

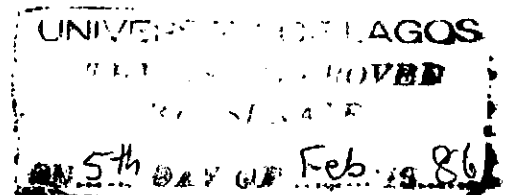
EFFECTS OF A COMMUNICATION WORKSHOP ON  
ATTITUDES CONDUCIVE TO MODERN  
DEVELOPMENT: A CASE STUDY OF  
CAMEROON  
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By

Lydia E. LUMA

A thesis submitted to the Department of Educational  
Foundations, University of Lagos in fulfilment for  
the degree of Doctor of Philosophy (Education) of the  
University of Lagos - NIGERIA.

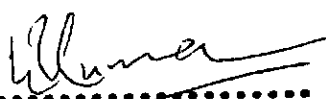
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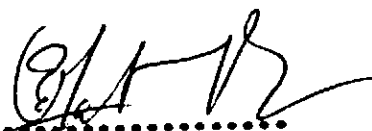
CERTIFICATION


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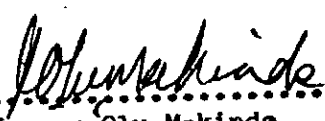
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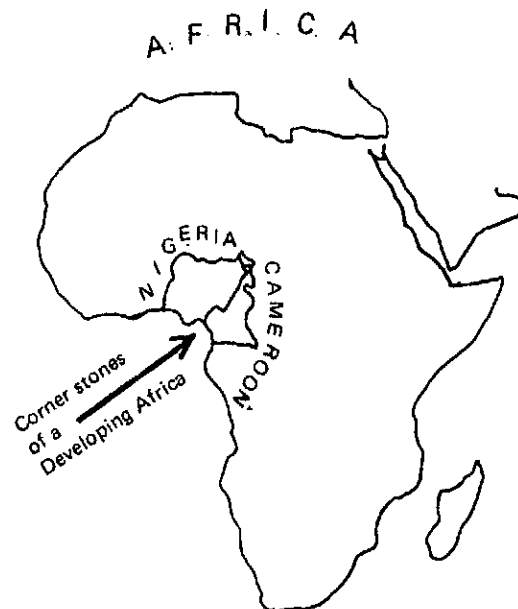
"The progress of a nation depends first and foremost on the progress of its people. Unless it develops their spirit and human potential it cannot develop much else - materially, economically, politically or culturally. The basic problem of most of the underdeveloped countries is not a poverty of natural resources but the underdevelopment of their human capital. To put it in more human terms, that means improving education, skills and hopefulness and thus the mental and physical health of their men, women and children."  
(Federick Harbison 1963)

DEDICATION

TO

CAMEROON, NIGERIA AND TO AFRICA:

We cannot let go, difficult though the path may be!



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ABSTRACT

The march towards progress and modern development is of first priority to most countries of the underdeveloped world. Consequently, it is imperative that inhabitants of these areas begin the search for solutions to this problem based on empirical findings regarding its approach and content.

The purpose of this study is to verify the effects of a communication workshop (CW) on attitudes conducive to modern development. Modern development here is limited to individual psychological modernity because it is considered basic to all other types of modern development. The study also investigates the relationship between certain personality factors (extraversion, reflectiveness, responsibility, ego-centricity, self-esteem) and readiness to change as a whole. Their correlation with modernity components like attitude towards work, the sexes and children are also examined. Seven hypotheses in all are tested.

A sample of 234 first-year-students of the Faculty of Letters, University of Yaounde, Cameroon, aged 17 - 25 years was used for this investigation.

The design used for the study was the pretest-posttest experimental and control groups. The IPMQ - (Cameroon) was made up of modified borrowings from Eysenck (1979), Smith and Inkeles (1966), Kahl (1968), Doob (1967) and others. It also contained items composed by the researcher herself. Such items were intended to measure attitudes typical of Cameroon. The techniques used in testing the seven hypotheses of this study ranged from the analysis of variance to the Pearson correlation co-efficient



and the t-test. The significance level for all the hypotheses was set at 0.05.

The results of the investigation showed that:

1. The CW made a significant impact on the attitudes of the sample in favour of modern development. The results also showed that the attitude change of the experimental groups, that is, those who received the CW was more significant than that of the control group which did not receive the treatment at all.
2. Extraversion, Reflectiveness, Responsibility, Egocentricity, and Self-esteem are all good predictors of modernity and attitudes towards work. Egocentricity is a good predictor of attitudes towards work, the sexes and children. Self-esteem is a good predictor of attitude towards work and the sexes but not of attitude towards children. Surprisingly, Extraversion, Reflectiveness and Responsibility did not correlate significantly with attitude towards the sexes and towards children.
3. Ego-centricity does not facilitate change towards modern development.
4. Participants who were in favour of female emancipation (Group I) had a significantly higher self-esteem ( $M = 24.487$ ) than those (Group II) who were against female emancipation ( $M = 23.211$ ).
5. There is no difference between the attitudes of extroverts and introverts towards modernity.

6. There was a greater tendency for more favourable attitude change towards children than towards women.

7. Fatalism is a more important contributor than Attitude Towards work in the delay towards modernity.

Among the many recommendations made were the use of the CW as a tool in combating attitudes not conducive to modern development particularly among future teachers and University Students whose attitudes are likely to influence the cause of development in decades to come. Without doubt, teachers and teacher-trainers are expected to play a leadership role in this needed attitude modification.

As a conclusion to the whole study, a personality-moulding programme of instruction is suggested. It is hoped that if such habits and attitudes as indicated in the programme are instilled early in youth, they would apply them both in their personal lives and interactions with others, and also in favour of modern development in Cameroon and, possibly, in other developing countries. Development would thus emerge as a consequence of internal dynamics of each individual personality, and society in general, rather than from external forces.

Some implications on development policies and issues for further research are raised in the closing chapter of this report.

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\* = Individual Psychological Modernity Questionnaire

## CHAPTER ONE

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

#### Introduction And Statement Of The Problem

The developing world, and the African countries in particular, are currently concerned about development. The well-known calls for various foreign aids in the past decades as well as the many requests in recent years for a "transfer of technology" are enough proof of this concern.

The main concern of this investigator was and is, why is Africa's development so slow and so problematic? Could there be any psychological or personality factors contributive to this delay of Africa's development?

Although Africa has made progress during the last one hundred years, there is every evidence to prove that development in Africa, as a whole, is slow and problematic; that Africa continues to suffer from many socio-economic and psychological problems which continue to delay her effective and rapid development. (Fanon 1961; Curle, 1975; Aspinall, 1978).

African education appears to have played a great role in this delay in that its institutions of learning continue to turn out substantial numbers of ill-taught graduates, white-collar and routine clerical job-seekers (Curle, 1975). Although education has generally been



intended to serve the cause of development in Africa and, of course, in many other countries of the world, Africa's education has, to some significant extent, damaged the individual's capacity to contribute. (Curle 1975). Curiously, Beeby (1966) observes a strong tendency for the developing countries to have the most conservative school systems even though modernization often demands radical changes in educational systems.

For example, conservative teaching is largely carried out by poorly trained and unknowledgeable teachers who simply regurgitate what they themselves were spoon-fed, and, consequently, block the possibilities that education should normally be contributing adequately to the creative spirit.

Also, African educational systems do not appear to have adequately concentrated on eliminating those rampant retrogressive traditional attitudes and practices which may not be conducive to modern development such as the lack of a notion of time, poor attitudes towards women, children and public property, to name but a few. Bhatt and Esen (1977) also talk of "the authoritarian upbringing and negative psychological conditioning" of the African child, coupled with his worst obstacles of fear and a poor self-image which not even school education in its present mode has helped him to overcome.

Because Africa's educational systems tend to make the learner's progress dependent largely on ability to pass examinations, the educational process has failed to place a premium on important outlets for her development such as creativity, attitudinal change and personality moulding. For example, students are obliged to memorize countless facts and hardly taught to ask why certain phenomena occur (Barkan, 1975). Thus, they continue to remain ignorant and fearful of their environment and so lack control of it. Similarly, they are taught other people's knowledge but are hardly trained to be reflective, in order to make the knowledge they acquire their own, to share knowledge and co-operate for the common good and to develop consideration for the other. African youths need to be helped to achieve personal freedom, confidence in themselves and a healthy self-image (Bhatt and Esen, 1977).

If economic and other types of development imply a "transformation in deeply held social values" (Schatz, 1964; Price, 1979; Imfeld, 1976), then there is urgent need, this researcher thinks, for Africa to make a deliberate effort to change from these retrogressive traditional practices and attitudes to modern ones in order to face the demands of national development and

reconstruction, the cry of many (Ukeje, 1966; Onuoha, 1975; Eyo, 1980).

Although problems of attitude change fall within the educational spectrum, this investigator felt that they were, first and foremost, personality problems. It is very probable that unless those attitudes which hinder the positive development of each individual personality are transformed, the objectives for a developed Africa as well as an African personality would remain, for quite some time to come, almost unattainable.

The African situation appears to call for the acquisition of specific abilities, ideas, beliefs and value systems which guarantee her progress and development. There appears to be a need for genuine and clear purpose in Africa's education. There appears, again to this investigator, to be need for an education that would develop knowledge and attitudes of living and of working together of individuals, groups, tribes, families or institutions for the common good. (Idea supported by Meena, et al, 1975).

Cameron (1968), writing on some lessons of history for development, hinted that as yet there had been few, if any studies, of the relationship between education and the beginning of development. He further raised the question as to whether today's wealthy countries began the process of modernization with relatively advanced educa-

tional systems or not. To Cameron and to this researcher, the lesson for developing nations is clear: "A modern, wide-spread, and variagated educational system, far from being a luxury which only wealthy nations can afford, is more of a necessary cost which developing nations must incur if their plans and aspirations are to be achieved". Thus, more viable educational systems appear to be a major clue to Africa's development problems.

The specific problem of this study, therefore, is to explore the effects that a CW would have on certain attitudes which are basic to modernity.

#### The Need For The Study

The first need for this study is suggested by Krech, et al (1962) as follows:

To know how attitudes change or can be made to change is a theoretical and practical problem of great moment. This is especially true of periods of economic, social, scientific, technological, and political transformation. Whatever else the future may hold in store for the world, it is clear that change - rapid change - in all these aspects will occur, --- the problem of the changing of attitudes - is perhaps the most urgent psychological problem in our world today (p. 215).

A second need for the study is suggested by Edem, (1973):

There is clear indication concerning what academic values we should include in our school curriculum, but our schools have not yet defined in clear terms a course of instructions concerning attitudes. This should be explicitly described, the statement of the expected outcome should be precise (p. 149).

In his discussion of the need for a quantitative and qualitative level of education, as yet unknown in developing countries, to respond to their problems, Curle (1975) suggested a further need for this study. He said,

What is needed is much continuing research on the role of education in development from the economic, sociological, and psychological points of view and the opportunity to interpret findings in practical planning and pedagogical action (p. 10).

A further need for this research comes from Inkeles and Smith, 1974 who say :

It seemed to us there was no more relevant and challenging task for social psychology than to explain the process whereby people move from being traditional to becoming modern personalities (p. 5)

Asher (1962), writing on an agenda for research in the development of emerging countries also had this to say: "Search for ways to influence attitudes through the educational system is essential in evaluating an educational strategy for development."

#### The Objectives Of The Study:

The purpose of this study was therefore:

1. To identify from existing literature some attitudinal and personality factors which serve as prerequisites for modern development.
2. To prepare corresponding measures of these factors.
3. To find out to what extent these attributes were present or absent in the sample of the study.

4. To find out to what extent a programme of lectures, workshop and discussions (CW) could help in changing certain attitudes towards practices conducive to modern development among the subjects of the sample.
5. To see if there is any relationship between indicators of modern development and the scientific attitude, self-esteem, efficiency, extraversion and ego-centricity, and how far personality factors are related to readiness to change.
6. To suggest a course of instructions concerning personality moulding attitudes in favour of modern development.

In drawing up the preceeding objectives, this investigator took cognizance of Godwin's (1974) idea that "A theory using personality variables to explain modernization would need to specify the following: (1) What attitudes are important to the modernization process; (2) What structural changes are important to the modernization process; (3) What mechanism mediates the events in the two systems; (4) An operational definition of "modern" which can be measured independently of both personality and structural variables." (p. 194). He, however, indicates that, unfortunately, the social sciences have not yet fulfilled step 3.

#### The Sample Of The Study:

The subjects used for the study were 234 first-year-students (196 males and 38 females) of the Faculty

of Letters, University of Yaounde, Cameroon. The students were aged between 17 and 25 years. The maximum age for entry into this institution is 25 years. They were important to the study because, as possible future teachers, parents and administrators, they would be agents of change and their attitudes to development would eventually influence their students, children and subordinates. Worth noting also was Tawney's (1978) suggestion that:

Emphasis in present-day curriculum development is now firmly on the need to change attitudes of both teachers and pupils, if motivation within schools is to be improved and learning experiences made more effective. (p. 57),

and this particularly because their attitudes represent formidable obstacles to progress. The students belonged to various disciplines such as English, French, Geography, History and Philosophy.

#### Definitions Of Terms Used:

Cameroon is a third world country in West Central Africa bounded on the west by Nigeria, on the north by Chad, on the east by the Central African Republic and on the south by Congo Brazzaville, Gabon and Equatorial Guinea. It is a bilingual country with a population of a little over 8 million people.

Although there has been relative calm as well as significant efforts in Cameroon, in recent years, with regard to the march towards progress and modernization,

this African country still presents all the characteristics of the developing world. (See the Review of Literature for the characteristics in question). The Cameroon Government identifies modern development as Cameroon's number one priority. Cameroon provides an appropriate setting for this study also because of its dual culture, English and French. This makes it a good place to compare attitude-change with regard to culture variation.

To this investigator's knowledge, little or no significant research has been carried out in Cameroon on modernity or psycho-social modernity. Therefore, this investigation is being conducted on "virgin ground."

#### Modern Development:

This is an expression which takes on different meanings depending on whether the user is an economist, sociologist, or politician, and depending on whether it is being viewed at the structural or psycho-social levels. For the purpose of this study, by modern development is meant a state and/or process of social change permeating that society's individual value-orientation occasioned by a strong desire for the common good and marked out by "the expansion of man's rational



control over his physical and social environment."  
(Schwartz 1972:76).

#### Individual Psychological Modernity:

This refers to that state of change in an individual which reflects the condition of his psyche as adequate and capable to exercise rational control over himself, his physical and social environment as well as work and plan for the common good. Individual psychological modernity is modern development "assessed primarily in human terms" (Jayaraman, 1973) as opposed to a political, economic, structural or industrial assessment of it.

#### Attitudes:

Attitudes are views or convictions. According to Berelson (1964), they are rational and/or emotional judgements or preferences held on a matter.

#### Attitude Change:

Because attitudes influence what an individual sees, hears, thinks or does (Allport, 1954)<sup>b</sup> in the social world, attitude change here refers to that state of mind or readiness (Allport, 1935) of an individual to receive either by instinct or habit, those values and experiences which are conducive to modern development.

#### Personality:

For the purpose of this investigation, persona-

lity was regarded as the individual's comportment in manners, language, clothes, interests, attitudes, choice and ways of speaking which "interest and serve other people" (Link, 1938) and which "make him adjustable to group living" (Dashiel, 1963).

#### African Personality:

African personality here refers not only to Africa's inheritance and physique, but also to the aspirations, environmental influences and childhood experiences of its individuals, their self-concept, their human relations, general attitude to authority and what they are like in society. It includes not only what is unique to Africans but also whatever Africans now do which hinders their progress. Whatever it was hoped or wished that Africa should become in future, then becomes the ideal.

#### Self-Esteem:

Self-esteem, in this study, refers to the position that an individual gives to himself and the view or regard that he holds towards himself. It is a subjective appraisal by the individual of his own value as a human being.

#### Extraversion:

Extraversion, in this study, refers to the general tendency for an individual to look outwardly and

optimistically at things or situations that come his way.

Ego-Centricity:

Ego-centricity here refers to self-seeking attitudes. It is the putting of self, family and ethnic group before loyalty to ones' nation or other people. This is the situation which in some other respects has come to be known as "tribalism" (Aniagwu, 1983).

Otherness:

Otherness here refers to an attitude which is other-seeking. It is the general attitude and comportment of concern that a person may have for other peoples' common good and welfare. It yields empathic-understanding.

Communication Workshop:

Communication workshop in this context involves a confident, persuasive though non-directive classroom relationship of talks by a leader accompanied by expert opinion statements, illustrations, role-playing, discussions, opportunities for asking questions and conclusion-drawing.\*

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\* For more detailed description of the communication workshop employed in this study, see Chapter 3 on methods.

Delimitations of the Study:

1. No one single area of research can, genuinely claim to answer all the reserchable problems in that area. In this study, therefore, modern development was limited to individual psychological modernity. Certainly economists, politicians and administrators would each want to be seen as providing the answer to modernity and progress. No one denies them this right. But for the purpose of this study, even an economist provides some justification for this writer's claim that individual psychological modernity is basic to all other types of modern development. Benson (1961: 469), an economist quoted by Beeby (1966), writes:

We would mention here two additional factors that, in our opinion, act to retard technical change in education ... First, education in general - elementary, secondary, and higher - appears to be quite tradition-bound in methods of instruction and in views toward methods of instruction. In short there are psychological barriers to change.<sup>+</sup> (p. 24).

A similar opinion is shared by Eyo (1980: 249). This investigator, however, took note of a partial contradiction to this view offered by Armer and Isaac (1978) in their study which aimed at specifying and empirically testing propositions central to individual modernity theory. That is, that psychological modernity mediates the effects of background factors and directly affects individual behaviours thought to contribute to societal

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<sup>+</sup> The underlying is this author's.

modernization. Following the evaluation of data from a survey of 210 Costa Rican adults, they noted that "psychological modernity is important in determining only a limited number of behaviours and generally adds little to explaining behavioural variations beyond objective background characteristics".

Psychological modernity, to them, appeared to be more as an interpretative construct than a persuasive source of modern behaviour.

2. The duration of exposure to the treatment could have been much longer, perhaps four and a half months, according to Felker (1974) as reported by Krockover (1977). But this was not done because even though a much longer duration was likely to produce more generalizable results, it was also important to bear in mind that long durations sometimes produce the opposite effect. They could bore and thus lead to unnecessary opposition. It was also felt that a period of 2 to 3 weeks was not too terribly short to yield change in individuals because single contacts, talks and encounters are known to have changed some persons towards certain directions.

This is what Bloom (1964) and others refer to as "peak learning experiences". That is, a circumstance

wherein a single powerful experience, even a single hour of intense classroom activity, may have much impact in cognitive as well as affective behaviours. Bloom even further recommends it as a most fruitful area of research, particularly in connection with the affective domain. How long such changes in attitudes last would then be a matter for further research. Darley (1938) points that such retention is a function of how early in the individual's life the objective was developed, how deep-seated the learning was and the environmental reinforcers in post-school years.

What seemed relevant to the study was the type and quality of contact that could bring about change such as: the calls, pointers and urges towards a march on to modernity in view of the African situation of economic, technological and other types of dependence. The crucial thing for this study was to act to discover whether the stimulus could have any effect at all. As in the case of drugs, the question would be: Does that composition cure the disease or not? If "yes", then the question: "For how long must it be taken?", would depend on the seriousness of the illness.

This was one major reason for the investigator's interest in knowing that internal make up of individuals

which predisposes them to change or not change.

Example: Do ego-centricity, extraversion, self-esteem, etc. have any relationship with change or no change towards more modern practices?

#### Limitations of the Study:

This "case study of Cameroon" is almost a misnomer because in reality, the study was carried out in only one institution of higher learning in Cameroon namely, the Faculty of Arts of the University of Yaounde, Cameroon. It was not feasibly possible to do the experiment at a larger scale.

In order to verify whether with lapse of time the attitude change had neutralized or whether the communicator's credibility had dissipated (Kiesler et al, 1969), it was necessary to repeat the test 3-4 weeks after the treatment. However, this was not done because of administrative constraints.

The same reason holds for the inability of the researcher to follow-up the students through observation, interviews and discussions to compare their actual behaviour with their paper responses. Consequently, it was not possible to satisfy the need to support the results of the affective and cognitive components of attitude change with the action component. (Travers, 1969).

## CHAPTER TWO

### REVIEW OF THE LITERATURE

The large amount of literature now available on the subject shows the growing concern of many scholars on the problems of development and modernity in developing nations during the last 20 years and more.

At the Cameroon level, this reviewer noted that there was very little that has been done in the way of empirical research although a lot was said generally in conferences, speeches and newspapers about what modern development ought to be or not be. What was said was largely in the areas of political, industrial, economic and structural development. A number of articles on women and development were also identified.

Outside Cameroon but within Africa, the state of research on modernity is not bad. However, the literature consulted was more theoretical than empirical. Prominent among these theorists are Nyerere, Ukeje, Onuaha, Ajayi, Opeyemi; Akintola and Awokoya. Since the acceptance of education as an instrument of national development by the Nigerian government in the seventies, the Nigerian Educational Research Council has been seeking ways to promote awareness of, and sensitivity to, the problems and needs of Nigeria with regard to research, and national development.



MODERNITY

History of Individual modernity studies:

Lerner's "The Passing of Traditional Society" published in the 1950s started the chain of studies on the empirical link between education and psychological modernity. Lerner's study conducted in Six Middle Eastern countries, examined the interaction of environmental factors and psychological dispositions as a producer of modern individuals. Lerner hypothesized that geographic and social mobility produced empathic people. Through an analysis of 73 countries around the world, he got confirmation for the view that modernization is a "systematic process". He emphasized that the demographic, economic, political, communication and cultural "sectors" of a modernizing society grow together and that this joint growth occurs in regular phases. He saw the purpose of modernization as narrowing the gap between the top and the bottom in order to create a substantial "middle" sector and thus attain a consensus between the two. Lerner (1963) agreed with many economists and professionals that the problem of stimulating productivity is basically psychological -- motivation. He felt that the bulk of the population needed to be provided with clues as to what the better things of life might be, clues to imaginativeness and skill in empathy.

Next to Lerner's study came McClelland's.

His study attempted to identify empirically the psychological forces which promote economic activity. He compared the frequency of achievement themes in children's text books with periods of economic growth and found that both correlated very well. He tried to show that societies which lay greater emphasis on achievement in their children, also engage in more rapid development. He concluded that achievement motivation is a psychological indicator of personal and societal development. McClelland finally suggested that steps be taken to increase achievement motivation among the children of underdeveloped countries in order to promote economic development.

The literature reviewed claims that Kahl's (1968) study was the first convincing evidence of the strong relationship between formal education and individual modernity. Kahl studied attitudes and values of factory workers in Brazil and Mexico. The data revealed a "core of individual modernism" comprising the following components: activism, independence, urbanism, individualism, low community stratification, mass media participation, and efficacy. The results of his study revealed that the patterns which determined the levels and types of education were the same in Brazil and Mexico and that the level of schooling correlated very well with modernity scores

in both countries (0.55 in Mexico and 0.57 in Brazil). Following other identical correlations between the items of the questionnaire, he deduced that the modernity syndrome is cross-cultural, thus agreeing with earlier studies with similar results. (Smith and Inkeles, 1966.

"Becoming Modern" by Inkeles and Smith (1974) is identified in the literature as 'the most ambitious and meticulous attempt "to demonstrate the relationship between psychological modernity and institutional structures" (Holsinger and Theisen, 1977). Holsinger and Theisen further explain that the Inkeles and Smith study broke very important ground in the areas of attitudes, values, and actual behaviour because it showed a significant correlational relationship between modern values held by individuals and their self-reported modern behaviour.

Their study was started in 1962 at Harvard University and was completed in 1964. The sample consisted of a total 6000 men in six developing countries: Argentina, Chile, India, East Pakistan, Israel and Nigeria. The subjects included farmers, migrants, factory workers and students. The questionnaire and interview methods were used to study the impact on the individual of his exposure to and participation in the process of national and economic modernization. It was striking to note that the same syndrome of values, and ways of acting - such as openness to new experience, independence from parental

authority, and taking an active part in civic affairs - defined the modern man in each of the six countries and levels of occupation (Inkeles, 1969). They also remarked that although education is the most powerful factor in making men modern, one's work experience in large-scale organizations, especially factory work, makes a man to behave modern.

Using their self-developed overall modernity scale they found that formal schooling was the most highly correlated (of all the ten variables in the study) with the modernity scale in each of the six countries as follows: formal education 0.53, mass-media 0.44, consumer goods possessed 0.35, objective skill 0.27, month's factory experience 0.25, and father's education 0.21. Also, the correlation between education and modernity in all the six countries was consistent: Argentina (0.59), Chile (0.51), East Pakistan (0.41, India 0.71), Israel (0.44 and Nigeria (0.52).

It may be relevant to say at this point that the applicability of this scale to Nigeria has been questioned by Armer and Youtz (1971) while studies elsewhere have shown that "modernity", as operationally described by Inkeles and Smith, is much less widespread in developed countries than they assume and seems to have little

relationship to behaviour (Portes 1973<sup>a</sup>; Armer and Isaac 1978 as reported by Peil, 1982).

Other similar studies that followed the preceeding ones were the Armer and Youtz (1971) study with an interviewed sample comprising 591 youths in Kano, Nigeria.

They hypothesized that formal schooling shapes value orientations in accordance with the dominant values of the educational environment. The data supported their hypothesis since secondary school respondents (83.8%) scored high, while those with no education (62.2%) scored low in terms of individual modernity.

Another study was Holsinger's (1974), in connection with the elementary school. His supported hypotheses were that:

- (1) The longer children have been exposed to schooling, the higher their modernity scores.
- (2) The modernity scores of elementary school children are higher than those of comparable age and socio-economic status nonschool children.
- (3) The more favourable the structural arrangements of the child's school environment are judged to be, the higher are his modernity scores.

Dubey's (1970) study of non-Arabic teachers' colleges in three Northern Nigerian states concluded that women in all categories were less modern than the men. However, Holsinger's study discussed above found that elementary school girls in Brasilia outscored the boys in

all three grades by a significant amount.

The reasons were - early self-selection and pre-disposition and parental background.

Cunningham's (1974) study is another interesting one. She studied the entire student body of a Puerto Rican high school between 1967-1968 and reported that sex differences in modernity levels among students of the sample were nonexistent.

#### Characteristics of the Modern Man:

The bulk of literature reviewed admits that there is no single way to adequately define the modern man. The literature sees the modern man as comprising a complex syndrome of qualities reflected in his attitudes, values and behaviour. Although this writer does not agree with all of the literature's qualities characterizing the modern man, the following were, however, identified:

1. Has an openness to experience and new ideas, since apparently, people in developing nations may be less disposed to accept new ideas, new ways of acting and feeling. (Inkeles & Smith, 1974; Armer & Youtz, 1971; Peshkin and Cohen, 1967).
2. Is receptive to change, when it is necessary to do so and is willing to take risks (Inkeles and Smith 1974; Armer & Youtz 1971; Stephenson, 1968).
3. Has a sense of time and is oriented to the present and future rather than to the past and is punctual (Inkeles & Smith, 1974; Holsinger & Theisen, 1977).
4. Has a sense of personal efficacy and thrift (Inkeles and Smith 1974; Gusfield, 1967).

5. He is reflective and has the ability to plan, especially long-term, in both public matters and private life.
6. He manifests empiricism or belief in science and a general abandonment of passivity and fatalism in the face of life's difficulties. That is, he has belief in human progress and endeavour (Inkeles & Smith, 1974; Armer & Youtz, 1971; Schnaiberg, 1970; Kahl, 1968; Peshkin and Cohen, 1967). He has motivation to find unique solutions to problems (Barkan, 1975).
7. He is individualistic and independent from family ties (Armer & Schnaiberg, 1972; Kahl, 1968).
8. Has a favourable attitude towards manual work and recognizes it as a worthy contribution to life. (Holsinger & Theisen, 1977; Kahl, 1968; Peshkin & Cohen, 1967). Shows a commitment to work (Inkeles & Smith, 1974).
9. He is self-exposed to media of mass communication such as radio, cinema, newspapers, etc. (Inkeles & Smith, 1974; Kahl, 1968).
10. He is religious (Peshkin, 1970).
11. Has interpersonal trust or confidence that the people and institutions around him can be relied upon to meet their obligations (Inkeles & Smith, 1974).
12. He is ambitious and has high educational and occupational aspirations for self and children. He places higher value on formal and skill education (Inkeles & Smith, 1974; Holsinger & Theisen, 1977; Portes, 1973<sup>a</sup>).
13. Shows preference for urban life (Kahl, 1968).
14. Shows awareness and respect for the rights and dignity of others especially women and children (Inkeles & Smith, 1974; Armer & Youtz, 1971; Portes 1973a).
15. Encourages participation as equals in family interaction (Schnaiberg, 1970; Portes, 1973a) or feels comfortable about the freeing of women from the constraints of familial and community proscriptions: The emancipation factor (Kahl, 1968; Peshkin & Cohen, 1967).
16. Has a spirit of absolute selflessness (Price, 1979), serving people and putting the needs of others before

that of self; consideration for the other.

17. Has ability to share knowledge and co-operate for the common good. (Curle, 1973; Price, 1979); An active participant in life (Smith & Inkeles, 1966).
18. He accepts birth control (Smith & Inkeles, 1966).
19. Has geographic mobility or willingness to move from original area of residence in search of better opportunities (Portes, 1973a). He can afford to move away from relatives to depend on his own initiative (Kahl, 1968).
20. His consumption orientation is such that he has the desire to own new goods and technologically advanced recreation and labour-saving appliances (Lerner, 1963; Smith & Inkeles, 1966; Peshkin and Cohen, 1967).
21. He is inclined towards secularism, that is, he has a low attachment and receptivity to religious and ideological appeals (Portes, 1973<sup>a</sup>).
22. He has ability to identify and adequately utilize productive resources (Schatz, 1964).

African Personality Characteristics as seen by  
Cameroonians & other Africans themselves:

The aim of this section of the review is to give some evidence of the existence of underdevelopment in Cameroon and in Africa.

In a short unpublished investigation (LUMA, 1980) carried out on sixty fifth-year students of the Higher Teacher Training College, Yaounde, the students were required to list three characteristics of the African personality which, in their opinion, might be hindering her effective progress and development. The following weaknesses stood out in their listings:



1. Corruption is rampant.
2. He is self-seeking. He puts his personal and the tribe's interests before that of the society in general.
3. He is much inclined towards witchcraft and superstition.
4. He has an inferiority complex vis à vis the white-man whom he serves better than he does his fellow blackman.
5. He shows a lack of confidence in himself and his fellow Africans.
6. He is indolent and lacks the will to change and goes more by the law of least effort.
7. He lacks ability to control his destiny and environment.
8. He lacks the scientific attitude.
9. The African man (and the woman too) has not yet understood the place of the woman in his life and development.
10. He is very tribalistic and class conscious.
11. He lacks professional consciousness and a sense of common good.
12. He has a poor notion of time.
13. He wants too much of quick profit.
14. He is very imitative.
15. He is wasteful and unable to make full use of local resources, local man-power and genius, hence the rampant brain-drainage.

Next, the writer carried out another brief survey of speeches by the recently installed President Paul Biya of Cameroon. Curiously, the speeches include long lists of rampant practices that he decries in the people of

Cameroon. Some of these are tribalism, nepotism, witchcraft, alcoholism, laxity, etc. His policy speeches and those of his ministers enlist development as a priority objective.

Ajayi Iselowo's poster, found on the University of Lagos campus walls entitled "The most costly crime of all! Time Theft", is a further indication of the existence within Nigeria of the underdevelopment syndrome under investigation. (See appendix XI for a copy of the poster).

On a continental basis, the reconvened 19th summit of the O.A.U. held in Addis-Ababa in June 1983 concentrated most of its discussions on development problems. Therefore, there is no doubt that many African countries, including Cameroon, are vying for development and that this very development vied for, is problematic.

The listings made by Cameroon's future teachers on the underdevelopment syndrome, the concerns of Cameroon's leader and that of the O.A.U., all hinge on one major issue-- that something concrete, urgent and empirical ought to be done about African development and problems.

The Underdevelopment Syndrome according to the Literature:

As a follow-up to the above observations made by the students on African personality weaknesses, the

literature reviewed, showed that the African manifests "a lack of control, in adulthood, of selfish behaviour" (Verhaegen & Leblanc, 1955), and this as a result of traumatic weaning and certain child-raising methods. Also, in relation to the African infant's pleasure of feeding or frustration with weaning, Parin (1958) claimed that West Africans were dominated by the "pleasure principle" and that they had a "clan consciousness."

Interestingly, Wober who cites the two preceding studies rightly adds that weaning and child-raising methods are not uniform all over Africa. Thus implying that feeding, weaning and child-raising habits may not necessarily be as traumatic in all African cultures as to give rise to these rather generalized self-seeking tendencies. However, what is important to this study is to be able to admit or reject that the African shows significant traces of selfishness.

Imfeld (1976), citing Heiner Schweizer's comparison of the Chinese and Soviet agricultural systems, identifies the three basic ills of underdevelopment as unemployment, illiteracy, and lack of motivation. Other ills of underdevelopment identified by Imfeld are resignation, indifference, passivity, authoritarian family life and discrimination against women. Manual

work is also held in contempt with an exaggerated respect for intellectuals.

Although Mannoni (1956) derived his ideas simply from living in Madagascar and from the fact that when he did a favour to a young Malagasy this young man expected further favours rather than return gratitude, he admits observing a dependency attitude and relationship by the Malagasy vis-à-vis the white-man because he considers him "rich, powerful and immune to local forces of magic." Mannoni sees the love of and satisfaction with dependency as explaining the long stagnation of backward peoples' civilization and belief in magic. Although this researcher accepts dependency as a visible characteristic of the blackman vis-à-vis the whiteman, she believes one explanation for it is that the whiteman has always presented himself to the black as "Lord, boss, and commander." Listen to what Lord Lugard, once Governor General of Nigeria, is quoted as having said in his, The Dual Mandate in British Tropical Africa:

The whiteman's prestige must stand high when a few score are responsible for the control and guidance of millions. His courage must be undoubted, his word and pledge absolutely inviolate, his sincerity transparent. There is no room for "mean whites" in tropical Africa. Nor is there room for those who, however high their motives, are content to place themselves on the same level as the uncivilized races. They lower the prestige by which alone the white races can hope to govern and guide. (Onuoha 1975; p. 443).

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\* The underlinings are this author's.

Added to this, is the black man's view of frightful images, spirits and ghosts as white and not black.

Although Jahoda's (1961) study, of over 500 Ghanian school children and adults regarding the impact on their lives of the white man, found little evidence for the existence of either inferiority or dependency feelings among the subjects, Woldemikael (1970) saw dependency as "the most important psychological characteristic among Ethiopians"; thus partly supporting Mannoni's (1956) account of African personality structure and its interaction with colonialists. Mannoni suggested that the dependency relationship between Africans and the white man springs into being when "the white man, even if he is alone, appears in the midst of a tribe, even if it is independent, so long as he is thought to be rich or powerful or merely immune to the local force of magic."

This tendency among the Malagasy people to feel "inferior only when the bonds of dependency are in some way threatened" and not necessarily because of being dependent in itself explains, according to Mannoni, the long stagnation of their civilization. He felt that it also accounts, to a large extent, for their belief in magic, the fact that their ego is wanting in strength and why the individuals in these civilizations appear held together by their collective shell and social mask, much more than by their individual "moral skeleton."

In his attempt to penetrate the mind of Africans, Westerman (1939), a German afrolinguist, identified the African's interest in things not sufficiently deep enough and thus intimidated by situations calling for real effort of will and that he is more satisfied with living in the present bothering little about the past and future. He also reported the black as wanting in critical thinking, needing in tenacity, independence and the foresight required to achieve distant goals. Westermann further saw blacks as having a tendency to imitate perhaps more so than any other race. These and many other things, Westermann claimed, are responsible for the stagnation of African development.

Another draw-back identified by Westermann is the African tendency to dominate women in all respects, his feeling of superiority over women and thus the many unfair, types of judgement men, in various African tribes, pass on women. Some of these are noticeable in proverbs like "Woman is a mat which must be beaten," "woman is a misfortune," and "no one entrusts anything valuable to a woman." Even more recent studies continue to show that the role of women in traditional societies and their restricted backgrounds are a hindrance to their modernization (Peshkin, 1970; Tessler & Hawkins, 1979).

A critical survey by Cryns (1962) of cross-cultural intelligence research done in Africa South of the

Sahara also raises important though very controversial views which may have significant bearing on Africa's development.

In his paper, Cryns observes, in the African, an essential weakness in his ability to concentrate and keep up a sustained effort when performing intellectual tasks, a general mental slowness, a culturally determined lack of interest in speed performance, incapacity for perceptual analysis, weakness in manipulating abstract concepts and mathematical spacial relations.

Fortunately, Cryns attributes these weaknesses to the "inadequacy of educational opportunity, intellectual stimulation-----"; and believes the African has the potentiality to develop certain skills and abilities because the raw potential is there, which is equally the position of this investigator. For example, the skill with which the Lagos driver passes through impossible roads and narrow places, the precision and style with which market women peel and arrange their oranges, are all a manifestation of potential which needs more imaginative and creative direction. Another relevant point brought out by Cryn's 1962 study is that manual labour is often considered menial in traditional societies.

Although Joseph's (1978) study on affluence and under-development pointed to weaknesses which were based more on economical than psychological aspects, these weaknesses were still useful to this investigation. Some of the drawbacks to development that were revealed in his study were (1) low technology enterprises; (2) high import content of manufactured goods; (3) lack of initiative on the part of those who should provide it; (4) irresponsible consumption; (5) rare business partnership and (6) a tendency to fatten selves upon national wealth.

Roger's (1959) study of racial attitudes in Nigeria reported that 67% of his 200 Ibadan undergraduate sample agreed that "Some Africans would prefer to work under a European rather than under another African." This did appear to give some faint support for this researcher's E.N.S. student-teachers' claim of black people's inferiority complex vis-à-vis whites whom they serve better than their fellow blacks.

The writer's claim that African child-raising practices are a possible factor contributing to Africa's stagnation appears supported by Bhatt & Esen (1977). In a critical study of research needs for guidance in Nigeria, they observe that "today's Nigerian is an individual trying to realize the ideals of personal free-



dom and independence, but is hampered by all the antecedents of his authoritarian upbringing and negative psychological conditioning" and that his worst obstacles are fear and poor self-image. Lloyd (1975) confirms the existence, in the African family, of repulsion to manual labour and authoritarian discipline while Asher's (1962) agenda for research for emerging countries blames their stagnation to the "low prestige of manual work" in these countries "combined with exaggerated prestige attached to white-collar jobs."

Kahl (1968) studied attitudes and values of factory workers in Brazil and Mexico and described the traditional man as perceiving himself "as permanently stuck in a life which does not change and which cannot be controlled to any great extent. Therefore, he seeks little and expects to gain little; he takes what the fates may bring; he pursues security through close personal ties, primarily with relatives but also with a few friends and with "patrons" in high positions who will protect him so long as he stays in his place. To this exchange, he brings resignation and gains safety".

Inkeles and Smith (1974) describe the characteristics of individuals in the new states as fatalistic, passive and dominated by self-serving elites desperate to preserve their power.

Dimensions of Modernity chosen for this Investigation:

For the purpose of this particular study, it was decided to limit this investigation to only twelve dimensions of modernism. This choice was based on this researcher's inclinations, her knowledge of the peculiarities of the environment and collections from the general cry of supposed well-meaning people in both public and private sectors. The choice was also guided by Smith & Inkeles' (1966) notion that:

Modern attitudes are qualities that we feel will contribute to making a man a more productive worker in his factory, a more effective citizen in his community, a more satisfied and satisfying husband and father at home (p. 353).

Of course, it is clear that this citation also includes the women folk. Note was also taken of Price's (1979) qualities of a revolutionary in his discussion of education in modern China. He portrays the revolutionary as (1) having a spirit of absolute selflessness, (2) Serving people, (3) Putting the needs of others before that of self, (4) Persistent and working with all one's energy (5) Patient, hardworking, modest with ability to learn from others.

The twelve dimensions thus chosen are:

1. Sensitivity to social problems and the desire to revolutionize one's society by looking for unique solutions to problems.
2. Personal efficiency and thrift in public and private life.

3. Commitment to work (public work especially); seriousness of purpose or sense of responsibility.
4. Favourable attitude towards manual work as a worthy contribution to life.
5. Empiricism or belief in science, human progress and endeavour.
6. Respect for the dignity of women and freeing them from the constraints of familial and community proscriptions.
7. Respect for the dignity of children as worthy individuals in family and society.
8. Openness to new ideas, new experiences and new ways of feeling and acting as getting to know and work with new and different kinds of people and readiness to change and take risks.
9. Reflectiveness and the ability to plan, especially long-term, in both public matters and private life.
10. Sense of time, punctuality and orientation to the present and future.
11. Active citizenship, coupled with the ability to share knowledge and co-operate for the common good.
12. Selflessness, and consideration for the other.

For this research, the above twelve indices of modernity were classified into Attribute (predictor) variables (i-v) and Attitude (criterion) variables (vi-viii)\*

- |      |  |   |       |
|------|--|---|-------|
| i.   | Activity, Extraversion/introversion              | - | (AE)  |
| ii.  | Reflectiveness, Scientific Attitude              | - | (RSA) |
| iii. | Responsibility, Efficiency                       | - | (RES) |
| iv.  | Ego-centricity/otherness                         | - | (EO)  |
| v.   | Self-esteem, Self-confidence/inferiority complex | - | (SS)  |
- 
- |      |   |  |  |
|------|---|--|--|
| vi.  | <u>Attitude Towards Work (ATW)</u> - covered topics such as manual work, government work, use of public property, fatalism, planning, respect of time, the extended family, imported goods, use of government time, intellectual work and research, transfer of technology, tribalism, sensitivity to public issues and the common good, personal effort in relation to success in life, etc. |  |  |
| vii. | <u>Attitude Towards the Sexes (ATS)</u> - covered topics  |  |  |

\*See Figure I p. 108.

like: domestic work, freedom, beating wives, preaching and talking in public, work outside the home, family representation, preferred sex, choice on visits, decision-making, authority, fixations on the female, sex, inheritance, needs of sexes, separation of male and female work, studies, level of education, etc.

- viii. Attitude Towards Children (ATC) - covered topics such as children's opinions, their importance, their nature, needs, decision-making, education, implicit obedience, asking questions, their play, etc.

Women were going to be given a prominent place in the discussion of this study because it is not until very recently that they began to be seen as very important to modern development. Before recent years only men appeared to be considered important to the cause of modernity and no one has ever questioned their place in it. It is only in 1975 that member nations of the United Nations Organisation agreed to bring out "the integration of women in the development process as equal partners with men", and not only as dependents of men. (Papanek, 1977). This "integration of women in development" is, however, seen by Papanek as ambiguous, "because women are not a background sector of society, but central".

Ogunlade (1973 using 120 children in the fourth class of two primary schools in western Nigeria, investigated the extent to which the education or lack of education of parents affects the educational attainments of children in countries without universal education and a high

rate of illiteracy as exemplified by Nigeria. He came to the conclusion that a "male dominated" culture or environment has a great effect on the subjects' school achievements and that there are sex differences in their achievement very much in favour of boys than girls.

It may be helpful at this point to add that the type of female emancipation and equality that would be referred to in this investigation is not at all the type, in the opinion of the writer, that constitutes their abuse: such as "You out, so I too out". "You run after girls, so I too after boys!" To this author, this is not a problem of equality or emancipation but of dignity, self-respect and self-esteem of any human being. This writer thus takes the emancipation and equality of women to mean the awareness and respect of their dignity and potential (by themselves and others) as human beings capable of exercising rational control over themselves, their physical and social environment as well as work and plan for the common good of all other human beings be they men, women or children. This implies a return to their "self" and their "roots", a new self-discovery and assertion under their own control and choice (Opeyemi 1979, though he wrote only within the context of Pan Africanism and African independence ).

Mbilinyi (1970), studied traditional attitudes towards women of Tanzania as a key to

of this investigator, however, would be that all three - men, women and children, be totally and cooperatively involved because none can run and complete the modernity race without the other.

Since poor self-concepts often have their origin in childhood experiences, LUMA (1980)<sup>(a)</sup> probed into poor and unfair comments or things said about men, women or children in general (within the Cameroon society) that could cause growing children to develop poor regard of their sexes and roles. The study, indeed, revealed that the society in question holds "funny" notions about men, women and children, in general, which gradually and unconsciously condition the growing child's thinking and behaviour. The notions collected on each of these groups are presented in appendix XII.

Appendix XIII presents another interesting collection on the woman's plight under the title "Le Reglement du mari." It was diffused over the Radio-Cameroon net work programme: "Un jour pas comme les autres" on Thursday 7/7/83. Although it might have been broadcast simply for entertainment, it, nevertheless, carried very important implications for this investigation.

In his paper to the Inter-parliamentary conference on policies, programmes and legislation for children in Africa, Durojaiye (1982), of Nigeria, presented

the following situation about the African child which explains the researcher's inclusion of attitude towards children in this study:

In many homes, the attitude is that:

- The child is still to be seen and not to be heard;
- The child cannot usefully relate to adults;
- Since an infant cannot talk back here, there is no use talking to him;
- Babies are problems of mothers;
- Adults should not be interrupted by children;
- The head of the family takes the best available food, or eats most meat;
- Women and children take inferior positions in all social situations;
- Children and women cannot contribute ideas to family developmental activities, be these economic, social or political;
- Women and children are to be excluded from serious deliberation in the culture;
- Superstitious beliefs surround pregnancy and motherhood.

These and many other views are freely expressed by Africans in rural and urban areas, and by schooled and unschooled members of the population. They are freely held by men and usually accepted by women and children as required ways of the culture. However, the unfortunate fact is that the family is all the worse for it as family education suffers. There is therefore a need to provide training in family education to young families and to youths before they start families of their own (p.3).

Another paper by Lukutali, (1982) presented the situation of the child in Africa as constituting "a dilemma in which the child is wanted but his condition is characterized by malnutrition, disease, ignorance, unemployment and exploitation", an exploitation which "takes many

forms, some of them open, direct and brutal while others are subtle and indirect."

Dimensions of modernity rejected for this study and reasons for the rejection:

Many other indicators of modern development identified in the literature were left out of this investigation either because the researcher considered them secondary to the problem of stagnation in most developing nations or because, in her estimation, they did not appear to be the real reasons for the delay towards modern development:

- a) Accepting birth control: many developed nations are very populated yet developed.
- b) Readiness to move in search of better opportunities: citizens of the under-developed world have gone and keep going all over the world but this phenomenon has hardly changed the situation in their original countries. Although with some reservations, note was also taken of the explanation by certain theorists that trained professionals from Third World countries flow into developed countries "Precisely because they are modern, they are capable of leaving kinship and national attachments behind in search of better fields in which to fulfill their aspirations," (Portes, 1973)<sup>a</sup>. Except for cases of trained professionals who may be rejected in their home country because employers in



their countries are not "Modern" enough to see their role in the modernizing process, this investigator did not consider as "modern", trained professionals who leave their homeland to fulfill their aspirations elsewhere. They did appear to this researcher to be lacking in at least some aspects of modernity since by "our" definition, the "modern" man is capable of seeing the needs of his society and adequately responding to them. There could not be any better fields in which to fulfill their aspirations than in their "homeland." As an example, the tendency in China has been for the populations to move from city to empty regions of the countryside.

- c) Low attachment and receptivity to religious appeals did not appear to this investigator to be what the third world needs to hasten development.
- d) Religiosity: The African is known to be deeply religious and even though religiosity could be an asset to development, it has not changed things very much so far. However, note was taken of Japan's rapid progress combined with her intense religiosity centred on the Emperor (Portes, 1973).
- e) Consumption Orientation: Underdeveloped nations are high, as well as "bad," consumers of foreign goods and technology, a point to be expounded on later as being a possible drawback to effective progress.

- f) Educational and occupational aspirations: Aspirations alone did not appear to this researcher to be the crucial factor in development, for, who in the world today is longing more for education than the African? There is no doubt that Africa has more than enough desire and aspiration for education. The congested classrooms are enough proof of this desire. But the crucial question is, what type of education and for what purpose? This is a question which will be treated in a later chapter.
- g) Interpersonal trust: No doubt interpersonal trust is vital to development; but one can only trust what is trust-worthy. The crucial question was, have the people and relevant institutions surrounding the under-developed man been adequately trust-worthy themselves? And, until they prove trustworthy it will be foolhardy to expect interpersonal trust. Hence this researcher's insistence and research on how to change the individual towards self-trust, self-confidence, self-knowledge as prerequisites to interpersonal trust.
- h) Mass Media participation: There is no doubt that mass media consumption has increased considerably in developing countries (Tessler & Hawkins, 1979). For instance, the radio is a very popular piece of property in homes in most villages and towns in the developing world. Many clamour for local and world news, cinema

and so forth, yet underdevelopment still lingers. Then, what about the underdeveloped elements or peoples found in advanced countries and who keep up with the mass media but manifest non-progressive or "traditional" tendencies? These are questions which came up in the investigator's thinking and which led to the rejection of this dimension in the study.

- i) Preference for Urban life: This was rejected because at present the mass movement of youths from rural to urban centres is being discouraged as it is thought to be one of the causes of mounting crime, delinquency, false living and other practices which were not considered as factors contributing positively to modernity in the researcher's estimation.
- j) Individualism and independence from family ties: that is, family distance, was rejected because this researcher did not believe in a cut with the family as an answer to "modern development." This investigator believes that it is not the extended family ties that are at fault but rather the attitudes of those concerned towards things. For example, individual modernity research (Ottenberg, 1959) identifies the Ibos of Nigeria as possessing modern and progressive traits; yet, this group of people, within the developing world, maintains close ties. Even though

individualism is characteristic of the Ibos and they as individuals are encouraged to make their own way in the world in order to validate their own personal abilities and qualities, they are at the same time expected to use their social standing to benefit the groups and families with which they are associated (Ottenberg, 1959).

Although modernity is a self-seeking orientation (Portes, 1973)<sup>385</sup> and although individualism could be a characteristic of the modern man, in the investigator's opinion, it would have meaning only when, through it, the individual gets to discover himself and his potentials and then puts them to the service and aid of other persons. A case in point is Imfeld's (1976) moving account of how development in China got off the ground through slogans like: "Fight against individualism and self-interest." "Forget yourself and think of others. Imfeld writes:

According to the Maoist faith, a transformation of thinking also expands a person's possibilities and capacity for work, his creative power and inventiveness (p. 10).

The Chinese think in terms of "we" not "I" and their whole tradition leans on thinking in terms of the community as a whole. It did appear to this investigator, to be a contradiction to say that modernity requires individualistic attitudes over collective ones and yet

expect the modern man to work for the common good. It appeared to her to be rather a problem of values on a sort of continuum of SELF-FAMILY-TRIBE-NATION and the LARGER WORLD. That is, a sort of "cosmopolitanism" to use Peshkin and Cohen's (1967) term for a similar idea. There was necessity to move from one to the other as a higher value and as a sign of psychological maturity. The investigator was more inclined to stand for: an individualistic yet other-inclined attitude. This was likened to the economist's call for "Sharp and sustained increase in capital savings" followed by their use in long-term investment (Portes, 1973<sup>b</sup>). Extended family relations and obligations could be a hindrance when abused, but when not abused, it does appear to the writer to constitute an asset to modern development in third world countries.

According to Lloyd (1975), although extended family ties is frequently described as an impediment to the modernizing process and economic development, in the West African context this assertion needs considerable qualification because those blamed for this do not see things in that light. To Lloyd, the expectations of the family can be a spur to further effort and the respect and allegiance of those supported, rewarding. This is precisely the position of this investigator.

Terminologies: There was a lot of diversity of terms found in the literature for almost one and the same thing. Third world countries are thus variously referred to as: underdeveloped countries (Portes, 1973; Aspinall 1973).

- developing nations or countries (Holsinger and Theisen <sup>b</sup>1977; Inkeles and Smith 1974; Portes, 1973).
- traditional societies or countries (Lerner 1963; Kahl 1968; Gusfield 1967; Armer & Youtz, 1971).
- modernizing societies (Holsinger & Theisen, 1977).
- non-western societies (Armer & Youtz, 1971).
- non-industrialized societies (Bendix, 1967; Horowitz, 1970).
- emergent countries (Beeby, 1966).

Worth noting also was the use of various expressions to refer to modern development: progress (Wober, 1975); nationhood (Armer & Youtz, 1971); civilization (Doob, 1967); modernity or modernization (Inkeles, 1969; <sup>a&b</sup> Gusfield, 1967; Portes 1973; Armer & Schnaiberg 1972; Peshkin & Cohen, 1967; Tipps 1973) Nation building (Onuoha, 1975).

Other expressions like urbanization, westernism and acculturation were also found in the literature but were rejected by this researcher because they were not in tune with the psychological view and level of discussion of the problem in this investigation.

It is for similar reasons that the view of modernization by some theorists as a substitution of "traditional" values for "modern" ones is rejected in this study. Rather, this author preferred the idea of a "Mutual interpenetration and transformation" of both traditional and modern values (Bendix, 1967; Gusfield, 1967; Huntington, 1971).

There was a tendency in some tradition/modernity theories to give the impression that modern societies have been that way from time immemorial, apparently forgetting that what is termed "modern" now will become "traditional" in years to come when it persists.

Several writers have argued that there is modernism in tradition and tradition in modernism and that neither exists in pure form (Apter, 1967; Stephenson, 1968; Bendix, 1967; Gusfield, 1967). Portes (1973)<sup>b</sup>, enlightened us further:

No historical instance exists in which an elite committed to development has broken completely with the past... The strategy of successful revolutionary development has not been one of casting away tradition but rather one of selectively emphasizing and even resurrecting cultural themes from the past (p. 264).

Consequently, any argument that tradition and modernity are mutually exclusive or that one is a prerequisite of the other, will not only impede progress but also deny the so called "traditional societies" the possibilities of innovation and adaptation (Rudolph & Rudolph, 1967),

since adopting what may be available in now "modern societies" may be viewed as the return of imperialism or colonialism to developing countries.

To this researcher, the modernizing process ought to be seen not as an imitation exercise of western countries. Rather, it is an effort to benefit from the historical and human experiences of others, which is the inheritance of all mankind. For example, youths learn from adults and vice versa, with none feeling a sense of guilt about it. Without this way of living and interacting, life would be baseless and deprived of its dynamizing and innovative elements. As Marx (1967) observes, "The country that is more developed only shows, to the less developed, the image of its own future."

This researcher agrees with Holsinger & Theisen (1977) that the set of personality traits which depict modernity exists across cultures and transcends age, time and traditional dates. If this were not so, there would be no basis for the receptivity to change of the Ibos of Nigeria (Ottenberg, 1959) and the Bamilikes of Cameroon (Peiffer, Pelage & Pelage, 1963).

However, the problem with developing nations did appear to be that although there have always been individuals with modern characteristics in their societies,



these individuals have hardly existed in sufficient numbers to promote development at national and more beneficial levels. As Holsinger and Theisen suggest, no amount of favourable structural conditions and physical financial resources will alone do the job without a substantial body of modern individuals in the population. Portes (1973)<sup>a</sup> put the same idea this way: "The greater the number of modern individuals, the greater the possibilities for societal development." Thus, it was felt that, if things are what they are in the developed world, it is precisely because these special and advantageous modernity traits have always been nurtured in their individuals. It is for this reason that a logical conclusion to our research appeared to be to suggest a programme of some notions which would be instilled in youth, hoping that they would make and apply the innovations both in their personal lives and interactions with others in favour of development. Development will thus emerge as a consequence of internal dynamics of each individual and society, in general, rather than from external forces (Portes, 1973)<sup>b</sup>.

Generally speaking, modernization is viewed as a "multifaceted process involving changes in all areas of human thought and activity (Huntington, 1968 a:52). Still in the same vein, Schnaiberg (1970) cautioned that:

When dealing with particular subpopulations or specific behavioral spheres, it may be necessary to treat modernism as a multifaceted phenomenon (p. 399).

Still, others like Portes (1973)<sup>b</sup> see modernism as "the emergence of a new national self-image, confident of the future and willing to make sacrifices to bridge the gap with the developed world." But for the purpose of this investigation, modern development refers to that "State and/or process of social change" (Tipps, 1973), permeating the personalities of a society's individuals and value orientation, and occasioned by a general strong desire to improve the self-image in the interest of the common good. It is marked out, in their own way, if possible, by an increasing rational control over their physical and social environment (Schwartz, 1972:76). What interests us here is a "psychosocial modernity" which is "a dynamically self-seeking orientation - aware and desirous of the benefits of life" (Portes 1973:259)<sup>b</sup>, and which is able to marry both traditional and modern values and is willing to participate in, and acquire those skills and values necessary for a better life for one and all.

It is not necessarily an "import-product," nor "westernism" (Portes, 1973)<sup>a</sup>, nor a "catching up" (Peshkin & Cohen, 1967, Doob, 1967), nor the "bridging-of-a-gap" (Portes, 1973)<sup>a</sup>, nor a "wholesale rejection of

traditional values" (Whitacker, 1967). It is something else and whether western or not, as long as the psychosocial traits considered valuable to better and harmonious living by modern man are identified, they cannot be easily dismissed (Portes, 1973)<sup>a</sup>. What concerned this study was that syndrome, be it western or not, of attitudes, values and ways of acting characteristic of all people (cultivators, craftsmen, intellectuals, etc. in both modern and traditional societies. The study concerns anything which would "contribute to making a man a more productive worker in his factory, a more effective citizen in his community, a more satisfied and satisfying husband and father at home" (Smith & Inkeles, 1966). The same holds for both women and children too.

#### ATTITUDE CHANGE

##### Brief history of efforts to change attitudes:

The early studies of attitude change started in the thirties when motion pictures were tried out as an instrument of changing attitudes. The Peterson and Thurstone (1933) study as explained by Travers (1967), demonstrated that exposure to silent motion pictures produced attitude change as measured by verbal scales, and that such change could have some permanence.

Later, as Travers (1967) further explains, many studies were undertaken to determine if formal education

in schools and colleges resulted in attitude change and new value systems. Jacobs' (1957) extensive study on change resulting from university programmes concluded that University education yielded a particular set of values and opinions in its graduates. However, most of these studies were silent about how such education should be organized to produce attitude change. This was a gap later to be filled by reinforcement-learning theorists like Thorndike and Scott. Then came Festinger's theory of dissonance which attempted to identify internal conditions that produce attitude change. He argues that inconsistency of beliefs within an individual make him "psychologically uncomfortable" hence would lead him to modify his attitude in order to gain consistency within himself.

But this was not all. If internal forces could cause change in attitude, many psychologists began to feel that external factors could do same as well. Some of the external forces that were identified as causing change were group pressure or group norms, out of fear of group disapproval or of group rejection (Raven, 1959); shyness, feelings of social inadequacy and low self-esteem (Hovland and others, 1953; Sherif 1953); perceived social status (Sherif and others 1955).

Studies on communication as a means of changing attitudes were also done resulting in the finding that

the more the source of the information was favourably regarded, the greater was the shift in attitude in a favourable direction (Tannenbaum, 1956). It was also suggested that attitudes developed better in areas in which no attitudes had already been formed.

Results from other investigations (Sarnoff and Katz, 1954, Katz, 1957) suggested that attitudes are sometimes intimately related to ego-defense mechanisms and that attitudes could actually function as ego-defense mechanisms themselves. These important results thus implied that a planned programme of attitude change needed to take this relationship into account.

#### Broad Approaches to Attitude Change:

The process of change is at the heart of all modernization theories (Godwin, 1974). The principal avenues to attitude change towards modernity identified in the literature were education, factory experience, mass media, urban experience, exposure to modernity and persuasive communication. The latter was chosen for this study.

Berelson (1964) considers any discussion of opinions, attitudes and beliefs as involving two basic questions: How do they develop? And, how do they change? This study is concerned with the problem of change of attitudes even though the researcher is fully aware that attitude change calls for

subsequent stability and knowledge of the reinforcing factors which stabilize acquired attitudes.

Although factory experience, mass-media exposure and urban experience did have a considerable influence on whether people became modern or not, most of the modernity research so far conducted in third world nations identified education as perhaps the most powerful factor contributing to the acquisition of psychological modernity (Kahl, 1968; Inkeles & Smith, 1974; Armer & Schnaiberg, 1972; Armer & Youtz 1971; Holsinger & Theisen, 1977; Balogh, 1962).

The Inkeles & Smith data derived from a sample of about 6000 men, drawn from six developing countries, showed the school to be two or three times as effective as the factory in producing increases in modernity levels even when men had already passed the formative early years. This was true of all the six developing countries studied: East Pakistan, Nigeria, Chile, India, Argentina and Israel.

Of particular interest to this study was their suggestion that "the school curriculum may be more important than organizational aspects of school in shaping modern attitudes."

Balogh (1962) writing on "misconceived Educational programmes in Africa" saw a swift and drastic reform of

education as Africa's greatest need. Such education needed to include the teaching of rational thinking in terms of cause and effect instead of belief in magic, preparation for menial tasks, change of mentality towards rural work, fear, squalor, etc. Balogh further suggested that teachers also needed to be included in such an education since their attitudes represent a formidable obstacle to progress.

Together with his hint that unless persons are willing to co-operate and participate as members of the larger society, modernization is difficult, Godwin (1974) deductively theorized from some major writings that to modernize, the individuals in that society had to (1) Solve their own personal identity crises and develop strong ego (Pye); (2) Trust other persons; (3) Reduce fear and anxiety (Pye & Banfield), (4) Interact with others; (5) Not be on the defensive; (6) Increase their co-operative orientation (Lerner); (7) Develop empathy, other-directedness and reliance on public opinion as an important source for norms and values (Lerner, McClelland etc.); (8) Learn to expand their loyalties, work for long range goals, and sacrifice immediate material gain in the interest of the larger group (Banfield, McClelland, & Lerner).

Besides empathy, Lerner (1963) sees the need as basically psychological "involving nothing less than a

characterological transformation," throughout the area, in motivation, curiosity and imaginativeness. Towle (1954) and Allport (1954)<sup>a</sup> point to the need for a basic reorganization in the individual if really new values and character traits are to be formed and that determining their significance and desirability may help summon the appropriate effort needed to achieve them.

Imfeld (1976) also clearly states that "it took an enormously intense psychological motivation to produce the Chinese miracle" or revolution. (p. 73).

Selim and Shrigley (1983) investigated the importance of the scientific attitude as an ingredient in modernity. They compared the effectiveness of two instructional modes, discovery and expository, for teaching science knowledge and science attitude to 276 fifth-grade male and female Egyptian students in two Egyptian schools. They used twelve 45-minutes science classes meeting over a 21-day period. The pretest-posttest design with two treatment factors (discovery and expository) and two sex factors was also used. The results showed that both male and female Egyptian students had similar scores in science and science attitude whereas in a similar study by Shrigley (1972), with young American males and females, both sexes achieved similar scores in science only. Curiously, American females scored lower in science attitude than their male counterparts. Selim and Shrigley



felt that the similarity in gain scores by Egyptian males and females in science achievement and science attitude supports another goal in a developing democracy, that is, equal opportunity for both sexes. They felt that Egypt's social revolution and female assertion were directly affecting science attitudes.

Persuasive communication:

After a review of the various approaches to attitude change, this author decided to use an adapted form of persuasive communication for the investigation, that is, A COMMUNICATION WORKSHOP (CW).

Persuasive communication (PC) was first designed by Hovland, Janis and Kelly (1953). Since then, many other studies have been carried out to test Hovland's four components of a persuasive communication (Cohen 1964; Shrigley, 1976, 1978, 1982; Aronson 1976). The central theme of PC was that man will respond rationally to a formal communication. That, if the recipient is persuaded that he has a need to change an attitude, he will do so, much as he learns to read or to compute. PC could be an oral or written persuasion. The authors of this approach suggested that such communication goes beyond simple cognition because if it is successful, it equally demands the recipient's acceptance of the conclu-

sion or opinions of the message which, in the case of this study, is the importance of modernity to Cameroon and to Africa as a whole.

The literature indicated that P.C. is maximized if two basic questions are asked:

- (1) What are the characteristics of a credible and trustworthy communicator? (The researcher in this study).
- (2) What is the content of the communication that might best persuade recipients that modernity is necessary?

These two questions are the foci of the experiment and Hovland summarized all of what has been described above into his famous four-part summary statement:

|                     |      |                                      |    |                      |      |      |   |
|---------------------|------|--------------------------------------|----|----------------------|------|------|---|
| "Who                | says | What                                 | to | Whom                 | with | What | effect?"                                      |
| ⋮                   |      | ⋮                                    |    | ⋮                    |      | ⋮    |   |
| The re-<br>searcher |      | The message<br>or communica-<br>tion |    | Sample<br>(CAMEROON) |      |      | Change in<br>attitude<br>towards<br>modernity |

The credibility of the communicator embodied (1) her basic qualifications. (2) her teaching and research experience and (3) her commitment.

Although social psychologists suggest a two-sided communication including adverse information for a more persuasive communication, this researcher did not respect

that requirement. This was so because the case under study did not satisfy Aronson's (1976) conditions for a two-sided message as follows:

(1) The issue of modern development is not a controversial one. Everybody who knows what modernization could be, is craving for it. Even the deeply buried oils and minerals of Africa are vying for that modernization;

(2) This researcher's audience or recipients were not necessarily prone to oppose the issue, rather they appeared ignorant.

(3) Certainly, the communicator was fair-minded and her credibility did not need an adverse opinion to manifest itself. This investigator also considered that it was just as fair-minded to speak the truth and nothing but it, if one felt like it.

(4) Certainly, the audience was an intelligent one; intelligent enough to discern the fact that they had all along been living the adverse situation of ignorance and lack of modernity.

Hovland's persuasive communication approach to the change of attitudes appears summarized by Risk's (1958) old teaching principle that the first step in building a desired attitude is to provoke the emotional response essential to the particular objective in view, the success of which depends largely on the teacher,

the setting of the situation and the personality type of the student.

The workshop technique was added to PC because the workshop is a major technique that is fast gaining popularity for studying, attacking or orienting people on problems that concern them. Franklin (1955) studied four different workshops and came to the conclusion that they facilitated learning because of the democratic participation and friendly atmosphere involved and that they yield a supporting sense of common purpose among participants. Many other studies confirming the successful use of workshop to change attitudes were identified in the literature (Gabel & Rubba, 1979). Thus came the idea of marrying the workshop technique to that of persuasive communication as the major approach to attitude change in this study.

Facilitative (Classroom) methods:

Likert (1952) stressing the need to strive for a sense of personal dignity and personal worth in the process of attitude change, suggested that teachers, employers and others who desire to influence human behaviour in small groups and in society have the task of understanding the general characteristics of the people in a culture and the particular goals of individuals and groups. He further suggested that in order to

achieve change, the individuals should be communicated with directly through talks, classes, workshops or propaganda. Theoretical models based on the needed change were also found to be useful (Osgood & Tannenbaum 1955). Hovland & Mandell (1952) found that conclusion-drawing by a leader facilitated change. Persuasion and education rather than coercion were thought to produce a more efficient adaptation of a society to a new level of technology or any other innovation (Ajayi, 1974).

While a study by Bennett (1955) set out to disentangle the relative contribution of the lecture and discussion methods in attitude change and came to the conclusion that group discussion was no more effective in attitude change than the lecture one, Pennington, et al (1958) set out to disprove this and came to the conclusion that opinion change was greater when discussion was allowed to take place. To take full advantage of their conflicting but relevant findings, it was decided for the present study to marry the two methods by making use of both approaches in the communication workshop.

In a similar vein, Obe (1984) investigated the relative effects of continuous assessment and threat of punishment upon attitude to cheating on examinations by some Ondo State Secondary School Students. He came to the conclusion that a combination of both methods had significant effects. This gave further

support for the combination of various facilitative classroom methods during the CW in order to achieve better results.

Role - playing, illustrative examples and arguments and active participation were seen as influencing opinion change (Hovland, Janis & Kelley, 1979). Similarly, the credibility of the communicator, expert opinion and order of presentation were seen as relevant to opinion change through communication (Hovland & Weiss, 1951, and Hovland, 1979; Berkowitz, 1979). The Golightly & Byrne (1964) study also brought out the re-inforcement power of opinion statements. However, Hovland warned that small change in opinion should be expected with basic issues which involve deep commitment. Both motivated membership and reference groups were reported as affecting attitudes held by the individual (Sherif & Sherif, 1953; Hovland, Janis and Kelly, 1979). Sherif (1953) in particular indicates that there are numerous studies showing that the major sources of people's weighty attitudes are derived from the norms and values of their reference groups through which their self-identity is organized. This was the reason for the frequent use, in the lectures and communication, of the terms "Cameroon" and "Africa" as major reference groups, Reference Groups, here, meaning "those groups to which the

individual relates himself as a part or to which he aspires to relate himself psychologically". (Sherif 1953, Sherif & Sherif 1969). As Sherif (1953) and others say:

The most significant attitudes are acquired with reference to his fellow men with whom he has ties, claims for recognition and for amounting to something as a person. In previous experiments, interaction among individuals facing common problems or moved by common motives was found to be a potent context for the formation of highly involving attitudes towards other groups and for their change (p. 29).

This suggested the need for the communicator to identify herself and stand in close contact with the subjects of the sample, so as to win respect, authority and consequently, produce attitude change in the projected direction.

Providing opportunities for students to ask questions and basing instruction on their questions was seen as having a great impact on pupils' attitudes towards school and learning, and on their motivation and ability to search for answers to unsolved problems (Kremer and Perlbery, 1979). Also, according to these same researchers, the non-directive leadership style and permissive atmosphere helped to create a very cohesive group and decreased resistance to change.

#### Personality Variables and Attitude Change

Some vital questions which bothered this investigator during the course of the study were: what is the

place of extraversion in attitude change, especially with attitudes related to modern development? Who change attitudes more, extroverts or introverts?

Self-confident or non self-confident persons?

Following Gleason's (1949) and Sells' (1956) idea that the amount of information one gains on the object seems to be positively related to interest and ego-involvement, one was inclined to think that extroverts who are persons generally endowed with great interest in things, could be much more easily receptive to change. However, according to research carried out by Hovland and others (1953) on communication and persuasion, "Shyness, feelings of social inadequacy, low self-esteem and inhibition of aggression tend to be more characteristic of easily persuaded persons than persons difficult to persuade." Tawney (1978) also noted that persons with low self-esteem were more predisposed for change. Eysenck (1978) admits the existence of experimental support for expecting extroverts to be difficult to condition and introverts easy to condition.

Also important to attitude change, besides role-playing and reference groups, according to Berelson (1964), are:

1. Parental group or strata predispositions;
2. Cultural conceptions;



3. Authoritative action;
4. Interest and depth of emotional involvement or commitment to action;
5. Emotional support from others;
6. A campaign or period of intensified communication and discussion on a topic.

Coser and Rosenberg (1968) portray George Herbert Mead as arguing that "a person's self-image, the 'me' develops through his social experience as he becomes aware of the expectations and appraisals of others. The attitude of 'significant others' becomes internalized and forms the 'generalized other,' the 'conscience' of the individual. In this manner, the expectations of others in the society forms the character or 'conscience' of the individual."

Other questions suggested by the literature reviewed were: Has any such change experienced among students any relationship with the drive-strength of the idea which was put across to the subjects? Do the motives of the subjects such as passing examinations, their expectations, understandings, situational factors and need-satisfaction have any influence on attitude change? Interestingly, Jacob's (1957) study led him to the belief that even though many university students value traditional moral virtues like honesty, sincerity and loyalty, the great majority of them are self-centred and aspire to material goals and expect to be able to gratify their material needs without too much effort on their part.

Thistlewaite and Kamenetzky (1955), found that attitude change tends to be greater for those who clearly comprehend the communicator's intended conclusion (p.112).

REVIEW OF LITERATURE ON THE THEORETICAL BASIS  
FOR THE TOPICS IN THE COMMUNICATION

The Chinese Model: From Imfeld's (1976) China as a Model of Development, it was gathered that no authentic revolution can take place without a new faith and a powerful hope. To this effect he wrote:

A new mentality, a new philosophy, a new faith, a new spirituality, or a new ideology is needed if a revolution is not to be a change in the tip of the iceberg. It is not enough merely to acquire the means and technology for development; the people must also acquire a new hope and only faith can give that people the energy needed to bring that hope to fruition. Without faith, without vision there is only an artificial construct. It may be called "development," but that will be only a label; there will be no creative process. (p. 13).

The real incitement to revolution in China, according to Imfeld, was equality and brotherhood. He portrays Moa's revolution as having the following basic notions:

- the realization that life, work, or even poverty and self-denial, have a meaning.
- the universal will to serve the people.
- imbuing the meaning and importance of service.
- pride in the work one does.
- seeing themselves always as part of a whole, a people or a state.
- everybody knowing that he is promoting his own good when he serves the people, realizing that if the whole possesses coherence and harmony, then he himself will have order, peace and happiness.
- serving the people means to regard all as equal, to be at the disposal of one another.

Thus, to Africa's need for a revolution, this investigator thinks that the idea of CAPABILITY other than EQUALITY and BROTHERHOOD could be added. Nyerere (1974: 90), speaking on "The Meaning of Service Today," observed that kindness, piety, and charity though important, are not enough. He continued:

The men who are now suffering from poverty, whether they were in the third world or in the developed world, need to be helped to stretch themselves; they need to be given confidence in their own ability to take control of their own lives. They need to be helped to take this control, and to use it themselves for their own purposes (p. 90).

The notion of CAPABILITY did appear to agree with Krech, et al's (1962) view that although new information may change a person's thinking and behaviour, "frequently cognitive change is also initiated by changes in the individual's wants rather than in his information."

That is why the communication workshop included ideas of a series of WANTS, to be suggested to the man, woman and child of the developing world such as:

- the need for a sense of CAPABILITY: a new Faith and Hope.
- the need for Maturity (particularly emotional maturity).
- the need and desire for "generativity".
- the need and desire for self-respect and seriousness of purpose.
- the need for a happy family (life).
- the need to be an outstanding personality.
- to be a truly educated people.
- to be self-reliant and self-responsible.

- to discover the secrets and powers of the inner-self.
- the need to desire to serve the people because great people serve, and because service is honourable.
- the need to develop a hobby or passtime activity.
- the need to desire to be creative because creativity is latent in all people, even in the newly born.
- the need to develop trust in one's own strength (self-confidence, etc.).

This need arousal needed to be followed immediately by information that tends to satisfy the needs (Cohen, 1964).

#### Other Models on Attitude Change:

Borton's (1971), chapter on "what turns kids on", tells us that one of the most effective ways to make men "more open and more independent human beings", is to help them explore the significance of their human diversity. To do this, he designed a series of questions which were intended to move students from a generalized concern about man's identity as man, to the personal sense of identity. Examples of some of the questions he asked were: what distinguishes humans from animals? Who am I? etc. His "curriculum of concerns brought substantial change for the better, enabled the students to form more friendship across racial groups than in regular school situations, and an understanding of others and themselves. Maduka (1980: 260) also considers key questions like: who am I? Where am I going to and why? as necessary for self-direction and modern development.

Some notions of the "Self" - theory appeared relevant in our communication since the "Self" includes a system of

ideas, attitudes, values and commitments as known to the individual himself (Jersild, 1952). To Jersild, a knowledge of self is vital because "the higher forms of self-knowledge enable a person to see beyond himself."

Hamachek (1968), speaking in relation to classroom dynamics and teaching processes, reiterated clinical evidence indicating that "any person is apt to be happier, more productive and more effective when he is able to see himself as fundamentally and basically 'enough' " (p. 196). "Enough" here was interpreted by this investigator as meaning adequate or capable, a notion which, as explained earlier, could serve as an encouragement to Africa's revolution.

To Rogers (1968), the "self" is that self which one truly is and, "to be what one is, is to enter fully into being a process. Change is facilitated, probably maximized, when one is willing to be what he truly is." As perception of self alters, behaviour alters also. The outcomes are more comfort, a problem-solving attitude, growth in leadership, a more positive approach towards life and a continuing way of life. The literature reviewed advanced these as qualities necessary for the developing world.

Although Erikson's concepts may not have been tested by other than indirect means, Erikson (1950) suggested that the achievement of a personal sense of identity or "who am I? is linked not only with trust but also with autonomy to replace dependence, with initiative, and with a sense of duty and accomplishment."

The need for the communication to work on the subjects' self-esteem was suggested by the empirically supported research findings of Sheffler, Lynch and others (1977) that "students with a high opinion of themselves spend more of their time working on tasks than students with a low opinion of themselves, whose behaviour is more frequently aimless." Consequently, they felt that if students with a low opinion of themselves could be helped to improve their self-concept, they would eventually behave task-oriented, feel rewarded and, therefore, make an effort in the desired direction. Coincidentally, Mao's strategy for changing China's masses of long-oppressed people was first of all to build the people by raising a new consciousness in them and by helping them pass through a process of purification which was intended to help them recover their self-confidence and pride. (Imfeld, 1976).

Williamson (1979), writing in Education, Social Structure and Development, points to the need in

the developing world for "an education that gives a scientific basis for technological advance, reinforces co-operative modes of life, raises the consciousness of pupils so that they can perceive the structures which continue to oppress them and then act to change these structures."

The need to put emphasis on ideology, achievement, values and attitudes was derived from the work of Tham Seong Chee (1977) who found a lack of emphasis on achievement in the proverbs, education and the literature works of peoples in some developing countries like Malaysia.

A change in attitude in child-raising practices and methods appeared to be of critical importance to the modernization process, since modernization entails a drastic change in attitudes, values and norms. Because modernization is transmitted from parent to child, Pandey (1977) felt modernization practices used by modern parents should include frequent communication with their children and early independent training which, he suggested, would lead to growth of the achievement orientation.

A strong basis for some of the message in the communication and lectures was also found in Lynn's (1971) definition of achievement motivation as "motivation to

achieve something worthwhile: It means essentially the urge to solve difficult and challenging problems."

Willingness to break from tradition, at least some of it, was also seen as necessary in the development process (Newbry and Martin, 1972) but, because "no historical instance exists in which an elite committed to development has broken completely with the past" (Portes, 1973)<sup>b</sup>, this writer felt that the communication needed to include reminiscences of past glories, sufferings and advantageous behaviour, perhaps as portrayed by the strength and moving aspects of the flag and national anthem and songs like "Sweet Mother" (Nico Mbarga) and "Mother + Mother" (Soly Dibong), to enhance national identity and point to healthy attitudes towards the woman and her place in society. An inspiring model chart of attitudes and concepts towards the man, woman and the child, all within the context of the family, was also considered useful in the communication, since the family is a major and primary reference group.

China's revolution model further gave the investigator supportive evidence of the need for modern development efforts to build on native tradition and history in order to acquire coherence and a self-awareness that has revolutionary effects. As writes Imfeld (1976),



Many developing countries, especially those in Africa, are trying to create a development without historical foundations. In fact it is often the intention of developers to eradicate all memories of the past. The result is an attempt to build on nothing, with no contribution from the people and the stream of popular tradition; consequently it has no coherence (p. 24).

One of the moving aspects in the Chinese modernization process is that it based its revolution on tapping the wisdom latent in the people themselves, their creative activity on mass labour and the principle of co-operation. Thus, "the success of their efforts in turn fostered self-confidence and a legitimate pride. This kind of development has not led to feelings of inferiority and to dependence, but to self-sufficiency and freedom" (Imfeld 1976: 24). There appeared need for the message to make some comments on manual labour, human progress and endeavour and scientism because manual labour is often considered menial in traditional culture (Peshkin & Cohen, 1967).

According to Swetz (1974), four areas of academic concern conducive to nation-building include (a) the promotion of basic literacy, (b) the instilling of national identity, (c) the advancement of a spirit of scientism, and (d) the nurturing of a respect for productive physical labour. As says Swetz, "initial exposure to the responsibilities and benefits of citizenship

will have to lie within the confines of the classroom. Civics courses must cater to this need by fostering a spirit of public service in which the necessity for a co-operative nation-building effort is fully acknowledged." He further stressed the need to impart a scientific world outlook to the youth of the developing nations as well as instilling respect for the dividends of physical labour and singling out each person as an important unit of production.

The hierarchy of self-family-village-clan-nation and the larger world appeared significant in the communication workshop in view of Peshkin and Cohen's (1967) suggestion that education should increase the scope of modern man's identification:

so that he can feel concern for unseen others, for example, for suffering villagers from a different tribe living at the other end of his country, and he can understand that what happens elsewhere can affect materially what happens to him. Distant events are able to impinge meaningfully upon his consciousness; an event does not have to be palpable to be apprehended (p. 15)

This broadening of his scope of thinking and ambit of sympathy, it was felt, might be decisive in his sensitivity to social problems, commitment to public work and consideration for the other.

Knapen (1958) investigated the influence of child-training practices on the development of persona-

lity in Zaire (Belgian Congo). His study revealed that values were internalized for the clan, collectivity and ancestors and not so much for individual ideals and personal excellence as in Western culture. Consequently, the investigator felt that the CW should include some information on individual ideals and personal excellence without entirely condemning loyalty to the clan and collectivity as a later value to be acquired after an exploration of the significance of their own diversity has been attained.

Schneider's (1959) work on the Pakots of Kenya explains Pakot's stagnation and resistance to change as due to their intense conservatism, indifference and pride in themselves and their tribe, their contempt for all who are not like themselves. This suggested to this researcher the need for the CW to include notions about what constitutes real pride, things to be ashamed of and the place of change in a modern man's life.

From this researcher's knowledge of the environment, and her 10 years teaching experience with students of the higher Teacher Training College, Yaounde notions on emotional maturity as presented by experts like Carl Rogers, Combs and Snygg, Abrahamsen and others were seen as containing ideas and principles significant to the changing

of mentalities of peoples in the developing world. The ideas of these experts did appear to interest the students greatly because they gave students some impressions of what man could really do or become if he so chooses. These expert ideas were consequently, part and parcel of the communication workshop.

A model classification of hobbies according to types of activities was also thought relevant in the message since the development of a worthwhile hobby is considered essential to the development of good mental health and healthy modern habits. (Landis and Landis, 1964).

#### LITERATURE ON MEASUREMENT CONSIDERATIONS

Hovland (1979) recognized experimental design and sample survey through interviews and questionnaires as useful methods in determining modifiability of attitudes through exposure to a communication.

Although researchers have shown that attitudes measured by pen-and-paper methods are poor predictors of actual behaviours and decisions made in real life, the literature reviewed showed that the questionnaire is the most widely used and practicable device in collecting data in educational psychology, particularly for collecting items of information, opinion and belief. The Smith

and Inkeles (1966), Inkeles & Smith 1974; Joseph Kahl (1968), Schnaiberg (1970); Doob (1967) and other studies all used the questionnaire as a measuring instrument.

In a modernity questionnaire, the subject is asked a number of questions about himself and his orientation to certain issues like fate, nature, women, politics and so on, and from his answers some conclusions are made about his personality or attitude towards an issue. This is the opinion-statement type of item and it appears to be the most common. Open-ended and multiple-choice opinion statements are also sometimes used (Harris 1960: 110) although they were not employed in this study.

Some popular individual modernity instruments identified in the literature include that of Inkeles and Smith (1974), and that of Smith and Inkeles (1966) which is generally referred to as the "Overall Modernity" Scale. It set out to measure individual/psychological modernity in 6000 subjects in six developing countries: Argentina, Chile, India, Pakistan, Israel and Nigeria. It was a cross-cultural study which comprised a long series of questionnaire-interview items largely of the fixed-alternative type, but including a number of open-ended questions. Some of their items were borrowed from prior or concurrent studies of modernization,

but the majority were made by themselves. They avoided the "agree-disagree" format by creating an instrument that they thought less susceptible to acquiescence response set. It was also interesting to note that these researchers "also strove to avoid social desirability response set by presenting item alternatives of balanced desirability." Their 119 items measured attitudes, values and opinions in 24 dimensions ranging from politics to occupational, family, religious and mass-media matters. Each question had both a "modern" Vs "traditional" answer. Both item analysis and the criterion group methods were used to analyze the data they collected. A number of items considered appropriate for this study and type of population was taken directly or modified from their study.

Kahl's (1968) inter-societal study on Brazil and Mexico was also useful to this investigation. It attempted to test 14 dimensions with each item varying from a "modern" to a "traditional" pole. The questionnaire covered areas such as "activism," "low integration with relation," "family/modernism," "preference for urban life," "Pro-manual work," "mass-media participation," etc. Again, some items were either borrowed or adapted from Kahl's study for this present investigation.

Other items and ideas for building up the questionnaire for the present study were taken directly or

adapted from the following research works: Doob, 1967; Schnaiberg, 1970; Armer & Youtz, 1971; Tessler & Hawkins, 1979; Dawson, 1967; Peshkin, 1970; Kline, 1969; Portes 1973<sup>a</sup>; and Stephenson, 1968.

Question items contained in the personality inventories (extraversion, Reflectiveness, Ego-centricity, and self-esteem) were either directly borrowed or modified from Eysenck, (1978, 1979) and the Minnesota Multi-phasic Personality Inventory. Some items were modified in order to remove any cultural or language bias which, as Peil (1982) warned, are the major problems with the Inkeles and Smith (1974) Individual Modernity scale.

#### THE RESEARCH QUESTIONS OF THE STUDY

The literature reviewed gave rise to the following seven research questions:

- A: If the subjects of the study sample participate in the communication workshop (CW), will there be any significant change in their attitude towards modernity?
- B: Is there any significant relationship between modern development and readiness to change on the one hand, and the scientific attitude, efficiency, self-esteem, extraversion and otherness on the other hand?
- C: Is there any significant relationship between modern development and readiness to change, and ego-centricity?
- D: Is there any significant difference in self-esteem between participants who favour female emancipation and women's equality, and those against it?
- E: Is there any significant difference in attitude change towards modernity between introverts and extroverts?
- F: Will there be a greater tendency for more favourable attitudes towards those in favour of better child-raising practices than those in favour of female emancipation and women's equality?

- G: Is there any significant difference in their contribution towards modernity between Attitude Towards Work (ATW) and the Attitude of abandonment/surrender or "fatalism" (Kahl, 1968)?

#### THE NULL HYPOTHESES

In this study the following null hypotheses were tested:

- A. There will be no significant difference in attitude change \* towards modernity between the experimental and the control groups.
- B: There will be no significant relationship between indicators of modernity and readiness to change on the one hand, and the scientific attitude, efficiency, self-esteem, extraversion or otherness on the other hand.
- C: There will be no significant relationship between indicators of modernity/readiness to change, and egocentricity.
- D: There will be no significant difference between participants' attitude towards female emancipation/women's equality on the one hand and the participant's self-esteem on the other hand.
- E: There will be no significant difference between introverts and extroverts in their attitude change towards modernity.
- F: There will be no significant difference in the attitude of participants towards child-raising practices and towards female emancipation and women's equality.
- G: There will be no significant difference in their contribution towards modernity between ATW and the attitude of abandonment/surrender or fatalism" (Kahl, 1968).

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\* The Experimental Group was made up of those to whom treatment (CW) was applied and the Control Group of those to whom no treatment was applied.



### CHAPTER THREE

#### RESEARCH METHODOLOGY: DESIGN AND PROCEDURE

##### The Sample of the Study:

This study was limited to 234 first-year male and female students of the Faculty of Letters, University of Yaounde, Cameroon. All of them were holders of the G.C.E. Advanced Level or the Baccalaureat, its French equivalent. The students were aged from about 17 - 25 years and belonged to four different departments, namely: French, English, History/Geography and Philosophy/Sociology. They are important to the study because many of them, after completing their degree courses will become teachers and administrators in both the public and private sectors in Cameroon. They can thus be classified as agents of change whose attitudes to development could significantly influence their children at home and their students and colleagues at their places of work.

##### The Design and Procedure:

The design for the study was the Pretest-Post-test experimental and control groups. The subjects were divided into 3 groups (one control and two experimental). Because the 234 subjects involved in this investigation belonged to seven intact classes (See Tables 1 & 2), the classes to which they belonged were randomly assigned into the two experimental and one control groups as follows:

The names of the various classes were written on bits of paper. These were mixed up in a bag and three separate persons representing groups I, II and III took their pick. Each person was entitled to a minimum of two picks and a maximum of three, with the third pick going to the person with the least number of subjects. Because there were two prominently large groups out of the seven fixed classes, it was agreed before the picking that:

- (a) whoever picked one large group, say LMA or P/S 64, would not pick another large one.
- (b) the person with the least number of students after the second turn of picking automatically had the third and last pick.

The composition of the groups following the pick is presented in Tables 1 and 2.

TABLE I

The Sample: Composition of the three Research Groups by class. N = 234

| Series            | Exp. Group I<br>Full Treatment | Exp. Group II<br>Partial Treatment | Control Group<br>No Treatment |
|-------------------|--------------------------------|------------------------------------|-------------------------------|
| LMA <sup>1</sup>  | 61                             | -                                  | -                             |
| H/G4 <sup>1</sup> | 17                             | -                                  | -                             |
| BF <sup>1</sup>   | -                              | 32                                 | -                             |
| H/GI <sup>1</sup> | -                              | 19                                 | -                             |
| H/G8 <sup>1</sup> | -                              | 16                                 | -                             |
| P/S <sup>1</sup>  | -                              | -                                  | 64                            |
| H/G3 <sup>1</sup> | -                              | -                                  | 25                            |
| TOTAL             | 78                             | 67                                 | 89                            |

LMA = English

BF = Bilingual French

H/G<sup>1, 4, 8, 3</sup> = History/Geography P/S = Philosophy/Sociology.

TABLE 2

The Sample: Distribution by Sex by Treatment

| Sex      | I     | II    | III   | TOTAL               |
|----------|-------|-------|-------|---------------------|
| MALES    | 59    | 55    | 82    | <u>196</u><br>83.8% |
| FEMALES  | 19    | 12    | 7     | <u>38</u><br>16.2%  |
| TOTAL N. | 78    | 67    | 89    | 234                 |
| TOTAL %  | 33.3% | 28.6% | 38.0% | 100%                |

Major Variables:

- The major independent variable for this study was the communication workshop or treatment on notions and attitudes conducive to modern development. Other independent variables were self-esteem, extraversion and egocentricity.
- The dependent variable for the study was positive change in attitudes towards more modern practices vis-à-vis work, women, and children as was measured by the instrument developed for the study.
- The intervening variables were:
  1. The degree of attachment to cultural norms. The existence of independently selected and fixed classes and simple random sampling into the three groups controlled for any imbalances due to cultural norms.
  2. Sensitivity to university or faculty requirements and the Hawthorne and reactive effects. To control for this and to avoid bias or some other suspicions particularly because the communication was very different from their normal course work, the study was introduced to the subjects as part of their orientation to university work. The use of a control group for the study also controlled for the above.
  3. Contamination and/or communication among the groups was statistically checked. Also, the subjects did not

expect to be post-tested until the moment came for it. And, to remove any feelings of excitement, intrigue and too much attention to details and comparison of answers, the subjects were told that "We" simply wanted to see if they felt the same way at the posttest as they felt before and nothing more.

4. Sex, age and intelligence were controlled by the existence of independently fixed classes. Admission to these classes was based on the possession of the G.C.E./Bacc. and given minimum and maximum age limits.

Another way to have controlled for the Hawthorne effects and contamination as mentioned above was to lengthen the period between the treatment and the posttest or to replicate the experiment. However, these were neither administratively nor feasibly possible.

#### The Instrument:

The questionnaire employed in this study was developed by this writer, while some modified items were borrowed from Eysenck (1969), Smith and Inkeles (1966), Kahl (1968), Doob (1967) and others. The items composed by the researcher herself were intended to measure attitudes typical of the people of Cameroon, which was the place of the case study.

The basic intention of this questionnaire was to serve as a basis for assessing attitude change and how 5 personality factors important to modernity

(Extraversion, Reflectiveness, Efficiency, Ego-centricity and Self-esteem) are related to certain attitudes regarded as important to modernity namely,

- (a) attitude towards work, property, etc.
- (b) attitude towards the sexes and
- (c) attitude towards children.

These particular attitudes were chosen because from the literature reviewed these attitudes seem to have something to do with the slow and problematic pace of development in the developing nations.

Thus the term Predictors in this study came to refer to the 5 personality factors and Criteria to the three sets of attitudes under investigation.

The terminology used for the five personality factors was limited to Eysenck's to enable the use of some of his questionnaire items. This also partly helped to solve the researcher's problem of validity and reliability of at least part of the instrument.

#### - Description of Instrument

The preliminary Individual psychological modernity questionnaire (IPMQ-Cameroon) contained 326 items in two sections referred to as IPMQ-(Cameroon) "A" & IPMQ-Cameroon IPMQ (Cameroon) "A": Originally, this contained 46 items

intended to obtain background information such as birth position, parents' occupation and education, parents' attitudes, family relationships, etc. It was intended to serve as a standby to support or explain the findings of the investigation if and when it was necessary.

IPMQ (Cameroon) "B": Originally, it comprised 280 items intended to find out respondents' position on five personality factors and three attitude components. The factors and components tested were the following:

- (1) Activity and Extraversion (AE);
- (2) Reflectiveness and Scientific Attitude (RSA);
- (3) Responsibility/Efficiency (RES);
- (4) Ego-centricity/Otherness (EO);
- (5) Self-esteem and Self-confidence (SS);
- (6) Attitude towards manual work and public property etc. (ATW);
- (7) Attitude towards the sexes (ATS);
- (8) Attitude towards children (ATC)

- Validation of The Instrument:

This was done in two phases. First, the content validity was checked by one scientist and three sociologists, all of the University of Yaounde. They were required to evaluate the instrument in terms of the popularity of the items and their relevance to attitudes within the Cameroonian society. On the whole, they agreed that the items reflected attitudes typical of the Cameroonian

society but felt that the questionnaire was too lengthy. Items which were evaluated by at least two of the four judges as reflective of typical attitudes in Cameroon were retained.

Secondly, the instrument was trial-tested on 18 first-year students of the Sociology Department of the University of Yaounde to check for clarity and ambiguity.

On the basis of the comments by the four judges and the analysis of the trial-test, some items were either dropped or revised.

Other items were deleted because:

(a) They dealt with issues that many people often talked about and thus were susceptible to social desirability responses.

Example: Question:

- Public toilets can hardly be kept clean so there is no need building them at all.  
1. Agree ; 2. Disagree; 3. Not sure.
- No job is unimportant. It depends on how you view each. 1. Agree; 2. Disagree; 3. Not sure.
- There is no need to bother putting papers in the dust bin because the houseboy will clean the place anyway. 1. Agree; 2. Disagree; 3. Not sure.
- Children do not produce; they only consume. 1. Agree; 2. Disagree; 3. Not sure.



(b) The answers depend very much on circumstance.

Example:

- If a man is beating his wife, I don't need to intervene or get involved because, when they become friends again, I shall become their enemy. 1. Agree; 2. Disagree; 3. Not sure.

(c) The items were considered to be proverbs or notions limited to specific tribal groups.

Example:

- A tribal proverb says that: "If rain meets you on the ground, drink it." I therefore, would not blame anyone for grabbing everything he can get and that comes his way in this world. 1. Yes; 2. No; 3. Not sure.

(d) Of too much repetition of the item.

In the final version IPMQ-(Cameroon) "A" increased to 55 items while IPMQ-(Cameroon) "B" was reduced to 181.

The retained question items were finally distributed as follows:

|   |      |
|---|------|
| 1. Activity and Extraversion                              | = 10 |
| 2. Reflectiveness and Scientific Attitude                 | = 13 |
| 3. Responsibility and Efficiency                          | = 12 |
| 4. Ego-centricity/Otherness                               | = 12 |
| 5. Self-esteem and Self-confidence                        | = 15 |
| 6. Attitude towards manual work and public property, etc. | = 47 |

|                               |       |
|-------------------------------|-------|
| 7. Attitude towards the sexes | = 52  |
| 8. Attitude towards children  | = 20  |
|                               | <hr/> |
| Total                         | 181   |
|                               | ===   |

The retained items included:

- (a) highly controversial questions;
- (b) teachable questions, that is, items with almost obvious answers but which were retained because they were intended to serve as a basis for teaching, confirming or comparing. Such was the case with items 140, 144, 155, 168, 170 and 177. Also, some other items were purposely kept in order to bring out the stupidity of certain notions that the society holds, e.g. Nos. 87, 135, 151, 146, and 180.

Although the 181 questions were originally composed under eight different dimensions, they were all mixed up so as to avoid monotony and set responses. Thus the instrument which was administered to the respondents did not carry any subtitles.

The closed response format was used.

- The Construct Validity of the Instrument:

Some question items were intentionally repeated in different wordings but made to carry the same central idea in order to check the strength and consistency of the respondents' attitudes or opinions. The response

cues or keys varied from yes, to no, agree, disagree, etc., in order to check for boredom which could be due to the length of the questionnaire.

- Translation of Questionnaire into French:

Owing to the bilingual nature of the subjects of the sample, the questionnaire was translated from English into French so that no party was disadvantaged. The translation was done by a class of fifth-year-bilingual-students of the Higher Teacher Training School of the University of Yaounde, Cameroon, during a lecture session of 2 hours. The translated work was cross-checked by a French-speaking but bilingual lecturer.

The English text was presented to the whole class of about 17 students. Each student was given a set of questions to translate into French. When each of the students completed the translation, both versions of each item were then read aloud to the whole class to ensure that both texts carried the same notions and meanings.\*

The final versions of both IPMQ-(Cameroon) "A" and "B" are included in the appendix. Most of the data were computer-analyzed.

Administration of the Questionnaire:

The questionnaire was administered to all three groups of the study (Control group, Experimental groups

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\* See Appendix IV and V for the French versions.

I and II). The subjects were instructed to write their names on both the pretest and post-test response sheets. They were free to use either true names or pseudonyms. The instrument was administered as follows:

(a) Control Group: IPMQ-(Cameroon) "A" & "B" (pretest, was administered to the two classes that composed this group on the first day of meeting while only IPMQ-(Cameroon) "B" (post-test) was taken at the end of 3 weeks. This group received no treatment at all.

(b) Experimental Group II: IPMQ-(Cameroon) "A" & "B" (Pre-test), was administered to the three classes that composed this group on the first day of meeting. IPMQ-(Cameroon) "B" was again administered after 3 weeks as a post-test. During the second meeting the group was exposed to only part of the treatment or communication workshop up to the topic, "what is my attitude towards money?". The topic, "what is maturity?" was also partly covered. The workshop involved talks interspersed with examples, expert opinion, brief discussions of questions asked particularly on what distinguishes humans from animals, etc. This group thus received partial treatment.

(c) Experimental Group I: IPMQ-(Cameroon) "A" & "B" (Pre-test), was administered to the two classes that composed this group on the first day of meeting

and only IPMQ-(Cameroon) "B" again, after 3 weeks, as a posttest. During the second and third meetings the group was exposed to the entire communication workshop of talks interspersed with examples, expert opinion on issues in the communication, and brief discussions. This group thus received the full treatment.

As far as the three groups are concerned, some person other than this investigator administered the pretest and posttest. The investigator alone effected the treatment.

On the whole, it took approximately 75 minutes to complete answering the pretest while it took only about 45 minutes for the posttest which comprised only IPMQ-(Cameroon) "B".

An effort was made to administer the posttest within a period of 21 days because, according to Maltz (1960), "It requires a minimum of about 21 days for an old mental image to dissolve and a new one to jell".

The pretest was used to determine change scores and not necessarily to insure group equivalence since the subjects had already, and quite independently of this study, been selected for the various courses and since they were within similar age range and academic qualifications.

- Students' Opinion of the Questions:

The questionnaire by itself, without the communication workshop, was thought-provoking. Many students

found it very interesting and even asked for copies of it. Infact, one young man confided to the investigator that it contained questions on issues he had never thought of before and that the questions had kept him thinking hard since the first day the questionnaire was answered. Two or three others, after the communication workshop, wanted to know the the researcher's office so that they could call there for private contacts and discussions.

- Problems of administration:

A few problems were encountered during the administration of the tests and treatment.

First of all, although the first-year students showed much interest at first, this interest later died down because it was not a scheduled course, and consequently, no examination to pass in it at the end of the school year. This reaction is very normal for a society that tends to attach too much importance to diplomas and certificates.

Finally, although many of the respondents kept laughing as they answered the questions, many found the questionnaire rather lengthy especially as it was getting to their food time.

The Communication Workshop (Treatment).

- Description:

The communication workshop had four phases as follows:

1. The singing of the Cameroon National Anthem.
2. Take-off and establishing of a relationship with the audience by reference to them as Africa's Leaders of tomorrow, fully endowed with the greatest of gifts, that is, a HEAD with which to THINK and ACT.
3. The Message Proper, which highlighted basic notions behind all serious revolutions.

That is,

- i. The need for a new faith and powerful hope (The Chinese example).
- ii. The place of Equality, Brotherhood and feeling of capability in the revolutionaries.
- iii. Explorations on the significance of the revolutioners' own personal diversity through the basic question: Who am I? (Self-study).
- iv. Notions to improve on their self-esteem.
- v. Help the subjects to perceive the structures which continue to oppress them followed by purposeful action to change them.
- vi. References to historical foundations, past glories and sufferings, patriotism,

achievements, motivation regardless of problems, the national flag, national anthem, popular local songs, etc.

vii. A model classification of hobbies.

viii. Experts' comments on the place of

- Science,
- Productive physical labour,
- Co-operative nation-building effort,
- What constitutes real pride and what to be ashamed of,
- What constitutes emotional maturity.

ix. The model "who-am-I-to-you? family-chart", demonstrating better and healthier attitudes towards the MAN, the WOMAN and the CHILD.\*

4. The conclusion: Singing again of the Cameroon National Anthem.

- Facilitative Classroom Methods of Transmission of the Communication:

These were a combination of talks, discussions followed by conclusion-drawing, role-playing and illustrative examples, expert opinion and opportunity to ask questions.

- The Validity and Reliability of the Communication:

To make sure that the message was what was really necessary for the people and that it had almost a similar effect whenever used, it was trial-tested at a public lecture and in a secondary school where the author was invited to address the students.

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\* For the full details of the CW, the reader is referred to Appendix VI.



The public response in both instances was encouraging and since then two requests have been received by this writer to give similar talks to other institutions of learning.

PLAN OF THE DATA ANALYSIS

Hypothesis A: To determine if any change of attitude had taken place, the analysis of variance technique was to be used to compare the means of the pretest and posttest of the Experimental and control groups.

Hypothesis B: Was to be tested by calculating the indices of correlation among the variables (Readiness to change and self-esteem, self-confidence, etc.). The Pearson correlation co-efficient technique was to be used and the obtained co-efficient subjected to a t-test.

Hypothesis C: The relationship between the attitudes and ego-centricity was to be investigated by the Pearson correlation co-efficient technique.

Hypothesis D: The sample was to be divided into two groups of "For" and "Against" on the basis of their Score on attitudes towards women and then these Scores were to be compared with their Scores on self-esteem. The t-test was to be employed to compare the means.

Hypothesis E: The t-test was to be used to compare the means of the pretest and posttest in order to determine the type of subjects who would opt more for change.

Hypothesis F: The t-test was to be used to compare the proportions that opt for improved child-raising practices in relation to those who opt for women's emancipation and equality

Hypothesis G:

Calculations on an average response for each person and the student's t-test for matched (paired) samples were to be employed to determine which factor contributes more towards modern development.

If an individual did not answer a particular question, that item was not to be considered when calculating his average Score.

The level of significance of all the results was set at 0.05.

The Scoring Procedure:

The instrument contained two types of items. Some of the statements were positive towards modernity while others were negative towards it.

In Scoring the attitude scale, positively stated items were scored 3, 2, 1 for responses of Yes, Not Sure, No respectively, while negatively stated items were scored in the reverse order thus: 1, 2, 3, for responses of Yes, Not sure, No respectively.

The highest scores thus reflected the more positive direction while the lowest scores reflected the more negative pole.

Definition of CHANGE:

There were three possible types of change: positive, negative or no change.

Positive Change:

A positive change for a given item is a situation where the post-test score on that item is higher than the pretest score.

Example:

If a participant scored 1 on a given item on the pretest and 2 on the post-test, his change score is  $2-1 = +1$ , therefore, he has positive change.

Negative Change:

A negative change for a given item is a situation where the post-test score on that item is lower than the pretest score.

Example:

If a participant scored 3 on a given item on the pretest and 1 on the post-test, his change score is  $1-3 = -2$ , therefore, he has Negative Change.

No Change:

There is said to be no change on a given attitude statement if the pretest score is the same as the post-test score on that statement.

Example:

If the pretest score for a given item is 2 and the post-test score is also 2, then the change score is  $2-2 = 0$ , therefore, the participant has No change.

CHAPTER FOUR

RESULTS

Test of Null Hypothesis A: The null hypothesis tested was that if the subjects of the study sample participate in the communication workshop, there will be no difference in attitude change in favour of modernity.

The dependent variable was the index of positive change and the independent variable had three levels:

- (1) Full treatment,
- (2) Partial treatment,
- (3) No treatment.

The means and standard deviations of the groups are presented in Table 3. The computations were based on 115 items of the IPMQ-Cameroon "B".

TABLE 3  
DISTRIBUTION OF POSITIVE CHANGE SCORES  
BY GROUP

| Group | N   | Mean   | S.D.  |
|-------|-----|--------|-------|
| 1     | 78  | 23.192 | 9.593 |
| 2     | 67  | 22.507 | 7.407 |
| 3     | 89  | 18.820 | 8.069 |
| TOTAL | 234 | 21.333 | 8.632 |

To determine if the means of the three groups were significantly different from one another, the analysis of variance technique was used. The results are presented in Table 4.

TABLE 4 a  
ANALYSIS OF VARIANCE FOR ATTITUDE CHANGE  
BY GROUP

| Group             | Sum of<br>Squares | D.F. | Mean Square | F        |
|-------------------|-------------------|------|-------------|----------|
| Between<br>Groups | 924.0586          | 2    | 462.0293    | 6.4936 * |
| Within<br>Groups  | 16436.0039        | 231  | 71.1515     |          |
| TOTAL             | 17360.0625        | 233  |             |          |

\*  $F_{2,231} = 3.04$  for  $\alpha = 0.05$ .

The critical value of F with 2 and 231 degrees of freedom at  $\alpha = 0.05$  is 3.04. This is less than the calculated value of 6.4936. The null hypothesis is, therefore, rejected. Thus the expectation that the CW would make an impact on the attitudes of the sample is confirmed. When the differences per pair of groups were further subjected to the t-Test to ascertain the source of the differences, it was found that the differences between each of the two experimental groups and the control group were statistically significant,  $P \leq 0.05$ .

The difference between the two experimental groups 1 and 2 was not statistically significant. The results are presented in table 4(b).

Table 4(b)

t-TESTS FOR PAIRWISE COMPARISON OF GROUPS

| Group | N  | MEAN | S.D. | t-Value                 |
|-------|----|------|------|-------------------------|
| 1     | 78 | 23.2 | 9.6  | t<br>1 & 2 = 1.56<br>ns |
| 2     | 67 | 22.5 | 7.4  | t<br>1 & 2 = 3.215*     |
| 3     | 89 | 18.8 | 8.1  | t<br>2 & 3 = 2.93*      |

\* Significant at  $\alpha = 0.05$  level

ns = not significant

Critical value of t at  $\alpha = 0.05$  is 1.645

Test of Null Hypothesis B.

The null hypothesis tested was that indicators of modern development and readiness to change would have no relationship with Extraversion, Reflectiveness,



Efficiency, Self-esteem and Otherness. This suggests that the preceding five personality factors are no predictors or determinants of modernity.

Pearson correlation co-efficients were used to test the relationship between:

- (1) Extraversion (AE) and attitude towards work, the sexes and children.
- (2) Reflectiveness (RSA) and attitude towards work, the sexes and children.
- (3) Responsibility (RES) and attitude towards work, the sexes and children.
- (4) Otherness (EO) and attitude towards work, the sexes and children.
- (5) Self-Esteem (SS) and attitude towards work, the sexes and children.
- (6) The overall personality factors (predictors) and the overall modernity components (criteria).

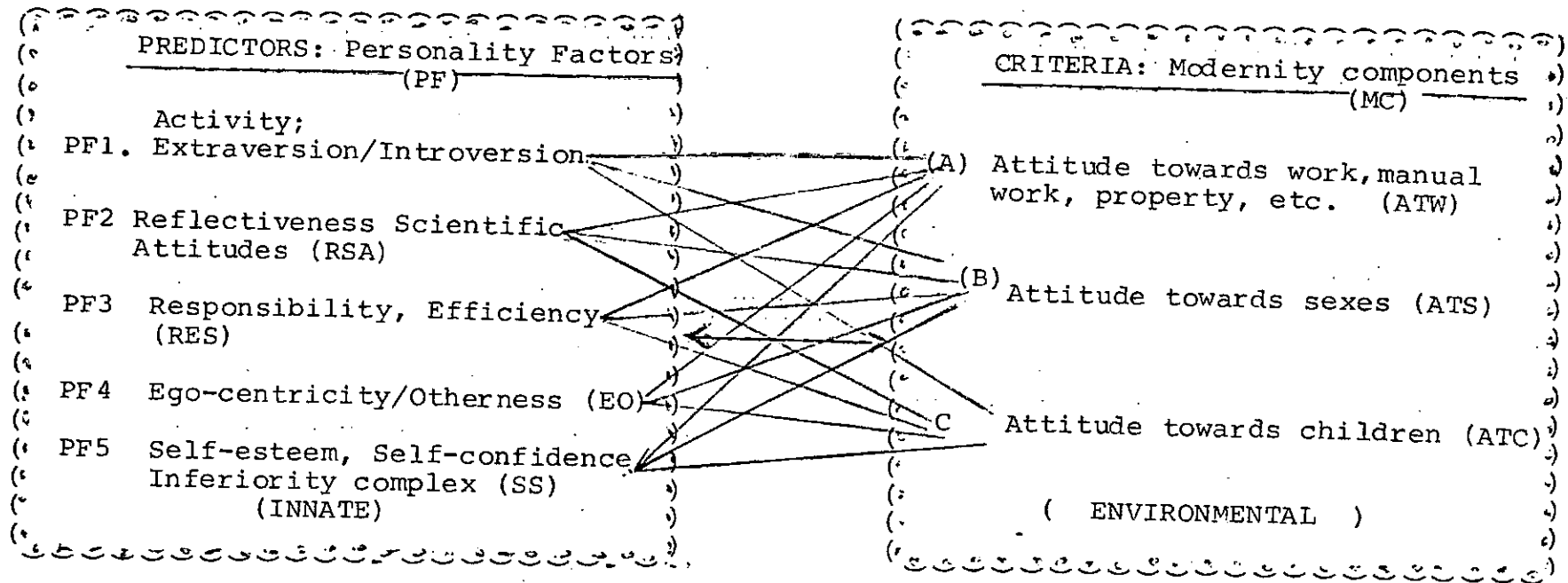
All of these were treated as sub-hypotheses of Hypothesis B above as follows:  $Ho_{B_1}$ ,  $Ho_{B_2}$ ,  $Ho_{B_3}$ ,

$Ho_{B_4}$ ,  $Ho_{B_5}$ , and  $Ho_{B_6}$ ,

[See figure I. for relationships explored in this study.]

$Ho_{B_1}$  Table 6. Shows a correlation co-efficient of 0.165, significant at the 0.006 level, between Extraversion (AE) and Attitude towards work (ATW). This result, therefore, rejects the null hypothesis. Thus implying that AE is a possible predictor of Attitude Towards Work.

FIGURE I      RELATIONSHIPS OF PERSONALITY FACTORS AND MODERNITY COMPONENTS  
EXPLORED IN THIS STUDY



(1) P1, P2, P3, P4, P5 = How each personality factor (PF) relates to each attitude criteria (MC)  
(straight lines)

(2) Squares = How all predictors relate to all criteria put together. (PF  $\longleftrightarrow$  MC overalls)

On the other hand, this table shows no statistically significant relationship between AE & Attitude towards sexes (ATS) and children(ATC). This means AE may not be a good predictor of attitudes towards the sexes and children.

$H_{0B_2}$  : Table 5 gives a correlation co-efficient of 0.278, significant at the 0.001 level, between Reflectiveness (RSA) and attitude towards ATW. Thus the null hypothesis is rejected. Reflectiveness is thus a predictor of Attitude towards work but not of attitude towards the sexes and towards children.

$H_{0B_3}$  : Table 5 gives a correlation co-efficient of 0.3, significant at the 0.001 level, between Responsibility (RES) and ATW. Thus the null hypothesis is rejected and the research hypothesis is accepted. However, there appears to be no significant relationship between RES and attitude towards the sexes and children.

$H_{0B_4}$  : Table 5 gives <sup>correlation</sup> co-efficients of 0.41, 0.321 and 0.123, all significant at the 0.001, 0.001 and 0.03 respectively, between otherness and ATW, ATS, and ATC. The null hypothesis was thus rejected for all three components thus suggesting that otherness is a good predictor of attitudes towards work, sexes and children.

$H_{0B_5}$  : Table 5 gives correlation co-efficients of 0.222 and 0.124, significant at the 0.001 and 0.029, between Self-esteem and ATW/ATS. The null hypothesis is thus rejected for these two components (ATW & ATS) while it is confirmed for ATC ( $r=.026$ ). This does imply that while self-esteem may be a good predictor of attitude towards work and the sexes it is neutral with attitude towards children.

$H_{0B_6}$  : Table 6 shows a high correlation of overall personality factors with overall attitude components,  $r=0.469$ , significant at the 0.05 level.

TABLE 5  
CORRELATIONS OF PERSONALITY FACTORS WITH  
MODERNITY COMPONENTS

| Personality Factors | ATTITUDE COMPONENTS |                   |                   |
|---------------------|---------------------|-------------------|-------------------|
|                     | ATW                 | ATS               | ATC               |
| AE                  | .165 <sup>+</sup>   | .049              | .095              |
| RSA                 | .277 <sup>+</sup>   | .079              | .059              |
| RES                 | .3 <sup>+</sup>     | .106              | .036              |
| EO                  | .41 <sup>+</sup>    | .321 <sup>+</sup> | .123 <sup>+</sup> |
| SS                  | .222 <sup>+</sup>   | .124 <sup>+</sup> | .026              |

<sup>+</sup> Significant  $\sqrt{p} < 0.057$

TABLE 6

CORRELATIONS OF OVERALL PERSONALITY FACTORS WITH  
OVERALL ATTITUDE COMPONENTS

N = 234

|             | PER               | ATT               |
|-------------|-------------------|-------------------|
| PERSONALITY | 1.0000<br>S=0.001 | 0.4688*<br>S=.001 |
| ATTITUDE    | 0.4688<br>S=0.001 | 1.0000<br>S=0.001 |

\* Significant at 0.05

Test of Hypothesis C:

The null hypothesis tested was that indicators of modern development and readiness to change would have no relationship with ego-centricity.

According to Table 7, there is a positive correlation between Ego-centricity (EO) and Negative Change (NEG) but negative correlation between EO and No Change (NOC). Their correlation co-efficients are 0.342 and -0.24 respectively. Both are also significant at the 0.001 level. The correlation between EO and POS is, however, negligible and not significant. Null Hypothesis C is, as a result, rejected. This rejection suggests that the presence of ego-centricity reduces the chances of change in a positive direction.

TABLE 7

CORRELATIONS OF NEGATIVE, POSITIVE AND NO CHANGE  
ATTITUDES WITH EGO-CENTRICITY

|    | NEG.  | POS. | NOC.   |
|----|-------|------|--------|
| EO | .342* | .051 | -0.24* |

\* Significant  $[P, < 0.05]$

NEG. = Negative Change

POS. = Positive Change

NOC. = No Change (See details in Appendix XVI).

EO = Egocentricity/otherness

Test of Null Hypothesis D:

The Null hypothesis tested was that there will be no difference in self-esteem between participants who favour female emancipation and women's equality and those who are against female emancipation and women's equality.

To define the two groups, it was necessary to make a median split which resulted in 117 subjects in each group.

Table 8 compares the attitudes of the two groups on self-esteem. Employing the t-test technique gave a significance level of 0.020 which is less than 0.05.

Therefore, the null hypothesis is rejected. Thus, participants who were in favour of female emancipation (Group I) had a significantly higher self-esteem ( $M = 24.487$ ) than those who were against female emancipation ( $M = 23.211$ ).

This rejection of the null hypothesis suggests that supporters of female emancipation and women's equality are likely to be people with high self-esteem.

TABLE 8

t-TEST FOR COMPARING GROUPS I AND II ON SELF-ESTEEM

| Variable | No. of Cases | MEAN on Self-Esteem | S.D.  | Std.  | POOLED VARIANCE ES-TIMATE |                    |              |
|----------|--------------|---------------------|-------|-------|---------------------------|--------------------|--------------|
|          |              |                     |       |       | t Value                   | Degrees of Freedom | 2-Tail Prob. |
| GROUP I  | 117          | 24.4865             | 3.884 | 0.369 | -2.35                     | 232                | 0.020*       |
| GROUP II | 117          | 23.2114             | 4.380 | 0.395 |                           |                    |              |

SS = SELF-ESTEEM

\* Significant at 0.05.

Group I = "For" female emancipation.

Group II = "Against" female emancipation.

Results of Null Hypothesis E:

The Null hypothesis tested was that there will be no difference between introverts and extroverts in attitude change towards modernity.

To distinguish the introverts from the extroverts, the subjects were divided into two equal groups based on their positive Change (POS) scores.

The t-test technique was used to compare the means of the two groups. This gave a significance level greater than 0.05. Thus, the Null hypothesis is confirmed. There is no difference between attitudes of extroverts and introverts towards modern practices. The results are presented in Table 9.

TABLE 9

t-TEST COMPARING EXTROVERTS AND INTROVERTS  
ON POSITIVE CHANGE

| VARIABLE<br>POS | No. of<br>Cases | MEAN<br>CHANGE | S. D. | Std.<br>Error | POOLED VARIANCE ESTIMATE |                       |                   |
|-----------------|-----------------|----------------|-------|---------------|--------------------------|-----------------------|-------------------|
|                 |                 |                |       |               | T<br>Value               | Degrees of<br>Freedom | 2 - Tail<br>Prob. |
| GROUP I         | 117             | 21.1407        | 7.835 | 0.674         | 0.40<br>(ns)             | 232                   | 0.691*            |
| GROUP II        | 117             | 21.5959        | 9.648 | 0.970         |                          |                       |                   |

\*  
Not Significant at 0.05 level.

POS = POSITIVE CHANGE

GROUP I = EXTROVERTS

GROUP II = INTROVERTS



Results of Null Hypothesis F: The Null hypothesis tested was that there is no difference in the attitude of participants towards child-raising practices and towards female emancipation and women's equality.

The t-test technique was employed to compare the means of the two scores on attitude towards the sexes and towards children. The results presented in Table 10 show that there is a greater tendency for favourable attitudes towards children than towards women. The level of significance was 0.000. Thus the null hypothesis was rejected while the research hypothesis was accepted.

Results of Null Hypothesis G: The null hypothesis tested was that "fatalism" and ATW contribute equally towards modernity.

To determine which factor contributed more towards modernity, calculations were done on an average response for each person using items measuring fatalism (19) and attitude towards work (28). The mean for the entire population on ATW was 1.767 while that for fatalism alone was 2.001. Furthermore, to compare the significance of the differences between the two means (1.767 and 2.001), the student's t-test for matched (paired) samples was employed. The results are presented in Table II. They reveal that 0.007 is less than 0.05, consequently, the null hypothesis is rejected. It can, therefore, be conveniently concluded that Fatalism is a more important contributor than Attitude towards Work in the delay towards modernity.

TABLE 10.

t-TEST FOR COMPARING SCORES ON ATTITUDES TOWARDS WOMEN AND CHILDREN

| VARIABLE | No. of Cases | MEAN   | S.D.  | Std. Error | Diff. Mean | S.D.  | Std. Error | T Value | Degrees of Freedom | 2-Tail Prob. |
|----------|--------------|--------|-------|------------|------------|-------|------------|---------|--------------------|--------------|
| ASEXCM   | 234          | 1.6051 | 0.238 | 0.016      | -0.2564    | 0.226 | 0.015      | -17.36  | 233                | 0.000*       |
| ACCM     |              | 1.8615 | 0.214 | 0.014      |            |       |            |         |                    |              |

\* Significant at 0.05 level.

ASEXCM = Attitude towards the sexes.

ACCM = Attitude towards children.

TABLE II

STUDENT'S t-TEST COMPARING SIGNIFICANCE  
OF DIFFERENCES BETWEEN ATTITUDE TOWARDS  
WORK AND FATALISM MEANS ON MODERNITY

| VARIABLE | NO. OF<br>CASES | MEAN  | S.D.  | t<br>VALUE | 2 - TAIL<br>PROB. |
|----------|-----------------|-------|-------|------------|-------------------|
| ATW      | 234             | 1.767 | 0.172 | 2.88       | 0.007 *           |
| FATALISM |                 | 2.001 | 0.185 |            |                   |

\* Significant at 0.05.

SUMMARY OF FINDINGS

The following findings can be discerned from the data collected on the sample used for the study.

Hypotheses A, C, D, F and G are strongly supported, B only partly, while E is rejected.

1. As anticipated, the communication workshop made a significant impact on the attitudes of the sample in favour of modern development ( $H_{0A}$ ). The attitude change of the two experimental groups, that is, those who were subjected to the CW, was significantly greater than that of the control group which received no treatment at all.
- 2.a. Extraversion, Reflectiveness, Responsibility, Otherness and Self-esteem all appear to be good predictors of attitude towards work but AE, RSA and RES were not correlated with Attitude Towards the Sexes and Attitude Towards Children.

- 2.b. Otherness is a good predictor of attitude towards work, the sexes and children.
- c. Self-esteem is a good predictor of attitude towards work and the sexes but not of ATC.
- d. There is a high correlation,  $r = .469$ , between personality factors and modernity ( $H_{OB}$ ).
3. As expected, ego-centricity does not facilitate change in favour of modern development ( $H_{OC}$ ).
4. Participants who were in favour of female emancipation and women's equality had a significantly higher self-esteem ( $M = 24.487$ ) than those who were against female emancipation and women's equality ( $M = 23.211$ ). ( $H_{OD}$ )
5. Contrary to the research hypothesis, there is no difference between attitudes of extroverts and introverts towards modernity ( $H_{OE}$ ).
6. As expected, there is a greater tendency for more favourable attitudes towards children than towards women ( $H_{OF}$ ).
7. As suspected, the Fatalistic tendency presents itself as a more important contributor than Attitude Towards Work, in the delay towards modernity ( $H_{OG}$ ).

## CHAPTER FIVE

### DISCUSSION

#### 1. Changing Cultural Habits and Attitudes: (H<sub>OA</sub>)

The process of modernization is tantamount to a process of change (Godwin, 1974). An important point which stands out in this experiment is that attitudes, even those derived from old cultural practices, can be changed through healthy communication links between the parties concerned. Obe (1984) observes that attitudes, as things organized through experience are largely learned and anything learned can be unlearned or modified. This conviction is a prerequisite to attitude change. The degree of success achieved in the change effort will largely depend on the quality and sincerity of the communication as well as on the quality, naturalness and conviction of the communicator. This is what Hovland and Weiss, (1951) and Berkowitz, (1979) refer to as the credibility of the communicator.

Attitudes cannot change simply by saying one thing and soon after, doing the opposite. Discordance between expressed ideas and action does not facilitate attitude change. Neither will one's audience ever think of changing their attitude if they do not consider the communicator a serious person. Seriousness of purpose, therefore, facilitates change while a lack of seriousness of purpose stifles it.

Establishing, specifying and explaining a people's wants and goals could also find a place in the effort to change attitudes.

To Berelson's (1964) two questions which he considers basic to any discussion of attitudes, (How do they develop? How do they change?), could be added a third; a derivative of this study: Why do they not change sometimes?

The results of this research suggest that many people may not be changing to modern practices because:

- a) They see others doing certain things which they too simply imitate since they know nothing beyond that. They are ignorant of what they should do but will change if they are informed of the general standards, expectations, appraisals and if they are given a fair rationale for change.
- b) The environment may not be conducive to change. For example, many young people who have lived overseas do things they would not do back home and only get to change to suit cultural habits a few months after their return since many in their regained environment do not do those things they did abroad. Majority behaviour could, therefore, be said to have a strong impact on whether people change attitudes or not.
- c) Many people who do not change are not necessarily against the ideas put forward but are rather against

the idea of change itself. Change is an "anathema" to them. They think it is a bad thing to change. Therefore, such persons can only be changed if they are first of all helped to perceive change as part of human life and that it is necessary in a modern world. As Akintola (1981) puts it, "one of the most remarkable and reassuring characteristics of a present-day society is its rate and willingness to change". This is also true of all modern people.

The attempt in this study to change attitudes by use of a combination of methods rather than one method alone appears successful. This would appear to support Obe's (1984) study earlier cited that a combination of two methods (continuous assessment and threat of punishment) has a pronounced effect over one.

## 2. Personality and Attitude Change ( $H_{OB}$ & $H_{OD}$ )

The effort to relate five personality factors to three attitude components was an attempt to answer the basic question: Could there be any psychological or personality factors contributive to this delay in Africa's development towards modernity? In other words, are there any basic natural personality weaknesses in the African responsible for this delay? This question

was raised in the introduction and statement of the problem. Figure I shows the relationships that were explored in this investigation.

The results of this hypothesis show significant positive correlations between certain basic personality factors and desired attitude change. This goes to confirm Suzman's (1973) finding that modernity is connected to a wide variety of psychological personality traits and organizations. Then, there are studies which show that although self-esteem is an enduring individual characteristic, it can be manipulated successfully by technique and, consequently, influence social behaviour (Sherif and Sherif, 1969). It could therefore be speculated that an effort to locate an individual's basic personality type before starting to change his attitude might help the change agent to know how to handle the case for more positive results.

While all the five personality factors are significantly related to attitude towards work, only otherness is significantly related to all the attitude components. Self-esteem is important only to ATW and ATS. This means that the null hypotheses is partly supported and partly rejected. If SS & EO are such important determinants, then it might be in the interest of attitude change to



work harder to improve on people's SS & Otherness in order to maximize change. Thus, the more people are made sensitive to others, the better it is for any change effort. This same observation would appear applicable to  $H_{OD}$  wherein low self-esteem and an inferiority complex did appear, to some important extent, to be responsible for prohibitive attitudes against women's emancipation and female equality.

It may be necessary at this point to hint that the relationships just discussed between self-esteem and attitude change with regard to work and the sexes does not appear to be quite consistent with earlier views that persons with low self-esteem are more susceptible to persuasive influence than those with a high self-esteem. (Cohen, 1964; Aronson, 1976).

Also, although it sounds fine to say that people should be made sensitive to others and an attempt made to raise their low self-esteem and inferiority complex in order to facilitate and maximize change, the problem of how to get people with a low opinion of themselves to acquire adequate qualities conducive to change and development still remains (Shiffler, 1977). This is what the suggested personality-building programme is out to achieve.

Although the partial support of the null hypothesis by these findings was contrary to the expectations of this study, it does, however, suggest that the delay of Africa's development may not so much be a matter of innate personality weaknesses as it is of environmental factors. This is consoling since it should help the African to bravely discard notions like, "the black man is cursed," that is, that fatalistic tendency which stood out so clearly in the sample and as tested by  $H_{OG}$  of this study.

The developing world may, therefore, equally need to turn more of its attention to factors outside its personality make-up to plan a development strategy. Looking only inside the organism for explanations of behaviour may not be enough because there are variables which "lie outside the organism, in its immediate environment and in its environmental history. They have a physical status to which the usual techniques of science are adapted and they make it possible to explain behaviour as other subjects are explained in science." (Skinner, 1965). Hence, the attempt in this study to direct attention to attitude change efforts.

### 3. Ego-Centricity and Attitude Change ( $H_{OC}$ )

The evidence derived from testing this hypothesis suggests that self-seeking practices are not conducive to

positive change other than in areas which do nothing but promote ego-centric practices. In the effort to change attitudes in favour of modern development, there may be need to know those with self-seeking tendencies so that more attention is given to this aspect during the treatment:

For the individual, left to himself, remains egocentric. By which we mean simply this - just as at first the mind, before it can dissociate what belongs to objective from what is bound up with the sum of subjective conditions, confuses itself with the universe, so does the individual begin by understanding and feeling everything through the medium of himself before distinguishing what belongs to things and other people from what is the result of his own affective perspective." (Piaget 1951 in Coser and Rosenberg, p. 107).

If ego-centricity is such a strong contributive factor to negative attitudes, this does simply mean that an effort to reduce ego-centricity in people by training and education is an effort in the direction of progress and modern development. The developing world may want to consider this more seriously.

#### 4. Extroversion/Introversion and Changing Traditional Practices. ( $H_{OE}$ )

Hypothesis E was intended to provide some further empirical evidence to a question raised earlier: Who change more, extroverts or introverts? The findings indicate that both extroversion and introversion influence

change indiscriminately. Eysenck's (1978) hint of the existence of experimental support for expecting extroverts to be more difficult to condition than introverts, was not entirely supported by this study. However, it should be pointed out that the literature reviewed for this study (Tawney, 1978; Hovland 1953; Gleason, 1949; etc. is equally divided on the matter.

5. Blood Relations and Change of Cultural Attitudes.  
(H<sub>OF</sub>)

Even though cultural practices tend to bunch women and children together at almost a similar level of reasoning, of doing things, etc., this research indicates a greater tendency for favourable attitudes towards children than towards women. The result would appear to suggest that blood affinity is a factor responsible for change or no change of attitudes towards women. Thus suggesting that if say husbands could make an effort to see their wives more as close blood relatives, their acceptance of female emancipation, and consequently the improvement of their lot, would be much more facilitated. Examples are countless of men who would certainly not mind their daughters acquiring similar or even higher qualifications than them, but who would object to a similar thing for their wives. These

same men talk of dealing hard with their daughters' husbands if their daughters are maltreated, and this, even though they may be beating and maltreating the mothers of their daughters.

Clearly, these husbands (fathers) see their daughters more as themselves than they see their wives who in effect and according to them, come from other families. This is an example of Read's (1928) "stranger" idea. In fact, there are cases, even of educated fathers who want their daughters to graduate as doctors in their name before becoming married and acquiring new names. Some fathers even want their daughters not to marry officially, but rather bring back children who will bear their names and thus increase their popularity. This is an extended form of the idea that son-in-law is a stranger, from a different family and not from his directly.

This "stranger" idea in connection with wife and son-in-law appears to have its roots in selfishness. This suspicion was confirmed by the results of the hypothesis testing the relationship between attitude change and ego-centricity. The results (Table 7), show that subjects with ego-centric tendencies hardly changed attitudes. Neither did they have the right attitudes towards work, sexes and children.

Thus, a high degree of polarization within a society either between men and women, between children and adults or between men and women/children, would appear to do no good to the cause of modernization.

If it is admitted that the nature of education in Africa has, to some significant extent, "damaged the individual's capacity to contribute" (Curle, 1973), it is logical then also to accept that some of Africa's cultural practices have damaged women's and children's capacity to produce or to feel important enough to want to produce. In saying so, one may be inclined to think that somebody is gaining from these "oppressive" cultural practices. No, not at all. . . . As Curle observes, "oppression" limits the potentiality of human growth. It dehumanizes both the oppressor and the oppressed and even though the oppressed may be forced to accept the oppressor's evaluation of him (very much like: "Give a dog a name and it sticks"), the oppressor also gradually loses his sensitivity and becomes less than human: A psychological prisoner (Mannoni, 1956) so to say. Eventually his force of interaction diminishes. He thrives and depends on the misery of others. In the final analysis, "both the oppressor and the oppressed are caught in the same vicious downward spiral" (Curle, 1973:86).

Africa's tenacious cling to some of her so-called "traditional" or "cultural" practices has got her into a very serious psychological vicious circle. The society is both the oppressor and victim. It is winner and loser at the same time. Developing nations can no longer afford to miss out on their women and children by failing to make possible, the access that will enable society to capitalize on their (women's and children's) latent capacities.

Were's (1982) paper in what she rightly terms "mother-child fate circle" refers to many studies in the world, including one on Kenyan women showing that the most consistent factor that influences the health of a child is mother's education. In the Kenyan study, the mortality rates by age group and educational attainment of the mother revealed a consistent fall in child death with increase in mother's level of education since educated women tended to have fewer children with virtually all surviving.

If it is agreed that "no other factor is capable of so influencing the child's development in every field as its relation to its mother" (Spitz, 1949); that emotional disturbance in the parents is as damaging to the child as is tuberculosis or syphilis (Ribble, 1943), and that "every moment of a child's life that he spends in contact with his parents has some effect on both his present

behaviour and his potentialities for future action" (Sears, 1957), then there may be need to reconsider some of the depressing cultural/traditional practices experienced by women. If the home is the backbone of a nation and if women are expected to play such an important role in the upbringing of their children (the most precious treasure of a nation), then discriminatory and derogatory attitudes and practices against women and children need to be discouraged because these are psychologically debilitating. As Nyerere (1974) says; "A man who has been demoralized by the conditions under which he is forced to live is no use to himself, to his family, or to his nation." Cameroon's and Africa's women and children need to be "helped to stretch themselves; they need to be given confidence in their ability to take control of their own lives" (p. 90).

Tiagha (1984) put it this way;

When an individual's potential, ability and natural gifts are seen only in the context of his or her sex, this is most erroneous. The essence of the concept of women's rights is that women should be judged as human beings first, as individuals with a set of characteristics of which gender is only one of them. Similar to the struggle against treating people of African origin as black first before we see the rest of their potential, we must try to apply our values, morals and resources fairly to all people as people irrespective of their gender (p. 8).

But, it may need remembering that "human dignity cannot be given to man by the kindness of others. Indeed, it can be destroyed by kindness which emanates from an act



of charity. For human dignity involves equality and freedom, and relations of mutual respect among men. Furthermore, it depends on responsibility and on a conscious participation in the life of the society in which a man moves and works. (Nyerere, 1974 pp.88-89).

Psychologically, this would imply that men, women and children have to be helped to understand that they need to show merit of their positions whether of man, woman or child within the family and society at large, because true merit never comes in the way of a gift. One is psychologically more comfortable if things are merited or earned rather than given. Opeyemi (1979) also speaks in a similar psychological vein:

The antithesis of dependence is independence, a return to the 'self' and 'roots'. That return to 'roots' and 'self' (a new discovery and assertion, that is) is a prelude to a new self-transformation and this is possible only if the 'self' is under one's control and one's choice... (p. 95).

Inference is being made here to that psychological freeing of the individual that is so important to the creative force that the developing world so badly needs.

Incidentally, Zagallai's (1978) evaluation of a Rural Women's Development Centre in Libya and suggested programme to improve the position of women in a traditional culture, underscores the need to help women achieve a

balanced position within the family, improved self-esteem and self-worth leading to more effective participation in community affairs in developing countries. The section on the implications of this study for education would complete the discussion on this item.

6. Fatalism in Relation to the Modernization Process (Ho<sub>G</sub>)

From the findings, there is no doubt that fatalism plays an important role in holding back its victims. The fatalism level of the respondents was assessed on their reaction to items like:

- (1) No matter what you do, the blackman will always remain inferior to the whiteman. (No. 108).
- (2) Transfer of technology is the greatest need for developing countries today. (No. 109).
- (3) Other items were Nos. 71, 103, 113, 114, 116, 133, 138, 144, 149, 155, 161, 168, 175, 179, 180, 74 and 89.

The attitude of surrender, or abandon, perhaps because the others (developed countries) are far ahead was considered by the writer as a major cause of this delay and incapacity to produce. Possibly as Africa looks at the many nations within the developed world that are far ahead in technology and the like, she suf-

fers from the psychological problem that any late-runner without strength of will and self-discipline would suffer: That of looking only at the distance and wondering when and if he will ever get there. Can Africans make it? Will Africa ever get there? This appears to be the crux of the matter. But it is both naturally and psychologically wrong because it is like a child who is born today looking at the adults around him and wondering, with a sigh, whether he will ever become an adult. Growth must follow its natural course for it to be worthwhile. That is why, to this writer, it should not even be a matter of "catching-up" on other developed nations because it is psychologically wrong to force a child to grow at another's pace and since growth pace is unique with each individual. Besides, no one ought to walk before he creeps. The idea of "catching-up" does appear to present to Africans serious psychological problems such as anxiety, basic fear, feelings of helplessness, false imitation or surrender because of the wide gap between them and the developed nations. It would rather be better to lay emphasis on the birthpangs and stages which everyone must necessarily go through, so that one does not move into the next stage maimed and handicapped. Even the transfer of technology may not be the answer since the natural phases of growth, creativity and development must be observed beginning with a conscious-

ness of needs followed by determination to make it,  
through careful planning and education.

## CHAPTER SIX

### IMPLICATIONS OF THE RESULTS FOR EDUCATION

This study has implications for education in general and for the design of programmes for a change of mentalities. On the other hand, if the recommendations in question cannot become policies, they can, at least, serve one purpose: They can be indicators of areas for further research at various educational levels, communities and countries.

1.- The results of this study led the writer to recommend the use of communication workshop (CW) as a basis for promoting positive attitude-change towards modernity. This approach could be tried out in various institutions in order to bring about the change of mentalities so much talked of in Cameroon and other nations of the world.

Such effort to change mentalities in favour of attitudes conducive to modern development may have to begin with teacher-training institutions so that whatever teacher-trainees derive from the effort will be passed on to their children and pupils. As had been earlier observed elsewhere (Luma 1983), a new type of teacher-education is basic to many of Africa's mounting problems. Refresher courses and in-service training encounters could be organized as well.

In carrying out the communication, special atten-

tion should be given to those aspects of the communication workshop that triggered the CHANGE. These, again, in summary, were:

- a. The credibility of the communicator - her conviction, her seriousness of purpose, her self-confidence, her expertise or authoritativeness very cautiously and intricately combined with non-directiveness and humility, her personal attractiveness, her interest, enthusiasm and concern - all these, in an effort to win respect, authority and consequently, empathic understanding and conviction or change in the projected direction.
- b. The credibility of the communication itself:
  - The reference made to the audience as Africa's LEADERS of tomorrow but certainly of today to begin with, because each of them (man, woman or child) has been endowed with a Head with which to learn to think and direct his or her body.
  - The call for a NEW FAITH and a POWERFUL HOPE.
  - The Pointer to their EQUALITY, BROTHERHOOD and CAPABILITY.
  - The Basic question, who am I? in relation to the Family chart, past glories, as perhaps symbolised in the nation's Anthem.

- The Pointer to Africa's WANTS.

c. The Methods of transmission - which were a combination of lecture, discussion followed by conclusion-drawing, role-playing, illustrative examples, expert opinion and opportunities to ask questions.

2.- This CW approach could be adopted as part and parcel of the orientation programme of first-year-students of universities.

3.- The findings of this study would appear to call for a reform of teachers' and students' programmes to include a special unit course on themselves and modern development. First, such programmes could help them see themselves as change agents. Secondly, there is a strong necessity for they themselves to see change in the right light because some people tend to see change in light of weakness rather than as a means of acquiring strength and experience. They need to be challenged with the need to change to suit the demands of their future job. This is important because changing the habits of teachers is basic to changing those of pupils and, consequently, the nation's.

Special note should be taken of the fact that although the calls for change of attitudes and mentalities have been abundant in nearly all of black Africa, there has been little or no empirical research to support the method(s) of going about it and the content of this effort

to change attitudes. Teacher Training Colleges have hardly taken it up as their challenge. The communication workshop is thus an attempt in this direction. In fact, there should be a plan of attitude change involving all the classes and levels of education and in which the entire staff and school administrators must be fully and seriously committed to maintaining the required attitudes and to encouraging the necessary learning experiences conducive to attitude change. This should run from the first year to the last one, in which case it will be possible to gather useful longitudinal data and measurements on a set of students (Bloom 1964). This is very important because, as Bloom points out, a systematic effort to collect evidence of growth in affective objectives to parallel that in the cognitive domain is very much lacking.

4.- The CW could also be tried out as a definite programme in schools and rural communities and in political party schools, to promote healthy rather than discriminatory attitudes between the sexes and towards life in general. For example, people's attitudes towards men who cry, drink sweet drinks, or do cooking; boys who ridicule or torture girls who excel in mathematics, engineering, etc. Serious attention should be given to discriminatory and derogatory practices because continued exposure to environmental stresses serves to lower an individual's self-esteem by reducing his feelings of competence



in dealing with his physical and social environment (Janis, 1969). Janis also cites evidence to the fact that lowered self-esteem may, because of needs for cognitive consistency, cause people to behave in mal-adaptive and self-defeating ways.

5.- There is need to direct efforts towards narrowing the existing gap between (1) men and women; (2) children and adults, in order to create a large middle and substantial corps of modern peoples. This is important because the problem is not that there are no modern peoples with modern attitudes in the underdeveloped world. Rather, it is because their numbers, and consequently their effect, are grossly inadequate to meet the challenge. In considering this recommendation, due note should be taken of Portes' (1973)<sup>b</sup> conclusion to his critique on modernity and development that "an egalitarian orientation toward the family is probably the most stable component of modernity uncovered by cross-cultural research."

6.- Because there would appear to be many people in the underdeveloped countries who are either ignorant or confused about certain hopes, ideals, opinions, standards and explanations of life, the personality moulding course in the appendix is recommended for use in rural communities and schools. Heads of institutions may want to consider including it in the curriculum in order to promote

modern development and healthy attitudes amongst young people. At this point, this researcher would like to echo Indian Sitaram's (1974) recommendation that to promote social change, the governments of developing nations, should locate modern persons in rural communities and develop an effective means of communication at the grass roots.

7.- This study's successful effort to tilt attitudes towards more modern practices important to development leads the researcher to recommend the opening up of Development Centres in both rural areas and urban centres to run general life education courses of various durations for workers and prospective workers. The Indian Experience of polyvalent adult education centres as organized by the Ministry of Education and Social Welfare, New Delhi, India (1971) is an example in this direction.

These courses should be organized for the enrichment of the lives of workers and developing in them the right perspectives towards work, manual labour, dirt, games that could be played with either wife, husband or children; hobby-education, skills education, developing a sport, healthy consumption attitudes, budgeting one's time, one's money and one's life; sensitivity to social problems and other troubled areas of life, the importance of personal effort, planning for the day and the future,

family decision-making, discussion on various healthy/unhealthy attitudes towards men, women, children and tribal groups, etc. This recommendation is important since one major problem in developing countries would appear to be a lack of knowledge on what to do with oneself and how to use one's free time.

8.- It is certainly not asking too much to suggest that a subject titled say, "Personality Building" be made to feature on all primary and secondary schools' timetables for a period of at least 60 minutes weekly. Interestingly, Ogunlade's (1973) study cited earlier showed that the majority (57% to 76%) of advanced teacher-trainees from Nigerian institutions of higher learning considered social objectives as the most important priority for today's Nigeria. Affective objectives came next (20% to 28%) while cognitive objectives came last (2% to 15%), Onuoha (1975) writing on the role of Education in nation-building, rightly argued that because of available evidence showing that education has not reduced ethnocentrism to any significant degree among Africans, "it becomes important therefore, to identify those educational programmes and kinds of educational environment that will most contribute to nation-building". The suggested personality-building programme could very well be one of them.

9.- Since ego-centricity could be such a strong deterrent to modernity, government and educational institutions should introduce special programmes to teach and help people on how to be less selfish. A review and reinforcement of better attitudes towards wives and son-in-laws could help improve the general attitude towards girls/women. The notion of "family" needs reviewing to extend to son-in-laws, a problem also tied up with heredity (Read, 1928). There would appear to be need for an education that lays emphasis on "blood ties" of which marriage is a unique one. Training in sensitivity to some troubled areas of life is another example. (illiteracy, war disaster, etc.).

Although this experiment was carried out in only one institution of learning, namely, the Faculty of Arts of the University of Yaounde, Cameroon, the foregoing implications arising from the findings are highly recommended and may need to be given due attention by parents, teachers and educational planners.

#### Suggestions for future Research

(1) Empirical research on modernity by locals of black Africa and possibly the developing world, as a whole, may just be beginning with this present study. There is need for more research in this area to guide educational

planning in favour of modern development. Example: Self-esteem and modernity; or ego-centricity versus modernity with larger samples than the one used in this study.

(2) Specific studies could be carried out at local levels on various retrogressive attitudes among:

(a) certain ethnic groups; (b) class levels; (c) instructed, educated and illiterate types; (d) why people in the underdeveloped world appear to do things better with and for whites than with their fellow blacks (think of the breaking down of businesses, domestic assistants, etc.). That is, the dependency tendency in the blackman; the blackmen's preference for what appertains to the whiteman to that of the blackman.

(3) Identifying factors other than attitude change that impede (or that are conducive to) educational diffusion such as the system of government; system of inheritance, system of education itself, etc.

(4) A study of what women themselves think about the views that society holds about them could help educational planners and policy makers understand them better and thus know how to be of maximum assistance to them. This recommendation would appear supported by Holsinger and Theisen's (1977) intimation that un-

fortunately, most of the modernity studies have utilized either all, or predominantly, male samples and thus a good deal of investigative research remains to be done in terms of differential performance on modernity tests by sex.

(5) An appraisal and/or comparison of notions about women in relation to those held about children such as

(i) You cry, think, talk like a child or (ii) You cry, think, talk, drink like a woman, etc.

- (6) A wide survey of:
- (a) Men who would or would not have loved to be men and why?
  - (b) Women who would or would not have loved to be women and why?
  - (c) People in general who would or would not have loved to remain children and why?

(7) Attitude towards children according to age, sex, tribe, performance at school, religious groups, etc.

(8) Attitudes that women and society in general hold about men that may help impede modernity.

(9) Could the problem indeed be male and not necessarily female, modernity? (Schnaiberg, 1970, p. 419).

(10) There would appear to be need for more research on how to move people from self-seeking attitudes to other-seeking ones.

11. To give Africans a feeling of dignity, there may be need for some future research on influences of Africa and her culture on Europeans or some other advanced countries (particularly her colonizers).

12. The effect of "prestige people" and their children on overall attitudes towards farming and manual work. (Kerlinger 1977: 364).

13. There is necessity for a more detailed study of the role of fatalism in modern development in order to have more empirical justification for a fight against it.

#### OVERALL SUMMARY

Africa's march towards progress and development although continuing, has been confirmed by many authorities as rather slow and problematic.

Psychological and personality factors were suspected to contribute to this delay, but environmental ones such as attitudes and cultural practices, even more so.

Although education could have played a much greater role towards the cause of development in Africa, it is just as true to say that Africa's education has, to some significant extent, damaged the individual's creative spirit and capacity to contribute. And this, perhaps because of her conservative school systems and poorly trained teachers. Africa's education would appear to have failed to place a premium on major inlets and outlets for her development such as creativity, attitudinal change, personality and character-moulding.

The "diploma disease" makes him more interested in simply having the paper itself rather than in what goes into having it. The first law of creativity: "Necessity is the mother of invention", has been set aside by Africans themselves even including those who would have helped them out of the mess. Cars, aeroplanes, guns, computers and so on are there at every turn; so why bother?

Africa's tenacious hold to certain retrogressive traditional attitudes and customs not conducive to modern development may also be responsible. Her negative psychological and authoritative conditioning of her children and women did appear to be another contributive aspect of the same problem. Consequently, there did appear to be urgent and paramount need for Africa's education to bridge this psychological schism because it is not magic or luck that achieves creativity and productivity but determination and careful planning, coupled with vision. It is preparedness to sacrifice for the common good and in order to leave something worthwhile for posterity.

It is with the foregoing notions in mind that this study set out to verify the effects of a communication workshop on attitudes conducive to modern development.

The subjects of the sample were 234 first-year-students (196 boys and 38 girls) of the Faculty of Letters,



University of Yaounde, Cameroon. They were aged from about 17 - 25 years respectively and they belonged to various series. They were selected for this study because as future teachers and administrators in Cameroon, any modification of attitudes derived from this experience would certainly have an influence on their children and colleagues at their work places.

The design for the investigation was the Pre-test-Posttest experimental and control groups. The instrument used for the study was the Individual Psychological Modernity Questionnaire - Cameroon (IPMQ-Cameroon) divided into section "A" and Section "B". IPMQ (Cameroon) "A" contained 55 items calling for background information from respondents. IPMQ (Cameroon) "B" comprised 181 items. Many of these items were borrowed from experts like Eysenck (1969); Smith and Inkeles (1966); Kahl (1968); Doob (1967) and others. Some of the items were also composed by this writer to include attitudes typical of the Cameroon society. IPMQ (Cameroon) "B" was divided into eight sections. Five of these sections tested for personality factors (Predictors) and three were attitude indices (Criteria).

The analysis of variance, the Pearson correlation co-efficients, and the t-test techniques were employed to test the seven hypotheses of the study. The significance level for all seven hypotheses was  $\alpha=0.05$ .

Among the seven hypotheses tested in the study, five were completely supported, one partially and the other rejected as follows:

Supported Hypotheses:

- Ho<sub>A</sub> - As anticipated, the communication workshop made a significant impact on the attitude of the sample in favour of modernity. The attitude change of the experimental groups, that is, those who were subjected to the CW, was more significant than that of the control group which received no treatment at all.
- Ho<sub>C</sub> - As expected, ego-centricity does not facilitate change in the interest of modern development.
- Ho<sub>D</sub> - As postulated, participants who were in favour of female emancipation and women's equality had a significantly higher self-esteem ( $M = 24.487$ ) than those who were against female emancipation and women's equality ( $M = 23.211$ ).
- Ho<sub>F</sub> - As suspected, there is a greater tendency for favourable change of attitude towards children than towards women.
- Ho<sub>G</sub> - As suspected, fatalism is a more important contributor than attitude towards work in the delay towards modernity.

Partially Supported Hypothesis:

- Ho<sub>B</sub> - AE, RSA, EO and SS are good predictors of attitude towards work but AE, RSA and RES were poorly correlated with ATS and ATC. EO is a good predictor of ATW, ATS and ATC while SS is only of ATW and ATS but not of ATC.

All of these yield a high correlation ( $r = .469$ ) between personality factors and modernity components.

Rejected Hypothesis:

$H_{0E}$  - Contrary to the research hypothesis, there is no difference in the attitude of extroverts and introverts towards modernity.

The results of this study have implications for education. Principal among these implications are the use of the communication workshop method in the effort to modify attitudes conducive to modern development and to promote healthy attitudes between the sexes and children. A personality-moulding programme is also being suggested including several ideas for further research in the direction of the communication workshop itself, attitudes and modernity.

Finally, it should be pointed out that it is not easy to make innovations in such controversial issues as those contained in this study especially since they touch on "old traditional habits and practices" so hard to break. (That is, attitudes with regard to manual work, government work, property and time; attitude

towards self, women and children). However, Africa has put her hand on the plough of modern development, and therefore, there should be no turning back. There should be no stone left unturned in order to achieve the goal.

If modernization is, clearly, the responsibility of Africa's every man, woman and child, then much importance should be attached to that which influences their contributive potential. According to Nimkoff (1965), "A relationship of equality is more difficult to maintain than one of inequality. There is only one point at which it will not." The problem is, which point does Cameroon, Nigeria, or Africa choose for herself? This is what will make the difference whether Cameroon, Nigeria, or Africa accepts change and sets herself on the modernity track or not.

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//-) P P E N D I C E S  
=====

## APPENDIX I

### General Introduction to the Pretest (For all three groups)

The questionnaire before you, is part of your orientation to University work. It is not an examination. We simply want to have your true and honest feelings, opinions or experiences on a number of issues. Therefore, try to be as honest and as truthful as possible with yourself as you react to each statement or question. Write your name or pseudonym on both questionnaires A and B. Thank you.

### General Introduction to the Post-test

To the Control Group: It is about 3 weeks since you expressed your opinion, feelings and experiences on certain issues. Do you still hold that same opinion or do you feel different? Whether your position is the same or it is different, please, show it by carefully completing the following questionnaire.

Write your name or pseudonym on the questionnaire. It must be the same name that you used the first time you answered this same questionnaire three weeks ago.  
Thank you.

### To Experimental Groups I & II

During the past few weeks, we have together been looking at some problems of African development and possible solutions to these problems. When we started this orientation work, you were each given a questionnaire in

which you expressed your opinion, feelings and experiences on certain issues. Do you still hold that same opinion or do you feel different? Whether your position is the same or is different, please, show it by carefully completing the following questionnaire.

Write your name or pseudonym on the questionnaire. It must be the same name that you used the first time you answered this same questionnaire three weeks ago .

THANK YOU.



Appendix II

English Version

Individual Psychological Modernity Questionnaire /Cameroon/ "A" (IPMQ /Cameroon/ "A")  
=====

FILL IN THE BLANK SPACES OR PUT A CIRCLE ROUND THE ANSWER WHICH IS MOST APPROPRIATE FOR YOU.

1. Number:
2. Age:
3. Sex:
4. Institution/School \_\_\_\_\_ Series:
5. Educational level: (1) BACC/GCE A/L; (2) Grade I; Grade II; Grade III; (3) Probatoire: GCE/OL.
6. Religion: (1) Christian. (2) Moslem. (3) Other. (4) None at all.
7. Tribe: \_\_\_\_\_ (If parents come from two different tribes indicate both e.g. Bassa/Douala).
8. Cultural background: (1) (Anglophone, (2) Franco-phone) (3) Foreigner.
9. Birth position:
10. No. of children in my family. (1) Boys, (2) girls, (3) None.
11. I am married/I am not married. No. of wives \_\_\_\_\_
12. No. of children I have: (1) Boys; (2) girls.
13. My father's level of education: (1) Primary; (2) Secondary; (3) University; (4) No schooling.
14. My father has \_\_\_\_\_ wives.
15. My mother's level of education: (1) Primary; (2) Secondary; (3) University; (4) No schooling
16. I was brought up by: (1) My mother and father together; (2) father alone; (3) mother alone; (4) other relatives.
17. Father's job: \_\_\_\_\_

18. Mother's job \_\_\_\_\_
19. When I am neither at work nor studying at school,  
(1) I sleep; (2) I play; (3) I drink; (4) I think  
a lot; (5) I do nothing
20. As a child, my parents: (1) Loved me; (2) petted  
me; (3) rejected me; (4) over-protected me;  
(5) spoilt me; (6) were friendly to me.
21. My father paid my school fees. (1) Yes; (2) No
22. My mother paid my school fees: (1) Yes; (2) No
23. I started paying for my education since the age of  
.....
24. I taught before coming to this University: (1) Yes;  
(2) No
25. If I have the opportunity, I would sincerely like  
my future job or profession to be \_\_\_\_\_
26. When I was in school my teachers: (1) loved me;  
(2) hated me; (3) were friendly to me; (4) praised  
me.
27. As a child, I conversed with my father: (1) Always;  
(2) almost always; (3) often; (4) rarely; (5) very  
rarely.
28. As a child, I conversed with my mother: (1) Always;  
(2) almost always; (3) often; (4) rarely; (5) very  
rarely.
29. As a child my parents often asked my opinion in mat-  
ters concerning: (1) My food; (2) my dress; (3) my  
education; (4) the family.
30. As a child, my father told me stories in the evenings:  
(1) Always; (2) often; (3) sometimes; (4) never.
31. When I was a child, my mother told me stories: (1) Al-  
ways; (2) often; (3) sometimes; (4) never.
32. As a child, I feared to argue with my father: (1) Yes;  
(2) No; (3) sometimes.
33. As a child, I feared to argue with my mother: (1) Yes;  
(2) No; (3) sometimes.
34. As a child, I had or made a lot of playing things or  
objects for myself: (1) Yes; (2) No; (3) sometimes.

35. As a child, I attended cultural activities and tribal dances with my parents: (1) Yes; (2) No; (3) sometimes.
36. In my home as a child, only my mother took care of the children and cooking: (1) Yes; (2) No; (3) sometimes.
37. In my home, my father took care of the children: (1) Yes; (2) never at all; (3) sometimes.
38. In my home, my father did cooking: (1) Quite often; (2) never at all; (3) occasionally.
39. In my home, my father did housework: (1) Quite often; (2) never at all; (3) sometimes.
40. In my home my father washed and ironed his clothes: (1) Almost always; (2) never at all; (3) occasionally.
41. As a child, my parents took me to the witch doctor when I was sick: (1) Always; (2) sometimes; (3) never.
42. I am named after my (1) (father; (2) mother; (3) father's father; (4) father's mother; (5) mother's father; (6) mother's mother; (7) parents' friend)
43. I grew up in a (1) Village in my country; (2) in a town in my country; (3) in a foreign African country; (4) in a foreign European country.
44. As a child, my mother told me to run and welcome my father from work: (1) Always; (2) almost always; (3) often; (4) rarely; (5) very rarely.
45. As a child, my father encouraged me to run and welcome my mother from work or the market: (1) Always; (2) almost always; (3) often; (4) rarely; (5) very rarely.
46. Whenever the food was not ready on time my father
  - (i) Scolded my mother;
  - (ii) Shouted at my mother;
  - (iii) Beat her;
  - (iv) Joined in the cooking and serving;
  - (v) Took his own part and ate whatever was ready;
  - (vi) Walked out of the house and refused to eat the food.

47. Whenever I complained to my parents,  
    (i)       They both listened to me;  
    (ii)      Only my father listened to me;  
    (iii)     Only my mother listened to me;  
    (iv)      Often they beat me.
48. When any of my parents went out and came back  
    they welcomed each other: (1) Almost always;  
    (2) often; (3) rarely.
49. Whenever we children went out and came back  
    safely,  
    (i)       We were always welcomed;  
    (ii)      Nobody bothered about us;  
    (iii)     Our mother was always glad to see us  
              back;  
    (iv)      Our father was always glad to see us back.
50. My father was (is) a good man. (1) Yes; (2) No;  
    (3) not sure.
51. I love(d) my father: (1) Yes; (2) No; (3) not  
    sure.
52. I was taught at home by: (1) My father; (2) My  
    mother; (3) Both of them; (4) other relatives;  
    (5) Nobody at all.
53. My mother was(is) a good woman: (1) Yes; (2) No;  
    (3) not sure.
54. I love(d) my mother. (1) Yes; (2) No; (3) not  
    sure.
55. The person I loved more when I was a child was:  
    (1) My mother; (2) my father; (3) None.

APPENDIX III

English Version

INDIVIDUAL PSYCHOLOGICAL MODERNITY QUES-  
TIONNAIRE /CAMEROON/ "B" (IPMQ /CAMEROON/ "B")  
=====

Answer the following questions by putting a circle around the "Yes" or the "No"; "Agree" or "Disagree". If you find it impossible to decide one way or the other for any reason put a ring round the "Not sure".

This is not an examination. We simply want to know your true feelings or position on the following matters. Please, it is best if you work quickly and don't stay too much on the exact wording of the questions. Just show how you honestly feel.

K E Y

- AE + 1 Do other people consider you as an active/dynamic person? 1. Yes; 2. No
- AE + 2 Do you Jump two steps at a time when climbing stairs? 1. Yes; 2. No
- AE + 3 Are you happiest when you get involved in some project that requires quick action? 1. Yes; 2. No
- RSA + 4 Have you ever tried to write poetry or a story? 1. Yes; 2. No
- RSA + 5 Have you ever tried to invent something? 1. Yes; 2. No
- RSA + 6 Would you enjoy working on a project that involved a great deal of library research and reading? 1. Yes; 2. No
- AE - 7 Are you frequently lacking in energy and motivation to do things? 1. Yes; 2. No, 3. Not sure.
- AE - 8 Do you often like to lie in bed late in the weekends? 1. Yes; 2. No; 3. Not sure.
- AE + 9 Do you like to have a lot of things to do all the time? 1. Yes; 2. No; 3. Not sure.
- AE - 10 Most days, are there times when you enjoy just sitting and doing nothing? 1. Yes; 2. No

Desired answers

NB

+ = yes

- = No

- RSA + 11 Do you like to solve crossword puzzles and the game of 8 errors? 1. Yes; 2. No
- RSA + 12 If you have a problem, do you keep thinking about it until you have a satisfactory solution? 1. Yes; 2. No
- AE - 13 Would you rather watch sports like football, boxing, fighting and pole-vaulting than do them yourself? 1. Yes; 2. No; 3. Not sure.
- AE - 14 Do you frequently sleep in the middle of the day? 1. Yes; 2. No
- AE - 15 Do you get impatient if you have to wait for someone? 1. Yes; 2. No; 3. Not sure.
- RSA - 16 Do you like work that involves action rather than profound thought and study? 1. Yes; 2. No
- RES + 17 Do you normally arrive on time for appointments? 1. Yes; 2. No; 3. Not sure.
- RES + 18 Do you practise the maxim that a job worth doing is worth doing well? 1. Yes; 2. No
- RES + 19 Do you feel that people can always trust you to do what you undertake to do? 1. Yes; 2. No; 3. Not sure.
- RES - 20 Do you often forget little things that you are supposed to do? 1. Yes; 2. No; 3. Not sure.
- RSA + 21 I like a job which is constantly changing and bringing new challenges. 1. Yes; 2. No; 3. Not sure.
- RSA + 22 Do you frequently discuss the causes and possible solutions of social and political problems with your friends? 1. Yes; 2. No; 3. Not sure.
- RES + 23 If things are not going on correctly around you do you feel you have a part to play in this? 1. Yes; 2. No; 3. Not sure.
- RES + 24 Do you usually answer a letter immediately after receiving it? 1. Yes; 2. No; 3. Not sure.

- RES + 25 Can you honestly say that you honour your commitments more than most people? 1. Yes; 2. No; 3. Not sure.
- RES - 26 Do you sometimes drink alcohol until you are drunk or almost drunk? 1. Yes; 2. No
- ATC - 27 People send children to school so that they will take care of them in their old age. 1. Yes; 2. No; 3. Not sure.
- RSA + 28 Would you like collecting things like frogs, millepedes, butter-flies and other insects to examine and know more about them? 1. Yes; 2. No; 3. Not sure.
- RSA + 29 Would you like to go in an Appolo rocket to the moon just to know what it is like there? 1. Yes; 2. No; 3. Not sure.
- RSA + 30 Would you like to be a deep sea diver to discover what life on the ocean-bed is like? 1. Yes; 2. No; 3. Not sure.
- RES + 31 I like jobs where I have to take decisions myself. 1. Yes; 2. No; 3. Not sure.
- RSA + 32 When I am alone I am happy. 1. Yes; 2. No; 3. Not sure.
- RSA - 33 I work better when I am with other people. 1. Yes; 2. No; 3. Not sure.
- RSA + 34 If you are learning something and progress is slow, do you still struggle on? 1. Yes; 2. No; 3. Not sure.
- RES + 35 Do you often know exactly where what you want is on your desk or in your room? 1. Yes; 2. No; 3. Not sure
- RES - 36 Do you ever like other people doing things for you rather than you doing them yourself? 1. Yes; 2. No; 3. Not sure.
- EO - 37 Generally, I make friends because friends are likely to be useful to me someday. 1. Yes; 2. No; 3. Not sure.
- EO - 38 It does not bother me to tell a lie in order to get ahead, have what I want, or get out of trouble. 1. Yes; 2. No; 3. Not sure.

- SS - 39 Do you feel that you have very few things that you can be proud of or happy to tell people about? 1. Yes; 2. No; 3. Not sure.
- SS + 40 If people are busy on a job, do you often feel like stopping them to do the job yourself? 1. Yes; 2. No
- SS + 41 I believe I can do most things myself and even better. 1. Yes; 2. No
- SS + 42 I can always be counted on to do my job without much supervision. 1. Yes; 2. No; 3. Not sure.
- EO + 43 If I were in trouble with several friends who were equally to blame, I would rather take the whole blame myself since they were not caught. 1. Yes; 2. No; 3. Not sure.
- SS + 44 Do you think that many of your friends like you and would want to be with you all the time? 1. Yes; 2. No; 3. Not sure.
- SS + 45 Do you feel that you are a very important person and that you are good? 1. Yes; 2. No; 3. Not sure.
- SS - 46 When you see photographs of yourself, do you often complain that you hardly look good in them? 1. Yes; 2. No; 3. Not sure.
- EO - 47 If I am the only one who passes a class examination, I will not feel bad about it. 1. Yes; 2. No; 3. Not sure.
- EO - 48 Do you think it is fair to make nightwatchmen of other human beings? 1. Yes; 2. No; 3. Not sure.
- EO - 49 My married daughter cannot, and should not inherit from me because she belongs to a different family. 1. Agree; 2. Disagree
- EO + 50 To improve the situation of poorer people, I will not feel bad if the Government takes 5% of my monthly salary of over 150.000 francs to make life for others a little bit better. 1. Yes; 2. No; 3. Not sure.
- SS + 51 Are there anythings that you feel you will never do because they are too low-standard for you? 1. Yes; 2. No



- SS + 52 Do you like yourself? 1. Yes; 2. No; 3. Not sure.
- EO + 53 Most of my friends belong to my tribe. 1. Yes; 2. No; 3. Not sure.
- EO - 54 If I were on a line with others waiting to be served, I would be happy to go in front of others to be served by a tribes man or friend who recognizes me. 1. Yes; 2. No
- SS - 55 Do you often feel that you are the worst in everything you do or have? 1. Yes; 2. No; 3. Not sure.
- SS + 56 Are you always sure of yourself when you are taking exams or competing with friends in football, jumping or running? 1. Yes; 2. No
- SS - 57 Do you often wish you were a different person from what you are? 1. Yes; 2. No
- EO - 58 Charity begins at home, so help yourself, your family and your tribes-men as much as you can or else no one will do it for you in this present world. 1. Yes; 2. No; 3. Not sure.
- EO + 59 Do you often prefer to manage with the little you have rather than go asking from others for more? 1. Yes; 2. No
- SS + 60 What others think of me does not bother me. 1. Yes; 2. No; 3. Not sure.
- SS + 61 I feel I am just as capable and smart as most people around me. 1. Yes; 2. No
- EO - 62 I would not mind being rich even if others around me are very poor. 1. Yes; 2. No
- SS + 63 Do you always feel you can correctly do and finish things you want to do? 1. Yes; 2. No
- SS + 64 Do you like the way you look when you are in front of a mirror? 1. Yes; 2. No; 3. Sometimes.
- SS + 65 Do you really think that you are a better person than all other people are? 1. Yes; 2. No
- ATW - 66 It is useless to plan far ahead. Things turn out because of good and back luck anyhow. 1. Yes; 2. No; 3. Not sure.

- ATC - 67 Children should always follow the opinions of parents and elders. 1. Yes; 2. No; 3. Not sure.
- ATS + 68 A husband ought to join his wife in carrying out some of their domestic duties. 1. Agree; 2. Disagree; 3. Not sure.
- ATC - 69 Children are to be seen and not heard. 1. Yes; 2. No; 3. Not sure.
- ATS - 70 Women's freedom should not be increased or else the world will be in chaos! 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 71 Africans should create in Music and culture rather than waste time and energy making things which have already been made. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATS + 72 A woman is not like a mat which must be beaten all the time. 1. Agree; 2. Disagree; 3. Not sure.
- ATC + 73 Parents and adults should sometimes take into account the opinions of children. 1. Yes; 2. No; 3. Not sure.
- ATW + 74 If the corridors of an apartment building are always dirtied or littered by fellow tenants:
- + 1. I think it is my duty to report the matter to the proprietor,
  - 2. I will do the cleaning myself,
  - 3. I will not bother as long as I keep my own apartment and frontage clean. (fatalism)
  - 4. I will call a meeting of fellow tenants to redress the situation.
- ATS + 75 Women should be free to preach and talk in Church and other serious gatherings. 1. Agree; 2. Disagree; 3. Not sure.
- ATS + 76 There is no reason why married women shouldn't work out of their homes if they are qualified and if they want to. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 77 As often as possible, husbands should speak for the family not their wives. 1. Agree; 2. Disagree; 3. Not sure.

- ATS 78 If people had to choose to deliver only children of one sex, I would prefer to have  
1. Girls only; 2. Boys only.
- ATW - 79 A person really shouldn't have to work anymore than he has to do to earn a living and to survive. 1. Agree; 2. Disagree; 3. Not sure.
- ATS + 80 Girls need the same education (if not more), as boys. 1 Agree; 2. Disagree; 3. Not sure.
- ATW + 81 There is nothing more annoying than not keeping to appointments or being on time. 1. Agree; 2. Disagree; 3. Not sure.
- ATW + 82 I will very much enjoy working in a garden and to do poultry farming whenever I can do so.  
1. Yes; 2. No; 3. Not sure.
- ATW + 83 If you had enough money, would you like to educate and look after less fortunate brothers and sisters, and their children? 1. Yes; 2.No; 3. Not sure.
- ATS + 84 Wives should feel free to make their own decisions. 1. Agree; 2. Disagree; 3. Not sure.
- ATC - 85 Children are like animals. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 86 The most important way to quickly bring about development in African nations is to import as many manufactured goods and machines as possible.  
1. Agree; 2. Disagree; 3. Not sure.
- ATS + 87 Do you consider it just for men to hold jobs involving authority over women who are more qualified for the jobs? 1. Yes; 2. No; 3. Not sure.
- ATW + 88 Laziness is the cause of poverty and much unhappiness. 1. Agree; 2. Disagree; 3. Not sure.
- ATW + 89 I believe that Africa has scientists although they may not be internationally known. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 90 I hate extended family ties and responsibilities. 1. Yes; 2. No; 3. Not sure.
- ATS - 91 Within a family, the father should have more authority than the mother. 1. Yes; 2. No; 3. Not sure.

- ATW - 92 I see no harm to use service cars beyond office hours because it is sometimes difficult to distinguish between private and official time. 1. Agree; 2. Disagree; 3. Not sure.
- ATC + 93 The most important needs of children are love, respect, and confidence. 1. Yes; 2. No; 3. Not sure (teachable)
- ATS + 94 Women can give orders to men just as men can give orders to women. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 95 Mechanics, farming and grass-cutting are jobs that make hands dirty and tough. They are not good for children. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 96 The whiteman has invented nearly everything and gone so far ahead in science that there is very little remaining that Africans can do. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 97 Having important connections is what brings success in life, not farming, trading or manual work. 1. Agree; 2. Disagree; 3. Not sure.
- ATC - 98 Children are often a nuisance, a burden indeed. 1. Agree; 2. Disagree; 3. Not sure.
- ATC - 99 Children who ask parents too many questions grow up heady. 1. Agree; 2. Disagree; 3. Not sure.
- ATS+ 100 Men should do housework; it is not meant for women and house-servants only. 1. Agree; 2. Disagree; 3. Not sure.
- ATS-101 Wives need not be involved in the choice of people to visit. 1. Agree; 2. Disagree; 3. Not sure.
- ATW- 102 I would prefer an office job with a smaller pay than be a farmer or factory worker, with higher pay. 1. Yes; 2. No; 3. Not sure.
- ATW-103 It is better for Africans to buy their airplanes, computers and other machines from abroad than spend time learning to make them now that they are so far behind. 1. Agree; 2. Disagree; 3. Not sure. (fatalism/abandon)

- ATS - 104     Husbands must be those to decide on the uses of savings and earnings not their wives. 1. Yes; 2. No; 3. Not sure.
- ATC - 105     Children should never be allowed to disagree with their parents, especially their fathers. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 106     Women, like children, are meant always to obey. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 107     Success in life these days means how much you can manoeuvre; so why bother much about literary reading and research? 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 108     No matter what you do, the black man will always remain inferior to the whiteman. 1. Yes; 2. No; 3. Not sure. (fatalism)
- ATW - 109     Transfer of technology is the greatest need for developing countries today. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATS    110     If I had an important public matter to decide on, I would prefer to discuss it with: 1. My +wife; 2. My family; 3. A male friend.
- ATS - 111.     Don't you think that boys are really better than girls? 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 112     Helping relatives and dependents is a burden that must stop if development has to take place. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 113     Actually, government work never ends so it is better to go about it slowly. There is no need to hurry. What one can do today, one can do tomorrow. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 114     Colonialism is hargely to blame for Africa's underdevelopment - so Africa's former colonial masters must pay everything back in the form of foreign aid. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 115     People are not at all honest these days so, if you have your idea just keep it with you until you realize your aim. 1. Agree; 2. Disagree; 3. Not sure.



- ATW 131 I will very much like work where (1)<sup>+</sup>I have new experience all the time; (2) Do the same thing all the time.
- ATC - 132 Only stubborn children ask questions, especially when their parents are busy. 1. Yes; 2. No; 3. Not sure.
- ATW + 133 Do you think you are capable of solving the problems in your country? 1. Yes; 2.No; 3.Not sure. (fatalism)
- ATS - 134 Wives should always obey their husbands. 1. Yes; 2. No; 3. Not sure.
- ATC - 135 Children should always obey their parents and adults. 1. Yes; 2. No; 3. Not sure.
- ATS - 136 The greatest needs of a man from a women are obedience, sex and service, 1. Yes; 2. No; 3. Not sure.
- ATS + 137 The greatest needs from a man to his wife are love, trust, respect and understanding. 1.Yes; 2. No; 3. Not sure.
- ATW - 138 A poor man, no matter how ambitious and hard-working he may be, cannot succeed because, what can one do in this present world without money? The rich own and rule the world. 1. Yes; 2. No; 3. Not sure. (fatalism)
- ATW + 139 A person's job is so important that sometimes he has to turn his back on his family and friends. 1. Yes; 2. No; 3. Not sure.
- ATS - 140 Girls should not inherit from their fathers because they are other men's property. 1. Yes; 2. No; 3. Not sure.
- ATC - 141 Parents should always decide for their children because they are not capable of good judgement. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 142 There should be a separation of male and female work. 1. Yes; 2. No; 3. Not sure.
- ATS -143 Women are generally irresponsible. 1. Yes; 2. No; 3. Not sure.
- ATW - 144 It is useless for Africans to start learning now to invent things like cars; trains and aeroplanes since we are so far behind. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)

- ATS - 145      Engineering and the sciences are for boys while cooking, child-rearing and domestic science are for girls. 1. Yes; 2. No; 3. Not sure.
- ATC - 146      Children should be allowed to play when there is no work for them to do at home. 1. Agree; 2. Disagree; 3. Not sure.
- ATW + 147      Do you agree that smoking and excessive alcoholic drinking are dirty habits? 1. Agree; 2. Disagree; 3. Not sure.
- ATS    148      If people are allowed to choose what sex of child they would like to deliver as first child in their family, I would want a (1. boy/2 girl) first; and second a (1. boy/2. girl) +
- ATW - 149      Do you sincerely believe that black people have only very few things that they can be proud of? 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 150      I greatly like work that is easy and which does not require much physical or mental exhaustion. 1. Yes; 2. No; 3. Not sure.
- ATW - 151      A person who plans ahead of time has just as many difficulties as one who does not. 1. Yes; 2. No; 3. Not sure.
- ATC - 152      The most important needs of children are food and discipline. 1. Yes; 2. No; 3. Not sure.
- ATW - 153      Have you ever become so worked up about a public issue that you wanted to do something about it? (1. Frequently; 2. A few times; 3. Never).
- ATS - 154      Women's place is in the home. 1. Yes; 2. No; 3. Not sure.
- ATW + 155      I believe that Africans will become a powerful people to be reckoned with someday. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATS - 156      To speak the truth, women have no place or voice vis à vis with men in society. 1. Agree; 2. Disagree; 3. Not sure.



- ATS - 157     You will not go wrong in your judgements if you always bear in mind that in 9 cases out of 10, the man is always right while the woman is always wrong. 1 Agree; 2. Disagree; 3. Not sure.
- ATW    158     If I won 2 million francs in national lottery, I would: 1. Buy a car; 2. Further my education; 3. Save it. †
- ATS + 159     Women can adequately hold certain jobs and public responsibilities. 1. Yes; 2. No; 3. Not sure.
- ATS - 160     Never tell a woman your secret. Women can't keep secrets. 1. Agree; 2. Disagree; 3. Not Sure.
- ATW - 161     Chance and fate determine what a man becomes tomorrow. 1. Yes; 2. No; 3. Not sure. (fatalism)
- ATS - 162     Girls do not need to work as hard as boys because girls can earn a living with their sex only. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 163     Women are and will always remain inferior to men. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 164     Women are like children. They never know what they want. 1. Yes; 2. No; 3. Not sure.
- ATC - 165     Children should not talk or be present where there are important guests. 1. Yes; 2. No; 3. Not sure.
- ATS - 166     Men are not for the kitchen or house work because it degrades them and they will be dominated by women. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 167     Women belong to the weaker sex because they were created from the man's ribs. 1. Yes; 2. No; 3. Not sure.
- ATW + 168     I believe that much of what I can become in future depends on my personal effort and hardwork. 1. Agree; 2. Disagree; 3. Not sure. (fatalism) (teachable)
- ATS - 169     A wife should never tell her husband that he is wrong. It is never done. 1. Agree; 2. Disagree; 3. Not sure.

- ATS - 170 Beauty and sex are the key to a women's success in life. 1. Yes; 2. No; 3. Not sure.
- ATS - 171 A woman has no other career than child-rearing. 1. Yes; 2. No; 3. Not sure.
- ATW - 172 To work with papers is better than to work with tools and grass. 1. Yes; 2. No; 3. not sure.
- ATS - 173 The most important needs from a man to his wife are discipline and money. 1. Agree; 2. Disagree; 3. Not sure.
- ATW + 174 A person is happiest when life is pleasant but difficult that is, when he gets what he wants only after some struggle. 1. Agree; 2. Disagree; 3. Not sure. (teachable)
- ATW - 175 Nearly everybody comes late to work so much so that it is better to ignore it rather than try to correct it because you risk becoming everybody's enemy. 1. Agree; 2. Disagree; 3. Not sure.
- ATS - 176 Whoever follows the counsel of his wife will drown. 1. Agree; 2. Disagree; 3. Not sure.
- ATC - 177 Children do not produce; they only consume. 1. Agree; 2. Disagree; 3. Not sure.
- ATS + 178 Whether a wife is more educated than her husband shouldn't bother him. 1. Agree; 2. Disagree; 3. Not sure.
- ATW - 179 Change usually makes things worse and more complicated so it is better to leave things as they are, good or bad we are still managing on. 1. Agree; 2. Disagree; 3. Not sure. (fatalism)
- ATW - 180 The most important thing is to do things well and not necessarily to do them on time. Too much attention to time makes people nervous and causes hypertension. 1. Yes; 2. No; 3. Not sure.
- ATC + 181 Children should never be made to do anything unless they are told why they are being asked to do it. 1. Yes; 2. No; 3. Not sure.

APPENDIX IV

French Version

INDIVIDUAL PSYCHOLOGICAL MODERNITY  
QUESTIONNAIRE /CAMEROON/ "A" (IPMQ /Cameroon/ "A")

1. Nombre:
2. Age:
3. Sexe:
4. Institution/Ecole Série:
5. Niveau d'instruction (1. Bac GCE.AL; 2. Probatoire/  
GCE OL. 3. CAPI; CAPIA; CAPME.)
6. Religion: 1. Chrétien; 2. Musulman; 3. Autres;  
4. Rien du tout.
7. Tribu (si les parents sont issus de tribus différentes  
indiquez les deux tribus; exemple: Bassa/Douala..)
8. Back ground cultural (1. Anglophone; 2. Francophone;  
Etranger.
9. Ordre de naissance:
10. Nombre d'enfants dans votre famille: 1. garçons; 2. fil--  
les.
11. Marié ou célibataire.....nombre de femmes.....
12. Nombre d'enfants: 1. garçons; 2. filles; 3. aucun
13. Niveau d'instruction de votre père: 1. primaire; 2. sec-  
condaire; 3. université; 4. aucune formation.
14. Mon père possède ..... femme(s).
15. Niveau d'instruction de la mère: 1. primaire; 2. secon-  
daire; 3. université; 4. aucune formation.
16. J'ai été élevé par: 1. ma mère et mon père; 2. par le  
père seulement; 3. par la mère seulement; 4. par  
autres parents.
17. Profession du père.....
18. Profession de la mère.....
19. Quand je ne suis pas ni au travail ni à l'école (1) Je  
dors; (2) Je joue; (3) Je bois; (4) Je réfléchis beau-  
coup; (5) Je ne fais rien; (6) Je.....
20. Comme enfant mes parents m'ont: (1) aimé; (2) choyé  
(3) rejeté; (4) trop protégé; (5) gâté; (6) été amicale.
21. Mon père a payé pour mon écolage (1) oui ; (2) non
22. Ma mère a payé pour mon écolage (1) oui ; (2) non
23. J'ai commencé à payer pour mon éducation depuis l'âge  
de.....

24. J'enseignais avant d'entrer à l'Université (1) oui  
(2) non
25. Si l'occasion se présente, je souhaiterais que ma profession dans l'avenir soit.....
26. Quand j'étais à l'école, mes professeurs: 1. m'aimaient; 2. me détestaient; 3. étaient mes amis; 4. me louaient souvent.
27. Quand j'étais enfant, je causais avec mon père  
(1) toujours; (2) presque toujours; (3) souvent;  
(4) rarement; (5) très rarement.
28. Quand j'étais enfant, je causais avec ma mère  
(1) toujours; (2) presque toujours; (3) souvent;  
(4) rarement; (5) très rarement.
29. Quand j'étais enfant, mes parents demandaient mon opinion sur des sujets concernant (1) nourriture;  
(2) mon habillement; (3) mon éducation; (4) la famille.
30. Quand j'étais enfant, mon père me racontait des histoires le soir (1) toujours; (2) souvent; (3) parfois; (4) jamais.
31. Quand j'étais enfant, ma mère me racontait des histoires le soir (1) toujours; (2) souvent; (3) parfois; (4) jamais.
32. Quand j'étais enfant, j'avais peur de discuter avec mon père (1) oui; (2) non; (3) parfois.
33. Quand j'étais enfant, j'avais peur de discuter avec ma mère (1) oui; (2) non; (3) parfois.
34. Quand j'étais enfant j'avais et je faisais beaucoup de jouets pour moi-même. (1) oui; (2) non; (3) parfois.
35. Quand j'étais enfant j'assistais souvent à des activités culturelles et aux danses tribales avec mes parents. (1) Oui; (2) Non; (3) Parfois.
36. Chez nous, quand j'étais enfant, seule ma mère s'occupait des enfants et de la cuisine. (1) Oui, (2) Non.

37. Chez moi, mon père s'occupait des enfants. (1) Oui; (2) Jamais; (3) Parfois.
38. Chez moi, mon père s'occupait de la cuisine. (1) Assez souvent; (2) Jamais; (3) Rarement.
39. Chez moi, mon père faisait le travail de ménage. (1) Assez souvent; (2) Jamais; (3) Parfois.
40. Chez moi, mon père lavait et repassait ses habits. (1) Presque toujours; (2) Jamais; (3) Rarement.
41. Pendant mon enfance, mes parents me conduisaient chez le traitant indigène quand j'étais malade. (1) Toujours; (2) Parfois; (3) Jamais.
42. Je porte le nom de: (1) mon père; (2) ma mère; (3) de mon grand-père paternel; (4) de mon grand-père maternel; (5) de ma grand-mère paternelle; (6) de ma grand-mère maternelle; (7) de l'ami de mon père.
43. J'ai grandi (1) au village dans mon pays; (2) dans une ville au pays; (3) l'étranger dans un pays africain; (4) à l'étranger dans un pays européen.
44. Quand j'étais enfant, ma mère me disait de courir accueillir mon père rentrant du travail. (1) toujours; (2) presque toujours; (3) souvent; (4) rarement.
45. Quand j'étais enfant, mon père m'encourageait de courir accueillir la maman rentrant du marché ou du travail; (1) toujours; (2) presque toujours; (3) souvent; (4) rarement; (5) très rarement.
46. Chaque fois que la nourriture n'était pas prête à table, mon père (1) grondait la maman; (2) criait à maman; (3) battait la maman; (4) aidait à vite préparer ou à mettre la nourriture à table; (5) retirait sa part de ce qui était prête. (6) Sortait en refusant de manger.
47. Chaque fois quand je me plaignais auprès de mes parents (1) les deux m'écoutaient; (2) seulement mon père m'écoutait; (3) seulement ma mère m'écoutait.

48. Mes parents s'accueillaient quand un d'eux ren-  
trait au foyer (1) presque toujours; (2) sou-  
vent; (3) rarement.
49. Chaque fois que nous, les enfants rentraient  
(1) nous étions toujours accueillis; (2) per-  
sonne ne s'occupait de nous; (3) la maman était  
toujours contente de notre retour; (4) le papa  
était toujours content de notre retour.
50. Mon père était (est) un bon homme (1) Oui, (2) Non;  
(3) pas sûr.
51. J'aimais (aime) mon père: (1) Oui; (2) Non;  
(3) pas sûr.
52. J'étais enseigné à la maison par: (1) mon père;  
(2) ma mère; (3) les deux; (4) autres parents;  
(5) personne.
53. Ma mère était (est) une bonne femme: (1) Oui;  
(2) Non; (3) parfois.
54. J'aimais (aime) ma mère: (1) Oui; (2) Non;  
(3) pas sûr.
55. La personne que j'aimais le plus dans mon enfance  
était: (1) ma mère; (2) mon père; (3) les deux.

APPENDIX V

French Version

INDIVIDUAL PSYCHOLOGICAL MODERNITY QUES-  
TIONNAIRE /CAMEROON/ "B" (IPMQ-/Cameroon/ "B")

Répondez aux questions suivantes en encerclant le "oui" ou le "non" "d'accord" ou "pas d'accord". S'il vous est impossible de décider sur le "oui" ou sur le "non" pour quelque raison que ce soit, mettez entre parenthèse la réponse suivante: "pas sûr(e)".

Ceci n'est pas un examen. Nous voulons tout juste savoir votre vraie position sur les problèmes ou les sujets suivants.

1. Vous considère-t-on comme une personne dynamique? 1. Oui;  
2. non; 3. pas sûr.
2. Gravisseriez-vous deux marches à la fois quand vous montez les escaliers? 1. Oui; 2. non; 3. pas sûr.
3. Etes-vous très content quand vous êtes concerné par un projet qui exige une action rapide? 1. Oui; 2. non;  
3. pas sûr.
4. Avez-vous jamais essayer de faire de la poésie? 1. Oui;  
2. non; 3. pas sûr.
5. Avez-vous jamais essayer de créer ou d'inventer quelque chose? 1. Oui; 2. non; 3. pas sûr.
6. Aimeriez-vous travailler sur un projet qui exige beaucoup de recherches de bibliothèque et de lecture? 1. Oui;  
2. non; 3. pas sûr.
7. Manquez-vous souvent d'énergie et de motivation pour réaliser des choses? 1. Oui; 2. non; 3. pas sûr.
8. Aimez-vous vous coucher tard pendant les week-ends. 1. Oui;  
2. non; 3. pas sûr.
9. Aimez-vous avoir beaucoup à faire tous les temps? 1. Oui;  
2. non; 3. pas sûr.
10. Souvent, y-a-t-il des moments où vous voulez simplement vous asseoir et ne rien faire? 1. Oui; 2. non; 3. pas sûr.

11. Aimez-vous les mot croisés et le jeu des huit erreurs? 1. Oui; 2. Non.
12. Si vous avez un probleme, y réfléchissez-vous jusqu'à avoir une solution satisfaisante ? 1. Oui; 2. non.
13. Aimez-vous assister aux sports comme le foot-ball, la boxe, la lutte, le saut à la perche plutôt que de les pratiquer vous même? 1. Oui; 2. non; 3. pas sûr.
14. Prenez-vous souvent un petit repos au milieu du jour? 1. Oui; 2. non.
15. Vous impatientez-vous quand vous devez attendre quelqu'un? 1. Oui; 2. non; 3. pas sûr.
16. Préférez-vous un travail qui exige l'action à celui qui exige une profonde réflexion et analyse? 1. Oui; 2. non; 3. pas sûr.
17. Arrivez-vous normalement à temps aux rendez-vous? 1. Oui; 2. non; 3. pas sûr.
18. Partagez-vous l'avis qu'un travail qui mérite d'être fait doit être bien faire? 1. Oui; 2. non.
19. Sentez-vous qu'on peut toujours avoir confiance en vous et ce que vous entreprenez? 1. Oui; 2. non; 3. pas sûr.
20. Oubliez-vous souvent les petites choses, dont vous devez faire? 1. Oui; 2. non; 3. pas sûr.
21. J'aime un travail qui change constamment et apportent de nouveaux défis. 1. Oui; 2. non; 3. pas sûr.
22. Discutez-vous fréquemment avec vos amis des causes et des solutions possibles des problèmes sociaux et politiques? 1. Oui; 2. non; 3. pas sûr.
23. Si les choses ne marchent pas correctement au tout de vous pensez-vous que vous y avez un rôle à jouer? 1. Oui; 2. non.
24. Répondez-vous habituellement a une lettre immédiatement après l'avoir reçue? 1. Oui; 2. Non, 3. pas sur



25. Pouvez-vous dire honnêtement que vous honorez plus vos devoirs que la plupart des gens? 1. Oui; 2. non; 3. pas sur.
26. Prenez-vous parfois l'alcool au point de devenir saoul ou presque saoul? 1. Oui; 2. non.
27. C'est absurde de faire des provisions pour votre vieillesse parce que vos enfants s'occuperont de vous par la suite. Raison pour laquelle vous les envoyez à l'école? 1. Oui; 2. non.
28. Aimerais-vous collectionner des choses telles que des grenouilles, des millepattes, des papillon et autres insectes pour les examiner et en savoir plus sur eux? 1. Oui; 2. non; 3. pas sûr.
29. Aimerez-vous aller à la lune dans une fusée Appolo juste pour savoir ce qui se passe là-bas? 1. Oui; 2. non.
30. Aimerez-vous être un plongeur en eau profonde pour découvrir quel genre de vie se passe au fond de l'océan? 1. Oui; 2. Non; 3. pas sûr.
31. J'aime les emplois où je dois prendre des décisions moi-même. 1. Oui; 2. non; 3. pas sûr.
32. Quand je suis seul, je suis heureux. 1. Oui; 2. non; 3. pas sûr.
33. Je travaille mieux en compagnie des autres. 1. Oui; 2. non; 3. pas sûr.
34. Quand vous vous rendez compte que vous progressez lentement dans votre apprentissage, est-ce que vous efforcez d'avantage? 1. Oui; 2. non; 3. pas sûr.
35. Savez-vous exactement là où ce que vous cherchez se trouve dans votre tiroir ou dans votre chambre? 1. Oui; 2. non; 3. pas sûr.
36. Aimerez-vous jamais que les autres fassent à votre place les choses au lieu que vous les fassiez vous-même? 1. Oui; 2. non; 3. pas sûr.
37. Généralement, j'aime nouer des amitiés parce que les amis pourront m'être utiles un jour. 1. Oui; 2. non; 3. pas sûr.

38. Ca ne me gêne pas de mentir afin de progresser d'obtenir ce dont j'ai besoin ou d'éviter les troubles. 1. Oui; 2. non; 3. pas sûr.
39. Sentez-vous que vous avez peu de choses dont vous pouvez être fiers ou heureux de parler aux autres? 1. Oui; 2. non; 3. pas sûr.
40. Si les gens font un travail, avez-vous souvent envie de stopper les gens et de faire vous-même le travail? 1. Oui; 2. non; 3. pas sûr.
41. Je crois que je peux faire la plupart des choses moi-même, et même mieux. 1. Oui; 2. non.
42. On peut toujours compter sur moi pour faire mon travail sans beaucoup de supervision. 1. Oui; 2. non; 3. pas sûr.
43. Si j'avais des problèmes avec plusieurs amis qui d'autant étaient blâmables, je préférerais tout encaisser, s'ils ne sont pas pris. 1. Oui; 2. non; 3. pas sûr.
44. Pensez-vous que beaucoup de vos amis vous aiment et veulent être avec vous tous les temps? 1. Oui; 2. non; 3. par sûr.
45. Pensez-vous que vous êtes très important et que vous êtes bon? 1. Oui; 2. non; 3. pas sûr.
46. Quand vous regardez vos photos, vous plaignez-vous de ce que vous ne soyez pas du tout beau (ou belle) dessus? 1. Oui; 2. non; 3. pas sûr.
47. Si je suis le seul à réussir à un examen, je ne m'en plaindrai pas. 1. Oui; 2. non; 3. pas sûr.
48. Pensez-vous qu'il est juste de faire de certains êtres humains des gardiens de nuit? 1. Oui; 2. non; 3. pas sûr.
49. Ma fille mariée ne peut et ne doit hériter de moi, parce qu'il appartient à une famille différente. 1. Oui; 2. non; 3. pas sûr.
50. Je ne me plaindrai pas si le gouvernement retranche 5% de mon salaire mensuel au-dessus de 150.000 frs pour rendre la vie meilleure aux autres. 1. Oui; 2. non; 3. pas sûr.

51. Y-a-t-il des choses dont vous sentez que vous ne pourrez jamais faire parce-qu'elles sont très basses pour vous? 1. Oui; 2. non.
52. Aimez-vous votre personne? 1. Oui; 2. non; 3. pas sûr.
53. La plupart de mes amis appartiennent à ma tribu. 1. Oui; 2. non; 3. pas sûr.
54. Si j'avais à faire la queue avec les autres pour êtres serve, je serais content de devancer les autres pour être servi par un homme de ma tribu ou par un ami qui me reconnaît. 1. Oui; 2. non; 3. par sûr.
55. Resentez-vous souvent que vous êtes le pis dans tout ce que vous faites ou avez? 1. Oui; 2. non; 3. pas sûr.
56. Etes-vous toujours sûr de vous-même quand vous vous présentez aux examens ou aux compétitions de football, de saut ou course? 1. Oui; 2. non.
57. Souhaitez-vous souvent d'être une personne différente de celle que vous êtes? 1. Oui; 2. non.
58. La charité bien ordonnée commence par soi-même, donc aide-toi, ta famille et hommes de votre tribu autant que possible sinon personne d'autre le fera pour toi dans ce monde actuel. 1. Oui; 2. non; 3. pas sûr.
59. Préférez-vous souvent vous suffire du peu que vous avez que d'aller demander encore aux autres? 1. Oui; 2. non.
60. Ce que les autres pensent de moi ne m'ennuie pas. 1. Oui; 2. non; 3. pas sûr.
61. Je sens que je suis juste aussi capable, et agile comme la plupart des gens qui m'entourent. 1. Oui; 2. non.
62. Je ne trouverais pas d'inconvénients en devenant riche même si ceux qui sont autour de moi sont très pauvres. 1. Oui; 2. non.
63. Avez-vous le sentiment que vous pouvez réaliser correctement tout ce que vous entreprenez? 1. Oui; 2. non; 3. pas sûr.

64. Aimez-vous votre manière d'être quand vous vous trouvez devant un miroir? 1. Oui; 2. non; 3. pas sûr.
65. Pensez-vous réellement que vous êtes meilleur que les autres personnes? 1. Oui; 2. non.
66. C'est inutile de faire un plan pour un avenir lointain. Les choses changent de face à cause du bonheur et du malheur de toute façon. 1. Oui; 2. non; 3. pas sûr.
67. Les enfants devraient toujours suivre les opinions de leur parents et celles des aînés en général.  
1. Oui; 2. non; 3. pas sûr.
68. Un mari devrait rejoindre sa femme pour exécuter certaines tâches domestiques. 1. D'accord; 2. pas d'accord; 3. incertain.
69. On doit voir les enfants et non les entendre.  
1. Oui; 2. non; 3. pas sûr.
70. La liberté des femmes ne devrait pas être augmentée: le monde sera dans le chaos. 1. D'accord; 2. pas d'accord; 3. incertain.
71. Les Africains doivent créer dans le domaine musicale et culturel au lieu de perdre leur temps à faire des choses déjà créées. 1. D'accord; 2. pas d'accord; 3. incertain.
72. Une femme n'est pas un matelas qui doit être battu à tout moment. 1. D'accord; 2. pas d'accord; 3. incertain.
73. Les parents et les adultes devraient parfois prendre en considération les opinions des enfants. 1. Oui; 2. non; 3. pas sûr.
74. Si les couloirs d'un immeuble d'appartements sont toujours salis ou jonchés d'ordures jetées par terre par les co-habitants,  
1. je pense qu'il est de mon devoir d'en parler au propriétaire ou aux autorités;  
2. Je ferai le nettoyage par moi-même;

3. Je ne me ferai pas de soucis je tiens mon propre appartement et sa devanture propre.
4. Je convoquerai une réunion de locataires pour adresser la situation.
75. Les femmes devraient être libres de prêcher, parler à l'église et dans d'autres associations sérieux.  
1. d'accord; 2. pas d'accord; 3. incertain.
76. Il n'y a pas de raisons que les femmes mariées ne puissent travailler en dehors de la maison si elles sont qualifiées et si elles manifestent le désir.  
1. D'accord; 2. pas d'accord; 3. incertain.
77. Aussi souvent que possible, les maris devraient parler pour leur famille non pas leurs femmes.  
1. D'accord; 2. pas d'accord; 3. incertain.
78. Si on avait à choisir de n'accoucher que les enfants d'un seul sexe, je préférerais n'avoir:  
1. Que des filles; 2. que des garçons.
79. En réalité une personne ne devrait pas travailler plus qu'il n'en a besoin pour gagner sa vie et survivre. 1. D'accord; 2. pas d'accord; 3. incertain.
80. Les filles ont besoin de la même éducation (sinon plus) que les garçons. 1. Oui; 2. non; 3. pas sûr.
81. Il n'y a rien de plus ennuyant que de ne pas respecter un rendez-vous ou de ne pas arriver à l'heure. 1. D'accord; 2. pas d'accord; 3. incertain.
82. J'aimerais bien travailler dans un jardin et faire de l'élevage toute fois que cela est possible.  
1. Oui; 2. non; 3. pas sûr.
83. Si tu avais assez d'argent, aimerais-tu éduquer et prendre soin de tes frères et soeurs les plus démunis ainsi que de leurs enfants? 1. Oui; 2. non; 3. pas sûr.
84. Les épouses doivent toujours se sentir libres de prendre leurs décisions. 1. D'accord; 2. pas d'accord; 3. incertain.

85. Les enfants sont comme les animaux. 1. D'accord; 2. pas d'accord; 3. incertain.
86. Le moyen le plus rapide d'apporter le développement aux nations africaines est d'importer autant que possible de machines et marchandises manufacturées. 1. D'accord; 2. pas d'accord; 3. incertain.
87. Jugez-vous acceptables que les hommes tiennent des postes d'autorités ayant sous leurs ordres des femmes plus qualifiées qu'eux. 1. Oui; 2. non; 3. pas sûr.
88. La paresse n'est pas source de pauvreté et de malheur. 1. D'accord; 2. pas d'accord; 3. incertain.
89. Je crois que l'Afrique a des hommes de sciences quoiqu'ils ne soient pas internationalement connus. 1. D'accord; 2. pas d'accord; 3. incertain.
90. Je déteste les familles étendues et les responsabilités qui s'en suivent. 1. Oui; 2. non; 3. pas sûr.
91. Dans la famille, le père devrait avoir plus d'autorité que la mère. 1. Oui; 2. non; 3. pas sûr.
92. Je ne vois pas de mal à utiliser les voitures de service en dehors des heures de travail car il est parfois difficile de faire la différence entre le temps privé et le temps officiel. 1. D'accord; 2. par d'accord; 3. incertain.
93. Les plus grands besoins des enfants sont surtout l'amour, le respect et la confiance, 1. Oui; 2. non; 3. par sûr.
94. Les femmes peuvent donner des ordres aux hommes tout comme des hommes, en donnant aux femmes. 1. D'accord; 2. pas d'accord; 3. incertain.
95. La mécanique, l'agriculture et la taille des herbes sont des occupations qui rendant les mains sales et dures. Ces occupations-là ne sont pas bonnes pour les enfants. 1. D'accord; 2. pas d'accord; 3. incertain.
96. Le blanc, qui a presque tout inventé, est allé si loin dans les progrès scientifiques qu'il reste si peu de choses que l'homme africain peut réaliser. 1. D'accord; 2. pas d'accord; 3. incertain.
97. Ce qui fait la réussite dans la vie, ce n'est pas la culture ou le commerce ou le travail manuel, mais le fait d'avoir des relations importantes. 1. D'accord; 2. pas d'accord; 3. incertain.

98. Les enfants sont souvent un ennui et même une lourde charge. 1. D'accord; 2. pas d'accord; 3. incertain.
99. Les enfants qui posent trop de questions aux parents grandissent têtus. 1. Oui; 2. non; 3. pas sûr.
100. Les hommes pourraient faire des travaux domestiques; cela n'est pas seulement fait pour les femmes et les boys. 1. D'accord; 2. pas d'accord; 3. incertain.
101. Les épouses ne doivent pas intervenir dans les choix des gens à visiter. 1. D'accord; 2. pas d'accord; 3. incertain.
102. Je préférerais un travail de bureau pour un salaire moindre que d'être fermier, ou employés dans une usine pour une rémunération plus élevée. 1. Oui; 2. non; 3. pas sûr.
103. Il vaut mieux pour les africains d'acheter leurs avion, ordinateurs et autres machines de l'étranger que de passer de temps à apprendre à les fabriquer du moment où ils sont si loin derrière. 1. D'accord; 2. pas d'accord; 3. incertain.
104. Les maris doivent décider comment économiser et utiliser l'argent et les salaires et non leurs épouses. 1. Oui; 2. non; 3. pas sûr.
105. On ne devrait pas permettre aux enfants d'être en désaccord avec leurs parents, particulièrement leurs pères. 1. D'accord; 2. pas d'accord; 3. incertain.
106. Les femmes, tout comme les enfants, doivent toujours obéir. 1. D'accord; 2. pas d'accord; 3. incertain.
107. De nos jours, succès dans la vie signifie savoir combien tu peux jongler, ainsi pourquoi s'ennuyer tant des lectures en bibliothèque et de recherches? 1. D'accord; 2. pas d'accord; 3. incertain.
108. Quelque soit ce qu'on fait l'homme noir sera toujours l'inférieur de l'homme blanc. 1. Oui; 2. non; 3. pas sûr.
109. Le transfert de la technologie et des machines modernes est le plus grand besoin des pays en voie de développement de nos jours. 1. D'accord; 2. pas d'accord; 3. incertain.

110. Si j'avais à prendre une décision importante concernant le service, je préférerais en discuter avec: 1. Ma femme; 2. la famille 3. un ami.
111. Croyez-vous que les garçons sont vraiment meilleurs que les filles? 1. D'accord; 2. pas d'accord; 3. incertain.
112. C'est une charge que d'aider les parents et les tierces personnes. Cette aide doit s'arrêter s'il faut que le développement ait lieu. 1. D'accord; 2. pas d'accord; 3. incertain.
113. Avrai dire, le travail du gouvernement ne finit jamais alors il est mieux de l'effectuer lentement. Il n'y a pas à être pressé. Ce que l'on peut faire aujourd'hui, on peut faire le lendemain. 1. D'accord; 2. pas d'accord; 3. incertain.
114. Le colonialisme est à condamner dans une large mesure car il est à l'origine du sous développement africain, ainsi les anciens colonisateurs doivent payer quelque chose en retour sous forme d'aide étrangère. 1. D'accord; 2. pas d'accord; 3. incertain.
115. De nos jours, ce n'est pas tout le monde qui est honnête; de sorte que, si vous mûrissez votre idée, gar--la pour vous jusqu'à ce que vous ayiez atteint votre objectif. 1. D'accord; 2. pas d'accord; 3. incertain.
116. L'homme noir est vraiment maudit! 1. D'accord; 2. pas d'accord; 3. incertain.
117. Si le salaire est le même dans tous les secteurs, je souhaiterais que mon fils devienne. 1. Un intellectuel; 2. un homme d'affaires; 3. un agriculteur.
118. En effet, "Dieu fit l'homme et le diable fit la femme". 1. Oui; 2. non; 3. incertain.
119. Il est bon d'utiliser le personnel de service même pour son travail personnel ou privé surtout s'il n'y a pas de travail de service à faire. 1. Oui; 2. non; 3. incertain.
120. Qui aimez-vous le plus? 1. Les garçons; 2. les filles; 3. les deux.
121. Les enfants ne savent rien d'autres que jouer et s'amuser. 1. Oui; 2. non; 3. incertain.



122. Pendant mes heures libres, je préfère jouer, bavarder et m'amuser avec mes enfants au lieu d'aller boire ou bien visiter des amis. 1. Oui; 2. non; 3. incertain.
123. J'aimerais voir mes enfants avoir un niveau plus élevé que le mien. 1. Oui; 2. non; 3. incertain.
124. Les parents, surtout les pères de famille ne devraient pas trop s'amuser avec leurs enfants. 1. Oui; 2. non; 3. incertain.
125. Une femme est une personne sans pays, alors on ne peut confier à elle de très hautes responsabilités politiques et secrètes. 1. D'accord; 2. pas d'accord; 3. incertain.
126. Si la femme vote, elle doit voter selon son époux.
127. La femme doit toujours être à la disposition de l'homme. 1. D'accord; 2. pas d'accord; 3. incertain.
128. Les femmes sont même à peine capable de prendre de bonnes décisions. 1. Oui; 2. non; 3. pas sûr.
129. Les femmes ne doivent pas hériter de leurs parents ou de leurs maris. 1. D'accord; 2. pas d'accord; 3. incertain.
130. Il est préférable que un mari soit plus éduqué que sa femme pour qu'elle le respecte et l'obéisse encore plus. 1. Oui; 2. non; 3. incertain.
131. J'aimerais beaucoup un travail où: 1. J'ai des nouvelles expériences tout ; 2. Je fais la même chose tout le temps.
132. Seuls les enfants stupides pose les questions, et spécialement quand leurs parents sont occupés. 1. Oui; 2. non; 3. incertain.
133. Pensez-vous que vous êtes à mesure de résoudre les problèmes dans votre pays? 1. Oui; 2. non; 3. incertain.
134. Une vraie épouse est celle qui respecte les ordres de son mari. 1. Oui; 2. non; 3. pas sûr.
135. Les enfants devraient toujours obéir à leurs parents et aux autres adultes. 1. Oui; 2. non; 3. incertain.
136. Les plus grands besoins que l'homme recherche dans sa femme sont l'obéissance, le sexe et le service. 1. Oui; 2. non; 3. pas sûr.

137. Ce que la femme attend le plus de son mari est:  
1. Amour, la confiance, le respect et l'entente:  
1. Oui; 2. non; 3. incertain.
138. Quand un homme est pauvre, pour ambitieux et travailleur qu'il soit, il ne peut pas réussir car, que peut-on faire dans le monde d'aujourd'hui sans argent? La riche possède et dirige le monde.  
1. Oui; 2. non; 3. incertain.
139. Le travail d'un individu est si important que parfois il doit oublier sa famille et ses amis.  
1. Oui; 2. non; 3. pas sûr.
140. Les filles ne devraient pas hériter de leurs pères parce qu'elles sont la propriété d'autrui. 1. Oui; 2. non; 3. pas sûr.
141. Les parents devraient toujours décider pour leurs enfants; ceux-ci n'étant pas encore capable de discernement. 1. D'accord; 2. pas d'accord; 3. incertain.
142. Il faudrait une distinction entre le travail de l'homme et celui de la femme. 1. Oui; 2. non; 3. pas sûr.
143. En général, les femmes ne sont pas sérieuses. 1. Oui; 2. non; 3. pas sûr.
144. Il est inutile aux Africains de commencer à apprendre à inventer des choses telles que des voitures, des trains et des avions puisque nous sommes si loin derrière les autres. 1. D'accord; 2. pas d'accord; 3. incertain.
145. L'ingénierie, et les sciences, c'est pour les garçons; la cuisine; le jardinage, et l'art ménager, c'est pour les filles. 1. Oui; 2. non; 3. incertain.
146. Ce n'est que lorsqu'il n'y a rien à faire à la maison qu'on devrait permettre aux enfants d'aller s'amuser.  
1. D'accord; 2. pas d'accord; 3. incertain.
147. Etes-vous de l'avis, selon lequel la cigarette et l'excès d'alcool sont de sales habitudes? 1. D'accord; 2. pas d'accord; 3. incertain.
148. Si on pouvait être autorisé à choisir quel sexe d'enfant on devrait accoucher comme premier enfant dans sa famille, je souhaiterais un(e) (1. garçon; 2. fille) d'abord et ensuite un(e) (garçon; 2. une fille).

149. Croyez-vous sincèrement que les noirs ont très peu de choses dont ils peuvent être fiers? 1. D'accord; 2. pas d'accord; 3. incertain.
150. J'aime énormément un travail facile, qui n'exige pas beaucoup d'épuisement physique. 1. Oui; 2. non; pas sûr.
151. Celui qui planifie son temps a autant de difficultés que celui qui ne le fait pas: 1. Oui; 2. non; 3. incertain.
152. Les plus grands besoins de enfants sont surtout nourriture et discipline. 1. Oui; 2. non; 3. pas sûr.
153. Avez-vous jamais été touché par une affaire publique que vous vouliez faire quelque chose? (1. fréquemment; 2. parfois; 3. jamais).
154. La place de la femme c'est dans le foyer. 1. Oui; 2. non; 3. pas sûr.
155. Je crois qu'un jour l'Afrique deviendra un peuple puissant avec lequel on peut compter. 1. D'accord; 2. pas d'accord; 3. incertain.
156. A dire la vérité, les femmes n'ont pas de place et de parole vis-à-vis des hommes dans la société. 1. D'accord; 2. pas d'accord; 3. incertain.
157. Tu ne te tromperas dans tes jugements si tu as toujours présent à l'esprit que dans 9 cas sur 10 l'homme a toujours raison pendant que la femme a toujours tort. 1. D'accord; 2. pas d'accord; 3. incertain.
158. Si je gagnais deux millions de francs à la loterie nationale: 1. J'achèterais une voiture; 2. Je poursuivrais mes études; 3. Je les économiserais.
159. Les femmes peuvent assumer adéquatement certains travaux et certaines responsabilités publiques. 1. Oui; 2. non; 3. pas sûr.
160. Ne dis jamais à une femme ton secret. Les femmes ne peuvent pas garder les secrets. 1. D'accord; 2. pas d'accord; 3. incertain.
161. Le hasard et le destin déterminent ce qu'un homme devient demain. 1. Oui; 2. non; 3. pas sûr.
162. Les filles n'ont besoin de travailler aussi durement que les garçons parce-que les filles peuvent gagner leurs vie uniquement par leurs sexe. 1. D'accord; 2. pas d'accord; 3. incertain.

163. Les femmes sont et resteront toujours inférieures aux hommes. 1. Oui; 2. non; 3. pas sûr.
164. Les femmes sont comme des enfants. Elles ne savent pas ce qu'elles veulent. 1. Oui; 2. non; 3. pas sûr.
165. Les enfants ne devraient pas parler ou être présent lorsqu'il y a des visiteurs de marque. 1. Oui; 2. non; 3. pas sûr.
166. Les hommes ne doivent pas faire le travail de la cuisine et au ménage parce-que cela les dégrade et ils seront dominés par les femmes. 1. D'accord; 2. pas d'accord; 3. incertain.
167. Les femmes appartiennent au sexe faible parce qu'elles furent créées à partir des côtés de l'homme. 1. Oui; 2. non; 3. incertain.
168. Je crois que beaucoup de ce que je peux devenir à l'avenir dépend de mon effort personnel et l'application au travail. 1. D'accord; 2. pas d'accord; 3. incertain.
169. Une épouse ne devrait jamais dire à son mari qu'il a tort. Cela ne se fait pas. 1. D'accord; 2. pas d'accord; 3. incertain.
170. La beauté et le sexe sont la clé du succès de la femme dans la vie. 1. Oui; 2. non; 3. pas sûr.
171. Une femme n'a aucune autre carrière qu'élever les enfants. 1. Oui; 2. non; 3. pas sûr.
172. Il est préférable de travailler sur du panier qu'avec des outils ou dans les champs. 1. Oui; 2. non; 3. pas sûr.
173. Ce que la femme attend le plus de l'homme est la discipline et l'argent. 1. D'accord; 2. pas d'accord; 3. incertain.
174. Une personne est la plus heureuse quand la vie est agréable mais difficile c'est-à-dire quand elle obtient ce qu'elle veut seulement après un grand effort. 1. D'accord; 2. pas d'accord; 3. incertain.
175. Presque tout le monde est en retard au travail, si bien que c'est mieux de feindre de ne pas le savoir que d'essayer de le corriger parce qu'on risque de devenir l'ennemi de tout le monde. 1. D'accord; 2. pas d'accord; 3. incertain.

176. Quiconque suit le conseil de sa femme court à sa perte (va se noyer). 1. D'accord; 2. pas d'accord; 3. incertain.
177. Les enfants ne produisent pas: ils consomment seulement. 1. D'accord; 2. pas d'accord; 3. incertain.
178. Qu'une femme soit plus éduquée que son mari ne doit pas ennuyer. 1. D'accord; 2. pas d'accord; 3. incertain.
179. Le changement rend souvent des choses pires et plus compliquées alors il est mieux de laisser les choses telles qu'elles sont; bonnes ou mauvaises on se débrouille quand même. 1. D'accord; 2. pas d'accord; 3. incertain.
180. Le plus important est de faire des choses bien et non pas nécessairement de les faire à temps. Beaucoup d'attention au temps rend les gens nerveux et cause de hypertension. 1. Oui; 2. non; 3. pas sûr.
181. On ne devrait pas amener les enfants à faire des choses sans qu'on leur donne au préalable les raisons pour lesquelles ils doivent les faire. 1. Oui; 2. non; 3. pas sûr.

APPENDIX VI

THE COMMUNICATION WORKSHOP

1. Let us sing the National Anthem.
2. Ladies and gentlemen, fellow country men and women; future administrators and leaders of this country and of Africa,

I have come to talk and discuss with you and draw your attention to some aspects of the African situation, the need for development, some of the problems of development and what you can do to change the situation. I call you Leaders because to some extent, everyone of us born on this earth, has been called upon to lead in some respect. No one can be a leader in all respects but we can each lead in some aspects for, leadership does not only mean being president of a country, minister or director. Certainly, we can't all be kings and queens living in palaces of gold. Neither can all of us together be captains of the same ship. But, we can each be captains of our lives.

We are each leaders because:

1. Each soul, body or person born here below is endowed with a Head. On each body stands a Head with which to think and direct the self so that it does not become a robot or the parrot of other men's thinking. For, no two bodies have been born together both carrying or bearing only one head between them.

2. Each one of us is born before, or older than some other person - brother, sister, neighbour, friend, etc. Thus each is born to lead and guide the younger generation. This is generativity according to Erik Erikson. That strong desire found in all mature men, women and children, married or not married, old or young, to want to establish and guide the next generation; the desire to want to create a new and better world for the young - again a quality typical of all mature people, parents and non-parents, working people and creative ones; and even young people like you seated here today.

3. We are each of us saying, we are leaders or want to be leaders and are automatically leaders, the day we choose parenthood. For, no one who seriously calls himself or herself a parent can afford to resist the beating feel and call in his veins and nerves, for a healthy and appropriate leadership.

And, going back to the African situation, the need for development and its problems, I personally, I believe, I am convinced that you are capable, very capable of changing the situation if only you desire to do it. I and many other people have dreamt a dream - we believe that you can make it; that Africa will make it one day. Why? Because as Dr. Spock says: "The capacity for idealism, creativity and spirituality is latent in all children, black and white, yellow or pink."

But to make it, I want to let you know that such change, such development and progress has to begin with you and myself - everyone of you, boy or girl; man or woman, small or big and this, not necessarily by the amount of foreign-aid poured into Africa. For, if you give, no matter what amount of money to a non-principled man, woman, or child they will each return poor within a short time.

- It is not even by the number of degrees held; but by the quality and content of the degrees we claim to hold.
- Not so much on the number of storey buildings we can put up as by the personal know-how of what goes or could go into putting up these buildings.
- Not even by the transfer of technology which we often talk of but rather by the acquiring and evolving of our own technology - A technology started by us and lived by us.

In his book "Black Africa Develops", William A. Hance quotes Akin Mabogunje, a Nigerian, as saying, "The only way real development can take place in Africa is by the Africans themselves improving or transforming the social and economic structure of their society". Hance himself strongly agreeing with Mabogunje's view concludes ... "It is probably unrealistic to rely on others, on foreign handouts, or a new economic order to solve the problems of Africa" (p. 146).



It is first and foremost a deep down matter, a personal conviction and decision that you can do it; that you will start somewhere no matter how small and thus open up the way for your children and generations more to come to continue what you have started.

But friends, country men and country women, you cannot do so unless you predispose or prepare your person and personality for this great and urgent task. And what is this **great task** ? It is the building of Africa and of your country. Africa's prestige is at stake.

If you want your country or Africa to be a beautiful and strong country, it will be and you certainly have a duty to make it so because this is what so many other people all over the world have done with their countries: Listen to:

1. The French and their "La Marseillaise";
2. The British and their "God Save Our Gracious Queen" and their "Rule Britannia, Britannia rules the waves".
3. The Americans and their "The Star-Sprangled Banner" and "America the Beautiful".
4. Thus, the Cameroon: "Land of Promise, Land of Glory!" is very much well in place. The same applies to the famous "Le Cameroon se porte bien".

You have a duty to be proud of your country and of Africa. But, it cannot be an empty pride such as is betrayed by:

- the many and long queues at our office doors;
- the sending of people up and down for what can be done in a matter of seconds;

- the slow and disgraceful pace of the cashier, the telephone operator, etc.;
- the foolish pride which some of us develop because we occupy a big position and not pride because of a job well done;
- that shameful brutal and cruel "cutting tails" \*\* that has become a disease in almost all secondary schools in Cameroon today and that is practised by fourth-year-students when taking over "government" from their out-going fifth-year colleagues.

Preparing yourself and your person for this challenge, this great task, means asking yourself and sincerely looking for answers to a number of questions and problems:

1. Who am I as a person?
2. What distinguishes humans from animals?
3. What is my own meaning of life?
4. What have I done with what I have received?
5. What are the dividends of an outstanding personality?
6. What constitutes or contributes to the worth of a person?
- 7a. What do I believe about myself as a person?
- 7b. How and in what way can I contribute to the betterment of myself and mankind?
- 7c. What good thing have I done today for myself? My family? For any other person? For my country?
8. How about laziness? Why is laziness condemnable?
9. And what about this thing called Inferiority complex with regard to ourselves and our children?
10. What is my attitude towards money?
11. Why a family? What makes a family happy?
12. What is true education?
13. Why do I learn?
14. Why do I need a hobby or take part in school and extra school activities?
15. What is maturity?

#### I. WHO AM I AS A PERSON

This is a question only you can answer for yourself. Nobody can answer it for you unless you ask someone close to you to evaluate you. The question demands that you look at

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\*\* See page 240.

yourself objectively and admit or recognize where you are strong or weak; your good and bad points; your likes and dislikes; etc. It is knowing yourself; and knowing yourself is very important in our modern world.

The following is what some people say they are.

You may want to be like them in some way too.

- I make the best use of opportunities.
- I have courage and can muster courage.
- I am hardly frustrated.
- I am tolerant, generous, sympathetic, ambitious, kind and respectful.
- I adore secrets.
- I am interested in friends and people.
- I am simple and do not believe in exaggeration of position or rank.
- I am good-natured; I can't inflict real pain on others.
- I am an idealist; I love the best.
- I am very strict.
- I am simple and straight forward.
- I am sensitive about hurting people.
- I am quiet and indifferent to class.
- I am difficult to offend.
- I hate injustice, falsehood, cruelty, pride and excesses.
- I hate irresponsibility.
- I am duty conscious.
- I have a strong and commanding personality and I try to merit respect wherever I go.
- I love what is sacred, holy and reverend.
- I love faith in action and fighting for worthwhile causes.
- I do not like to see too many riches around me.
- I love to share my joy with others because "happiness is not perfected until it is shared".
- I like to sympathize with the suffering.
- I like to be sincere in my actions and thoughts.
- I feel comfortable with myself.
- I have no complexes.
- I hate lies.
- I am a bit distant with people in my relations but when I give my trust and my love it is for always.
- I believe in God and this is good for me and my well-being.
- I hate extravagance.
- I am fond of solitary moments because they help restore my humour when I am sad.

- I like living together with friends.
- I am sensitive to public opinion.
- I am very selective.
- I don't want to become a political leader known anywhere in the world. I simply want to become a teacher who accomplishes his duty with a spirit of responsibility and consciousness. I should like more and more to be useful to my country by helping my pupils to become better tomorrow.
- I love work and the company of children.
- I am simple, open-minded, always ready to be of help to my neighbours.
- I hate mediocrity.
- I am unhappy when someone tells me lies or tries to trick me.

Now, think about yourself for a few minutes; who am I?

## II. WHAT DISTINGUISHES HUMANS FROM ANIMALS?

Discussion workshop showing how they are alike or not alike, with the climax being:

1. Man has the capacity to think, feel for, plan and make choices and to distinguish say cousin from uncle.
2. Man alone is in possession of culture which, according to Edward Taylor, is "everything man made and taught to future generations who could also accumulate and transmit their knowledge". This includes belief, art, morals, law, customs, habits, etc.
3. He alone is able to recreate his natural endowment.
4. He alone has a religion.
5. "Only the human being among all animals has the capacity to wonder why he is here and the ultimate purpose of life". (Newton and Green, 1963).

## III. WHAT IS MY OWN MEANING OF LIFE?

Each person is created for a purpose what this purpose is, is what each individual person has to ask and

find out for himself. No one can answer it for you. It is only your conviction that you were born on this earth for a particular purpose which is your guiding motivation e.g. a pear tree to produce pulpy pears; mango tree, <sup>mangoes,</sup> etc. for people to enjoy. Fortunately, man has been endowed with reason to help him fulfill his potential. Once you neglect this, you are a sick and unhappy man or woman.

#### IV. WHAT HAVE YOU DONE WITH WHAT YOU HAVE RECEIVED?

Remember that you are the product of your personal response to many things. It means you are partly responsible for what you are. This means finishing yourself. As the saying goes, "What you are is God's gift to you; what you become is your gift to God." Take note also of the parable of talents. "God helps those who help themselves".

It means that,  
You are your own architect. If you want to be respected or taken serious, you will behave so and you will be so. Take the example of two taxi drivers - one who is dirty looking including his car and another who is serious and clean - looking. Passengers tend to behave towards each of them according to how they present themselves. Says Newton & Green in their book, "How to Improve your personality", "The concept that personality is made up of both what one has and what one does with

what one has is a good basis for all efforts toward personality improvement".

Improving your personality means:

- (a) Knowing your weaknesses and assets.
- (b) Developing a strong desire to improve or change.
- (c) Planning a change procedure.
- (d) Asking for and accepting help to facilitate change because no one on this earth can do without the help of the other.
- (e) Accepting criticism, suggestions and comments from others.

V. WHAT ARE THE DIVIDENDS OF AN OUTSTANDING PERSONALITY?

When your personality is outstanding, other people want to identify themselves with you, as they would with the hero of a book, film, war, etc.; And through identification they boost their ego; they wish they could be like you in the qualities you portray. With you they have a feeling of security and like to be around you. You attract them. You inspire their confidence. They may even become jealous of you!

VI. WHAT CONTRIBUTES TO THE WORTH OF A PERSON? AND WHAT BRINGS SUCCESS ON THE JOB?

- a sense of humour.
- a good disposition; gentleness.
- an understanding of others.
- a pleasant and witty way of speaking.
- any skill or ability (mental, artistic, mechanical or physical); hardwork.

Success comes by forming useful habits of work, study, private and public life, and careful and efficient use of energy. The key to most places in life, to success or to open most doors in life is scholarship. It is therefore important for your success and happiness to have your school work and your life under control. Your control. Organize your studies

rather than let them disorganize you. "To be successful, you must look successful". Like secretaries, you must be sharp-looking, pleasant, poised; must present yourself as a young woman or man whom we can be proud of to represent us. Health is also indispensable to success. Thus, secure it for yourself and your children by inculcating in you and in them good health habits. It says that Isaac Newton was a weak child but that he did great things because he developed good habits.

VII. WHAT DO I BELIEVE ABOUT MYSELF AS A PERSON?

I believe that I was created for a purpose. I believe that I am a person of worth. I believe that I am not a dog which roams about without a plan, purpose for life, etc. I believe that I am capable and that I can put my talents to use for the betterment of myself my family, my country and other persons. To do so, I must daily ask myself as each day passes by whether the work I have accomplished today is worth a day's job? - what one good thing have I done today for myself? for someone else far or near? For God? For my country? For any suffering ones?

VIII. HOW ABOUT LAZINESS? WHY IS IT CONDEMNABLE?

Because life is a perpetual effort and, on the whole, lazy people are poor and unhappy. Because the pay, or consequences of laziness, are begging, stealing, cheating,

lack of imagination, lack of self-confidence, an inferiority complex, resort to physical strength to get things by force or by cunning ways from weaker people; reaping where you have not sown, living a parasitic life; envy and crime.

Fight against laziness before this deadly defect shows up in your character. Try to develop a love for work and activity because work, good work, is honourable.

#### IX. WHAT ABOUT THIS THING CALLED INFERIORITY COMPLEX?

He has it, the man who always pities himself "poor me!", who always feels he will never be that or will never get there. He is frightened by distance and by what others have done which he hasn't done. He does not express his own ideas but those of other persons or intellectuals; He is a repeater of other men's thinking. When the worst comes to the worst, he puts up a front to make his qualities known; he boasts of his wisdom, power and position, whereas truly great men never feel need to do so or to dominate others. This type of man depends on violence vis-à-vis the weak like women and children and subordinates at work place.

In most cases this feeling of inferiority has its roots in infancy due to certain childhood experiences or hangovers that children go through when they grow amidst adults e.g.



- avarice, tyranny,
- absolutism (when I speak, no change no coughing or argument).
- too much restriction in ordering his own life thus he is inhibited in forming his own personality.
- while the adult is achieving the whole day, the child is always hushed down.
- parents are constantly intervening without consultation or excusing themselves thus the child begins to develop the feeling that he is different from others, he is insignificant, irresponsible. Example: entering the toilet when the child is in without knocking and yet adults want him to knock when they are in it. Thus without dignity and respect, he loses his self-confidence and develops a poor self-image.
- Likewise, too much forcing of the child by the adult takes away the child's initiative and self-confidence and so he feels humiliated.
- Some domineering parents abuse the child (you fool! Imbecile! you don't have any common sense!)
- When the environment looms with poverty in manners, speech and dress, the child thinks poor and eventually his self-image is affected. This is worsened if there is a physical defect added to it.
- The feeling of constant failure and not shining at least sometimes also influences his self-concept badly.

Do not reject or over protect your children but gradually prepare them to be self-reliant. Demand of them only what they can do. Let the father not permit what the mother does not permit. Some wise person rightly said that a child's "education should be tender but not loose; severe but not frigid". Mother and father should learn to work with and play with their children, tell them stories and talk to them in confidence. As parents, cultivate the habit or art of telling stories to your children because children enjoy stories.

Show children that poverty and scarcity are not things to be ashamed of because these are little matters.

Rather, insist on economy, industry and dedication by every member of the family. Usually, the father sets the pace - if he does his part, the children will too.

X. WHAT IS MY ATTITUDE TOWARDS MONEY? Although money is certainly the root of all evil, if it is used according to a plan which is carefully established ahead of time, it can bring happiness. Walter Raymond Beach in his Book "We and our children" rightly says: "a budget is what makes a ten-pound note say where it is going before it is used, instead of asking where it is going after it is gone". Many of us, and Africa as a whole, continue to remain poor because we fail to plan and make sure we execute our plans as closely as possible. One problem with Africa is that a lot of money goes into the wrong hands and wrong places. Plans only have sense if they are respected.

Save the extra money you have for a future project rather than spend it on smoking. Someone advises: "When next you feel like smoking or beginning to smoke, ask yourself: "Just exactly why do I want to smoke? Is it out of habit? imitation? identification with someone? escape? to show off? Is it that I feel nervous or awkward and so I want something to do with my hands?"

Do you mean to say that you lack the will-power to develop social poise without this deadly habit? Or do you merely want to oppose your parents and those who may be against it? Or is it just to hurt them and let them know you are big enough to decide for yourself? What a pity indeed to have to bet with your life in this way!!!

XI. WHAT MAKES FOR A HAPPY FAMILY? Happy families have members who love, respect and consider each other as well as try to understand one another.

Therefore, do all you can to make your family a pleasant and happy place for all. Respect for the other is the key to harmonious living. No one single member alone makes the family. Each is important to the other in his own way. The secret of the success of a home is peace. And,

- (1) behind every successful man is a woman;
- (2) behind every successful woman is a man;
- note also that behind every successful home is a man, a woman and child (children).

- Now introduce
- (1) "who am I to you?" Family <sup>+</sup>  
chart.
  - (2) Sing "Sweet mother" by Nico Mbarga.
  - (3) "Mother, mother" by Soly Dibong.

## XII. WHAT IS TRUE EDUCATION?

It says that "A person is truly educated when he is able to finish what he has begun" - That means that he has acquired good habits of work, of application and of practical common sense.

## XIII. WHY DO YOU LEARN?

You learn in order,

- 1. To learn from others and get to know what those others know as truth.
- 2. To improve from what you have learned and thus create and make it possible for others to learn from you as you did from others.
- 3. To learn from what you are taught, form worthy habits and develop your own philosophy of life. This is something no one can do for you. You must do it for yourself.

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<sup>+</sup> See Appendix VII.

4. To know and know how to choose (select) that which is good for you, your family and society and thus promote the happiness of all.
5. Learning helps you learn to stand for causes and principles and not so much for people no matter who they are and what they stand for. Learning helps you know and therefore do what is right and think straight and right.
6. Learning helps me to develop confidence in myself and to think.
7. Learning helps me see perspectives, that is see distance, foreground, depth as well as height and breadth.
8. Through learning I will gain respect for my intelligence and then my family, other people and my government will get to have confidence in my ability to think for myself and govern myself. Following this I will have proved that I need very little or no supervision.
9. Learning helps you to grow into a mature person who can gradually and eventually stand on his own feet with as little support and control from parents as possible.

XIV. WHY DO I NEED A HOBBY OR TO TAKE PART IN SCHOOL AND EXTRA SCHOOL ACTIVITIES?

- (a) For your own pleasure and relaxation.
- (b) To learn a new skill.
- (c) To enjoy the company of other people.
- (d) For other people also to enjoy your company and feel happy too.
- (e) To add to the life of the institution or society to which you belong and which needs to live through you.
- (f) To get to meet people and widen your circle of friends.
- (g) To learn to get along with other people.
- (h) To promote the reputation of your school or society.
- (i) To manifest your loyalty to the school and prove that one can count on you.
- (j) To contribute in making your environment or school a better place for everyone.
- (k) To prepare yourself for an active citizenship when you leave school or to learn to be an active follower.
- (l) To improve your knowledge about yourself and your capabilities and learn to seek help where necessary.
- (m) To give yourself the opportunity to learn to understand as well as respect other people who may be different from you.
- (n) To learn to appreciate human diversity and the riches therein.
- (o) It is a way to become more affable and win more admirers.

#### XV. WHAT THEN IS MATURITY?

(Ideas are collected from various experts on the subject such as Rogers; Combs and Snygg, David Abrahamsen, T.I. Rubin, etc.).

A. Carl Rogers sees the emotionally mature person as having:

- an openness to experience
- trust in his organism
- an internal locus of evaluation
- willingness to be a process.

B. Combs & Snygg: Believes that emotionally mature persons:

- perceive themselves in generally positive ways.
- are capable of wide identification of self with other people.

C. David Abrahamsen: Feels the mature person has the following qualities:

- ability to give and accept love and affection.
- realistic appreciation of himself.
- accepts enjoyment and pleasure and feels entitled to it for a job well done.
- accepts compliments and praise without feeling uncomfortable or letting it go to his head.
- is able to take orders without feeling pushed around.
- is able to give orders without fear of being disliked.
- is able to risk the chance of failure.
- is able to cope with failure and rebound.
- feels confident enough to create his own chances and to accept opportunities when they present themselves.
- is able to share loved ones and his material possessions without feeling threatened.
- is free from need to dominate others.
- can welcome responsibility and accept help with it when offered or when necessary.
- takes active participation in life.
- has the ability to realize and accept the fact that not everyone will love him.
- has ability to make independent decisions with certainty.
- has a realistic awareness of his emotional and physical health and the requirements for maintaining these.

- can maintain a balance of work interspersed with recreation.
- has ability to wait.
- is able to work in harmony with others.
- enjoys material things but has ability to relinquish them if it becomes necessary.
- has ability to live within income.
- has the ability to accept criticism without feeling crushed by it.
- can form healthy and satisfying relationships with members of both sexes.
- appreciates and accepts his own value as a member of his sex.
- can establish close emotional ties with others and still remain independent.

D. Theodore Isaac Rubin: Feels that mature people:

- are happy with who they are, if not always, at least sometimes.
- like to be alone and yet like to be with others sometimes.
- listen to other people and then decide for themselves.
- are capable of self-assertion rather than having a need for compliance, rebellion or running away.
- enjoy food, sex, entertainment and work and this without making a claim on others for fulfillment.
- are capable of spontaneous feelings.
- can tolerate the anger of others and get angry and can forgive and forget.
- know who they are in limits, in assets, in values, in like and dislikes.
- are capable of enjoying individuality.
- can invest emotion and enthusiasm in people causes and things.
- know the difference between real self-fulfillment and mere fleeting glory.
- care about the world and appreciate their role and responsibility as part of it.

E. Other Experts: Say mature people have the following characteristics:

- They feel comfortable about themselves.
- They are not bowled over by their own emotions, by their fears, anger, love, jealousy or guilt or worries.
- They take life's disappointments in their stride and are able to rebound.
- They have a tolerant, easy-going attitude towards themselves as well as others.

- They can laugh at themselves.
- They neither underestimate nor overestimate their abilities.
- They can accept their own short-comings.
- They have self-respect.
- They are able to give love and consider the interests of others.
- They have personal relationships that are satisfying and lasting.
- They respect the many differences they find in people.
- They feel a sense of responsibility to their neighbours and fellow men.
- They are able to meet the demands of life.
- They do something about their problems as they arise.
- They accept their responsibilities and carry them out to the best of their ability.
- They shape their environment whenever possible and necessary; They adjust to it whenever necessary.
- They take pleasure in a job well done.
- They plan ahead of time but do not fear the future.
- They welcome new experiences and new ideas and draw valuable lessons from them.
- They respect their word and live by it.
- They are ashamed of dirt, sin, crime and laziness and try to avoid them.
- They are able to think for themselves and make their own decisions.
- They put their best effort into what they do, and get satisfaction out of doing it.
- The mature person does not get lost in the crowd because he has endowed himself with a bag of principles and ideals which form the basis of all his actions.

XVI. WHAT MAKES THE CHINESE (ONCE AN UNDERDEVELOPED PEOPLE) A GREAT PEOPLE, A GREAT POWER TO BE RECKONED WITH TODAY?

(All quotes are from Al Imfeld, 1976, China as a Model of Development). The Chinese, under the leadership of Mao Tze-Tung:

- (1) developed a new faith and powerful hope: the hope of equality and brotherhood.
- (2) This new faith and powerful hope were "rooted in the realization that life, work, even poverty and self-denial have a meaning.
- (3) They expressed this in their strong will to serve the people. Every Chinese, big or small, was imbued with

the meaning and importance of service so that today every Chinese whether he be a civil servant or factory worker, is proud of the work he does.

- (4) Furthermore, the Chinese learned "to see themselves always as part of a whole, a people or a state. The simple peasant, therefore, knows that he is promoting his own good when he serves the people; he realizes that if the whole possesses coherence and harmony, then he himself will have order, peace and happiness".
- (5) They worked and continue to work like people with a vision and a purpose. They work with "an attitude of prudent enthusiasm, and action that is intensive but orderly".
- (6) Important slogans among the Chinese which they say over and over again to themselves are:
  - "Fight against individualism and self-interest".
  - "Forget yourself and think of others".
- (7) They work with zeal for the common good and in China today, to serve the people means to regard all as equal with no one more important than the other, (male or female; big or small) and to be at the disposal of one another. They work and think in terms of the community as a whole. Their's is a revolution of serving the people.
- (8) Chinese development was a change brought about not by imitation of what is foreign but by their own effort and creative activity. They made an effort to make use of the wisdom latent in their peoples. Their watch words were creativity - that is, daring, inventiveness, willingness to take risks and experiment and just everybody was involved in this great movement because they were convinced, very convinced that an individual can accomplish nothing alone. The Peking Review, No. 30, 1973 heralded the following:

"You cannot forge an axle with a single hammer-blow, and one pair of hands cannot establish socialism. What can I do in isolation? Let us therefore together create a new world!"

Says Imfeld: "True Development is something that occurs in union with the people and not simply for the people". It is first and foremost the raising of a new consciousness in the people. True development is having a new consciousness, a new hope, a new vision.

- (9) Because their earlier effort to attain development through industrialization, investment loans, machinery and scientific and technological know-how from abroad made them poorer and weaker and subject



to foreign oppression and intimidation, they turned inward to themselves and made an effort to trust in their own strength. They got help from abroad but did not allow themselves to depend on it. It was a regeneration through their own proper efforts. Says Imfeld, "Trust in one's own strength means productivity from one's strength. Self-confidence arises only out of personal experience... No group achieves self-confidence and pride if its work is done by others. Gifts or help can be a source of shame and forced gratitude; they can make the recipients helpless and powerless. People gain self-confidence only when they share understanding and decisions: when they travel the road together, when they share experiences and sufferings".

- (10) Work, to the Chinese, ceased to be simply a way of earning a living. Rather, it became almost a religious experiment, a dedicated affair. They ceased to imitate; rather, they created because imitation leads to dependency while inventiveness and creativity lead to freedom. The notion of research (has) reached even the level of the grass-roots - the peasant and ordinary man.

As a result, today's Chinese "have enough to eat, have no trouble getting adequate clothing, have suitable housing, and are united and organized that no individual ever again need fear being shoved into a marginal existence. Every commune is proud of living up to the norms of the "Three Thou Shalt Nots":

- "Ask no money from the government, not even loans for projects; do it yourself!
- Ask no help from another commune, not even in the form of workers; try to deal with your own situation. (At this point, quote Mwalimu Nyerere (1974) to support this idea):

... human dignity cannot be given to man by the kindness of others. Indeed, it can be destroyed by kindness which emanates from an act of charity. For human dignity involves equality and freedom, and relations of mutual respect among men. Further, it depends on responsibility and on a conscious participation in the life of the society in which a man moves and works.

- Do not become discouraged by any difficulty, however great, nor even by the laws of nature; change the sun, the moon and the stars, and the whole world."

Self-reliance, self-responsibility, self-initiative, and self-denial are key notions in all development. For, "if you have two hands, you can do anything."

China's newspapers and magazines constantly report the victories of their nationals over nature and this, to prove to themselves and to others that their faith is a reality and that it is active. They believe and demonstrate that nature can be brought to the service of the people. To them, "society takes priority over nature; nature does not have the final say" in everything.




11. Although women in ancient China were strictly discriminated upon, today they are highly respected members of communities, are given full equality in the society and they share respect, authority, and the work load including manual labour in the fields, factories, dams and homes. Women work side by side with men, they have equal educational opportunities and are represented in every profession. It says that while in 1919 there was not a single female student in the Chinese universities, in 1972 almost one-quarter of the university professors and half the secondary school students of China are women. Manual work is an integral part of education and it is done by everybody, politician, intellectuals and others. Manual work is honourable and it is respected by all.

If China can, we too Africans can. We are capable! Rise up to the challenge. Begin with a change in you yourself! Africa is crying for help! Africa is looking up to you!

#### CONCLUSION

Sing the national anthem again to close.

## WHO AM I TO YOU? - FAMILY CHART

|  <p>The Child: Boy or girl</p>  |  <p>The woman:</p>   |  <p>The man:</p>   |
|--|--|---|
| <ul style="list-style-type: none"> <li>- Your offspring</li> <li>- Your very blood</li> <li>- Your own creation</li> <li>- The fruits of your labour</li> <li>- Your image and means by which your spirit continues to live after you.</li> <li>- The joy of the family</li> <li>- The symbiosis of two loved ones</li> <li>- A source of joy</li> <li>- The father/mother of the man</li> <li>- You as you were in early years</li> </ul> | <ul style="list-style-type: none"> <li>- The very flesh of your flesh and bones.</li> <li>- The bearer of your image</li> <li>- The pivot of your home and family.</li> <li>- The embodiment of your mother and your sister.</li> <li>- Your help mate</li> <li>- Your other half which completes you and adds what is lacking in you</li> <li>- The life of the home</li> <li>- She represents love, tenderness, counsel and is generally satisfied when all are happy and adequately provided for.</li> <li>- She charms her offspring with her pleasant voice, character and appearance.</li> </ul> | <ul style="list-style-type: none"> <li>- The very flesh of your flesh.</li> <li>- The co-creator of your offspring.</li> <li>- Your other half which perfects you and adds to what is lacking in you.</li> <li>- The embodiment of your father and brother.</li> <li>- The pride of the home.</li> <li>- The representative of strength, courage, morality, discipline, justice and protection.</li> <li>- He influences his offspring's faith, or loss of faith, in the world.</li> <li>- One whose return home is anxiously awaited so that the day's happenings and experiences may be known.</li> </ul> |
| <ul style="list-style-type: none"> <li>- He/she needs all your love and trust and confidence for his/her development, for his well being and "épanouissement. (Self-realization) and for the progress of Africa</li> <li>- He needs your unconditional respect, support and understanding.</li> </ul>  | <ul style="list-style-type: none"> <li>- She is a great assistant of Nature, tending people to God's likeness, instilling generosity and consecration.</li> <li>- She merits all the sympathy, love, trust and confidence that you can muster.</li> <li>- She merits all your respect.</li> <li>- She merits your talking to, listening to and sharing with.</li> <li>- Your respect for yourself is proved by your respect for her.</li> </ul>  | <ul style="list-style-type: none"> <li>- He merits all your sympathy, love, trust and confidence.</li> <li>- He merits respect.</li> </ul>  |
| <p>YOU THREE NEED TO:</p> <ul style="list-style-type: none"> <li>- Share your lives, your being, your thoughts, your money.</li> <li>- Make service and devotion your watch-words.</li> <li>- Work to make each other respectful and respected in and outside your home.</li> <li>- Respect for the other, small or big, young or adult, woman, man or child is the key to successful and harmonious living.</li> </ul>                    |  |   |

APPENDIX VIII

A MODEL CLASSIFICATION OF HOBBIES ACCORDING  
TO TYPES OF ACTIVITIES

You can choose any combination for yourself.

| <u>Creative</u>                         | <u>Collecting</u>     | <u>Educational</u>                       | <u>Sports/Games</u>      |
|---|-----------------------|--|--------------------------|
| Cooking                                 | Stamps                | Reading                                  | Tennis (table; lawn)     |
| Sewing/<br>Knitting<br>Weaving          | Leaves                | Studying<br>stars                        | Running                  |
| Gardening                               | Insects               | Studying<br>plants                       | Ball (Foot, net, Volley) |
| Photography<br>Decorating               | Coins                 | Trees                                    | Boating                  |
| Drawing                                 | Spoons                | Experiments                              | Walking                  |
| Auto-Mech-<br>anics                     | Autographs            | Music                                    | Cycling                  |
| Carpentary<br>etc.                      | Poems &<br>Stories    | Debates<br>Conversation<br>Discussion    | Jogging<br>Climbing      |
| Hunting                                 | Riddles               | Story or Poe-<br>try-writing<br>Magazine | Swimming                 |
| Bee-raising                             | Stones<br>Doll-Babies |  |                          |
| <u>Spiritual</u>                        | <u>Spectator</u>      | <u>Humanitarian</u>                      | <u>Commercial</u>        |
| Clubs;<br>Boys Brigade                  | Ball                  | Choir                                    | Typing<br>Tennis         |
| Bible Study<br>and Quizzes              | Concerts              | Clubs-scouting<br>Red Cross              | Writing                  |
|   | Radio                 | Counselling                              | Sewing<br>Cooking        |
| <u>Homemaking</u>                       |                       |  |                          |
| Cooking                                 | Cinema                | Visitation                               | Drawing                  |
| Entertaining<br>Conversation<br>Sharing | T.V.                  | Teaching                                 |                          |

APPENDIX IX

THE CAMEROON NATIONAL ANTHEM

O Cameroon, Thou cradle of our fathers,  
Holy Shrine where in our midst they now repose,  
Their tears and blood and sweat thy soil did water,  
On thy hills and valleys once their tillage rose.  
Dear Fatherland, thy worth no tongue can tell!  
How can we ever pay thy due?  
Thy welfare we will win in toil and love and peace,  
Will be to thy name ever true:

Refrain

Land of promise, land of glory  
Thou, of life and joy, our only store!  
Thine be honour, thine devotion,  
And deep endearment, for evermore.

From Shari, from where the Mungo meanders,  
From along the banks of lowly Boumba stream,  
Muster thy sons in union close around thee,  
Mighty as the Buea Mountain be their team.  
Instill in them the love of gentle ways,

Regret for errors of the past  
Foster, for Mother Africa a loyalty,  
That true shall remain to the last.

APPENDIX X.

CODING INSTRUCTIONS

The questionnaire is divided into three parts. Therefore, there are three parts to be coded for each person.

(1) Questionnaire A (Background information); (2) Questionnaire B (pretest) and (3) Questionnaire B (posttest).

Questionnaire A takes line 1; Questionnaire B (pretest) takes lines 2-4 and Questionnaire B (posttest) takes lines 5-7.

Line 1: (Questionnaire A)

Column

- 1 - 6 (identification number, with 1 on column 6)
- 7 - 8 Age
- 9 Sex (1 = male )  
(2 = female)
- 10 Q.5
- 11 Q.6
- 12 Q.7
- 13 Q.8
- 14 -15 Q.9 { e.g. 03 for 3rd)
- 16 Q.10 No. of Boys (9 or more than 10)
- 17 Q.10 No. of Girls (9 or more than 10)
- 18 Q.11 Marital status
- 19 Q.12 No. of Boys
- 20 Q.12 No. of Girls
- 21 Q.13
- 22 Q.14 - 9 for 9 or more

23 Q. 15  
24 Q. 16  
25-63 Q.17 - Q 55

Line 2: (Questionnaire B pretest)

Column

1 - 6 (identification with 2 on Column 6)  
7 - 80 Q. 1 - Q. 74

Line 3: (Questionnaire B pretest)

Column

1 - 6 (identification with 3 on column 6)  
7 - 80 Q.75 - Q.148

Line 4: (Questionnaire B pretest)

Column

1 - 6: (identification with 4 on column 6)  
7 - 40 Q.149 - Q.181

Line 5: (Questionnaire B posttest)

Column

1 - 6: (identification with 5 on column 6)  
7 - 80 Q. 1 - Q.74

Line 6: (Questionnaire B posttest)

Column

1 - 6: (identification with 6 on column 6)  
7 - 80 Q.75 - Q.148

Line 7: (Questionnaire B posttest)

Column

1 - 6: (identification with 7 on column 6)  
7 - 40 Q.149 - Q.181

# THE MOST COSTLY CRIME OF ALL!

## TIME THEFT

- ① Arriving late.
- ② Keeping clients, customers and the general public waiting unnecessarily.
- ③ Habitually taking longer time for lunch than provided for officially.
- ④ Excessive socialising with visitors and/or co-workers.
- ⑤ Faking Sick Leave.
- ⑥ Delaying work to create opportunity for overtime work.
- ⑦ Leaving work to attend to personal business or go home before normal closing hours.

**DON'T BE A THIEF!**

**DON'T SABOTAGE OUR COMPANY'S ECONOMY!**

**BE A GOOD EXAMPLE TO ALL.** *Ajayi Iselowo*



APPENDIX XII

Lists of unfair comments that people make about men, women and children that might influence growing children's attitudes and self-concepts.

About Children

- (1) Children don't produce, they only consume.
- (2) Children must not eat eggs or meat because they will become weak as well as thieves.
- (3) Children are like animals.
- (4) Children are good for nothing but play and food.
- (5) Flogging is the best way to train children.
- (6) Children should never eat with adults on the same table or else they will not respect their adults.
- (7) Children are a burden, a nuisance.
- (8) Children are to be seen and not to be heard.
- (9) A very curious child risks being eaten by ghosts.
- (10) A child who asks his parents too many questions will grow with a very long mouth or will become a stubborn man.
- (11) Children who stay close to their mothers never become anything in life or are like women.
- (12) Children are always wrong vis-à-vis their parents.
- (13) Children cannot take decisions.
- (14) Children must always obey without questioning.

About Men

- (1) A man who is impotent does not need to live.
- (2) Men are wicked people and selfish.
- (3) Men work only for women and children. They are their slaves.

- (4) Men are like dogs.
- (5) A man must command.
- (6) Domestic work is not meant for men.
- (7) Boys don't cry like girls.
- (8) Boys don't enter the kitchen or wash calabashes or else they will be laughed at.
- (9) Boys inherit from their fathers.
- (10) Men can go where they please, not women.
- (11) A handsome man must run after girls.
- (12) To apologize for wrong done to a woman is weakness.
- (13) Men are superior to women.
- (14) Only boys can build houses in their father's compound.
- (15) Division of labour which makes all boys do the hardest jobs regardless of their constitution.
- (16) If a boy can't go to war, he is considered to be a woman and not a man.
- (17) A husband whose wife delivers only girls is considered a weak man.
- (18) The man who matters is the wealthy man.
- (19) A man cannot do without sex.

#### About Women

- (1) A woman has no country.
- (2) Women are commodities to be sold when grown up.
- (3) Women talk too much and talk nonsense.
- (4) Educated women will have no husbands.
- (5) Women must remain inferior to men.
- (6) Women lack intelligence.
- (7) Women are made to serve men.
- (8) A woman's place is in the kitchen no matter her education.
- (9) Women are devils.
- (10) A woman has no voice in society.
- (11) Women are a necessary evil.
- (12) Never trust a woman, not even your wife.
- (13) Never consult a woman when you have to take important decisions.
- (14) Women are hardly ever capable of taking good decisions.
- (15) Women behave like children.
- (16) Only girls cry.
- (17) Girls don't climb trees.

- (18) All that women need from men is their money.
- (19) Women are objects for pleasure.
- (20) Mathematics, engineering and the sciences were not meant for girls.
- (21) Women are gossipers, never tell them your secrets.
- (22) Women are like two-headed serpents.
- (23) "You are only a woman!"
- (24) A girl needs nothing other than her sex to earn a living.
- (25) A girl must not raise her voice when talking to a boy.
- (26) Women are a misfortune.
- (27) All women are alike.

World

Show

Business

PRESENTE

## LE REGLEMENT DU MARI

### ARTICLES

- 1 Le mari a toujours raison
- 2 Le mari est toujours le chef de famille
- 3 La femme avant de se coucher doit demander la permission au mari avant de lui tourner dos au lit.
- 4 Si le mari porte la main sur la femme et qu'arrive un visiteur, la femme doit sourire comme si rien ne s'était passé.
- 5 Le Mari reste toujours le chef, même au lit
- 6 Même si la femme a raison, c'est l'article 1 qui s'applique
- 7 La femme avant de se coucher doit être dans sa robe de nuit laissant la porte ouverte
- 8 Le mari n'a jamais menti
- 9 Quand le mari gronde, la femme ne doit rien dire
- 10 La femme doit toujours attendre le mari
- 11 Le mari ne rentre jamais tard à la maison, il est à la réunion
- 12 Le mari ne sort jamais les jours de repos il est appelé
- 13 Seul sur la décision du mari que doit marcher la femme
- 14 La femme attend son mari avec des idées personnelles et prend des idées du mari quand il est du retour
- 15 La femme se rend au bureau du mari que pour un cas urgent
- 16 La femme ne doit jamais faire des dépenses sans consulter le mari même si c'est son propre argent
- 17 La femme ne doit jamais faire fault stop même urgent
- 18 Les disputes doivent toujours se régler à deux sans témoins dans la maison
- 19 La femme ne doit jamais refuser de manger
- 20 La femme n'a pas d'ordre à donner au mari
- 21 La femme doit suivre les ordres du mari
- 22 La femme doit fuir sa jalousie et ne jamais manifester au public
- 23 La femme ne doit rendre visite à ses parents que sur demande du mari en compagnie de ce dernier
- 24 La femme ne peut sortir que sur l'autorisation de son mari
- 25 Seule la femme peut prendre à crédit et avec un carnet de pharmacie les médicaments
- 26 Même si le père du mari ou la mère venait à la maison lancer de paroles offensives à la femme, elle doit toujours attendre la réaction de son mari
- 27 La femme ne doit jamais boucler les (ON DIT)
- 28 La femme pour elle, doit toujours se considérer comme élément complémentaire du mari sans abus
- 29 La femme doit recevoir tous les visiteurs de son mari sans exception du sexe, et avec la plus grande politesse

APPENDIX XIV      English Translation

WORLD SHOW BUSINESS PRESENTS:

THE HUSBAND'S REGULATIONS.

Articles:

1. The husband is always right.
2. The husband is always the head of the family.
3. Before going to bed, the wife must take permission from her husband if she desires to turn her back away from him while in bed.
4. If the husband beats his wife and a visitor arrives, she must smile as if nothing had happened.
5. The husband is always the head, even in bed.
6. Even if the wife is right, it is article one that must be applied.
7. Before going to bed, the wife must be in her night dress leaving the door open.
8. The husband never tells lies.
9. When the husband is scolding, the wife must not utter a word.
10. The wife must always wait for her husband.
11. The husband never comes home late rather he is at meetings.
12. The husband never goes out on rest days, rather he is called out.
13. The wife must base her actions only on her husband's decisions.
14. The wife may have her personal ideas as she expects her husband but must follow his when he returns.
15. The wife may not go to her husband's office except for an emergency.
16. The wife must never spend money without consulting her husband and this, even if it is her own personal money.
17. The wife must never ask for a lift even in an emergency.

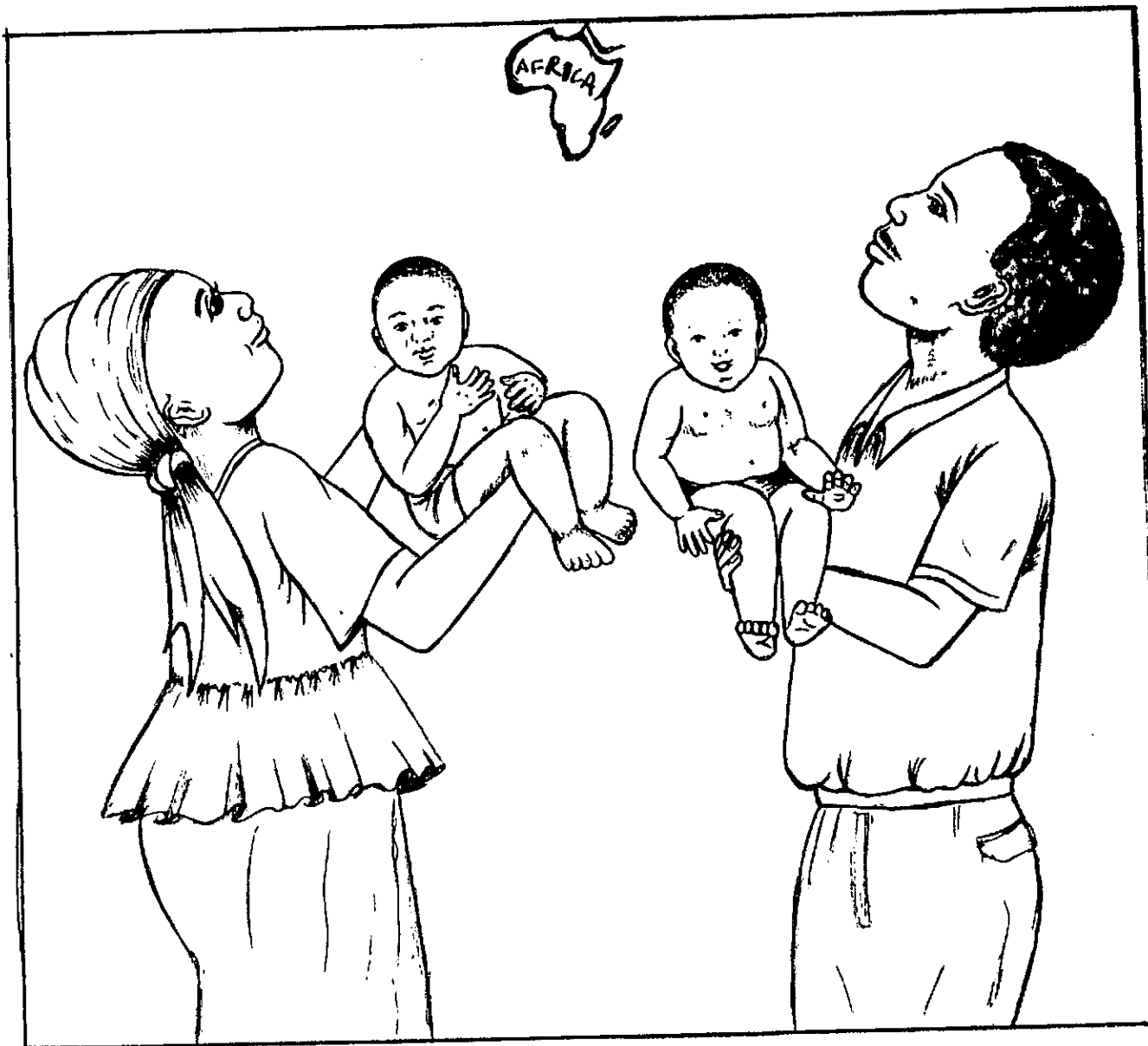
18. Quarrels must always be settled between the two of them in the house without witnesses.
19. The wife must never refuse to eat.
20. The wife has no orders to give to the husband.
21. The woman must follow her husband's instructions.
22. The wife must control her jealousy and never show it in public.
23. The wife can only pay visits to her parents on her husband's request and accompanied by him.
24. The wife can go out only with her husband's permission.
25. Only the wife can obtain medicine from the chemist on credit and this with a note book.
26. Even if her husband's father or mother come to her house and insult her, the wife must always wait for her husband's reaction.
27. The wife must never listen to "hear says".
28. As wife, she must always consider herself as a complimentary element of the husband and nothing more.
29. The wife must welcome all her husband's visitors without exception of sex and then as politely as possible.

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\*\* A taking-over ceremony that has taken alarming forms in recent years in many secondary boarding schools in Cameroon. The night when form 4 students take over government from form 5, they take the liberty to beat and maltreat junior students, particularly the first years, in order to make their presence felt. Many of them come up with serious wounds or have their personal property seized. (See p. 212).

A.  
SUGGESTED CHARACTER AND PERSONALITY-BUILDING  
PROGRAMME

MAN, WOMAN & CHILD  
FOR AFRICA'S DEVELOPMENT



Ensuring the Attitudes that Influence  
Your children is guaranteeing the future  
of a developing and stable Africa.



APPENDIX XV

A SUGGESTED CHARACTER AND PERSONALITY-  
BUILDING PROGRAMME

Introduction and Aims:

This is a personality moulding programme. It is intended to make the average person feel capable and able enough to be creative and to control himself and his environment in the interest of the common good.

- It is an effort in developing children's philosophy of life, their attitude to situations in life, their self-concept, self-esteem and self-confidence. It is a lesson in loftier and more permanent values, to make them act in more socially desirable ways.
- The programme is intended to fight against negative psychological up-bringing and obstacles of fear and poor self-image.
- This programme should equally help to fight against the tendency to imitate and the laissez-aller attitude.
- This programme is an education in conscience and African consciousness. It is an education in self-awareness, a sense of self-worth, of justice and fair-play.
- It is intended in this programme that the growing person should know that: what you are to yourself and in yourself as well as what you are to others is the essence

of personality. That his personality is determined and judged by the extent to which he has developed habits and skills that interest and serve other people. That great people serve others. They are admired and people want to identify with them.

- The programme is prepared and presented with the conviction that character and personality-building merit being taught like every other school subject, and not simply taken for granted. If people want engineers, lawyers, bricklayers or doctors, they organize special programmes and courses for them. Therefore, if worthy and adequate personalities are needed, special disciplines should be organized to produce them.

The development of adequate and effective citizens cannot be left to chance. This is very important particularly because many parents do not appear themselves to know what they want, consequently, they lack inclination to give the type of guidance which demands an effort on their part.

.....  
Transmission Methods:

1. Character and adequate personality habits are transmitted, first of all, by Example. That is, they are transmitted by parents, teachers and people who themselves treat other people with understanding, affection and respect. Attitudes are acquired primarily through personal

relationships and experience in family and community living. It is life experiences that mould character and personality.

2. In teaching an aspect of the programme, the teacher should make an effort to bring each ideal or notion down to earth. He should look for and use examples appropriate for the age being taught. Be practical. Also elicit other examples where necessary in practical life, history and biographies of men, women, children and youth at both local and foreign levels. Do not only use foreign examples in order to avoid giving the impression that such people are found only among foreigners.

3. Most of the teaching should be done in the way of discussions, jokes, role-playing, debates, presentation of expert opinion, readings of biographies and appropriate songs and poems.

Examples:

Songs like - If at first you don't succeed try, try again.

- This little light of mine, I will let it shine, etc.

- Sweet Mother

- Good Father

Poems like - My Mother; Do not be ashamed to learn.

Puzzles like - You are-----, what will you do?

Also use newspaper opinions and letters to editors.

4. Give those being taught responsibilities and opportunities for them to practice the behaviours being taught - (co-operation, asking for help when necessary, studiousness, dedication to specific principles of the nation, etc.)

5. This programme is not exhaustive. Neither are the topics arranged in any particular order of importance. It only contains indications and outlines of things that could be handled. Emphasis will equally depend on local needs and situations.

#### THE PROGRAMME

##### I. The Take-off: The Self: Yourself: Who am I?

a. Make him feel Able and Capable. Discuss what equips him for this: He is created in his Creator's image with whom all things are possible. Hence, he need not be defeated by anything such as the problems, cares and difficulties of human existence.

- power and energy are derived from quiet moments with oneself and one's creator. Energy comes from faith, belief and positive thinking.
- make him see with Dr. Spock that "the capacity -

for idealism, creativity, spirituality - is latent in all children."

- show him that fear and doubt are great enemies of man and of human existence. So also is worry the most subtle and destructive of all human diseases, psychologists and physicians warn us.
  - show him how he is his own architect - meaning that he can be only what he wants to be and as intelligent and brave as he desires for himself.
  - show him he can only do so through careful planning and vision. That he can plan to be somebody in his own little way by showing interest in something.
- b. Help him to become aware of his greatest endowments as a PERSON (and that of all other people).
1. Your Head: To think with. It is your moving and living dictionary, computer, library and encyclopedia.
    - Therefore, do not mortgage it to anyone. Do not feel obliged to do what you do not believe in. Join friends in doing things but equally know when to say "no" or pull back; and develop a strong sense of justice to support all your actions.
    - But there are great destroyers of this moving library. You need to be fully aware of them.

They are selfishness, aimlessness, poor planning or non at all, and alcohol. The latter because, it dulls your thinking faculties; it kills dynamism while it promotes loafing.

2. The Eye: Sensitize the child to the psychology of the eye. Show that it is a very precious gift if well used, particularly to appreciate the beauty and glories of nature in yourself, in others and in the world. Therefore, it needs sharpening. But it can do great disservice to you if badly used or trained. It can make its owner:
  - see far when in fact things are near.
  - see black when it is in effect white.
  - encourage or discouraged (i.e. of late-runner).
  - see self negatively rather than positively.
  - feel miserable or the odd-man-out when in fact not very much so.
  - feel strengthened or weakened.
3. The Ear: Discuss their control or no control and their effects; the need to train oneself in listening well.
4. The Mouth: It can be controlled to speak just what is necessary in order to build and live harmoniously with people. Uncontrolled, it can cause confusion, useless talk and useless eating.

5. The feet: They can be controlled for discovery, exploration and going just where one ought to go. If not controlled, they can lead one into unnecessary problems.
6. The hands: They can be controlled to give and to accept honourably because life is a give and a take.

The possession of these endowments means many things.

- It means that you have a duty to take full charge of your individual life because part of growing up is taking full responsibility of what you do.
- Most of the answers to your success or failure in life are found within your yourself.
- You have a duty to make your life fuller, happy and worthwhile even if others want to make it difficult for you and,
- Making your life happy, fuller and worthwhile means knowing yourself and learning to face your problems boldly but sincerely and promptly as they occur.
- You can transcend suffering by trying to understand life, by focusing on your strengths rather than on your weaknesses. It means trying to master life instead of trying to escape from it. It means trying to discover your potentialities; that is, your latent powers and abilities which often unfold only gradually

throughout one's life. You need to build on your own capacities because, there is no fixed place to start when going to Rome, London or Nairobi. Simply start just where you are. Part of growing up also means knowing that there are times in one's life when one has to be embarrassed. This is precisely when other people become useful. This means that we are all interdependent. Therefore, do not worsen your embarrassment by being ashamed to ask for needed help. One evidence that you have grown up is being able to accept yourself and your physical looks. Thank your Creator for what you are and see how best you can bring out the beauty and riches of what you are and what you look like.

- discovering yourself must be followed by discovering others because it is in discovering others that you discover more of yourself.

II. OTHERS: These others are found in:

- (1) the family (brothers, sisters, etc.);
- (2) the community (friends, acquaintances, enemies);
- (3) the tribe (tribesmen);
- (4) the country (fellow citizens);
- (5) the world (human beings).

- Why Others? Because you need them and they need you too. You complete one another. No man is born alone on an island but among people of like-appearing.

- Occasions when we need others: At birth, in sickness, at death, when in trouble or in some embarrassment, in



time of joy, pain or suffering, for ideas/suggestions, for criticism, to love and show affection, in time of decision-making since two heads are better than one.

- How do you prove that you are aware of the existence of other people?

By loving and respecting them; by thinking for and of them; by giving, talking to them and sharing or smiling with them.

- Discuss why you give to others.
- Discuss what you can give to others- ( a smile, a good turn, concern, encouragement or praise or word of kindness; love, respect and empathic understanding).
- the presence of others in your life suggests that you have a duty to take charge of others and their collective destiny.
- Loving others includes tolerating and accepting them for what they are. It means respecting the many differences you find in them just as you want them to respect and accept yours.
- You may love and make friends but do not be too possessive of them because being too possessive is a sign of immaturity and insecurity. It is lack of trust and confidence in yourself. Being too possessive is like having a friend, a father or a mother and fencing him or her and, furthermore, fencing every-

one else out of his or her reach. It is denying the other party his individuality. This is inhuman.

- Discuss the importance of the following hierarchy of rootedness or belongingness showing which gives way to the other and in what circumstances, for a more satisfying and meaningful life: Self - Family - Tribe - Country and World.
- Help children understand that the most important and the most fulfilling thing that human beings can do, is to serve humanity in some way and to live by the ideals they have set for themselves. Help children grow up with the important feeling that they are in this world not for their own satisfaction but primarily to serve others. Explain why this has to be so.
- Show children that we all need one another and others' services. That the best way to ensure good services from others is to do the best you can on the job you have chosen for your self - fulfillment and self-realization.
- Show concretely how an individual's job is both for him and for everybody else (e.g. the plantain farmer; the pilot, the doctor, etc).

### III. GENERAL:

- What is character? It is moral strength. That force and desire in you to desire after what is good and

acceptable. It is saying "yes" or "no" and meaning it and yet being able to change, apologize or excuse oneself when it is not possible to respect your "yes" or your "no".

Certain aspects of character can be taught by letting children see and appreciate the importance of each subject on the school's time-table. Before starting to teach each subject of the day, children could be made to repeat ideals like:

- .....
- Language: I learn English, French and my native language because:
- I want to understand other people effectively.
  - I want to discover the world, people and objects around me.
  - I want to read stories, games, reports and have fun when I cannot be with other people.
  - I want, through reading and listening, to be able to appreciate the creative beauty and capacities of people.
  - I want to be able to read and understand the knowledge, riches, heritage and problems of my forefathers.

.....

Arithmetic/Maths: I learn Arithmetic because:

- I want to be able to think correctly.
- I want to be able to count and calculate properly, so that others don't cheat me and I don't cheat them.
- I want to be able to use my arithmetic knowledge, concepts, principles and skills to solve various work, family and social problems.

- I want to be able to remain within limits and not to indulge myself ignorantly in excesses of whatever I do, say or think (driving, talking, drinking, writing, etc.).

Writing: I learn writing because:

- I want to be able to create in form and shape on paper.
- I want to be able to preserve information on paper.
- I want to feel that my mind can control my hand and fingers, according to my desire and imagery.
- I want to develop a respectable handwriting by which people shall recognize me.
- My handwriting is my picture of myself.

Music: I learn music so that:

- I can appreciate beauty in sound.
- I can feel happy and gay and make others feel the same way.
- I can sing away my earthly sorrows, feel lighter and learn to cope with failure.

Agriculture: I learn agriculture so that:

- I can discover the riches of the soil and of nature.
- I can keep a small garden and have the joy of planting, caring for and of harvesting and of knowing what it means to enjoy the fruits of one's labour.
- I can reasonably feed my family and other dependents.

Drama: I learn drama so that:

- I can learn to laugh at myself, at least sometimes, and allow others too to laugh at me sometimes.

- I can have fun when I need it.
- I can strengthen my observation capacities.

For ideals in other school subjects see Luma, 1983  
pages 220-224.

Discuss and build up with kids little Rules that they  
can learn to practice as they grow up, e.g.

- (1) buy things rather than steal.
- (2) discuss rather than fight, kill, abuse enemy.
- (3) tell truth rather than lie.
- (4) sing for joy; sing for sadness.
- (5) smile when you feel like shouting.
- (6) embrace when you feel like striking.
- (7) excuse self when wrong (say sorry); it will change  
neither your height nor your size; rather you will  
feel happier and lighter.
- (8) when you think of your own interests, once, think of  
others' twice.
- (9) I want others to trust me.
- (10) I will learn to praise people when they do things well.
- (11) my ears can catch the slightest sound around me.
- (12) I will want to learn to say "no" politely, and  
definitely, when necessary.
- (13) I can say "no" to friends or people who try to make  
me do what I shouldn't do.
- (14) it is better to do what is right and wise with me  
than to simply do what others do.
- (15) I must show interest in and find out more interesting  
things about what my family is doing.
- (16) I will do everything I can to make my family know  
that I like them and enjoy their company.

What is Maturity? For ideas on this topic, turn to the com-  
munication workshop (Appendix VI) and the work of Abrahamsen  
(1958).

What is Poverty? Selfishness of spirit; lack of considera-  
tion for others; meanness, fear, self-pity, negative feelings,  
exploitation, dirt, crime. (These are things to be ashamed  
of).

What is not poverty? not having cars, houses, money, etc. (These are not things to be ashamed about, if you do not have them or if you cannot afford them.)

What is being rich? Selflessness; tolerance, service to mankind with dedication; positivity, creativeness, purposeful activity, being generally well informed.

What preserves riches? Care, attention, maintenance, continence, economy, industry, sacrifice, giving, sharing because of brotherhood; because you brought nothing into this world and you will take nothing away either. Besides, even if you do not give to others, you will one day leave everything for some other people known and unknown to you.

Discuss and educate children on enemies of man and of harmonious living such as traditional inertia, selfishness, inequality, injustice, and corruption. Show them that apart from these practices being wrong, they destroy those who practice them even more than those who suffer them. Give practical examples in daily life.

Perspectives education - help children see distance, fore-ground, depth as well as height and breadth of problems, issues, tasks and responsibilities. (Use concrete local examples).

What is Law? Why laws? For your own personal protec-

tion and comfort, therefore, be law-abiding. Discuss laws in their homes, town or country and world which people often break and ask them what they can do about that.

What is patriotism? Or good citizenship? What does your national anthem expect from you or teach you about patriotism? (In times of peace and trouble).

What is civic responsibility? Give examples in time of peace, war or other trouble. Discuss responsibility in relation to criminals, looting, breaking bottles on the highways, breaking street lights and glass windows and throwing mud balls on walls, etc.

What is a problem? What should be the individual's attitude to problems? (a challenge; problems should motivate man to do something about his situation). Avoid letting problems frustrate you by attending to them promptly.

Health and Man. Health is a wonderful gift but it is hard to regain when you loose it. So learn to take care of this precious gift. Have regular exercise and dental, eye and other body check-ups.

Health/Grooming habits for African Men:

1. As much as possible, bathe everyday.
2. Use a deodorant after bath to assist nature. Or,

- apply antiperspirant before you go to sleep.
3. Shave every morning.
  4. Brush your teeth at least twice daily. Brush between the teeth and scrub your tongue with a pinch of salt to remove any white coating.
  5. Have your teeth and tonsils checked against halitosis (bad breath).
  6. Try to change your socks and underwears daily.
  7. Make sure that the shirt you want to put on has a clean collar and cuffs, and that it is free from perspiration odor.
  8. People judge you according to the shape and cleanliness of your shoes. Put new heels if they begin to wear off on one side.
  9. If your feet perspire, use a deodorant. Smelly feet can be very awful and they drive people away from you. Keep your shoes on when in a car or room with other people.
  10. Always check to see that the toilet seat is clean before you sit on it. Always lift up the toilet seat before urinating. Always look behind you, particularly your toilet seat, before you go away. Make sure that you leave the toilet as clean as you found it, or as you would like to find it.

Health/Grooming habits for African Women:

1. As much as possible bathe everyday.
2. Use a deodorant or antiperspirant to prevent odors. Preferably, apply it at night before sleep.
3. Tonsils, bad teeth, stomach diseases, catarrh, etc. can cause bad mouth and breath odors. Check against them.
4. Keep your neck, ears, hands, face and feet always clean. Use some oil or hand lotion to avoid rough and touch hands.
5. Keep your hair neat and clean. A simple hair style speaks better of you than an elaborate one. Remember



that not only is shoulder-length hair absolutely unwanted in business and office circles, but it is also absolutely unsuitable for serious office and business work. So, if you keep very long hair, roll it up for business hours and bring it down at pleasure times.

6. While women should certainly look neat and attractive, it should be noted that "sexy", glamorous, and com-  
brously long dresses and styles, with funny hangings  
and shakings, should be avoided by all serious office  
workers, school teachers, nurses and business women.  
The same applies to extremely high heels.
7. Wear moderately short nails. Avoid long claw-like  
nails with very bright colours at work time. You need  
not imitate ignorant women.
8. Do not wear tight-fitting dresses, low-cut and fancy  
blouses to work. Too much jangling and noisy jewelry  
and very high shoes are not meant for serious work  
places either.

For both men and women, remember that appearance may not be the most important aspect of personality but it is important because it is an individual's outward manifestation of his/her personality. Note that appearance includes posture, expression, physique, health, grooming, dress and mannerisms.

One important thing in dress is to know what styles fit you best. A good dress allows the wearer to feel free and at ease with self. Develop a good taste to suit your age and personality.

Some other things also common to both men and women in dress are: simplicity, neatness, good taste and being presentable.

General Health and longlife hints: Health is indispensable to success in life, therefore, strive to secure it for yourself and your family. The following are some examples of good health habits:

- Do not eat too much of even food you like very much.

- Eat at regular hours.
- Try not to eat just before going to bed.
- If you feel like eating something late, take fruit, water or a glass of milk.
- Too much of tea, coffee, alcoholic drinks, cigarettes, sugar and other fatty foods damage health.
- Sleeping early and waking up early is better than sleeping late and waking up late.
- Too much refined foods are not good for health. Keep to fresh and unprocessed fruits as much as possible. (Kernels, coconuts, guavas, mangoes and other African nuts and fruits, in their natural form, are better for your health and teeth).

Anger. We each have a right to be angry, at least sometimes. However, we must not let it damage our health.

We need to dissipate anger quickly by taking a walk, breaking firewood, cutting grass, playing tennis, jogging or talking to someone you trust. Prolonged anger is bad for the body, because it causes too much excitement, fear, tension, too much pressure on the nerves, slows down digestion and increases breathing and heart beats - all of these are bad for health and result to stomach problems.

Frustration is another enemy to be mindful about. Frustration is a bad feeling which develops in you whenever some important objective cannot be realized or whenever some strong desire is threatened. All of us must suffer some frustration at some point in life because none of us is

perfect, complete or finished. However, as we grow older, we should realize that all our desires cannot always be satisfied immediately and that we cannot always get exactly what we want in life. Therefore, we must learn to compromise or loose sometimes. If, however, we happen to be failing most of the time, then we must review our goals to make sure that they are realistic and adequate for us and our needs.

One way to overcome frustration is to learn to view problems you face as opportunities for experiencing, learning and growing. Another idea is not to be too proud to accept help from others or be too selfish to give it, if needed.

General work habits: Discuss and build up with the children good work habits that they need to cultivate for a successful, useful and happy life, e.g.

- punctuality.
- politeness to customers.
- respecting one's promises and appointments.
- keeping records of daily events and appointments given or accepted.
- being honest, reliable and serious.
- trying to finish well any job started because a person proves he is truly educated when he is able to finish what he has begun.
- avoid keeping other people waiting for a long time before they are served, etc.

Community habits: Draw a list with the children such as:

- not urinating or throwing litter just anywhere.
- being alert to crime and criminals.
- being law-abiding
- avoiding wastage and damage of public property, (electricity, water, houses, cars, petrol, etc.)  
Simply because your parents do not pay for their electricity and water does not mean you must waste it.

Hints on maintaining good relations:

- Be courteous and considerate and compliment generously but sincerely.
- Watch for the sensitive spots and be tactful.
- Be a good listener.
- Be cheerful but confident; smile and show willingness to do a little extra for others.
- Avoid gossiping and be agreeable especially on small matters (although not necessarily on morals, ideals, conduct and beliefs).
- Be generous especially on things like time, praise, thoughtfulness, kindness, smiles, understanding, empathy, appreciation, courtesy, work and effort.  
(Whenever you sense difficulty in giving or sharing, think of the following: Nature has given me so lavishly, so why should not I? Simply begin even in a small way and you will soon get into the habit.

Sex Education: Up to now sex education appears to be a matter for girls and not for boys. It has been a sort of escape or avoidance education. That is, if it is done at all, it seems to border more on teaching girls how to escape from boys and men in general, rather than teaching them how to live honourably and respectfully together with the other sex.

Sex education should be introduced to both boys and girls. It should teach them how to live together and

responsibly with members of the other sex. It should help them know what happens to them as they develop. Sex education should help the individual play a valuable, productive and contributive role within his family and community to which he/she belongs.

Teach sex education first from every day life experiences - birds, flowers, plants and their babies. Show father and mother plants and birds. Let them plant seeds to experience how babies grow, thanks to the rain and the sun. Teach fertilization of plants and lower animals, and gradually relate these to man or mother and father. Explanations should be modified according to age and maturity and should be taught seriously like any other school subject. It should include topics such as:

- becoming a man or woman;
- personal hygiene; skin problems;
- friendship; selecting friends;
- courtship; marriage;
- pregnancy; care and raising of children;
- virginity; self-control practices for both boys and girls;
- sexually transmittable diseases;
- discussions on controversial issues on both men and women;
- causes and prevention of marriage break down, etc.

Steps to marriage: There are many ties that can result from keeping good relations. Marriage is one of them but it is unique because it is a blood tie.

Marriage is an important step in life. Therefore, it needs to be prepared for. The following are some things

to be considered:

1. Have we finished studies or about to finish?
2. Have we financial possibilities for establishing a home and family?
3. Are we really emotionally mature and ready for marriage?
4. Have we confided in our parents and listened to advice?
5. Are you sure that you are going in for a tender and unselfish love, true and deep enough?
6. Are you prepared to take the other as an individual with his/her own likes and dislikes; right to make choices and decisions which need to be respected, considered or tolerated, at least sometimes? Be rigorously honest with your relationship with your future partner.
7. Be that self which you truly are. Be natural and do not pretend now because it will show up later in any case and lead to many unavoidable troubles.
8. Matters that require honest discussions before marriage are to be very touchy issues like: money, religion, work, children and habits which you will tolerate or not tolerate such as drinking, smoking, and socials. You may need to decide on hobbies that you will both practice together during your marriage life.

Marriage tasks for adolescents: Organize discussions

and role-playing activities on the following:

- (1) Couple visiting friends;
- (2) Couple entering a car or house (courtesy rules);
- (3) Introducing wife/husband to friends;
- (4) Introducing girl/boy friend to parents;
- (5) Visiting a fiancée;
- (6) Dating or asking a friend out;
- (7) Eating together in a restaurant;
- (8) Responding to an invitation;
- (9) Receiving guests at home;

- (10) Congratulating friend, fiancée, husband or wife;
- (11) Offering gifts to friends on special occasions;
- (12) Travelling and related planning;
- (13) Table etiquette;
- (14) Learning to say "no";
- (15) What makes for a lasting and interesting conversation;
- (16) Places and occasions to take dates to;
- (17) Hours of departure and arrival home;
- (18) What to look for in a date (desirable qualities);
- (19) Refusing or accepting a date;
- (20) The arrival of a baby;
- (21) The family budget;
- (22) Types of assistance from husband to wife and vice versa;
- (23) Fun activities and games that a family can share together;
- (24) Fun activities and games to share with children;
- (25) Visiting in-laws;
- (26) Going to church or public gatherings;
- (27) Family projects;
- (28) Marketing or shopping together;
- (29) Socio-drama: Parents and children's views on dress for various occasions, etc.

Some techniques to gaining popularity:

- (1) Be natural and easy-going. Try to be easy to be with;
- (2) Love people and be sincere with them;
- (3) Avoid being too critical or showing an attitude of superiority;
- (4) Avoid an attitude which brushes people off;
- (5) Show interest in the people you meet. Think of their welfare and think something positive about them. Practice liking people until you can do it genuinely;
- (6) Do not feel too bad if you are not liked by many people. Nobody is liked by everybody. It is maturity to know this;
- (7) Do not only look at the negative side of the people you meet;
- (8) Practice building up the ego of other people. Make them feel good each time they meet you. Do nothing to lower their morale. Make them feel important. Avoid deflating their egos. See possibilities in them;
- (9) Avoid giving the impression that you know everything;

- (10) Learn to express sympathy to others;
- (11) Help people to become stronger by genuinely praising and encouraging them in their successes;
- (12) Judge people as individuals first and foremost and not so much in terms of their gender.

Important study and classroom habits:

- (1) Prepare all of your materials for writing in class;
- (2) When in class, forget about your social life. Come to agreement with your friends to stay apart during classes;
- (3) Learn to listen well and give your attention to your school work;
- (4) Do not let your mind wander during class time;
- (5) Have a note-book to jot down important things;
- (6) Join in class discussions;
- (7) Do not study with the radio or music on;
- (8) Draw up for yourself a study and recreation time-table;
- (9) Learn to ask yourself questions about the lesson and make an attempt to answer them;
- (10) Have a study corner where you do your studies. Your friends should know that you should not be disturbed when there.

Communication Workshop:

Also treat some of the topics covered in the communication workshop that you consider of interest to the group you are teaching.

IV. POSITIVELY LOOKING AT AFRICA: A lot of negative and discrediting language has been used on Africa and Africans for too long now. The modern family and modern educator ought to mount a fight against this. Terms like "poor countries" of Africa should be attacked to give children the right perspectives.



Africa cannot be "poor" and yet sell raw materials to so-called "rich countries". Nobody has everything including the rich. The "rich" have something to offer to the "poor" and vice versa. Therefore, every body is rich and poor at the same time, although in different ways.

The teacher should help children see that there need not be hunger when Africa has her two fully formed hands and so much land. Together with children, make a list of Africa's own discoveries particularly in relation to foods, medicines, hunting techniques, etc. Together with the children, draw up a list of Africa's Riches.

Examples:

- (1) Diversity: languages, colours, tribes, and ethnic groupings, etc.
- (2) Nature: forests of trees, flowers, animals, fruits, etc.
- (3) Nature: the sun, moon, stars, seas, oceans, rain, good weather, etc. All of these rise and set or take their place in due time. The sun that bids others rest in the west, is faithfully rising for us as well in the eastern skies, and without discrimination.

- (4) Rich Soil - Not for vines but for palm trees that produce its own wines, oils, brooms, soap, soups, etc.
- (5) Man: Complete with well shaped and well formed eyes, ears, hands and legs. A stomach that digests too well even the hardest of nuts, kernels, hard food, etc. Above all, a head to think, a heart to love and determination to drive away selfishness, laziness, bad feelings, etc. There is no African who is born without this vital equipment.
- (6) Health: Capacity to resist diseases that kill many others; capacity to resist the forbidding heat; etc. Besides, it is not only in Africa that people die or are ill.
- (7) Music: Name voices that have echoed some of the best music in the world. (Miriam Makeba, Manu Dibango, Sonny Ade, Sonny Okuson, Shola, Pierre Moutouari, Francis Bebey, etc.)
- (8) Literature: Chinua Achebe, Cyprian Ekwensi, Ngugi Wa Thiogo, Ousman Sembené, Mongo Béti, etc.

- (9) The Creator's Love: Grace and mercy  
flow in abundance on Africa too or  
else it would be difficult to explain  
why the millions in South Africa would  
not have been extinguished by now.

V. Finally, discuss, line by line, bringing out the meanings and implications of the following anonymous  
DESIDERATA dated 1692 and which was found in Old Saint Paul's Church, Baltimore and put into song by Fred Warren. You could also get the group to memorize and act it as part of a play or as a piece of poetry. To introduce the text, begin and end with the underlined words, - "You are a child of the universe..."

DESIDERATA

You Are a Child of the Universe:

"Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you

may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and

whatever your labours and aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy."

E n d

Many ideas used in compiling this programme were freely drawn from the following books:

- |   |   |
|---|---|
| Abrahamsen, David:<br>1958                | The Road to Emotional Maturity.<br>Prentice-Hall Inc., Englewood<br>Cliffs, N.J.  |
| Beach, Walter Raymond<br>1967             | We and Our children, Pacific<br>Press Publishing Association, Mt.<br>View, California.  |
| Desiderata<br>1692                        | Found in Old Saint Paul's Church,<br>Baltimore.   |
| Landis, and Landis,<br>1964               | Building your life, Third ed.<br>Prentice-Hall, Inc., Englewoods<br>Cliffs, New Jersey.   |
| Luma, Lydia Eveny'a<br>1980(b)            | A children's Sunday School Com-<br>panion of Prayers, Choruses,<br>Riddles and Games, and Hints for<br>Happy Living. CEPER, P.O. Box 808,<br>Yaounde, Cameroon. |
| 1983                                      | The Education of African Teachers.<br>SOPECAM Yaounde, Cameroon.  |
| Maltz, Maxwell,<br>1960                   | Psycho-Cybernetics: A New Way to<br>Get More Living out of Life, Melvin<br>Powers (Eds.), Wilshire Book Company,<br>California.                                 |
| Newton, Roy and Green<br>Helen H.<br>1963 | How to Improve Your Personality,<br>Third Ed., Green Publishing Division,<br>McGraw-Hill Book Company, Inc., N.Y.   |
| Peale, Norman Vincent,<br>1982            | The Power of Positive Thinking,<br>Cedar Books, The Windmill Press,<br>Kingwood-Tadworth, Surrey.   |
| Spock, Benjamin,<br>1977                  | Baby and Child Care, Pocket Books,<br>N.Y.  |
| Strang, Ruth<br>1965                      | Helping your child develop poten-<br>tialities, E.P. Dutton & Co., Inc.,<br>N.Y.  |

# APPENDIX XVI

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STATISTICAL PACKAGE FOR THE SOCIAL SCIENCES SPSSP - RELEASE 6.02

05/22/84

PAGE 25

FILE NAME CREATION DATE = 05/22/84

Intercorrelations Amongst Variables Tested by Hoag & C

## PEARSON CORRELATION COEFFICIENTS

|                | NEG                       | PCS                         | NCC                          | AEC                          | RESC                         | EOC                          | SEC                          | AWL                          | ASERC                        | ACC                          | RSAC                         |
|----------------|---------------------------|-----------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|
| AEC            | 1.0000<br>( 0)<br>S=C.001 | 0.1580<br>( 234)<br>S=C.001 | -0.7350<br>( 234)<br>S=C.001 | 0.0401<br>( 234)<br>S=C.271  | 0.0520<br>( 234)<br>S=C.214  | 0.3418<br>( 234)<br>S=C.001  | 0.0968<br>( 234)<br>S=C.070  | 0.5991<br>( 234)<br>S=C.001  | 0.5513<br>( 234)<br>S=C.001  | 0.1697<br>( 234)<br>S=C.005  | 0.0582<br>( 234)<br>S=C.168  |
| PCS            |                           | 1.0000<br>( 0)<br>S=C.001   | -0.8102<br>( 234)<br>S=C.001 | -0.0340<br>( 234)<br>S=C.203 | -0.0612<br>( 234)<br>S=C.175 | 0.0513<br>( 234)<br>S=C.218  | 0.0467<br>( 234)<br>S=C.239  | -0.0052<br>( 234)<br>S=C.469 | 0.0166<br>( 234)<br>S=C.400  | 0.2050<br>( 234)<br>S=C.001  | 0.0346<br>( 234)<br>S=C.295  |
| NCC            |                           |                             | 1.0000<br>( 0)<br>S=C.001    | -0.0005<br>( 234)<br>S=C.497 | 0.0113<br>( 234)<br>S=C.432  | -0.2359<br>( 234)<br>S=C.001 | -0.0901<br>( 234)<br>S=C.085 | -0.3547<br>( 234)<br>S=C.001 | -0.3411<br>( 234)<br>S=C.001 | -0.2432<br>( 234)<br>S=C.001 | -0.0587<br>( 234)<br>S=C.186 |
| 1. AEC (AE)    |                           |                             |                              | 1.0000<br>( 0)<br>S=C.001    | 0.0712<br>( 234)<br>S=C.139  | 0.2046<br>( 234)<br>S=C.001  | 0.1680<br>( 234)<br>S=C.005  | 0.1550<br>( 234)<br>S=C.000  | 0.0495<br>( 234)<br>S=C.226  | 0.0954<br>( 234)<br>S=C.073  | 0.0485<br>( 234)<br>S=C.230  |
| 2. RESC (RES)  |                           |                             |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.0959<br>( 234)<br>S=C.072  | 0.2060<br>( 234)<br>S=C.001  | 0.2995<br>( 234)<br>S=C.001  | 0.1062<br>( 234)<br>S=C.053  | 0.0364<br>( 234)<br>S=C.290  | 0.4279<br>( 234)<br>S=C.001  |
| 3. EOC (EO)    |                           |                             |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.1471<br>( 234)<br>S=C.012  | 0.4100<br>( 234)<br>S=C.001  | 0.3205<br>( 234)<br>S=C.001  | 0.1233<br>( 234)<br>S=C.030  | 0.1840<br>( 234)<br>S=C.002  |
| 4. SEC (SS)    |                           |                             |                              |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.2221<br>( 234)<br>S=C.001  | 0.1228<br>( 234)<br>S=C.029  | 0.0256<br>( 234)<br>S=C.245  | 0.1844<br>( 234)<br>S=C.002  |
| 5. AWL (ATW)   |                           |                             |                              |                              |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.5165<br>( 234)<br>S=C.001  | 0.7105<br>( 234)<br>S=C.001  | 0.2777<br>( 234)<br>S=C.001  |
| 6. ASERC (ATS) |                           |                             |                              |                              |                              |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.5070<br>( 234)<br>S=C.001  | 0.0789<br>( 234)<br>S=C.115  |
| 7. ACC (ATC)   |                           |                             |                              |                              |                              |                              |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    | 0.0593<br>( 234)<br>S=C.182  |
| 8. RSAC (RSA)  |                           |                             |                              |                              |                              |                              |                              |                              |                              |                              | 1.0000<br>( 0)<br>S=C.001    |

(COEFFICIENT / (CASES) / SIGNIFICANCE)

1A VALUE OF 99.0000 IS PRINTED IF A COEFFICIENT CANNOT BE COMPUTED

Correlations based on posttest  $\alpha = 0.05$

FILE NONAME (CREATION DATE = 07/24/84)

## APPENDIX XVII

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PEARSON CORRELATION COEFFICIENTS

|       | PER     | ETP     | FOC     | QA44    | QA45    | QA48    | QC79    | QC80    | QC129   | QC130   |
|-------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| PER   | 1.0000  | 0.4683  | 0.5900  | -0.0312 | 0.1230  | 0.1373  | 0.0406  | 0.1504  | 0.0503  | 0.1734  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.001 | S=0.001 | S=0.001 | S=0.317 | S=0.001 | S=0.339 | S=0.268 | S=0.011 | S=0.222 | S=0.003 |
| ETP   | 0.4683  | 1.0000  | 0.5348  | -0.0333 | 0.1230  | -0.0201 | 0.0203  | 0.0923  | 0.3043  | 0.4063  |
|       | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.001 | S=0.001 | S=0.001 | S=0.306 | S=0.030 | S=0.720 | S=0.001 | S=0.035 | S=0.001 | S=0.301 |
| FOC   | 0.5900  | 0.5348  | 1.0000  | -0.0174 | 0.0616  | 0.0350  | 0.0780  | 0.1031  | 0.1577  | 0.2702  |
|       | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.001 | S=0.001 | S=0.001 | S=0.396 | S=0.174 | S=0.297 | S=0.117 | S=0.036 | S=0.009 | S=0.001 |
| QA44  | -0.0312 | -0.0333 | -0.0174 | 1.0000  | 0.0426  | 0.3046  | -0.0300 | -0.0722 | -0.0157 | -0.0220 |
|       | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.317 | S=0.306 | S=0.174 | S=0.001 | S=0.253 | S=0.001 | S=0.324 | S=0.136 | S=0.391 | S=0.369 |
| QA45  | 0.1230  | 0.1230  | 0.0616  | 0.0426  | 1.0000  | 0.1902  | 0.0342  | 0.0042  | 0.0373  | 0.0617  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.001 | S=0.030 | S=0.174 | S=0.253 | S=0.001 | S=0.061 | S=0.301 | S=0.474 | S=0.257 | S=0.174 |
| QA48  | 0.1373  | -0.0201 | 0.0350  | 0.3046  | 0.1902  | 1.0000  | -0.0188 | 0.0225  | -0.0553 | -0.0627 |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) | (- 234) |
|       | S=0.339 | S=0.380 | S=0.297 | S=0.001 | S=0.001 | S=0.001 | S=0.367 | S=0.367 | S=0.290 | S=0.172 |
| QC79  | 0.0406  | 0.0203  | 0.0780  | -0.0300 | 0.0342  | -0.0188 | 1.0000  | -0.0642 | -0.0142 | 0.1397  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) | (- 234) |
|       | S=0.268 | S=0.001 | S=0.117 | S=0.324 | S=0.391 | S=0.387 | S=0.001 | S=0.164 | S=0.414 | S=0.013 |
| QC80  | 0.1504  | 0.0923  | 0.1031  | -0.0722 | 0.0042  | 0.0225  | -0.0642 | 1.0000  | -0.0756 | 0.1540  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) | (- 234) |
|       | S=0.011 | S=0.035 | S=0.036 | S=0.136 | S=0.474 | S=0.367 | S=0.164 | S=0.003 | S=0.115 | S=0.009 |
| QC129 | 0.0503  | 0.3043  | 0.1577  | -0.0157 | 0.0373  | -0.0553 | -0.0142 | -0.0756 | 1.0000  | 0.1008  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  | (- 234) |
|       | S=0.222 | S=0.001 | S=0.006 | S=0.371 | S=0.297 | S=0.200 | S=0.414 | S=0.125 | S=0.001 | S=0.063 |
| QC130 | 0.1734  | 0.4063  | 0.2702  | -0.0220 | 0.0617  | -0.0627 | 0.1397  | 0.1540  | 0.1008  | 1.0000  |
|       | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 234) | (- 01)  |
|       | S=0.003 | S=0.001 | S=0.001 | S=0.369 | S=0.174 | S=0.172 | S=0.016 | S=0.004 | S=0.063 | S=0.001 |

COEFFICIENT / (CASES) / SIGNIFICANCE

(A VALUE OF 00.0000 IS PRINTED IF A COEFFICIENT CANNOT BE COMPUTED)

Interrelations Amongst variables Tested by Ho, &amp; C. and Standard Demographic Relations