

3.7 SUMMARY

Bronfenbrenner's ecosystemic model has helped to clarify how various social factors are intertwined within the environment in order to address the moral development of black adolescents. The model has proven beneficial in providing insight into all factors that play a role in the growth and development of individuals. Furthermore, the model has provided the ability to see how the lives of adolescents are balanced between every aspect of the environment. While using the model, various factors became easy in identifying their influence they have in the lives of all people we interact daily with the purpose of trying to become a better society by changing views about adolescent's moral reasoning and behaviour. According to Allen (1995:569) the ecosystemic model specifies and connects institutional, interpersonal, environmental, temporal and cultural facts that shape the essential character of black family life in such a way as to produce characteristics simultaneously shared and idiosyncratic. Thus, the chapter has helped to outline the factors in the ecosystem which influence the moral development of black adolescents also within the South African context. The next chapter will focus on the research design of the empirical study used to explore factors influencing the moral development of black adolescents.

CHAPTER FOUR

RESEARCH DESIGN

"All experience is an arch to build upon."
 Henry Brooks Adams: Thoughts on success

4.1 INTRODUCTION

In this chapter, I will focus on the research design in detail. A research design is a strategic framework for action that serves as a bridge between planning and the execution or implementation of the research (Terre Blanche *et al*., 2002:29). Research designs are plans that guide the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure. Terre Blanche *et al.* (2006:37) assert that a valid and coherent research design takes into account the decisions made relevant to four dimensions which include: the theoretical paradigm informing the research, the purpose of the research, the context or situation within which the research is carried out, the research techniques employed to collect and analyse the data. As a result, the intent of this study is to explore the social factors influencing the moral development of black adolescents from an interpretive paradigm (cf. 1.4.2). The approach, research design, the role of the researcher and limitations of the research will be discussed in this chapter.

4.2 APPROACH

I chose a qualitative approach for this study as it was deemed appropriate in acquiring in-depth information about the topic. Data received from participants in this way is rich, real and informative. Rich data means a wide and diverse range of information over a period of time through direct, face-to-face contact with participants. According to this approach, participants are able to express their opinions in a natural setting without any fear. When working with participants, it is easier for the researcher to directly observe the participants. The participants are able to explore the topic with which they are very familiar.

An exploratory study is most typically conducted for the following reasons: to satisfy the researcher's curiosity and desire for better understanding, to test the feasibility of undertaking a more extensive study, to develop the methods to be employed in any subsequent study, to explicate the central concepts and constructs of a study, to determine priorities for future research and to develop new hypotheses about an existing phenomenon (Mouton & Prozesky, 2001:80). Additionally, Babbie and Mouton (2001:271) assert that qualitative research is an attempt to understand people in terms of their own definitions of their worlds. Research activities are thus centred on an insider perspective on social action with sensitivity to the context in which participants operate according to their frame of reference and history. Qualitative research implies interpretive research as it attempts to see how people make use of their lives. Denzin and Lincoln (2003:400) offer a generic definition of qualitative research:

> *Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible (multi-method in nature). These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or to interpret, phenomenon in terms of the meaning people bring to them.*

In this case, qualitative research allowed me to explore the moral development of participants and the social factors affecting this development from their own point of view. The next section will highlight research design in detail.

4.3 RESEARCH DESIGN

This section discusses the research design including description of the site, selection of participants, criteria for selection of participants, data collection which comprise individual interviews and focus groups, data analysis and trustworthiness of data.

Holloway and Todres (2003:345-357) remark that what is important is choosing a method that is appropriate to my research question, rather than falling victim to methodolatory where I am committed to method rather than topic, content or research questions. Indeed, my

method of analysis was driven by both my research question and my broader theoretical assumptions.

4.3.1 Selection of site

I selected a public secondary school (School X) in Mamelodi, the township on the eastern side of Pretoria. According to South African Schools Act (RSA, 1996:3) a public school is a school which enrols learners in one or more grades between grade zero and grade 12. School fees at public schools must be paid in total, partially or with conditional exemption of certain parents who are unable to pay school fees. At School X the parent's liability for payment of school fees is R300 per year; however, many parents are exempted from paying school fees due to financial constraints. Learner enrolment is approximately 1 400 learners and the staff component is 41. According to the information provided by the school principal and own observation, the school is poorly resourced, such as access to only one photocopy machine and the use of public phones. However, basic services are provided such as running water, waste removal and electricity. In addition, the school has brick buildings with doors, windows, a fence and playground. Learners come from the neighbouring and feeder areas of Mamelodi, the eastern side, suburbs around Mamelodi and the informal settlements, such as Mandela Village.

4.3.2 Selection of participants

Eighteen black adolescents were purposively selected as participants according to maximum variation sampling. Firstly, in purposeful sampling the researcher should first think critically about the parameters of the population and then choose the sample case accordingly. Terre Blanche *et al.* (2002:401) maintain that purposeful sampling is done to increase the utility of information obtained from small samples. Mouton and Prozesky (2001:277) argue that in purposeful sampling, the researcher seeks to maximise the range of specific information that can be obtained from and about that context by purposely selecting locations and informants that differ from one another. Furthermore, Creswell (1998:118) comments that the purposeful selection of participants represents a key decision point in a qualitative study. This type of sampling is entirely based on the judgment of the researcher in that a sample is composed of

elements which contain the most characteristics, representative or typical attributes of the population.

Secondly, McMillan and Schumacher (2001:402) define maximum variation sampling or quota selection as a strategy to illuminate different aspects of the research problem. According to Terre Blanche *et al.* (2002:382) maximum variation sampling is when one seeks to obtain the broadest range of information and perspectives on the subject of study resulting in looking for participants who think they have different experiences about the topic. Clear identification and formulation of criteria for the selection of participants are, therefore, of cardinal importance.

In this study participants are categorised as follows: six adolescents who had been referred to counselling for behavioural problems to the counselling services provided by the Gauteng Department of Education (GDE) (Group A); six learners who were performing and behaving at a satisfactory level as identified by their grade educator (Group B); and six who had exhibited outstanding qualities as leaders of some sort, such as captain of a sports or cultural team, youth leader in church or member of the student representative council and who also had performed well academically (Group C). Specific criteria for selection are as follows:

• Age group (14 to 15 years): age is crucial as one of the criteria to choose the participants in the context of this study as age affects moral development. Erikson (1963) took the age factor into consideration with regard to the search for personal identity in moral development. (cf. 2.3.3.2). According to Erikson's (1963) stage of development, identity develops as adolescents assume commitments to future occupations and adult sex roles. Erikson (1963) mentions that in this stage adolescents are faced with the crisis between identity and role confusion. Kohlberg (1984) also considered age factor as important in his research; he presented moral dilemmas in the form of stories to adolescent boys. He asked a group of boys whose ages ranged from 10 to 16 years about whether it is morally acceptable or not to steal a drug in order to save the life of another person. He suggests that people go through the stages of moral development in a fixed order and that the stages are universal in all human beings regardless of culture and background will experience the same direction of development. The level which is more relevant to the adolescent stage is conventional level which is more applicable to adolescents who conform to certain behaviour on the basis of the law and norms of society. Conventional morality focuses on maintaining social order and includes stage 3

123

which is interpersonal, normative morality and stage 4 which is the social system morality (cf. 2.3.1.3).

• Gender is also seen as crucial in my selection of participants. In Kohlberg's study, only adolescent boys were used. However, Gilligan (1982) used both males and females who expressed different voices on morality dilemma questions about whether it is morally acceptable or not to do abortion (cf. 2.3.1.4). For the purpose of this study, a mixed gender group was used so as to allow for gender specific perspectives on moral development. The interviews for this study comprised of nine boys and nine girls.

The characteristics of the different learners according to their groupings are tabulated in Tables 4.1 to 4.3.

Table 4.1 Group A: Participants referred for counselling for behavioural problems

Pseudonym	Age	Gender	Grade	Reason for referral	Academic performance
John	15	Male	9	Behavioural problem	Poor scholastic performance
Gavin	15	Male	9	Behavioural problem	Poor scholastic performance
Sheila	15	Female	9	Behavioural problem	Poor scholastic performance
Colin	15	Male	9	Behavioural problem	Poor scholastic performance
Grace	15	Female	9	Behavioural problem	Poor scholastic performance
Elias	15	Male	9	Behavioural problem	Poor performance (repeating grade 9 for the third time)

Table 4.2 Group B: Participants with satisfactory performance

Pseudonyms	Age	Gender	Grade	Academic performance
Lebo	15	Female	9	Satisfactory
Mpho	14	Male	8	Satisfactory
Marvin	15	Male	9	Satisfactory
Jane	15	Female	9	Satisfactory
Fanny	14	Male	8	Satisfactory
Louis	14	Male	8	Satisfactory

Table 4.3 Group C: Participants with outstanding leadership and academic performance

Pseudonym	Age	Gender	Grade	Academic performance and leadership performance
Thandi	15	Female	9	Best achiever in Sepedi and Accounting
Lerato	15	Female	9	Best achiever in Natural Science, Maths and English. Silver Award (guitar), Unisa Music Competition
Martha	14	Female	8	Excellent performance in all her subjects; class prefect; youth leader at church
David	14	Male	8	Award in Maths and Science; Silver award (guitar), Unisa Music Competition
Tebogo	14	Female	8	A top five achiever, grade 8; class leader; youth leader at church
Dineo	14	Female	8	Outstanding performance in economic subjects

The next section will highlight ethical considerations.

4.3.3 Ethical considerations of the research

According to McMillan and Schumacher (2001:420) the qualitative researcher needs to be sensitive to ethical principles because of the nature of the research topic, face-to-face interactive data collection, an emergent design and reciprocity with participants. Ethical considerations which are crucial for this study include informed consent, confidentiality and anonymity, privacy and empowerment, harm, caring and fairness, reporting research results fully and honestly.

4.3.3.1 Informed consent

Terre Blanche *et al.* (2002:66-67) remark that obtaining consent from participants is not merely about the signing of a consent form. Consent should be voluntary and informed. This requires that participants receive a full, non-technical and clear explanation of the tasks expected of them so that they can make an informed choice to participate voluntarily in the research. Furthermore, consent is obtained by asking subjects to sign a form that indicates understanding of the research and consent to participate. Informed consent implies that the subjects have a choice about whether to participate. Creswell (2009:89) points out that informed consent form should be signed by participants before they engage in the research. This form acknowledges that participant's rights will be protected during data collection. Henning (2005:73) asserts that participants must be fully informed about the research and should give informed consent to participate. Accordingly, they need to know that their privacy and sensitivity will be protected and they need to know how the information they have imparted will be used. It is crucial that members of the research team treat all research participants in a professionally acceptable way and with respect, consideration and courtesy.

Debriefing after completion of the study is thus an important recognition of the autonomy and dignity of participants. Debriefing involves reporting the results to the research participants at the conclusion of the study in order to find out if the findings are a true reflection of participants' views. This should include full disclosure of any deception that may have been part of the study. In a nutshell, Amdure (2002:23-31) states that aspects of informed consent which should be explained to the participants include; advantages and benefits, right to refuse and withdraw without prejudice, objectives of the study, research methods and procedures,

recording of data, duration, nature of participation, how the results will be communicated, the identity, affiliation and qualifications of researchers or fieldworkers, possible side effects and harmful aspects, how confidentiality and privacy will be safeguarded, financial implications and debriefing sessions in cases of a sensitive matter.

In this study, informed consent was obtained from:

- The Gauteng Department of Education: written consent (Appendix A)
- The principal of the school: written consent (Appendix B)
- Parents or guardians of learners: written consent (Appendix C)

Permission was also granted by the Ethical Review Committee of the College of Education at the University of South Africa.

Confidentiality and legality issues about the research were discussed with the above stakeholders and the participants. The identity of the participants was kept confidential and pseudonyms have been used in this report. Participation was voluntary and participants were at liberty to withdraw at any point or refuse to answer any uncomfortable question. Moreover, the aims of the study were explained to the participants at the beginning of the study and time was given for debriefing after the interviews. As indicated earlier, debriefing involves explaining research to the participants at the beginning and conclusion of the study about the nature and the purposes of the study. A summary of the research report was made available to the school principal after completion.

4.3.3.2 Confidentiality and anonymity

Confidentiality is ensured by making certain that the data cannot be linked to individual subjects by name. This gives the participants power to retain ownership of their voices and exert their independence in making decisions. I ensured that all participants were protected especially when private information was provided. The purpose of keeping confidentiality was explained to the participants to avoid harm and data was collected anonymously. Berg (2004:65) states that confidentiality is an active attempt to remove from the research records any elements that might indicate the subject's identities. McMillan and Schumacher (2001:421) mention that participant's confidences will be protected from other persons in

127

different settings where private information might enable identification. The participants were protected from identification. Furthermore, Terre Blanche *et al.* (2002:68) argue that the participants should be assured of the parameters of confidentiality of the information. Any limits of confidentiality should be clearly specified. Berg (2004:65) remarks that anonymity means that the subjects remain nameless. In this study, I ensured that all participants were protected especially when private information was provided. The purpose of keeping confidentiality was explained to the participants to avoid harm and data was collected anonymously.

4.3.3.3 Privacy

The researcher should ensure that privacy of participants is protected by using pseudonyms and to keep the information provided by participants private. Deception is a violation of informed consent and privacy. As a result, knowledge has to empower the participants in their setting. I used a private venue free from noise with good ventilation and light. Interviews were also conducted on a Saturday morning when the school was empty of other learners.

4.3.3.4 Harm, caring and fairness

The participants should be protected from experiences of humiliation through interpersonal trust. The researcher's thinking and activities are underpinned by a sense of caring and fairness for the participants. I made sure that the entire participant's dignity was not harmed and care and fairness was shown when they expressed their views without making any judgment on these views.

4.3.3.5 Competence

The researcher should have an open mind when working with diverse group of participants who differ with regard to age, views, gender, language, race, religion, sexual orientation, physical and intellectual abilities as well as socio-economic status. As a trained counsellor, I have mastered the skills of interviewing and use them regularly in my professional capacity. Moreover, I am culturally competent as I am proficient in the home languages of the

participants. Although a request was made that participants should express themselves in English, participants were free to code-switch to their home languages as I speak Tswana, Sepedi and Zulu.

4.3.3.6 Reporting research results fully and honestly

Creswell (1994:13) reports that data will be reported honestly and fully without changes to possibly satisfy certain predictions or interest groups in the format of a research thesis. In the case of this research, the thesis findings and any articles emanating from this study will be published with careful attention to the rights of participants. The report has also been peer-reviewed by an expert independent reviewer as well as the study supervisor.

4.4 DATA COLLECTION

Terre Blanche *et al*. (2002:45) assert that data is the basic material with which a researcher works. In qualitative research, the researcher is the instrument of data collection. Data collection procedures are discussed in detail in this section. Pilot interviews were first done with five participants to test the applicability of the key question. All data was collected by individual interviews and focus groups. All interviews were audio-recorded and thereafter, verbatim transcriptions were made. Notes were simultaneously taken during interviews and this was useful in indicating non verbal communication gestures like facial expressions and body language, such as nodding heads, frowns, gestures, smiles and so on.

The types of interviews are further explained as follows.

4.4.1   Individual interviews

 Jupp (2006:157) states that an individual interview (recorded on audio) is a method of data collection, information or opinion gathering. According to O'Leary (2005:114) the advantages of interviews include rapport and trust, provision of rich, in-depth qualitative data, allowing non-verbal and verbal data, flexibility to explore tangents and structured, standardized and quantified data. In contrast, the disadvantages of interviews include; the potential for communication miscues, difficulties of working with a large or geographically dispersed sample as well as lack of anonymity. According to McMillan and Schumacher

(2001:443) interview technique is flexible and adaptable. Non-verbal as well as verbal behaviour can be noted in face-to-face interviews. However, Creswell (2009:179) mentions the limitations of interviews as providing indirect information filtered through the views of interviewees, providing information in a designated place rather than the natural field setting, the researcher's presence may bias responses and not all people are equally articulate and perceptive.

In this study, each participant was interviewed individually in an empty classroom on a Saturday morning because participants were writing their examinations during the week and to ensure more quality responses and trustworthiness of the responses. Firstly, short biographical questions were asked to understand the background of the participants. Thereafter, a central moral dilemma question was asked followed by probing questions. According to Blackburn (1996), a moral dilemma is a situation in which each possible course of action breaches some otherwise binding moral principle. Similarly, Cardwell (1996:147) points out that moral dilemmas are hypothetical conflict situations where participants must decide which course of action an actor should take. These dilemmas involve difficult moral choices, such as deciding whether to break a law and save a life, or uphold the law and allow someone to die. Responses to these dilemmas give important insights into the types of reasoning people use when making their moral decisions. This technique was used both by Kohlberg (1984) and by Gilligan's approach. Kohlberg (1984) asked the boys whether to steal the drug or not in order to save the life of someone. Gilligan (1982) used a question derived from women's real life moral dilemmas such as choosing whether or not to have an abortion. In this study, the moral dilemma question asked was: *"What will you do if you are alone in the classroom and you find a cell phone on a desk?* Thereafter, probing questions were also used for further information and asking for clarification of statements as expressed above and to add to the quality and richness of the data from the interviews. To overcome some of the limitations mentioned earlier, Brodie and Pournara (2005:67) suggest that participants should be given support to overcome some difficulties by making positive comments such as "that seems interesting can you tell me more about it" and so on.

In general, the format of the interview in this study could be regarded as a free attitude interview. Meulenberg-Buskens (1997:1-5) defines a free attitude interview as a non-directive controlled in-depth interview used in qualitative research. When the participant is given the freedom to speak, the information obtained becomes more relevant and it allows the

researcher to get more in-depth information from the participants. The interviewer summarises, reflects, stimulates and asks for clarification. As a researcher, I listened carefully to the participant's responses.

4.4.2 Focus groups

The second data collection method that I used was focus group interviews. According to Kruger (1990:124) a focus group is a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening environment. In the same way, Morgan (1997: 2 & 6) describes focus groups as a research technique that collects data through group interaction on a topic. Focus groups serve as the principle source of data and can be used in multi-method studies. They also allow the investigation of perceptions in a defined area of interest. The researcher has used focus groups in order to get more in-depth understanding of participants's responses in a group setting. De Vos,
Strydom, Fouche and Delport (2002:306) mention that focus groups are useful in attempting to understand diversity, since they can help one to understand the variety of others' experiences. Maree (2007:90) remarks that in focus group interviews, participants are able to build on each other's ideas and comments to provide an in-depth view not attainable from individual interviews. As a result, focus groups also create meaning and save time and money.

I chose participants to form three focus groups (Group A, B and C) after having conducted the individual interviews in order to allow participants to explore themes which arose from the individual and to express their ideas or feelings, understand differences between group, behaviour or motivation. It was argued that the focus groups would promote greater self-disclosure among participants and allow for exploration and discovery, context and depth as well as interpretation regarding the moral dilemma question. Focus groups were held in an empty classroom on a Saturday morning at the school. There were three groups of participants: Group a, B and C. Each group comprised of six participants. Group A comprised of participants who had been referred for counselling for behavioural problems; Group B comprised of participants who had demonstrated average performance at school and Group C comprised of participants who had demonstrated exceptional performance at school and in leadership.

Table 4.4: The phases of the process of data collection

Phase	Method of data collection	Participants involved
Pre-research	Pilot study	5
1	Individual Interviews	18
2	Focus groups	3 groups (Group A, B and C respectively)

The next section will highlight data analysis.

4.5 DATA ANALYSIS

As already mentioned above, all interviews were audio-recorded and transcripts made of recordings, thereafter data were analysed qualitatively. Qualitative analysis refers to in-depth analysis of written results and interviews (McMillan & Schumacher, 2001). According to Mouton (1996:168) qualitative data analysis focuses on the understanding rather than the explanation of a phenomenon in a particular context or setting; accurately keeping up with the concepts the participants used to describe and understand phenomena; constructing stories and accounts that retain internal meaning and coherence of the phenomenon rather than breaking into components and conceptualising valid accounts of social life and phenomenon rather than generalising explanations. Data was initially organized according to the thematic conceptual matrix of Miles and Huberman (1994:132) which was subsequently analysed by means of content analysis. Various authors define content analysis as follows. According to Douglas (2002:82) content analysis begins with predefined categories whereby thematic analysis allows categories to emerge from the data. Content analysis defines the constructs and the categories into which they will be placed. The final stage of content analysis is the interpretation of results. Therefore, content analysis is a useful way of confirming or testing a pre-existing theory. As Hsieh and Shannon (2005:1277- 1278) indicate, qualitative content analysis is one of the numerous research methods used to analyse text data. Furthermore, research using qualitative content analysis focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text. The goal of content analysis is to provide knowledge and understanding of the phenomenon under study.

In this study, content analysis is a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns. Moreover, Mayring (2000:2) defines qualitative content analysis as an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models, without rash quantification.

To add, Patton (2002:453) mentions that qualitative content analysis is any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings. Content analysis is also a method of analyzing written, verbal or visual communication messages. Elo and Kyngas (2008:107) assert that the aim of content analysis is to build a model to describe the phenomenon in a conceptual system, conceptual map or categories. They further indicate that content analysis allows the researcher to test theoretical issues to enhance understanding of the data. Through content analysis, it is possible to distil words into fewer content-related categories. Content analysis can be used to develop an understanding of the meaning of communication and to identify critical processes. The advantages of content analysis are that; it provides objective analysis of written materials and can identify meaning from text data, it allows researchers to go through very large amounts of text quickly and it can quantify qualitative data.

There are three different approaches to content analysis highlighted by Hsieh and Shannon (2005:1279-1285). Firstly, there is conventional content analysis in which coding strategies are derived directly and inductively from the raw data. This is the approach used for grounded theory development. The second approach is directed content analysis in which initial coding starts with a theory or relevant research findings. Then, during data analysis, the researcher immerses herself in the data and allows themes to emerge from the data. The purpose of this approach usually is to validate or extend a conceptual framework or theory. The final approach is summative content analysis which starts with the counting of words or manifest content, then extends the analysis to include latent meanings and themes. This approach seems quantitative in the early stages but its goal is to explore the usage of the words or indicators in an inductive manner. According to Boyatzis (1998:16) manifest content analysis can be considered the analysis of the visible or apparent content of something whereas latent content analysis is looking at the underlying aspects of the

phenomenon under observation. For the purpose of this study, a directed content analysis would be applied as it seems more relevant and applicable. The eight steps in directed content analysis which are used in this study according to Mayring (2000:14) overlaps with the traditional Tesch's method of analysis (Creswell, 2009:185-186) which also includes eight steps. Data was analysed using eight steps of directed content analysis which are:

Step one: Prepare data

Step two: Define the unit of analysis

Step three: Develop categories and a coding scheme

Step four: Test your coding scheme on a sample of text

Step five: Code all the text

Step six: Assess your coding consistency

Step seven: Draw conclusions from the coded data

Step eight: Report your methods and findings

In analysing content data, I felt it crucial to analyse the manifest content as well as latent content. Latent content includes noticing silences, sighs, laughter, posture and others. I felt it imperative to do comparative analysis of findings after data was analysed using directed content analysis. Validity, reliability as well as trustworthiness are achievable in directed content analysis.

For the purpose of this study, Guba's Model of trustworthiness as a framework for ensuring credible qualitative research will be discussed.

4.6 TRUSTWORTHINESS OF DATA

For the purpose of this study, Guba's Model of trustworthiness was implemented to ensure the trustworthiness of the data. The model, and its application in this study, is tabulated in Table 4.5.

Table 4.5 Guba's model of trustworthiness

According to Guba (1985:214-222) a framework for ensuring credible qualitative research includes; credibility, transferability, dependability and confirmability.

Criterion Area	Technique	Evidence
(a) Credibility	Implies accountability for the entire research process and includes actions in preparation of the field of research, authority of the researcher, keeping a reflexive journal, participant's control of the data and peer group evaluation.	I have ensured credibility in my study during interviews by keeping research diary and notes.
(b) Transferability	Refers to the ability of the research to be applied in similar contexts. It is not the researcher's responsibility to instigate the transfer. The researcher takes care to describe the entire research process in such a fashion that other researchers can follow similar steps.	I have explained my research steps in this chapter so as to make sure that the reader understands the coherence of this study.
(c) Dependability	Indicates that the findings remain consistent. If an independent researcher analyzes the raw data, he or she will come to the same conclusions. Triangulation is an important way of ensuring the consistency of the findings.	My promoter has ensured reliability as well as validity findings by reviewing the transcripts and my steps of data analysis as a means of triangulation.
(d) Confirmability	Measures are undertaken to prevent researcher bias.	I collected data at different times and from individual and focus groups. Data was triangulated for in-depth outcomes. Triangulation has assured completeness of findings or to confirm findings. The latter help to overcome the limitations of a single strategy. The interpretations of findings were checked with literature, with an expert reviewer and with the supervisor as peer reviewer and with the participants where necessary. My position as a researcher has been explained in 4.7

In this study, I triangulated data by means of time and person. Multiple reviewers (expert reviewer and supervisor), multiple theoretical perspectives (cf. chapters 2 & 3) and multiple facilitative communication techniques (individual and focus group interviews) were used. The next section will outline my role as researcher.

4.7 RESEARCHER ROLE

As a qualified educational psychologist at the Gauteng Department of Education, Johannesburg North District, I am aware of the needs of the adolescents. My role involves, among others, counselling adolescents with behavioural or academic problems. Therefore, I am well positioned to undertake a study on adolescent moral behaviour and development. I have professional training in interview and debriefing skills as this forms part of my job as a professional psychologist.

My function as a counsellor working for the Gauteng Department of Education brought me into daily contact with all participants in this study. My position conveniently allowed extensive access to the participants for the collection of pilot interviews and research interviews. However, I cannot claim to be an objective, authoritative neutral observer as personal bias, values and assumptions form part of the researcher and should be honestly reported. In this case, open and honest relationships were sought with the participants and me as the agent of analysis and interpretation. Creswell (2003:184) states that identifying biases, personal values and interests regarding the research topic and process, explaining how entrance was gained to the research site and how ethical issues were dealt with are crucial for the trustworthiness of the research findings. As a researcher, I endeavoured to remain non-judgmental of the participants' responses and to curb any personal bias which would affect the analysis and interpretation of the data and lead to invalid and unreliable conclusions.

The next section will highlight the limitations of this research.

4.8 LIMITATIONS OF THE RESEARCH

Creswell (2009) remarks that any research that ignores the boundaries or its limitations is bound to be an incomplete one. In this case, the study was restricted to a specific group of secondary school learners chosen according to specific sampling criteria and did not incorporate all learners within the age range at the particular school. Thus, the results of this study cannot be generalized to the larger population of adolescents in the Mamelodi area. However, this kind of purposeful small sample is typical of a qualitative study where the aim is to uncover depth and not breadth of findings.

4.9 SUMMARY

The chapter has described the approach, research design, data collection methods, data analysis, issues around trustworthiness of data, researcher role as well as the limitations of research. The following chapter will discuss the analysis of the results in detail.

CHAPTER FIVE
DISCUSSION OF FINDINGS

5.1 INTRODUCTION

Chapter four presented the research design of the empirical inquiry. This chapter presents the findings of the research in detail. The chapter is organized under the following main headings: general comments on findings; presentation of findings according to themes and sub-themes; discussion of constructs; comparison of the three groups; and links to theoretical frameworks.

5.2 GENERAL COMMENTS ON FINDINGS

This section provides general comments on individual interviews and focus groups and observations made by the researcher during interviewing. Interviews aimed at disclosing the lived experiences of participants. According to Henning (2005:9) lived experiences produce insight into the world of adolescents and allow for collection of rich data through the use of narrative. In the context of this study, lived experiences refer to adolescents' description of their perceptions, thoughts and experiences as they relate to the moral behaviour and moral decision-making. The environment is dynamic and adolescents bring their individual context to any experience. Every individual experience must be seen as embedded in and bearing the imprint of a conceptual world that is continually changing. In this study, lived experiences relate to the adolescents's experiences with moral behaviour and the effects thereof on their academic achievement and moral development.

During individual and focus groups interviews, the following observations were made: the exterior physical signs (clothing), expressive movement (eye movement, facial expressions, bodily movements, posture), physical location (the setting, people's personal space), language behaviour (stuttering, slips of the tongue, topics of discussion) and time duration (how long is the person I was observing engaged in what he or she is doing). Observations were crucial during the interviews. According to Maree (2007:83) observation is the systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them. Notes were made regarding the physical setting, the venue of interview, the participant's posture, how they

responded to questions, their tone of voice and language, their silences, non-verbal and verbal communication, their dress code and neatness and their facial expressions. Examples of observations follow.

When John (cf. Group A) was individually asked about his feelings after a theft, he responded: "*Eh, I feel ok.*" He scratched his head with downcast eyes. Colin (cf. Group A; learner with behavioural problem) stammered: "Eeeeh...." to indicate shame and left the sentence incomplete. Elias (Group A) Elias responded with a laugh (Ahaa!!!)." *I was going to take it. I mean to steal it. I steal at home. I once stole R100 from my grandfather.*" Again, Elias said "*Me, ke a zula. I make plans for myself because EISH! I don't want to suffer. My friends make plans with their lives and you know what they live and succeed. Zola is.....* He indicated embarrassment with down cast eyes. Emotion was stressed by exclamations such as "*Eeeh, Eish, Eh.*" All the participants were neatly dressed for the interview, but their posture was careless, especially, Elias, John, Sheila and Colin. They indicated that they are living don't-care lives and are irresponsible in their way of living. In contrast, learners with average performance (Group B) and outstanding performance (Group C) were relaxed but sat upright and showed good manners and respect in the way they expressed themselves. All participants responded spontaneously.

In focus groups, the participants were a bit shy to express themselves as they looked around as if wondering what other participants would think about them. However, they still expressed their feelings and views freely in the natural setting without any fear. In addition to what was observed, the researcher felt that lived experiences of participants were imperative.

5.3 PRESENTATION OF MAIN FINDINGS (KEY THEMES, SUB-THEMES AND CONSTRUCTS)

It is against the background of the general comments on the findings (par. 5.2) that the main findings of the study are presented. The key themes, sub-themes and constructs are tabulated in Table 5.1. The key themes, sub-themes and units indicated in the table will be discussed in the ensuing paragraphs supported by direct quotes from the participants.

Table 5.1: Summary of findings

Key Themes	Sub-Themes	Constructs
Person moral behaviour shapers (cf. 3.2.2) and the impact on behaviour	- Personal or basic needs - Personal ownership - Personal identity - Cognition - The influence of academic achievement on moral behaviour	- Self-respect
Social moral behaviour shapers and the impact on behaviour	- The role of the home or family on moral behaviour - The role of the school on moral behaviour - The role of peers on moral behaviour - The role of the church on moral behaviour - The role of social media on moral behaviour (television, Facebook and Internet surfing)	- Obedience to authority - Respect for others as learned through appropriate role models
Community moral behaviour shapers (cf. 3.2.2.4) and the impact on behaviour	- Congruent application of values - Safety	Self-respect Obedience to authority Respect for others

5.3.1 KEY THEMES

The key themes were organised around the following categories: person moral behaviour-shapers; social moral behaviour-shapers and community moral behaviour-shapers. These are outlined in the ensuing paragraphs. Thereafter, the constructs used to identify the key themes and sub-themes are briefly discussed.

5.3.1.1 Person moral behaviour-shapers and the impact on moral behaviour

Although Bronfenbrenner (1979)'s model focuses primarily on the systems in which an individual operates and the relationships between these systems, he did not ignore the role of person factors (e.g. the temperament, abilities and aptitudes of an individual). He referred to this dimension as person factors (cf. 3.2.2). In this study, the participants were influenced by the impact of individual or person factors on their moral behaviour. The rubric, person moral behaviour-shapers, includes the following sub-themes: personal or basic needs, views of personal ownership, personal identity, cognition and the influence of academic achievement (cf. Table 5.1). All the above-mentioned sub-themes will be discussed in detail in the forthcoming sections.

5.3.1.2 Social moral behaviour-shapers and the impact on moral behaviour

This theme includes the role of the home or family; the role of the school; the role of peers; the role of the church; and the role of social media on moral behaviour. Bronfenbrenner's conceptual framework was considered in this category (cf. chapter 3) as it is argued that moral development and moral behaviour will best be understood within all contextual environments including, microsystem, mesosystem, exosystem, macrosystem and chronosystem.

5.3.1.3 Community moral behaviour-shapers and the impact on behaviour

The community is part of the macrosystem in Bronfenbrenner's model (cf. 3.2.2.4.a). This included the aspects of congruent application of values and safety within the community.

5.3.2 SUB-THEMES

Sub-themes under each key theme were identified. These are discussed in the ensuing sections.

5.3.2.1. Person moral behaviour-shapers: **Personal or basic needs**

Every human being needs basic needs to survive (cf. 2.3.4.2). The needs of human beings including adolescents are related to another man's needs to have to be met before he or she attempts to fulfil other needs.

Group A: For one learner (John) "stealing" was a way of survival. John remarked that *"Because stealing is the way to survive"*. Two participants were influenced by aesthetic value. For example, Colin said*: "Because if it is a nice phone than mine I will obviously take it or sell it" while* Gavin rationalized that *"there was no clear owner"*. In contrast, Elias was externally motivated by the possible penalty incurred. He mentioned that he could not take the phone because he was scared of getting into trouble at school.

Thus, all Group A learners with the exception of one rationalized their decision based on personal needs or wants. Maslow's hierarchy of needs is important in the understanding of moral development of people. The hierarchy of needs (Maslow, 1970:21) can be used to measure the educational and moral milieu of people in South Africa. The first four needs are basic or deficiency needs and it has been well proven in educational research that severe deficiencies (that is, when these needs are not fulfilled) can lead to mental problems, ungratified wishes for safety, for belongingness and identification for close love relationships and for respect and prestige. According to Maslow (1970 & 1971) basic needs should be prioritised. Basic needs are also called physiological needs (cf. 2.3.4.2). The participants felt that a cell phone is their basic or personal need.

5.3.2.2 Person moral behaviour-shaper: Views of personal ownership

In contrast to the views expressed by Group A (cf. above), Group B attributed their moral decision to personal ownership and the desire not to violate this principle. Five of the six learners (Lebo, Mpho, Marvin, Fanny & Louis) based their decision on merit of personal ownership (for example, the phone did not belong to them). Jane felt that to respect personal ownership was "the right thing to do".

Group C: Lerato and Martha based the decision on the merit of personal ownership. They felt empathy for the owner and could "imagine" how "hurtful it is to lose an item", while one

based her decision on her self-identity of not being a thief. One did not give a clear reason. The participants from Group B and Group C have shown stealing as unacceptable and demonstrated pro-social behaviour. They have indicted stealing as unacceptable and a sense of ethic of care as highlighted by Gilligan and rendering assistance as indicated by Eisenberg (cf.2.3.1.6).

Conclusion: It would seem as if the participants from Group A were more driven by a basic selfish internal need for survival. However, the participants from Group B were motivated by the principle of respect for personal ownership (i.e. the phone did not belong to them). The participants from Group C seem to extend their basis of decision making to feelings of empathy for the owner or linking honesty to their personal identity of "not being a thief".

A closed-ended question followed: *Judging the merit of the decision, do you think you have made the right decision?* All participants thought that they had made the right decision. Interestingly, one participant from Group C did not answer the question.

5.3.2.3 Person moral behaviour-shaper: Personal identity

Erikson (cf. 2.3.3.2) developed a theory concerning a search for personal identity. Adolescents question who they are and where they are going. The participants from Group A seemed to have a problem with their search for identity whereas those from Group B and Group C did not reveal a problem with identity. Erikson (1963:20) believes that identity develops as adolescents assume commitments to future occupations, adult sex roles and personal belief systems. Ideally, identity is a central aspect of the healthy personality, reflecting both an inner sense of continuity and sameness over time and ability to identify with others and share in common goals, to participate in one's culture.

Adolescents are faced with an identity problem. Most adolescents identify themselves with other people, role models or influencers. According to Erikson, one's identity refers to a sense of being at one with the self and to an affinity between the self, social roles and community ties. As already pointed out, Erikson is well known for research on adolescent identity. Erikson (1959:113) argues that identity formation begins where the usefulness of identification ends. Adolescents begin to question the ideologies, attitudes and values

acquired from role models during childhood through identification. They tend to retain opinions that accord with their current perceptions of their world and reject those that do not.

Erikson (1968:23) maintains that the formation of identity in adolescence depends on re-integration of the personality in order to accommodate both previous identifications and current changes in oneself. Erikson further writes "We cannot separate personal growth and communal change, nor can we separate the identity crisis in individual life and contemporary crises in historical development because the two help to define each other and are truly relative to each other.

Erikson (1950:1968) mentions that processes of identity formation proceed from adolescence throughout life and yield a sense of continuity or self-sameness, both for oneself or others, across varying contexts. These processes are undertaken, not just in a larger cultural context, but also in the context of significant relationships that may include family, extended kin, peers and others. Erikson called identity development a psychosocial process because individuals conduct the work of identity within a rich social context. As a result, family provides a critical developmental context for understanding identity.

Lawler (2008:2) notes that it is not possible to provide a single, overarching definition of what it is, how it is developed and how it works. The word *identity-identitas* has a connection with being "the same" as something else. Jenkins (2004:5) proclaims that identity is about the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities. It is the systematic establishment and signification between individuals and collectivities of relationships of similarity and difference. Moreover, identity is also about our understanding of who we are and of who other people are and reciprocally as well as other person's understanding of themselves and of others.

O'Donnell, Reeve and Smith (2007:81-82) point out that adolescents have a need to develop a sense of identity within the larger society. Identity is the sense of being a distinct and productive individual within the larger social framework. Interestingly, adolescence is a time of exploring occupational and ideological commitments and adolescents construct a sense of identity when they are able to fit themselves into the adult social system. When adolescents search for, find and eventually commit to a particular set of adult roles and ideological beliefs, they develop a sense of identity. When they fail to do so, they suffer from role

144

confusion and a sense of uncertainty about themselves and their future. The search for identity begins with awareness of social demands in terms of what one should be as well as social opportunities in terms of what one can be.

As adolescents become aware of societal roles, explore the roles and make decisions about which roles to commit to and which ones to avoid, four identity statuses unfold, namely: diffused, foreclosed, moratorium and achieved. With diffused identity, the adolescent has not searched, explored or committed to adult roles. Both exploration and commitment are low. Diffused identity was evident from Group A participants' responses. With foreclosed identity, the adolescent has not explored, yet has committed to adult roles. Identity foreclosure is common when the adolescent simply takes on and assumes without exploration the values, ideology and occupation of his or her parents. Foreclosed identity was evident from Group A participants' responses. With moratorium, the adolescent has explored but has not yet committed to adult roles. Adolescents become preoccupied with how they appear to others. The examples of responses of participants with moratorium were illustrated by participants from Group A. With achieved identity, the adolescent has actively explored and made personal commitments to a way of life (ideology, occupation). Achieved identity was evident from participants' responses from Group B and C.

Bartoszuk and Pittman (2010:156) note that identity formation during adolescence is one of the pillars of human development. It builds the bridge connecting childhood and dependence with adulthood and independence. In addition, Arnett (1998:295-315) argues that identity issues such as exploration and commitment are salient during adolescence period because entry to adult roles and responsibilities may be postponed considerably, leaving the late adolescents or young adults without the anchoring experiences of marriage, parenthood and independent financial decision making. Arnett (2005:3-19) asserts that identity processes have been extended into the emerging adulthood period as young people try to find answers to issues related to love and work.

Prinsloo and Du Plessis (1998:13) mention that identity is important in the sense that the person feels that in spite of the passage of time and the changes associated with it, he or she still remains largely the same person. On the one hand, personal identity means that the person belongs to a group of people (family, peer group, nation and others) with whom he or she can identify.

5.3.2.4 Person moral behaviour-shaper: Cognition

Consideration was taken in the theoretical discussion of the stage of formal operational cognition or thinking as identified by Piaget (cf.2.3.1.2). The findings from individual interviews of three groups have indicated that not all adolescents can think at an abstract formal operational thinking but some still think at a concrete level. Every individual person has thinking ability whether on a concrete or an abstract thinking. It is expected that adolescents should think in an abstract way but this is not always the case.

Group A: Participants' reasoning was dependent on impulse and based on survival as determined by material or concrete objects showing a lack of responsibility and immature thinking. For example, John commented: *"I will take it because stealing is the way to survive. I think I don't regret. I must just take it"*.

In Group B and C, the participants' reasoning was more on an abstract level, showing maturity and responsibility for their own actions. Lebo commented*: "I will give it to the teacher because I don't know who the owner is. Because it is not mine"*.
Moreover, Thandi evaluated her decision as a moral one stating*: "I will take it to the teacher because it does not belong to me. I made the right decision"*.

According to Piaget (1932) the stage of formal operations is attained from the age of 12. A person who has attained formal operations is able to concentrate his thought on things that have no existence except in his own mind. Therefore, the dominant mode of thinking at the stage of formal operations is abstract and is far more mobile and flexible than a concrete mode of thinking. A person who has attained formal operations can perform a variety of tasks involving the use of hypothesis, trial and error, prediction and the definition of terms, abstractions and the drawing of logical and scientific conclusions. To attain the stage of formal operations, the person should be provided with a suitable environment. Louw and Edwards (1993) cited Bandura's theory that thinking is important in determining one's behaviour. They further argue that a person who has a high score in self-efficacy would be having thoughts like "this is difficult but I can deal with the situation" or "I can deal with stress effectively".

The participants from Group B indicated responsible behaviour for their moral actions. According to Kohlberg (cf. table 2.2) the post-conventional morality in stage 5 indicated that participants with behavioural problems focused on their right and liberty to do what they desire despite thinking of responsibility and consequences for their moral choices.

5.3.2.5 Person moral behaviour-shaper: The influence of academic achievement on moral behaviour

Klobal and Musek (2001:889) assert that academic achievement could be defined as the self-perception and self-evaluation of one's objective academic success. To be more specific, academic achievement in this study refers to performance, in the form of a numerical score as obtained in an examination or test. Academic achievement is very important in any educational setting as it indicates the level of the learner's competence in respect of the academic content.

The participants from Group A were marked by low academic achievement as compared to participants from Group B and C who have high academic achievement. Enjoyment of school and positive academic achievement appeared to influence moral behaviour as it is evident in responses illustrated by participants from Group A, B and C.

In Group A, all participants expressed that they have "problems" with school work. School is perceived as "difficult". One participant was repeating Grade 9 for the 3rd time and all indicated poor academic performance. Consequently, this has led to behavioural problems, truancy, not taking school work seriously and failing the grades. Colin commented*: "I play truancy at school. I bunk classes because I am finding school work difficult for me".* They do not give themselves time to study and focus on school work.

Group B comprised satisfactory achievers. They enjoy school and are ambitious. Group C comprised achievers marked by outstanding or excellent performance. One was the top learner who had won awards in Maths and Science. Others were class leaders. They excel in school work and are ambitious. Their achievements are summarised as follows: Thandi is the best achiever in Sepedi and Accounting while Lerato is the best achiever in Natural Science, Maths and English. She also obtained a silver award in guitar music at Unisa competition; Martha is excelling in academic performance in all her subjects; David received an award in

Maths and Science; Tebogo is one of the top five achievers in the Grade 8 class and Dineo is the outstanding performer in economics and management subjects.

According to Bandura (cf.2.3.5.1) social relationships are important in learners's academic achievement where adolescents look to their role models. Santrock (2001:304) maintains that achievement also can improve adolescent's self-esteem. As a result, adolescents develop higher self-esteem because they know what tasks are important for achieving goals and they have experienced performing them or similar behaviours. The emphasis on the importance of achievement in improving self-esteem has much in common with Bandura's social cognitive concept of self-efficacy, which refers to individual's beliefs that they can master a situation and produce positive outcomes.

Furthermore, Santrock (2001:424) asserts that adolescence is a critical juncture in achievement. Adolescents may even begin to perceive current successes and failures as predictors of future outcomes in the adult world. Learners who are less bright than others often show an adaptive motivational pattern, persistent at tasks and confident about their ability to solve problems, for example and turn out to be high achievers. In contrast, some of the brightest learners show maladaptive achievement patterns, give up easily and do not have confidence in their academic skills, for example and turn out to be low achievers. Bandura (1997 & 2000) indicates that self-efficacy is the belief that one can master a situation and produce favourable outcomes. Self-efficacy is a critical factor in whether or not adolescents achieve. A teacher's self-efficacy will have a major impact on the quality of learning experienced by learners.

Bandura (1997) states that self-efficacy and achievement improve when adolescents set goals that are specific, proximal and challenging. Joseph III (1998) refers to academic achievement as a social passport that provides recipients with economic access, career choices and societal acceptance. This life-long educational journey may require varied resources such as efficacy, inclusively, motivation, peer support and an overall culturally relevant and competent learning environment that addresses the adolescent, moral, intellectual, spiritual and emotional well-being. In addition, Nelson and DeBacker (2008:18) assert that adolescents who perceived being valued and respected by classmates are more likely to report adaptive achievement motivation. Gouws *et al*. (2000:84) contends that a high self-concept contributes to school success which in turn contributes to a high self-concept. Adolescent's academic

self-concept is influenced by significant others in life. Their parents, teachers and others have an important influence on how they view themselves as learners.

Academic achievement includes motivation, self-concept and self-confidence as well as time management.

Motivation plays a major role in a learner's academic achievement. According to Mwamwenda (2004:231) motivation is a concept to explain or rationalise the way people or organisms behave. It also refers to something innate within individuals. Motivation is an energiser or driving inner force, a desire or an urge that causes individuals to engage in certain behaviours. Additionally, Mnyandu (2001:4) defines motivation in the learning context as the willingness to engage in meaningful tasks. Similarly, Berger (2011:266-267) and Sikhwari (2004:54) state that motivation is an essential part of the complex process of human learning and yet, despite its importance, there is much that remains unknown about it. Motivation can be intrinsic or extrinsic.

In contrast, Areepattamannil and Freeman (2008:708) define intrinsic motivation as the drive to pursue an activity simply for the pleasure or satisfaction derived from it. Intrinsic motivation is a drive to experience a sense of competence and self-actualization (Crous, Roets, Dicker & Sonnekus, 2000:175). They further mention that intrinsic motivation refers to actions performed because people want to perform them and for which they do not need external incentives. Intrinsic motivation entails a drive to experience a sense of competence and self-actualization. Self-actualization is also clarified by Maslow (cf.2.3.4.2). Intrinsic motivation is based on internal factors such as self-determination, curiosity, challenge and effort. Other adolescents study hard because they are internally motivated to achieve high standards in their work (intrinsic motivation) while some study hard because they want to make good grades or avoid parental disapproval (extrinsic motivation). Moreover, Santrock (2001:424-425) argues that extrinsic motivation involves external incentives such as rewards and punishments. The highly motivated learner tends to achieve better whereas the unmotivated learner tends to achieve poorly.

Learners who lack the internal drive to accomplish tasks and who rely on external incentives for motivation are said to be extrinsically motivated. Furthermore, Areepattamannil and Freeman (2008:709) mention that extrinsic motivation is a broad array of behaviours having

in common the fact that activities are engaged in, not for reasons inherent in them, but for instrumental reasons. Extrinsically motivated behaviours are performed for the sake of the external rewards offered for the participation in or for the completion of a task, and self-determination plays a prominent role in the academic performance of learners (Mnyandu, 2001:11). Similarly, Crous *et al*. (2000:176-177) mention that extrinsic motivation refers to actions that are performed for the external rewards that the actions will bring. These rewards may include praise, approval or remuneration. Therefore, persons who are extrinsically motivated are not intrinsically motivated but in some cases extrinsic motivation can lead to intrinsic motivation.

Self-concept and self-confidence are important in academic performance of adolescents. Gouws *et al. (*2000:82) assert that self-concept refers to the cognitive aspects of the self-schema. It has to do with self-related beliefs (Who am I?) and it is related to self-esteem. Gouws *et al*. (2000:82) maintain that self-esteem has more to do with self-related feelings (How do I feel about who I am?). Self-concept goes together with self-efficacy. In addition, Bandura (1977:25) said self-efficacy refers to a person's belief that he or she can successfully carry courses of action requiring dealing with prospective situations. Self-efficacy is a person's belief that he or she has behavioural competence.

In this study, participants with behavioural problems (Group A: Gavin, Sheila, Colin, John, Grace & Elias) had poor self-concepts and lacked self-confidence. However, the participants from Group B (Lebo, Mpho, Marvin, Jane, Fanny & Louis) and Group C (Thandi, Lerato, Martha, David, Tebogo & Dineo) had a positive self-concept and showed self-confidence. For example, Tebogo, a top achiever in his grade, commented*: "The school prepares me for my future. I have confidence in myself when I behave well"*.

Educators generally believe that an understanding of self-concept and what it involves is essential if education is to achieve its ultimate goal of developing the individual's highest possible potential. In addition, an awareness of the role self-concept plays in human behaviour and development will enable educators to deliberately introduce ways of maximizing self-concept as an integral part of whatever they do in their interactions with learners. Areepattamannil and Freeman (2008:7) declare that a higher self-concept is associated with greater academic achievement among students. Evidently, there is a relationship between self-concept and academic achievement. Hamchek (1995:419) points

out that academic achievement may not simply be an expression of the learner's abilities but also of their perceptions of their abilities which may help them to feel confident and able but when negative cause them to feel hesitant and uncertain.

Time management is also important in academic achievement. The participants from Group A (Gavin, Sheila, Colin, John, Grace & Elias) cannot manage their time properly. For example, Elias explained that he does not follow any daily routine. He merely does what he feels like doing on the spur of the moment. In contrast, Group B participants (Lebo, Mpho, Marvin, Jane, Fanny & Louis) and Group C (Thandi, Lerato, Martha, David, Tebogo & Dineo) were able to manage their time properly. Several participants mentioned or described the daily or weekly routine which included homework, time for extra mural activities including areas of achievement (e.g. guitar lessons and practice), activities devoted to leadership roles (e.g. youth leadership), home chores as required by parents and weekend recreation including regular attendance of church.

Study skills have to do with time management. The methods of studying in adolescents are crucial as they determine how they will perform academically. Goal setting is also part of time management which can be a powerful way of motivating learners. The need to be successful directs and activates learners's behaviours as they work at achieving their goals. In order for learners to achieve academically, there has to be a connection between academic achievement which includes motivation, self-concept and self-confidence as well as time management.

5.3.2.6 Social moral behaviour-shaper: The role of the home or family

The home or the family is the primary social structure in which moral behaviour is learned. The family as a component of the microsystem in Bronfenbrenner's model is important in influencing an adolescent's behaviour. Chapter 3 (cf. 3.2.2.1.a) highlighted that the adolescent learns both negative and positive emotions in order to grow morally. In general, Group A participants come from *laissez faire* family environments while Group B and Group C participants come from loving, caring and responsible families.

Clearly, in Group A, the lack of parental involvement and support played an important role for three participants. This leads to an attitude of reliance on self for survival. For Gavin and

Grace, poverty was the greatest motivating factor. Gavin would rather steal from family based on a belief of possible 'bewitchment' if he stole from others. Similarly, Elias admitted that he stole at home where he did not face consequences from adult authority figures. He remarked: *"I pretend not to steal at school but I steal at home. I am scared to steal at school and that the teachers will discipline me and call me for disciplinary hearings. I pretend to be good at school but at home I do steal"*. Sheila felt that her mother taught her certain moral values such as respect, *"other people"* which subsequently influenced her behaviour. For Colin, absence of a father figure led to older siblings taking over the father role. Two felt that their parents (either mother or father) rejected them.

For two participants it seemed that there was a clear lack of consequences when they behaved in a socially unacceptable manner. Colin gave a telling example of this *lassisez faire* parenting style: *"I do anything I like at home. I live with my father and my older brother. My father is a pensioner and I am the youngest in my family so I have all the freedom I need. My father drinks alcohol and my brother comes home late every night. At home we actually do anything we like."* Colin's comment is corroborated by Prinsloo and Du Plessis (1998:100-105) finding on neglectful and indulgent parenting. Notably, neglectful parenting is a style in which the parent is much uninvolved in the adolescent's life. It is associated with adolescents's socially incompetent behaviour, especially a lack of self-control. On the contrary, indulgent parenting is a style in which parents are highly involved with their adolescents but place few demands or controls on them. Furthermore, indulgent parenting is associated with adolescents' social incompetence, especially a lack of self-control. Disappointingly, indulgent parents allow their adolescents to do what they want and the result is that the adolescents never learn to control their own behaviour and always expect to get their way.

In contrast to the homes described by the Group A participants, Group B participants felt that their family taught and role modelled moral behaviour. Mpho commented: *"My family teaches me about good values like respect"*. Two participants described the process at home as one of *"discipline and correction"*. Moral lesson mentioned by the participants are respect others, to love others, not to lie, and other acceptable behaviour such as not stealing. Lebo explained: *"To respect people, to relate with others well, to love others, to help others, not to lie, discipline and correction and to discuss life"*. Similarly, Group C participants ascribed the home environment as having provided a nurturing context for guidance and support.

152

Interestingly, all participants linked their moral behaviour to moral lesson learnt in the family as well as religious beliefs and moral ways of being such as love, respect, not to lie, not to kill, honesty, asking, responsibility at home. One participant mentioned the importance of a sense of humour as a value derived from his home.

Conclusion

Group A appeared to be situated in a neglectful family culture lacking clear guidelines for moral behaviour, structure and engagement of family and other support structures. In contrast, Group B and C displayed a greater sense of accountability and responsibility with a greater sense of guidance and support within families that were structured and administered discipline.

Discipline is one of society's ways of teaching learners the moral behaviour approved by their particular social group. Discipline has the most positive effect when it is consistent rather than erratic. Accordingly, the influence of parental discipline on the moral learning of youths indicates that discipline has the most positive effect when it is consistent rather than erratic, accomplished primarily through clear, verbal explanations to develop internal controls rather than through external, physical means of control, just and fair and avoids harsh, punitive measures and democratic rather than permissive or autocratic. As Prinsloo and Du Plessis (1998: 102) report, some parents demand total obedience from the learner, exercising strict, authoritarian discipline. It is often claimed and justified that this behaviour by parents can be attributed to the over strict, unsympathetic and autocratic treatment which they received from their own parents when they were young. Evidently, the participants from Group A (Gavin, Sheila, Colin, John, Grace & Elias) lacked discipline while those from Group B (Lebo, Mpho, Marvin, Jane, Fanny & Louis) and Group C (Thandi, Lerato, Martha, David, Tebogo & Dineo) maintained discipline at home. For example, Fanny (Group B) remarked*: "My parents always teach me to behave well that I should not involve myself in wrong behaviour. They discipline me if I do something wrong"*. The discussion in chapter 3 (cf. 3.2.2.1.a) presented conclusive evidence that discipline in the home affects the adolescent's moral development.

Parenting style is another important element in families. There are various kinds of parenting styles that one has to adopt for the upbringing of people. Parenting goes hand in hand with

153

discipline (cf. 2.4.5.1 to cf. 2.4.5.5). Parenting influences moral behaviour. Factors in parenting style that influence moral behaviour include the degree of parental warmth, acceptance of parents, mutual esteem, trust, the frequency and intensity of parent-teen interaction and communication, the type and degree of discipline used, the role models parents offer the learner and finally, the independence opportunities the parents provide. On the other hand, some of the parenting styles that parents can apply include authoritarian, permissive, authoritative and neglectful and indulgent. A number of parenting styles are available to parents and according to Prinsloo and Du Plessis (1998:78-79) these styles include the following:

Authoritarian: authoritarian parents always try to be in control and exert their control on children. These parents set strict rules to try to keep order and they usually do this without much expression of warmth and affection. They attempt to set strict standards of conduct and are usually very critical of children for not meeting those standards. They tell learners what to do, they try to make them obey and they usually do not provide people with choices or options. Characteristically, authoritarian parents do not explain why they want their learners to do things. As Prinsloo and Du Plessis (1998:78-79) point out that there are two different kinds of authoritarian family, namely: the defensively authoritarian and the aggressively authoritarian family. The defensively authoritarian family entails that there is an exaggerated view of the family as a safe haven, often because the parents themselves feel unprotected in the broader society. Conversely, the aggressively authoritarian family entails that parents are aggressive and authoritative as a result of their social ambition. As a result, they push their children to achieve a position in society which they themselves did not achieve or could never achieve.

Permissive: permissive parents give up most control to their children. Parents make few, if any rules and the rules that they make are usually not consistently enforced. They do not want to be tied down to routines. They want their children to feel free. They do not set clear boundaries or expectations for their children's behaviour and tend to accept in a warm and loving way, anyway the child behaves. Permissive parents give children as many choices as possible, even when the child is not capable of making good choices. They tend to accept the child's behaviour, good or bad and make no comment about whether it is beneficial or not. As a result, they may feel unable to change misbehaviour or they choose not to get involved. According to Prinsloo and Du Plessis (1998:79) a lack of sympathetic authoritative guidance, a permissive do-as-you-like attitude and unbridled freedom for the learner frustrate the

154

realization of genuine educative communication, especially the I-you relationship. The selfish, lazy and pedagogically irresponsible attitude of the parents prevents any concentration on developing affective communication with the learner. The learner may develop a headstrong, egocentric approach undirected by norms, to the choices he has to make in life. The learner experiences freedom from authority and rules (negative freedom) and freedom from social responsibility instead of freedom for social responsibility and reliance on norms and values. Consequently, such parents do not give the learner adequate guidance in reaching out to social realities. The norms of his or her culture group are not transferred to him or her, he easily goes astray when he makes choices and irresponsible choices of friends, groups and activities can lead to social-communal disorientation.

The young person is thus drifting without principles of behaviour to act as steady beacons marking his or her position in society at large. Examples of permissive parenting were illustrated by two participants from Group A. Elias commented*: "The thing is at home I know no one will be harsh to me and I will walk away when they ask if I stole. I will say, 'No I did not do it."* Similarly*, John boasted: *"I do anything I like at home"*.

Democratic or authoritative: democratic parents help learners learn to be responsible for themselves and to think about the consequences of their behaviour. Parents do this by providing clear, reasonable expectations for their learners and explanations for why they expect their learners to behave in a particular manner. Prinsloo and Du Plessis (1998:80) assert that the relationship between the parent and the learner should be characterised by flexibility, trust, understanding, the learner's acceptance of his or her own nature and personality, encounter, discussion, yet also sympathetic authoritative guidance and transfer of values in meaningful interaction. Democratic parenting might also be referred to as good parenting. Jan illustrated the outcome of sound parenting with this comment: *"Imitation at home! If I see my family doing the right thing, then I imitate. My family has taught me to behave well, not go out at night, to choose good friends and respect."*

5.3.2.7 Social moral behaviour-shaper: The role of the school

The school is an important component of the microsystem. In chapter 3 (cf. 3.2.2.1.b) the school is an agency whereby cultural values and norms that have been adhered to and treasured for years and years are formally transmitted to the young and growing generations.

The teachers have to teach learners respect and new behaviour patterns that should be learnt. Adolescents should be ready to receive instruction from teachers in the practical implementation of their moral value system.

In Group A (Gavin, Sheila, Colin, John, Grace & Elias), participants indicated that they did whatever they liked at school although they were aware that they were wrong in their behaviour. On their own, adolescents rebelled against the rules of the school. John and Sheila mentioned that although they are exposed to information and discussion about "good behaviour" by the teachers, some rationalized that they make their own choices. They would "steal" but not "kill". John commented:

"At *school, teachers talks about learners to have good behaviour. I just look at them and say nothing. I smoke at the school yard but I make sure that teachers must not see me because they will take me to the principal's office. I used to hear teachers talking about good learners and I don't care. I live my own life. As long as I don't kill anyone at school then is fine. But I steal other learners' pocket money and search their school bags. I even steal their lunch from their bags. I steal R20 or R10. This is little money".*

For three participants school is 'boring'. One reason given is that "school work is difficult", another stated that he did not trust the role model as he "drinks to hell". Teachers are viewed as strict but "boys are naughty". Some learners take their behaviour outside the school when caught smoking. There seems to be tension between being independent and "old" (I am 15 years old) and being treated "like a child". Gavin stated:

"At school I steal other children's pocket money say, R20 or more. I have the reason why I steal. For example, my mother is not working and when I ask her money she always tells me that I must remember that she is not working and that tells me that whatever by chance I see, money whether at home or school I must take it because they will never give me money. So the opportunity that I get I steal and use it".

Thus, although Group A are exposed to moral teaching and values at school, participants are not receptive to guidance for a number of reasons. They perceive school as boring, they do not trust role models such as teachers and they rationalize their behaviour on a continuum of 'stealing' not as bad as killing.'

These beliefs as portrayed by Group A were countered by the views of Group B. All participants (Lebo, Mpho, Marvin, Jane, Fanny & Louis) embraced moral values such as respect (self, others), listening, communication, have good friends and healthy living. One participant states that he 'obeys authority' at school. Similarly, Fanny mentions that: *"My school teaches me respect, education, love and about life in general"*.

These findings are also reflected by the views of Group C. All endorsed 'good moral behaviour' at school. Thandi commented: *"At school we are taught good moral behaviour. In Life Orientation, the teacher emphasizes good behaviour like respecting one another"*. Most participants mentioned respect for self and others. School is perceived as positive and "wonderful", a place of "*order*".

Conclusion

It would seem that Group A participants have a negative perception and experience of school and the role models within the school system. They seem less responsive to school authority. Both group B and C experience school in a more positive light. They feel that respect for self and others are critical aspects taught at school. They seem more receptive to authority.

According to Gouws *et al.* (2000:114) all schools have rules. If learning is to take place, adolescents cannot interfere with one another or with the teacher. Adolescents must respect and cooperate with each other and when differences do arise, they must learn to compromise. Teachers are important role models for values such as honesty, compassion, altruism and justice. Adolescents should further be instructed by parents and teachers alike in the practical implementation of their moral value systems. Adolescents should be given the opportunity to make independent and responsible choices concerning moral values. Eccles (2004:125-153) notes that the school exists in communities and characteristics of communities, urban versus rural or tightly knit versus impersonal influence the ways in which schools are organised and operate. Kohlberg (cf.2.3.1.3) suggests a flexible approach to the teaching of moral values. The teacher should stimulate development of the adolescent's moral judgement by encouraging free discussions, participation and thought about moral and real-life issues.

5.3.2.8 Social moral behaviour-shaper: The role of peers

In chapter 3 (cf. 3.2.2.1.c), peers are part of component of the microsystem. Bronfenbrenner's model indicates that the peer system also asserts a powerful negative influence by encouraging or rewarding detrimental behaviour such as cheating, stealing, smoking, using a gun, lying, drinking alcohol, drug abuse, irresponsible sex and others.

Group A indicated that friends were not perceived as a positive influence on the participants ("*They are bad*"). Conversations with friends were superficial (talk about lifestyle and parties). For one participant money brings a sense of security. Respect also seems lacking for elders, such as the grandfather: "*That man is old and he should not worry about me*". Poverty seems to fuel a sense of hopelessness to change the situation. On this topic the researcher noted that participants from Group A spoke far more than the participants from group B and C. It appeared that they needed to voice their views on peer relationships. The following examples are given:

John remarked (Group A)*: "Most of the time I am with bad friends because my good friends are boring me"*.

Gavin (Group A) stated*: "Sometimes my friends are bad because they take things that don't belong to them. I cannot trust them and my friends also don't trust me. Sometimes my friends are good when we help each other with homework's or we borrow each other money"*.

Colin (Group A) mentioned: "*I think they are good, but sometimes they are naughty. The good side is when they respect their parents and the bad side is when they are naughty at school*".

Grace (Group A) remarked: "*I don't have friends at school. I have friends at home. We go to parties on weekends and socialise. When we are not at parties then we go to parks and relax there*".

Elias (Group A) explained*: "I have a brother who is also my friend. He is a naughty, dangerous boy. I mean a stout [naughty] boy. He is very naughty. I learnt most of the things from him and friends. My friends and my brother steal"*.

Conversely, Group B labelled friends as inherently 'good' and engage in positive activities. For instance, Mpho stated that: *"[Friends] are behaving well and by just relaxing at the park, swimming and doing nothing bad"*. Modelling of moral behaviour seems to be positive (i.e. not having pre-marital sex). Jane mentioned: *"To model good behaviour. Not to get involved in sex with the opposite relationship because we are still young and we should look after our future first"*. Additionally, friends encouraged church attendance and hard work. Marvin remarked: *"My peers influence me in a positive way. We go to church together and do school work together"*. One participant mentioned that his parents would not allow 'bad friends.' Friends provided companionship as Fanny explained: *"I have good friends only two. One is my neighbour and the other one is at school. I chat with my friends about our future and study together"*. Louis agreed: *"I have three good friends. We are in the same school. They obey authority and respect teachers; so I like them"*.

Similarly, in Group C, all participants felt that their friends had a positive influence on them. Thandi commented*: "I have good friends who confront me and shape my life. There is no way that I will do wrong things if I have good friends who behave well"*. David felt his friends '*believed*' in him: *"My friends believe in me. I have a good relationship and support from my friends. My friends have a good behaviour"*. Friends provided support in the form of doing school work together. Tebogo remarked*: "My friends have a positive influence on me because most of the time we do school work together to make sure we pass at the end of the year"*. This illustrates the role of friends in academic achievement. Furthermore, Lerato mentioned that friends acted as a social corrective, saying*: "My friends have good behaviour. They love music and clothing. We always talk about boys but I don't have any relationship with a male person for now. I used to have a boyfriend but now I have stopped the relationship because I realised I am still very young to have a boyfriend"*. Similarly, Dineo mentioned*: "My friends are influencing me in a positive way. We talk about school work and church activities"*.

Conclusion

Group A experience friends as a negative influence on moral behaviour. Group B and C experience their friends as a positive influence on moral behaviour. The friendships in these groups seem to be on a deeper, more meaningful level.

Markland (2003:5) maintains that peer relationships are an integral part of moral, emotional development as well as social stability in adolescents. Peer interaction can be a positive influence when it echoes the aptitudes and desirable characteristics of an adolescent. Perceptions of relationship quality are important with regard to causing positive or negative developmental outcomes. In order for adolescents to establish positive, growth-inducing connections with their peers, they must have fostering experiences to stem from. The peer relationships that do develop can be detrimental or beneficial to an adolescent's character and morale depending upon the quality of the interactions.

According to Gouws *et al.* (2000: 109) adolescents primarily turn to peers in reaction to parental neglect and rejection. The peer group sets standards and behaviour limits to which adolescents conform. However, the criteria for acceptance by the peer group sometimes clash with those parents deem suitable. There are four ways that peers can influence each other's behaviour; peer pressure, normative expectations, structuring opportunities and modelling. Peers can encourage one another to engage in positive, pro-social actions as well. The more close friends an adolescent has, the higher his or her level of moral reasoning is likely to be. Swartz, De La Rey, Duncan and Townsend (2008: 93) maintain that the role of peers in the adolescent's life is central. Peer-group pressure is seen as very powerful in adolescence and the adolescents have been shown to spend far more time with peers than anyone else.

According to Conger and Galambos (1997:177) peers provide added "role-taking opportunities" and expose adolescents to novel moral behaviours. Furthermore, moral dilemmas can become much more important and challenging because their moral consequences become increasingly significant and personally relevant to the self and to others. Conger and Galambos (1997:177) mention that adolescents also become more dependent on peer relations than younger people as their ties to parents become looser. Adolescents also gain greater independence especially in the early years of adolescence, dependent yearnings exist alongside strivings, hostility is mixed with love and conflicts occur over cultural values and social behaviour. They further state that adolescents have a strong need for acceptance by peers depending on the values of the peer group in general and of close friends. In particular, a young person's educational aspirations may be either strengthened or reduced. It is often assumed that with educational aspirations as with most

other values, irreconcilable differences are likely to arise between parents and peers and that in any such confrontation peer values will win out over those of parents.

5.3.2.9 Social moral behaviour-shaper: The role of the church

In Group A**,** although the participants reported a lack of interest in church and its moral teaching, they disclosed this in a most authentic way. Their responses were brutally honest and indicated that they (and their weaknesses) are real to themselves and they did not seem to fake anything even in my presence as adult and counsellor. Few attended church regularly. John commented*:*

  "I don't go to church. I pray at home when I thought to do so. It can be after a month or after three months. Who cares? This is my life. I don't see the importance of going to church. Why people go to church but steal? This shows that church is not helping people. We are all the same on this earth. No one is better than anyone. Let me tell you, people steal and survive. If you don't steal you will remain there. I know several people which I can't tell you their names in this location that steal and the police never arrest them. They are clever in their stealing".

Gavin agreed: *"I don't go to church but I hear people saying church teaches them to respect God, to read the Bible and to love other people".* Sheila echoed this view*: "I don't go to church at all. I don't see the importance of going to church. Other family members go to church ...but me no, I stay at home".*

Only one participant attended church once a month. Young people do not seem to trust the church or its teaching. Anger was expressed by one participant; role models in the church context also did not provide positive modelling. Preachers are perceived as judgmental by some. Two participants seem to feel judged and confronted by the fact that "their life is not right". Evidently, they do not seem to find church as meaningful or important.

In Group B, all participants recognised the church as having a positive influence on their moral behaviour. Two participants mentioned that they go to church. Lebo mentioned*: "I go to ... church. The church teaches me to honour my parents, respect other people, love, not stealing, not lying, not doing any crime".* Mpho remarked that the church taught her: *"To be*

a good citizen. Not doing bad things like smoking, drinking, annoying parents, talking to other people well". The church endorsed the following: citizenship, good manners and behaviour (not drinking), to love God, not to sin and *respect*. One youth leader mentioned that "the church has taught me to be a good boy." Jane mentioned explicit teachings acquired from the church*: "My church teaches me about good manners and behaviour. To love God, behave well and respect, not to steal, lie or murder. All the sins that no person should involve are in the Bible, Galatians 5 verse 19. Even not to involve in prostitution, crime and other wrong things. The church teaches about to become a better person and not to judge other people"*. Fanny continued: *"My church teaches me love, respect, responsibility, not to steal or lie, not to murder, not to betray, treating people well and helping other people"*.

In Groups C participants are also regular church goers. In one case, a participant had a family member in the ministry. Tebogo remarked: *"My church gives me lot of belief that I will go to heaven one day. My grandfather is a pastor at our church, ... He lives by example and teaches us to do the right things. He emphasise that we should live a holy life and be able to make decisions that are right and not wrong"*.

The church was a clear shaper of moral behaviour in the view of the participants. Dineo commented*: "I go to church every Sunday with my family. The church teaches how to live right and do right decisions in life"*. The church teaches them respect (parent), pray, love God, read the Bible and behave well. It provides the belief that "I will go to heaven on day' for one learner. For one participant, there was a positive role model (his grandfather is a pastor.) Thandi commented: *"I go to Sunday school class where the teacher teaches us to respect parents and pray all the time"*. Sexual behaviour was also an important aspect of church teaching. Lerato stated: *"The church teaches me about respecting my body as a temple of God. I should not involve myself in sexual activities before marriage. I should read the Bible and pray every day before I go to sleep"*. For Martha, she has learned about respect that if she respects her parents she will succeed in life. She said*: "I go to church every Sunday. I read the Bible. I was taught to respect my parents so that I can succeed in life. My family members are Christians. Faith is everything I was taught as well as love"*. David is an active congregant. He mentioned*: "I participate in church activities such as youth and junior youth. At church they teach us about the Ten Commandments of the Bible"*.

Conclusion

Group A does not recognise the church as having a positive influence on their moral behaviour. They seem to mistrust the church as an institution. Conversely, Group B and C participants seem to believe in the value of the church in shaping their moral behaviour. They are regular church goers. Family seems to be more involved in creating a positive experience. From the responses of individual interviews, a strong correlation emerged between participants with high moral values (Group B & C) and strong religious values; whereas participants with poor moral values (Group A) had weak religious values.

The church is also a component of the microsystem. The beliefs that every adolescent has are connected to the family they belong. Every microsystem is connected to another microsystem, for example, the relationship between the family and the church as described by Bronfenbrenner. Chapter 3 (cf. 3.2.2.2.c) highlights that the adolescent learns both negative and positive emotions in order to grow morally. Haralambos and Holborn (2004:453) maintain that the church refers to a large religious organization. Adolescents do not have to demonstrate their faith to become members of a church indeed.

Religion is close to spirituality. Abdool, Potgieter, Van der Walt and Wolhuter (2007:545-546) mention that spirituality seems to form a deep core of religion. Muynck (2008:7) defines spirituality as more of a phenomenon, as a manner in which one by orienting himself on sources relates beliefs and experiences of inspiration and or transcendence, more or less methodically to the actual practice of life. This definition provides four conceptual sub-frameworks in terms of which to think about spirituality; the transcendent (relationship with a source), inspiration (for bringing something about), personal search (for meaning) and connection with everyday life (practical life). Other definitions and discussions of spirituality have been presented by the following authors: Bowness and Carter (1999:219), Council of Europe Report (2006:141), Hay and Nye (2006:44-48), Kourie (2006:26), Lickona and Davidson (2005:194), Ninow (2000:34), Roux (2006:156), Vokey (2003:174) Waaijam (2004:4) and Wilber (2001:5).

According to De Klerk-Luttig (2008:115) spirituality is the way in which people including adolescents strive to find meaning or make sense of every aspect and facet of their lives and connect this meaning-finding and sense-making with their ideas of ultimate meaning or

source of life. Muller (2000:56) points out that there are two possible ways of explaining the role of religion in the current South African context. On the one hand, religion can be viewed as a centripetal force aimed at accepting diversity and working towards reconciliation. On the other, religious differences can be a centrifugal force causing deep divisions.

Furthermore, Park (2005:295) clearly states that religion provides a framework for setting personal goals and suggests preferred ways of achieving them. Silberman (2005:645) has likened religion to a meaning system which has the ability to function as a lens through which reality is perceived and interpreted and which is capable of influencing one's goals, emotions and behaviour. Similarly, Emmons (2005:731) asserts that religion has the potential to provide meaning to an individual's life not only because of its motivational and empowering function but also because the spiritual meaning system is so different from other meaning systems, focusing as it does on the sacred. Additionally, Patrick, Heaven and Ciarrochi (2007: 682) note that religious values play a substantial role in shaping the behaviours and general levels of adjustment of adolescents. In local context, the South African Constitution (Act 108 of 1996), the South African Schools Act (Act 84 of 1996) (RSA, 1996) the Manifesto on Values, Education and Democracy (2001) emphasise norms of any personal, private, confessional, sectarian and spiritual content.

Kohlberg's theory was criticized by Joy (1983) in that his theory failed to link morality to spiritual and religious values. Havighurst (cf.2.3.2.1) has also mentioned that there are tasks that arise from personal values and tasks that have their source in the pressures of society. From his developmental tasks, desiring and achieving socially responsible behaviour as well as acquiring a set of values and an ethical system as guide to behaviour are related directly to moral development in adolescents.

Apart from the family, school, church, peers and other social factors discussed above, the following aspects are also crucial as they apply to all social factors which affect adolescent's moral behaviour.

5.3.2.10 Social moral behaviour-shapers: The role of social media

These include the influence of television on moral behaviour as well as the internet (Facebook) on moral behaviour.

(a)The influence of television on moral behaviour: According to Bronfenbrenner's model, television is a component of exosystem. In chapter 3 (cf.3.2.2.3.a), television depicts relationships between people in various settings, providing adolescents with models of how to behave or interact in similar situations which influence moral behaviour. Television has proved to be a powerful educational tool for adolescents in this modern era whether for positive or negative influence.

In Group A, three participants (John, Gavin & Sheila) felt that television teaches life skills and relationship value. John commented that: *"I watch SABC 1: YTV where the programme talk about friends to respect others, songs and hands jobs. I also watch Generations which I learn business in order to be successful. I also watch Isidingo where I see life happening outside the steps of life. I also watch Bobs which teach about music, making things with hands and meeting good friends"*.

In the absence of involved real life role models, they seem to find role models in television programmes. These included negative role models who exemplified violent behaviour. Gavin remarked*: "I watch programmes such as Generations, Muvhango because they talk of violence. I watch movies of violence"*. Two (Grace & Elias) do not watch television actively. Colin seemed to be "testing" the interviewer by providing intimate and often shocking revelations.

In Group B, Lebo said she watches television for fun: *"I watch kiddies or puppy television programs which are just for fun"* as did Mpho: *"I watch television for fun. I don't have any specific programmes that I watch"*. For Jane, she has learned important moral lessons and moral behaviour. Lebo chose a celebrity as a role model: *"Rihana is the female musician who sings R & B music. She is my role model"*. Similarly, Jane commented *"In Generations I learn about the way people live their lives, role models like Karabo who is my role model. She has her own money, she is kind, she can socialize well with others, her fashion style, the way she acts has confidence and how she spends money"*. Jane has learned that her role model has good personality traits: kindness, the ability to socialise well with other people, a fashion style, financial independence and confidence**.**

In addition to role models, television programmes teach about awareness of substance abuse such as the danger of drugs. Of importance is the role of role models to be able to form social networks and building of self-confidence. Jane stated *that: "I watch Documentary and Generations. Documentary teaches about the danger of drugs. In Generations I learn about the way people live their lives, role models like Karabo who is my role model. She has her own money, she is kind, she can socialise well with others, her fashion style, the way she acts has confidence and how she spends money"*.

Fanny mentioned a moral lesson learned from TV: the consequence of stealing can be bad or one will be punished or disciplined. She said *"I watch Generations. This programme teaches about people lives. I saw a boy in that movie, who stole a question paper at school. He was disciplined because he stole. The question paper was taken away from him and was removed from the class. He was suspended from writing his exams and he looked miserable on his face. His facial expression was showing sadness. That means he wasted the whole year because at the end he could not write his exams and that caused him to repeat the following year. And for sure he was not ready to repeat"*

Group C also appeared to highlight positive aspects of television viewing. Thandi commented*: "I watch television which teaches me to be creative, look good and be presentable"*. Programmes such as cooking and interior décor have taught one to be creative. Lerato remarked: *"I watch Top Billing from SABC 3 which is about good life. I like movies and latest celebrities. I also watch Documentaries which is the cutting edge which is all about good and bad things happening in the community. Rhythm City is about daily life. Intersection is a show about HIV, prostitution and child-headed families. I also watch comedy for fun. Teens show like hectic 99, music, fashion and safety on the road. I learnt that HIV is a bad disease. One must know his or her status and test for blood. Prostitution is a bad thing to do; you will get infected with diseases. Child headed family is a huge responsibility and it needs one to get matured fast"*. She was able to learn moral lessons about good and bad happenings in the community. In addition, she learned about HIV/AIDS, prostitution and child-headed families (cf. 3.6.4). David learned the moral lesson of the consequence of committing crime (cf. 3.6.3): *"I watch news to get to what the update of crime that people commit. I also watch Cutting Edge to see what is going on in the world"*. Tebogo commented on the educational value of TV*: "I watch DSTV for educational purpose more especially Animal Planet for National Geography and Comedy (Stokvel) for fun"*.

Dineo also watched television for educational purposes and that is the reason they excel in their academic performance.

In Group C, all participants mentioned that television and acknowledge television as a shaper of moral behaviour. They seem to watch television shows that have education value (e.g. News, Special assignment, Top Billing, documentaries 'which is the cutting edge…all about good and bad things that is happening in the community, Intersection, National geographic, animal planet and fun (fashion, Generations, Hectic 99, Rhythm City, Stokvel).

Conclusion

Group A seem less involved in television activities and choose programmes mostly to learn life skills. Group B and C seem to watch television for educational purposes and fun. They seemingly make better choices in their programme choices that influence their moral behaviour positively.

Santrock (2001:283) proclaims that television has been called a lot of things, not all of them good. Depending on one's point of view, it is a window to the world, the one eyed- monster or the boob tube. Disturbingly, television may take adolescents away from the printed media and books and it subconsciously trains individuals to become passive learners. On the other hand, television can also deceive and can potentially teach adolescents that problems are easily resolved and that everything turns out all right in the end. Violence is pictured as a way of life in many shows and police are shown to use violence and break moral codes in their fight against evildoers.

However, there are some positive aspects to television's influence on adolescents. Television presents adolescents with a world that is different from the one in which they live. Through television, adolescents are informed not only by their parents, teachers and peers. Notably, television violence can have at least three types of harmful effects on viewers. For instance, a viewer can learn aggressive attitudes and behaviours from watching television violence and also become sensitized to the seriousness of the violence and feel frightened of becoming a victim of real-life violence.

(b) The influence of Facebook and the Internet

In Group A, only two participants belonged to Facebook. Other media such as Twitter and Mxit were more accessible. Colin remarked*: "I don't belong to facebook but I chat with new friends from other countries using Google and go to twitter website (www.twitter.com) where I chat with people and search for celebrities and also music".* Sheila was a user of Mxit: *"I go to Mxit; I chat with people about daily update. We communicate with boys and girls. I also go to Opera Mini. Opera Mini has dictionary. It costs 10c per day to access it. There is another website which I go to is called toilet. The website is www.toilet.wenru. Toilet website movies, lot of teens watch porno movies and about Mamelodi Community where people talk about news such as teenage pregnancy and girl's relationship. There is another website like Toilet is called dustbin (www.dustbin.co.za) it talks about school news. I also go to Doctor Phil's website (www.drphill.com) where I access teenage pregnancy, drug abuse and pornographic addiction".* In Group B, none of the group belongs to facebook. In Group C, five (Thandi, Lerato, Martha, Tebogo & Dineo) belong to facebook, one (David) belongs to Mxit.

With regard to the internet, two participants in Group A (Sheila & Grace) do not have access therefore there is no influence*.* Gavin remarked*: "I go to Google when I want to know about celebrities. I don't belong to a Facebook but I know about it".* Participants did not answer the question within the context of moral shaping. In Group B, three do not have access. Participants did not answer the question within the context of moral shaping with the exception of one. This was repeated by the participants of Group C.

In chapter 3 (cf. 3.2.2.3.b), the internet is a component of exosystem. Adolescent's lives are influenced by technology. The internet can affect adolescents in a negative and positive way. Adolescents can browse through a lot of search engines to search for wrong educational programmes, celebrities, good educative programmes and even pornography. According to Berk (2003:625) teenagers use the internet more hours than adults. Santrock (2001:286) mentions that the internet is the core of computer-mediated communication. The internet system is worldwide and connects thousands of computer networks, providing an incredible array of information adolescents can access. Larson (2001:264) contends that the use of the internet for surfing, games, chat rooms and similar activities has grown and continued to

grow enormously in the past few years, a worldwide phenomenon which parallels the equally rapid advent of television in the 1950's. The use of the internet poses very similar problems to those of all other media, they can be used for informative, educational ends, they can be purely recreational and they can be used in ways that may cause concern such as incorporating violence and pornography which affect moral development of people.

However, in this study lack of access to personal computers and the expense involved in owing a smart phone or other device had restricted the participants' use to technology in all groups.

5.3.2.11 Community moral behaviour-shaper: Congruent application of values

Congruent application of values in terms of community influence will be highlighted in the following discussion. The following question was asked to probe this issue: "*What is your idea of a happy community?*"

According to Group A, a happy community lives according to moral congruent behaviour, providing physical safety and basic needs that offers support. John remarked: "*A happy community I think is a community which does not murder, kill or steal but help one another. I am not sure if I am living in a happy community or a sad community. You know in Mamelodi, bad people still live in the community and people don't say or do anything to them. They just continue living with criminals*". Gavin commented: "*A happy community should make people happy by making sure that people don't die of poverty and providing clothes and food to people*".

The participants in Group B also felt that a happy community provides support and safety. One participant did not want to answer; another said that she "*is not living in a happy community*". They agreed that there should be moral congruent behaviour. Examples of quotes:

Lebo commented*: "Happy community respects one another and there is no evidence*".

Mpho remarked*: "Happy community helps each other and one can share his or her problems with people around*".

Marvin remarked*: "A happy community should be a good community. Good community should not steal otherwise people will take you to the police station if you steal*".

169

Jane commented: *"Happy community should respect one another and avoid crime at all time"*.

Group C expounded further on a sound community by agreeing that a community should provide structure. Thandi commented: *"Happy community is where people are living happily without chaos happening around them. People are respecting one another"*.

Moreover, in a happy community people care and love one another. Lerato remarked: *"Good community is where people care for one another and help one another"*. Martha added: *"Good community loves one another and respects each other"*. Interestingly, David referred to the role and influence of a higher power. He remarked: *"A happy community…should love God, be educated, avoid crime, help one another, be responsible and there must be order in the community"*. A community that is sound is one that models moral behaviour (teaching others not to steal, murder, abuse or lie). Dineo commented: *"Happy community should be good like teaching people good behaviour, not to steal, not to murder, not to abuse others physically and sexually, not to lie and other bad things and to avoid crime"*. The participants referred to the absence of crime and criminal sexual activities. Tebogo remarked: *"Happy community is where people live in peace where there is no violence; people love each other and respect one another. Where there is no crime and no prostitution or betrayal of one another"*.

Conclusion

All learners acknowledged the value and role of the community in providing a supportive and congruent environment for moral behaviour. There are various activities where young people involve themselves in activities such as positive and negative activities which include amongst others: sexual licentiousness, drug abuse, abuse, criminal activities, violence, alcoholism, lack of responsibility, church youth activities and others.

According to Bronfenbrenner's model, community is a component of the macrosystem (cf. 3.2.2.4.a). The adolescent's cognitive and moral development can be acceptable in the community through his behaviour and education. Kohlberg (1978) suggests that while living in a just or morally positive community would foster high levels of pro-social behaviour,

170

living in an unjust community would discourage pro-social behaviour and encourage antisocial behaviour.

Prinsloo and Du Plessis (1998:38) assert that a community consists of a group of people who live within specific geographic boundaries at a certain point in time and who have cultural commonalities, collective activities and interests as well as identity of their own. As a result, communities should create an environment that protects young people and their rights through legislation, capacity building and working with communities to address social attitudes, traditions and practices that threaten the rights of adolescents. When times are hard, human beings focus more on the basic needs of survival and less on the higher needs of morality (Bjorklund & Pellegrini, 2000; Maslow, 1970). Even geography can influence the way the moral values of a society develop (Padfield, 2000), for example, by affecting whether survival depends more on collective obedience to a central authority which fosters an authoritarian and often harsh moral climate or more on independent initiative which fosters liberal democracy and autonomy.

Kohlberg (19878) further explored his belief that living in a society with a positive moral climate would foster the development of moral reasoning and pro-social behaviour by setting up a series of programmes within schools to create just communities. According to Swartz *et al*. (2008:92) the adolescent's community has historically played a significant role for many South African adolescents, both because of the effect of bonding in the face of oppression and because of the value placed on community in indigenous cultures.

Similarly, all participants from Group A, B and C felt the need for safety in the community. Safety as a basic need for every individual should be provided with all courtesy (cf.2.3.4.2).

5.3.3 CONSTRUCTS

The following constructs were identified: self-respect, obedience to authority and respect for others and used to determine themes and sub-themes.

5.3.3.1 Self-respect

The way in which the adolescents respect themselves will have an influence in respecting others in return. Lack of self-respect was indicated by a lack of self-esteem and activities that degraded a participant's integrity as human beings. Self-respect was linked also to self confidence, good judgement and good integrity.

5.3.3.2 Obedience to authority

The counter to obedience to authority was seen in remarks about rebellion and disobedience to authority figures and structures. Obedience included obedience to rules such as family norms, the school rules and church teaching. Piaget (cf. 2.3.1.2) highlighted the importance of obedience to rules. Even in playing games, people were subject to obedience of rules. In table 2.1, Piaget indicated in heteronomous morality that rules are seen as inflexible requirements, external in origin and authority, not open to negotiation and right is a matter of literal obedience to adults and rules. In autonomous morality, rules are viewed as products of mutual agreement, open to renegotiation, made legitimate by personal acceptance and common consent. Kohlberg (1984:67) has highlighted that the conventional level which is the first level characterized by people under the age of 10 because they obey rules to please people in authority and for personal pleasure. According to Prinsloo and Du Plessis (1998:42) obedience is related to one's feeling of worth. Because of the desire to be treated with dignity, people are prepared to submit to the community's prevailing values and norms as regards authority. These values and norms also determine the hierarchical social authority in the community between seniors and juniors, parents and children. Authority presupposes obedience and this implies obeying someone else's command or assignment.

5.3.3.3 Respect for others as learned through appropriate role models

Respect for others was an important indicator of moral development. Appropriate role models who exemplified this value or demonstrated it played an important part in this regard. In chapter 2 (cf. 2.3.5.1), Bandura takes into consideration the role of the environment, the influence of role models, self-efficacy, beliefs and perceptions. Bandura considered moral behaviour to be strongly influenced by the nature of the specific situation in which people find themselves.

5.4 COMPARISON AMONG GROUPS

In line with the procedure and rationale of maximum variation sampling (cf. 4.3.2), a brief comment is made on similarities and differences among the three groups (Group A, B & C) of participants who were interviewed with particular reference to the moral dilemma question posed.

Group A participants had all been referred for counselling for behavioural problems. In this group, five of the six learners, namely, John, Gavin, Sheila, Colin and Grace indicated that they would take the cell phone; one (Elias) would refrain to avoid trouble.

John: *"I will take it"*

Gavin*: "I will take the cell phone put it in my bag and go"*

Sheila*: "I will put it in my school bag and go so that no one will see it"*

Colin: *"I will take it and put it in my bag"*

Grace*: "I will take it and put it in my bag"*

Elias*: "Okay, Mam. I think I will leave it because it is at school and I don't want to be in trouble"*

Group B, the group of satisfactory achievers, all indicated that they would not steal the phone. Three participants (Lebo, Mpho & Louis) indicated that they would hand the phone to the teacher; two (Marvin & Jane) would give it to the principal and one would take it to the school office. Examples of responses as illustrated by participants:

Lebo: "I will give it to the teacher because I do not know who the owner is"

Mpho: "I will give it to the teacher"

Marvin: "I will take it to the principal"

Jane: "I will take it to the principal's office"

Fanny: "I will take it to the office or look for the owner and give to him or her"

Louis: "I will take the cell phone to the teacher I trust"

Group C were the learners who had exhibited outstanding performance in leadership and in academic achievement. Three participants (Thandi, Lerato & Dineo) indicated that they would hand the phone to the teacher; two (Martha & David) would give it to the principal and

one (Tebogo) would take it to the school office. Examples of responses as illustrated by participants:

Thandi: "I will take the cell phone to the teacher"

Lerato: "I will ask who the owner is and give it to the teacher"

Martha: "I will take it the principal"

David: "I will take it to the principal"

Tebogo: "I will look for the owner or take it to the school's office"

Dineo: "I will take it to the teacher so that she can look for the owner of the cell phone"

5.5 LINKS TO KEY THEORETICAL FRAMEWORKS

The above-mentioned themes were interconnected through layering. Creswell (2002:273) remarks that layering means representing the data using interconnected levels of themes. The themes overlap and interlink with one another showing the holistic nature of the study. The journey of moral behaviour and moral choices is told through the accounts of the participants and although each theme has a different focus, none stands alone. The emerging themes were linked to the theoretical framework (chapter 2) as well as the conceptual framework of Bronfenbrenner (chapter 3).

Literature suggested that it is possible to identify the distinctions in moral orientation according to gender as proposed by Gilligan (cf. 2.3.1.4). Interestingly, in this study the boys (John, Gavin, Elias and Colin) and the girls (Sheila and Grace) in Group A showed no difference in their moral orientation towards taking the cell phone. Both genders stated categorically that they would not hesitate to take the phone. In other words, Gilligan (1982) idea of a gender distinction is refuted in this group. In Group B and C there was again no distinct gender difference in motivation for not stealing the phone. What is striking is that in these groups both boys and girls demonstrated and expressed common care and responsibility orientations in their comments, such as, maintaining the relationships between the individuals, engaging in dialogue, communication, concern that individuals (the owner of the phone) may get hurt, be harmed, experience pain, or experience psychological or physical suffering and the aim to promote the welfare of all involved. The most common justice orientations mentioned in Group B and C were: duty, fairness, refusing to take advantage of

the situation, issues of personal rights, norms, standards and obligations. Their statements contained both a care concern and a justice concern.

A moral orientation, according to Gilligan (1982) represents a conceptually distinctive framework or perspective for understanding the moral domain. In her understanding of adolescent real-life experiences, Gilligan argues that Kohlberg (1984) (cf.2.3.1.3) theory is insensitive to female's moral thinking and that girls are poorly represented in terms of moral development. In her theory, Gilligan claims that it is not always possible to remain objective and impartial towards those who violate rights and are unfair. Gilligan also argues that Kohlberg downplays the care model in favour of justice response. In the light of this, she argues for the expansion of Kohlberg's theory to incorporate a woman's perspective. The focus of her methodology is on care and compassion for others, the ability to find unique solutions involving moral conflict and also in the maintenance of relationships.

Gilligan argues that males and females tend to differ in their basic life orientation, particularly in their conceptions of morality. Contrastingly, males view morality as involving issues of conflicting rights while females view morality as involving issues of conflicting responsibility. Males typically have a justice or rights orientation and females have a care or responsibility orientation. However, this study did not demonstrate major differences between the genders in Group A, B and C. Irrespective of gender, Group A consistently agreed that they would take the cell phone due to selfish motives; Group B and C consistently agreed that various moral considerations would make them avoid this negative choice. This partly unexpected finding may be explained by the use of the strategy of maximum variation sampling in which my emphasis was on choosing three homogenous groups according to existing patterns of behaviour: poor, satisfactory and outstanding, rather than an emphasis on gender and possible related differences. This lack of congruence with Gilligan has also occurred in other studies (Lyons, 1983: 125; Walker, 1989:157; Walker, Devries & Trevethan, 1987: 842; Enomoto, 1998: 351; Vera & Levin, 1989; Hinke, 1997).

Although Gilligan and Kohlberg's theories seem to be distinct from each other, there appears to be some congruence between the moral orientation delineated in the models of Kohlberg and Gilligan. In Kohlberg's model, males correspond to the normative orientation because of their presumed focus on rights, duties and justice. On the other hand, females have a perfectionist or utilitarian orientation because of their focus on relationships, caring and

welfare. In defence, Kohlberg argued that care mode of moral reasoning is reflected in the utilitarian and perfectionist that are synonymous with Gilligan's model. Kohlberg's hypothetical dilemmas involve content that is removed from people's experience and concerns and not all people are able to think of or discuss a significant real life moral issue problem (cf. Group A, B & C). These hypothetical dilemmas may elicit a justice response, that is normative and fairness in orientations. Real life dilemmas elicit a care response related to the utilitarian and perfectionist orientation.

Kohlberg's pre-conventional morality (cf. table 2.2) has highlighted how stealing is perceived on a pre-conventional morality level and on a heteronomous morality stage. This is also evident from responses of participants from Group A. Examples of responses from participants:

John mentioned that: "I will take it"
Gavin stated that: "I will take the cell phone put it in my bag and go"
Sheila commented that: "I will put it in my school bag and go so that no one will see it"
Colin remarked that: "I will take it and put it in my bag"
Grace commented that: "I will take it and put it in my bag

All the above-mentioned social factors (family, school, peers, church, television, facebook and internet surfing) influenced the adolescents's moral behaviour with time. Bronfenbrenner name the fifth system, the chronosystem. According to Bronfenbrenner (2005) the chronosystem involves developmental time which affects the interactions between systems as well as their influences on individual development. For example, families and all the other systems in which developing adolescents are involved continuously change and develop themselves. These changes all interact with the adolescent's progressive stages of development. Adolescent's own perceptions of their contexts are central to how they engage with them. Influenced by the world-views, values and practices of those in proximal relationships with him or her, the adolescent will perceive and engage with his or her social context in similar ways. The environment does not simply influence the adolescent. Adolescents are also active participants in their own development. The role of new morality plays a crucial role in understanding moral development of people. As Bronfenbrenner (1986) reports, developmental changes are triggered by life events or experiences which may have their origins either in the external environment or within the organism. There is an alteration of existing relation between person and environment thus creating a dynamic that may instigate developmental change.

5.6 SUMMARY

The chapter has highlighted the analysis and discussion of data results in detail. The next chapter will provide a summary of the research, the main findings, suggests guidelines to improve the moral behaviour of black adolescents and identifies areas for further research.

CHAPTER SIX

SUMMARY OF THE RESEARCH, FINAL CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The aim of this study was to investigate the role of social factors on the black adolescent's moral development (cf.1.4). In chapter one, I formulated the research problem and highlighted the aims of the study. I identified and discussed social factors influencing the moral development of black adolescents with special reference to the Mamelodi area, Tshwane, Gauteng Province.

In this concluding chapter, I focus on a summary of the literature study and the empirical investigation in the light of the problem formulation and aims. I reiterate key findings and make recommendations for the improvement of practice. I propose areas for future research, note limitations of the study and outline final conclusions.

6.2 OVERVIEW OF THE INVESTIGATION

This section provides an overview of the preceding study and is presented in the light of the research problem formulated in 1.3 and the aims of the study indicated in 1.4. The questions posed at the start of this study have been answered as follows:

- What are the key theories of moral development with particular reference to adolescents? (This was answered in chapter 2)
- What factors in the ecosystem influence the moral development of adolescents? How does the ecosystem of black adolescents in townships in South Africa influence moral development? (This was answered in chapter 3)
- What is the experience of a selected group of black adolescents attending school in the Mamelodi area, Tshwane, Gauteng Province regarding their moral development and the influences thereupon? (This was answered in chapter 4 & 5)

Based on the findings of the study, what preventative measures can be taken to prevent the moral dilemmas or negative moral behaviour of black early adolescents? (This is highlighted in chapter 6).

The overview of the investigation highlights the literature review and the qualitative enquiry in the following sections.

6.2.1 Literature review

I have already argued that the South African society evidences pluralistic values and current social, political and economic change further renders the issue of individual and group values complex and challenging. The selected conditions affecting the moral development of South African adolescents have been expanded on in section 1.1.1. Restoring the value system and moral fibre of the society is a challenge of the highest priority for South Africans in general, particularly the education sector. The Manifesto on Values, Education and Democracy (2001:3-9) suggests that values are essential for life; the normative principles that ensure ease of life lived in common. Values intertwine with morality.

The literature review was discussed in chapter 2 and 3. Chapter 2 has highlighted theories of moral development in detail whereas chapter 3 has highlighted the conceptual framework for this study.

Chapter 2: Theories of moral development discussed in this study include cognitive-developmental theories (Kant, Piaget, Kohlberg, Gilligan, Turiel & Eisenberg), developmental task theory (Havighurst), psychoanalytic developmental theories (Freud & Erikson), humanistic theories (Rogers & Maslow), social developmental theories (Bandura & Bronfenbrenner), behaviourist theory (Skinner) and finally the key factors influencing moral development. All the above-mentioned theories of moral development were outlined and critiqued for their research and their findings.

Kant defines his theory of perception in his influential (1781) work: *The Critique of Pure Reason*. Later works involved: *Critique of Practical Reason* (1788), also known as the second critique and *Metaphysics of morals (1785). The Critique of judgment* (1790) (known as the third critique) applied the Kantian system to aesthetics and teleology (cf.2.3.1.1). Kant (1788) argues that the definition of morality should be based on his categorical imperative, which states that one should act according to rules that can be established as universal laws which apply to everyone. Kant believes that the rule "You should not kill another human

being" was a universal moral norm, although it is not an empirical norm of modern societies which tend to adopt the rule "You should not murder another human being". Kant includes those moral norms that are arguably not recognized as such by most people in our society. Consequently, Kant continued to be the major influence on philosophy, influencing both analytic and continental philosophy. Remarkably, Piaget's (1932) work on morality came near the beginning of his research on cognitive development when he developed four stages of cognitive development which are related to the stages of moral development. For the purpose of this study which deals with adolescence, formal operations have been discussed in greater detail (cf. 2.3.1.2a).

Kohlberg presented moral dilemmas in the form of stories to adolescent boys (cf. 1.4.2.3 & cf.4.4.1). In his pioneer research of (1978, 1981, 1984), he proposed a more comprehensive theory of moral development. He studied a group of boys whose ages ranged from 10 to 16 years at the outset. Kohlberg told his subjects stories in which moral dilemmas occurred and then asked them to respond to those stories by telling him how they would deal with the dilemmas in them. In addition, Kohlberg (1984) developed an interest in the moral development of children, how they develop a sense of right, wrong and justice (cf. 2.3.1.3). On the other hand, Gilligan is considered the founder of difference feminism because of her views that women were different than men hence her theory. Gilligan's approach is based on a modified version of Freud's approach (cf. 2.3.3.1) to ego development (Gilligan, 1982). Thus, Gilligan is combining the theoretical positions of Freud with Kohlberg and Piaget. Interestingly, Gilligan, as a student of Kohlberg, was influenced by the stage theory approach to understanding moral reasoning. But she disagreed with her mentor's assessment of the content of the moral system within which people developed (cf. 2.3.1.4). She identified two moral voices or orientations which include in males, ethic of justice (justice perspective) and in females, ethic of care (care perspective). Each voice is present in all individuals, difference is preference and socialization, males are more definite in preference and that females experience more ambiguity.

Turiel mentions that conventional rules reflect accepted ways of doing things. The rules relating moral concerns to behaviour are inflexible. Moral rules reflect a concern for the well-being of others and do not change with climates of opinion (cf.2.3.1.5). Furthermore, Turiel argues that there is an important difference between the *domain of moral rules* and the *domain of social rules*. In the moral domain, violations of the rules tend to have an inherently

bad impact on someone's welfare (for example, hitting someone causes harm) and so can be discovered to be intrinsically bad. In the social domain, violations of the rules have effects that are defined by fairly arbitrary social norms. Therefore, violations of social rules must be discovered to be only conventionally bad. Eisenberg investigated the development of pro-social moral reasoning by means of dilemma similar to Kohlberg (cf. 2.3.1.6). Eisenberg's problems as posed to subjects in her research represented pro-social dilemmas: a clear choice between acting altruistically and refusing to do so. In Eisenberg's early study, 125 children from 2nd to 12th grade were given four moral judgment story problems, each of which featured a conflict between what the actors wants and those of a needy other.

Havighurst identified six major stages in human life birth to old age: infancy and early childhood (birth till 6 years old), middle childhood (6 to 12 years old), adolescence (13 to 18 years old), early adulthood (19 to 30 years old), middle age (30 to 60 years old) and later maturity (60 years old and over). He further recognized that each human being has three sources for developmental tasks which include tasks that arise from physical maturation, tasks that arise from personal values and tasks that have their source in the pressures of society. The developmental tasks model that Havighurst developed was age dependent and all served pragmatic functions depending on their age (cf. 2.3.2.1).

Freud is the founder of psychoanalysis who assumed that a person's behaviour could not be understood except through knowledge of a person's motives, fears, feelings and thought processes. Freud's basic insights on human development have been extended into the moral area by the influential ego psychologist, Erikson (cf.2.3.3.1). He considers conscience a manifestation of neurosis rather than a sign of emotional maturity. Arguably, *conscience* is more of an accuser and a tormenter than a guide. He believed that people also *acted morally* to achieve certain ideals for themselves. In comparison, Erikson developed a theory that reflected a personal issue and the issue was a search for personal identity. Additionally, Erikson builds on Freud's analysis of the personality into id, ego and super-ego and on his stages of psycho-sexual development. He stressed the social functions of the ego that allow individuals to cope successfully (cf.2.3.3.2). During adolescence, moral development was connected with the crisis between *identity* and *role confusion or diffusion*. This conflict is to be resolved by dealing in moral terms with one's sexuality and one's belief system or ideology. The virtue that enables one to resolve this crisis is *fidelity*, described as the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems.

Rogers maintains that the human organism has an underlying actualizing tendency, which aims to develop all capacities in ways that maintain and enhance the organism and move it towards autonomy (cf.2.3.4.1). The concept of the actualizing tendency is the only motive force in the theory. It encompasses all motivations, tension, need, or drive reductions and creative as well as pleasure-seeking tendencies. Furthermore, Maslow's hierarchy of needs is important in the understanding of moral development of people. People make moral judgments based on various needs. Maslow (1971) posits a *hierarchy of human needs* based on two groupings: deficiency needs and growth needs (cf. 2.3.4.2). Additionally, Bandura postulated Social learning theory by which he regards human beings as agents of their own lives. The theory takes into consideration the role of the environment, the influence of role models, self-efficacy, beliefs and perceptions. Bandura was interested in the behavioural component of morality which is part of the focus of this study. He mentioned that moral behaviour is learned in the same way that other social behaviourists learned: through the operation of reinforcement and punishment as well as through observational learning (cf. 2.3.5.1).

Bronfenbrenner was one of the first psychologists to adopt a holistic perspective on human development, developing his ecological systems theory which had a widespread influence on the way psychologists and other social scientists approach the study of human beings and their environments (cf. 2.3.5.2). As a result, moral development and moral behaviour is learned in five levels of the ecological system which Bronfenbrenner calls them microsystem, mesosystem, macrosystem, exosystem and chronosystem.

Skinner studied operant conditioning extensively using rats as subjects. He constructed a small box with a metal lever protruding from one wall and selected a simple behaviour, pressing the lever for study. He is one whose behaviour has been so shaped and controlled that he or she conforms in all actions to what is best for the survival of the culture (cf. 2.3.6.1).

Key factors influencing moral development include: adolescence and moral development (cf.2.4.1), moral development and gender (cf.2.4.2), moral development and culture (cf. 2.4.3), moral development and religious faith (cf.2.4.4), moral development and the family (cf. 2.4.5), moral development and socio-economic status and class (cf.2.4.6).

Chapter 3: Conceptual framework of Bronfenbrenner is highlighted in detail. This chapter outlines the ecosystemic factors which influence the moral development of black early adolescents within the South African scenario with special reference to black adolescents in townships. Contextually, ecosystemic factors in this study refer to the family, local, wider community relationships, interpersonal interactions and the role of the school, peers, television and internet. Social factors in this study refer to the above-mentioned ecosystemic factors. This chapter has outlined Bronfenbrenner's ecosystemic model and its application to adolescents in South Africa (cf.3.2), rationale for the use of Bronfenbrenner's model (cf.3.2.1), Bronfenbrenner's model (cf.3.2.2), practical operationalization of Bronfenbrenner's ecosystemic model in different settings (cf.3.3), the black adolescent in the South African society (cf.3.4) and key problems of black early adolescents in different settings (cf.3.5).

6.2.2 Qualitative inquiry

The qualitative inquiry is further discussed in 1.4.2 and chapter 4. The research methodology used in this study is qualitative, that is descriptive research in that the researcher is interested in process, meaning and understanding gained through words or pictures (Bogdan & Biklen 1992; Merriam 1988). Furthermore, qualitative research involves fieldwork and is interpretive (cf. 1.4.2). It involves an attempt to understand people in terms of their own definitions of their worlds. Research activities are thus centred on an insider perspective on social action with sensitivity to the context in which participants operate their frame of reference and history. Therefore, qualitative research implies interpretive research as it attempts to see how people make sense of their lives (Babbie & Mouton, 2001:271). Additionally, Denzin and Lincoln (2003:400) offer a generic definition of qualitative research as a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible (multi-method in nature).

The qualitative inquiry includes the selection of research site (cf.4.3.1), selection of participants (cf.4.3.2), data collection techniques (cf. 4.4), data analysis (cf. 4.5) and trustworthiness of data (4.6) and ethical issues (cf. 4.3.3).

The study made use of mixed gender group of eighteen participants from ages 14 to 15 who were purposively selected according to maximum variation sampling. In this study,

participants are categorised as follows: six adolescents who have been referred for counselling or behavioural problems (Group A), six satisfactory learners (learners performing and behaving at a satisfactory level) as identified by the educator (Group B) and six outstanding learners, leaders of some sort, captain of a sports or cultural team or youth leader in church who also perform well academically (Group C). The specific criteria for selection of participants have been outlined in 4.3.2.

6.3 KEY FINDINGS

The outline of the depth of findings is outlined in chapter 5. The findings are identified in terms of themes, sub-themes and constructs (Table 5.1). The findings of the three groups of participants were comparative in nature as there was always a comparative response which emerged from the three groups. A detailed discussion of the findings is also done (cf. chapter 5). The following comparative findings emerged from this study:

Group A: participants with behavioural problems were morally immature compared to the other groups. Broadly speaking, Group A participants were mostly driven by person needs (cf.5.3.2.1) or wants and friends (cf.5.3.2.8). For three learners (Gavin, Sheila & Colin), the decision was influenced by the person him or herself. For another two, the decision was influenced by friends and themselves and for one it was his family (brother) as well as his friends. As a result, they were the problematic group with regard to moral behaviour and they were associated with negative moral behaviour which might be unacceptable in the community. Such behaviours include stealing, lying, lack of respect, etc. They have academic problems and perform poorly at school (cf.5.3.2.5). It appeared that the lack of female care giving practices from Group A might have influenced their decision making. This is later confirmed in the sub-theme dealing with the home or family (cf. 5.3.2.6).

Group B: participants with satisfactory performance were morally mature. According to Gilligan's perspective, they have an ethic of care orientation as their moral voice. They achieve on an average performance and made reasoned moral decisions and they were influenced by person factors (cf. 5.3.2.1), parents (cf. 5.3.2.6), positive peers (cf. 5.2.3.8), role models at school (cf. 5.3.2.7) and at church (cf. 5.3.2.9).

One learner (Mpho) replied that they themselves influenced their decision, another said their parents. For two, the self and parents influenced the decision. Interestingly, one participant referred to family, friends, school and church while another attributed influence to God.

Group C: participants with outstanding performance excelled in moral behaviour and in academic work. They are morally grounded and have leadership qualities as embodied in their positions as class representative or prefect, youth leader at school and at church. They also excel in extramural activities besides academic achievements such as music, guitar and other relevant competitions. Their responses with regard to a moral dilemma question were showing responsibility and ethic of care (Gilligan perspective). Positive influences were family members (cf. 5.3.2.6), positive peers (cf.5.3.2.8) and role models at school (cf. 5.3.2.7) and at church (cf. 5.3.2.9). Four participants (Thandi, Lerato, Tebogo & Dineo) indicated that their mothers influenced the decision by teaching them moral values. One participant was influenced by his or her grandmother and mother while three participants mentioned having been influenced by their families (this may include mother, father and granny).

Finally, no distinct gender differences occurred in any of the groups. Group A consistently responded to the moral dilemma question contrary to moral standards; Group B participants and Group C participants were influenced by positive factors, person factors as well as the wider social context of family, peers, school and spiritual convictions. Consequently, role models were identified by most participants as derived from within their own families and schools, individuals in whose footsteps they hoped to follow. Many participants named the strength and positive qualities of their parents, family members and school teachers as worth emulating.

6.4 RECOMMENDATIONS FOR IMPROVEMENT OF PRACTICE

Guided by the literature review and empirical inquiry, a number of recommendations to improve the practice of moral behaviour and development of adolescents are suggested. In addition, the recommendations were made according to the role of social factors which have been highlighted in the previous chapters that influence the moral behaviour and moral development of adolescents. They are as follows:

(a) Strategies to incorporate moral behaviour values at home or in the family are appropriate in adolescent moral development. Early commencement of moral programmes at home is

crucial and involves parental involvement and other family members or guardians will serve as a starting point in reinforcing good moral behaviour. Parenting style is an important element in families because it influences moral behaviour (cf. 2.4.5.1 to cf.2.4.5.4).

(b) Discipline is one of society's ways of teaching learners the moral behaviour approved by their particular social group. Discipline has the most positive effect when it is consistent rather than erratic. Therefore it is recommended that the influence of parental discipline on the moral learning of youths indicates that discipline has the most positive effect when it is consistent rather than erratic

(c) Strategies to incorporate moral behaviour values at school, such as values education and moral behaviour programmes, should be included in the curriculum especially in Life Orientation subject and actually in all other subjects. Thorough training of moral behaviour programmes by educators should be provided to adolescents at the beginning of the year so that by the time those learners exit the education system, they will be better equipped with moral behaviour that is acceptable in the school environment. Moral behaviour modification programmes serve well in schools.

(d) Moral behaviour intervention and teaching from peers should be considered by educators and parents. Adolescents learn better when they are with their peers. Promotion of culturally acceptable moral behaviour by peers should be enhanced. Peer support groups will be important in teaching moral behaviour that is acceptable. This can be enhanced by means of support groups which are positive.

(e) Strategies to incorporate moral behaviour at church (or other religious organisations in the case of adherents of faiths, other than Christianity) should be encouraged. The church is supposed to transform people from within so that they might be able to behave in a morally acceptable behaviour. As a result, the holistic nature of acceptable and responsible moral behaviour should be reinforced. This can be enhanced by means of youth leaderships at church.

(f) Strategies to incorporate acceptable moral behaviour by social media especially, internet surfing and television should be enhanced. Social media are open to the public whereby even adolescents access social media on a daily basis. Schools and families should give young

186

people direction regarding media and social networks. If desired outcomes are to be achieved, then moral behaviour programmes presented on media need to be holistic; recognise that good moral behaviour is morally and culturally situated in a community of practice; be accepted by other communities within the boundaries of the greater community of practice; encourage positive training of adolescent's moral behaviour.

6.5 AREAS FOR FURTHER RESEARCH

The findings of this study on the role of social factors influencing the moral development of black adolescents in Mamelodi area suggest the following areas of priority in the quest for further knowledge:

From a qualitative perspective, it is recommended that the potential use of appropriate moral behaviour modification programmes should be further explored. Moral behaviour programmes should ensure that adolescents are aware of the benefits accruing from participants in moral behaviour programmes.

Extensive interviews could assist in the discovery of other unexplored areas or themes related to moral behaviour and moral development of adolescents.

The limited population researched in this study necessitates comparative research on moral behaviour and moral development that will extend to other groups of adolescents such as white Afrikaans-speaking adolescents, white English-speaking adolescents, Asians, Indians and Coloureds as well as to oppositional sub-cultures such as Gangsters and Goths.

Further research into adolescent moral behaviour especially when faced with a moral dilemma question and other significant domains of moral development should be done in other secondary schools. In addition, the degree to which adolescents are faced with moral dilemma questions should be further be investigated.

Further research into ways which foster greater moral acceptable behaviour within South African Schools needs to be done so that the preventative measures of immorality are in existence. Prevention is better than cure. Looking at the juveniles in prison, it is assumed that the average people in prisons are due to lack of moral behaviour and integrity. To help young

adolescents to improve their moral lives, they should be responsible for their moral behaviour. They should be aware that a course of certain moral behaviour will result in a certain consequence of moral action. Moral behaviour choice is liberal and non-judgemental but responsibility is the key element that adolescents should be aware of. By learning to be responsible, adolescents will ameliorate the presence of immoral behaviour and unacceptable moral behaviour in all social environments.

6.6 LIMITATIONS OF THE RESEARCH

As a research project based on qualitative methodology using individual interviews and focus groups, this study of a small sample of adolescents demonstrated both the strengths and the limitations intrinsic to an investigation of this nature. The results of this study cannot be generalized to the larger population. The small sample size, typical of the qualitative tradition, is the most apparent limitation of the study. The focus was on adolescents in the Mamelodi area. Creswell (2009) remarks that any research that ignores the boundaries or its limitations is bound to be an incomplete one. The study was focused on a specific group of participants aged 14 and 15 years. The study did not incorporate all black early adolescents at the selected school. This kind of small sample is typical of a qualitative study where the aim is to uncover depth and not breadth of findings.

6.7 REFLECTION

On reflection, the following questions were answered:
●What are the key theories of moral development with particular reference to adolescents? (Chapter 2)
●What factors in the ecosystem influence the moral development of adolescents? How does the ecosystem of black adolescents in townships influence moral development? (Chapter 3)
●What is the experience of a selected group of early black adolescents regarding their moral development and the influences thereupon? (Chapter 4 & 5)
●Based on the findings of the study, what preventative measures can be taken to prevent the moral dilemmas or negative moral behaviour of black early adolescents? (Chapter 6)

Why should moral behaviour be so important that it also has an influence on academic achievement of adolescents? This was also evident in responses of the three groups of participants who were interviewed.

To find convincing, pragmatic answers, on-going research is essential. It is not enough to say that a great deal of research has been done on moral development and moral behaviour of adolescents. While this is true, people, education, societies and cultures as well as time factor change. Moral development is a universal phenomenon. Morality is thus related to values. In terms of the adolescent, moral development can be defined as the way young people learn to determine what is right and wrong, which forms the basis of the principles of justice. Adolescents become familiar with social norms through education and other social structures. They must choose between right and wrong, propriety and impropriety and have to accept responsibility for such choice. Moral values are not inherited; they have to be acquired through learning. Adolescents should realize that moral values are sufficiently important to merit formal attention (Mwamwenda, 2004:134).

Adolescents growing up in South Africa face many social problems such as alcohol and drug abuse, sexual problems, the HIV/AIDS pandemic, poverty, teenage pregnancy, violence and family disintegration. Restoring the value system and moral fibre of the society is a challenge with the highest priority for South Africans, particularly in the education sector. We live in a world where internalization and integration of nations, societies and cultures are becoming the norm. Modern technology has greatly increased moral values which might sometimes be confusing to adolescents. There should be active involvement by all adolescents of secondary schools in the moral behaviour programme as a community of practice within the greater community of practice.

The free attitude technique of Meulenberg-Buskens (1997:1-5) serves as a non-directive controlled depth interview used in qualitative research interview. When the participant is given the freedom to speak, the information obtained becomes more relevant and it allows the researcher to get more in-depth information from the participants. The interviewer summarises, reflects, stimulates and asks for clarification, listening carefully to the participant's responses.

We need to learn from one another in communities of practice and understand that each person is an individual and unique moral being with his or her own moral rights and moral decisions. However, at the same time, we need to recognize that we are responsible to other people moral behaviour and can learn from others morally.

The Constitution of South Africa is based on human rights principles and some part of human rights principles and cultures may be contradictory and confusing to what is called acceptable, good moral behaviour and might not be acceptable by other religious groups. I believe that this aspiration is achievable for the following reasons:

● the moral behaviour programme is based on universal aspects of moral development and moral behaviour

● the moral behaviour programme incorporates the philosophy of moral education and values education and is not a rigid programme that must be implemented in a prescribed, often unachievable way.

● because moral development and moral behaviour is dynamic and complex, moral practices must be flexible and change with changing circumstances and situations: the moral behaviour programme allows for this.

● therefore, teachers and parents as well as role models and adolescents are allowed the freedom to implement and practice moral behaviour programmes according to the moral needs of a particular situation.

● moral behaviour programmes should not be tied into one particular culture or race group at the expense of others, and

● the commonality and universality of the moral needs of all people are recognized

Final conclusions are formulated on the premise of the problem statement.

6.8 FINAL CONCLUSIONS

Whilst the South African society remains a society in the process of moral change, influenced by various factors, the development of moral competency and cultural sensitivity especially amongst adolescents remains an important responsibility of adolescents. If we are to live in a truly equitable moral society in a peaceful manner in South Africa, then a truly moral approach to education is a priority. Purposefully, this study has investigated the role of social factors that influence the moral development of black adolescents in Mamelodi area. Furthermore, this study served as an exploratory research which has a vast potential for future research. As a means of improving the academic performance of adolescents in schools, moral behaviour programmes should be reinforced at schools. On-going research is therefore essential so that adolescents are informed and respond to current trends. As a result, the

purpose of education is to produce academically and morally sound learners who are socially, morally and responsible citizens contributing positively to society, willing to learn from others, validating the cultural norms and values of their own societies and knowing themselves as worthwhile individuals with a real purpose in life.

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213

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APPENDIXES

Appendix A: Gauteng Department of Education: written consent

Appendix B: The principal of the school: written consent

Appendix C: Parents or guardians of learners

Appendix D: Permission from the Ethics Review Committee of the College of Education at the University of South Africa

Appendix E: Letter from Editor

APPENDIX A: THE GAUTENG DEPARTMENT OF EDUCATION: WRITTEN CONSENT

Date:	Wednesday, 29 September 2010
Name of Researcher:	Matlala Masello Yvonne
Address of Researcher:	45 Carrowmore Park
	Cnr. Van Heerden & Northfolk Streets
	HALFWAY GARDENS, MIDRAND
	1685
Reference No:	D2011/36 A
Telephone Number:	082 483 7766
Fax Number:	086 600 9252
Email address:	mymatlala@webmail.co.za
Research Topic:	THE ROLE OF SOCIAL FACTORS IN INFLUENCING THE MORAL DEVELOPMENT OF BLACK EARLY ADOLESCENTS IN MAMELODI AREA
Number and type of schools:	One [1] public secondary school
District/s/HO	Tshwane South

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

Permission has been granted to proceed with the above study subject to the conditions listed below being met, and may be withdrawn should any of these conditions be flouted:

1. *The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.*
2. *The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.*
3. *A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.*

Office of the Chief Director: Information and Knowledge Management
Room 501, 111 Commissioner Street, Johannesburg, 2000 P.O.Box 7710, Johannesburg, 2000
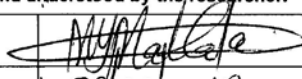Tel: (011) 355-0809   Fax: (011) 355-0734

237

4. A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.

5. The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.

6. Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.

7. Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year.

8. Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.

9. It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.

10. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.

11. The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.

12. On completion of the study the researcher must supply the Director: Knowledge Management & Research with one Hard Cover bound and one Ring bound copy of the final, approved research report. The researcher would also provide the said manager with an electronic copy of the research abstract/summary and/or annotation.

13. The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.

14. Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

29 September 2010

Shadrack Phele MIRMSA
[Member of the Institute of Risk Management South Africa]
CHIEF EDUCATION SPECIALIST: RESEARCH COORDINATION

The contents of this letter has been read and understood by the researcher.	
Signature of Researcher:	
Date: 29/09/2010	29/09/2010

238

UNIVERSITY OF SOUTH AFRICA: REGISTRATION LETTER

UNISA | university of south africa

1151 MDRES

         MATLALA M Y MISS
STUDENT NUMBER: 3317-724-4
         P O BOX 1946
         HALFWAY HOUSE
ENQUIRIES NAME: POSTGRADUATE QUALIFICATIONS
         1685
ENQUIRIES TEL: (012) 441-5702

                                     DATE:
2011-08-30

Dear Student

I wish to inform you that your registration has been accepted for the
current academic year as indicated:

DEGREE: DED (SOCIO-EDUCATION)   (09512)

TITLE: THE ROLE OF SOCIAL FACTORS IN INFLUENCING THE
PERSONAL GROWTH OF THE SECONDARY
                        SCHOOL LEARNER: A SOCIO-EDUCATIONAL PERSPECTIVE

SUPERVISOR: Prof EM LEMMER

ACADEMIC YEAR: 2011

TYPE: THESIS

SUBJECTS REGISTERED: DIS9516 D ED IN SOCIO EDUCATION

No printed material is available for the compulsory module in Research
Methodology. You must
please access the study material on my.unisa.ac.za.

The outcome of the module in Research Methodology is an acceptable research
proposal.
As soon as the research proposal has been accepted you have to apply to
register for the research component, e.g. the dissertation of the degree.

Students have a maximum of one academic year to complete the research
proposal. You will be allowed
to submit two drafts proposals and a third and final proposal. If the third
attempt is not successful,
re-registration for the degree may be refused.

Yours faithfully,

Prof L Molamu
Registrar

APPENDIX B: THE PRINCIPAL OF THE SCHOOL: WRITTEN CONSENT FORM

REQUEST FOR PERMISSION FROM THE PRINCIPAL OF THE SCHOOL

I am a doctoral student in Education at the University of South Africa (UNISA), conducting a study that explores the role of social factors in influencing the moral development of early black adolescents in the Mamelodi area. As your child is a minor, you, as the parent/legal guardian, are kindly requested to provide permission for your child to participate in this project.

As part of the data collection in this study, I would like to conduct a short interview (about 40 minutes) with the learners at your school. As I do not want to interfere with the normal daily academic activities at the school, your learners will be interviewed after hours at the school premises and the interview will be recorded on a tape.

All issues of confidentiality will be adhered to and participation in this study is voluntary. Learners' identity will not be disclosed and the findings of the study will only be used for research purposes. Learners will be at liberty to refuse to answer any questions he or she may find sensitive and will be free to withdraw from the project at any time. Furthermore, this project will comply with the research ethics as set out by the University of South Africa.

If you would like any additional information, you are welcome to contact me at:

Cell- 082 483 7766

Cell- 072 6363 587

Email- mymatlala@webmail.co.za

matlalayvonne@yahoo.com

Fax: 086 600 9252

If you would like your learners to participate in this research, please sign below as a way of giving consent.

Thank you.

Name of learner   :   _____

Grade   :   _____

Signature of Principal: _____

Date   :   _____

APPENDIX C: PARENTS OR GURADIANS OF LEARNERS: WRITTEN CONSENT

REQUEST FOR PERMISSION FROM A PARENT/LEGAL GUARDIAN

I am a doctoral student in Education at the University of South Africa (UNISA), conducting a study that explores the role of social factors in influencing the moral development of early black adolescents in the Mamelodi area. As your child is a minor, you, as the parent/legal guardian, are kindly requested to provide permission for your child to participate in this project.

As part of the data collection in this study, I would like to conduct a short interview (about 40 minutes) with your child. As I do not want to interfere with the normal daily academic activities at the school, your child will be interviewed after hours at the school premises and the interview will be recorded on a tape.

All issues of confidentiality will be adhered to and participation in this study is voluntary. Your child's identity will not be disclosed and the findings of the study will only be used for research purposes. Your child will be at liberty to refuse to answer any questions he or she may find sensitive and will be free to withdraw from the project at any time. Furthermore, this project will comply with the research ethics as set out by the University of South Africa.

If you would like any additional information, you are welcome to contact me at:

Cell- 082 483 7766

Cell- 072 6363 587

Email- mymatlala@webmail.co.za

matlalayvonne@yahoo.com

Fax: 086 600 9252

If you would like your child to participate in this research, please sign below as a way of giving consent.

Thank you.

Name of learner   _____

Grade   _____

Signature of parent/guardian _____

Date_____

APPENDIX D: PERMISSION FROM THE ETHICAL REVIEW COMMITTEE OF THE COLLEGE OF EDUCATION AT THE UNIVERSITY OF SOUTH AFRICA

UNISA | college of education

ETHICS CLEARANCE CERTIFICATE

THIS IS TO CERTIFY THAT

NAME: MATLALA MASELLO YVONNE

STUDENT NUMBER: 33177244

TITLE: THE ROLE OF SOCIAL FACTORS IN INFLUENCING THE MORAL DEVELOPMENT OF BLACK ADOLESCENTS IN MAMELODI AREA

QUALIFICATION: D.ED

HAS MET THE ETHICAL REQUIREMENTS AS SPECIFIED BY

THE ETHICS COMMITTEE, COLLEGE OF EDUCATION UNIVERSITY OF SOUTH AFRICA

PROF L NYAUMWE

CHAIRPERSON, ETHICS COMMITTEE   SIGNATURE

REGISTRATION NUMBER ......2011/33177244/007............ DATE...1DEC 2011.................

THIS CERTIFICATE IS VALID FOR THREE YEARS FROM THE DATE OF ISSUE

APPENDIX E: LETTER FROM EDITOR

404 DSL Flat

84 Greef Street

Sunnyside

0132

23 November 2011

TO WHOM IT MAY CONCERN

This letter serves to confirm that I have done the language editing and proof-reading of Ms M.Y. Matlala's dissertation titled: **"THE ROLE OF SOCIAL FACTORS IN INFLUENCING THE MORAL DEVELOPMENT OF BLACK ADOLESCENTS".**

I found her work easy and enjoyable 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 also formatted the dissertation. I hope that the work will be found to be of an acceptable standard.
Thank you.

Hereunder are my particulars:

Jack Chokwe (Mr)

Cell 073 244 6012

jmb@executivemail.co.za