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Throughout human culture, elders have trained the young by telling them the hero tales of their particular society, for the heroes and heroines epitomized the group. It is of the essence of a hero to live and die for his values; therefore children absorbed them as precepts of right conduct, especially in simple and largely closed cultures. This island followed the rule from Beowulf to that delightful piece of Victoriana, *Little Arthur's History of England*, but the horror of violence, stirred up by the holocaust of 1914-1919 and reinforced by fascism, has had the result that in many schools the old tales are seldom told. Out of seventy-one men and women teachers in training, who chose history as their main subject, only three recognized the story of the geese of Rome, which saved the Capitol, while seven remembered theburghers of Calais. This research maintains that traditional heroic story has a place in education and is concerned with the relevance of its ethics to the moral concepts of children. To quote the Plowden report:-

"But even before they leave the infant school, some children press to know whether a story is really true. Stories which have actually happened have an added force for them. This is surely the moment for heroic stories....for giving children the habitual vision of greatness."

*+1 Plowden, B., Children and their primary schools. p.229.*
The thesis begins with a dissertation, which defines the elements of the traditional pattern of heroic ethics. It argues that they may well be archetypal in the Jungian sense and that they are, at least, worldwide in space and in time. Further, they are discernible in our own open and complex society, including the behaviour of its children.

Secondly, in the course of class work in eighty-two classes from forty-nine schools, questions were asked about the response of English children to hero stories for the whole age range of eight to thirteen, inclusive:

Do children enjoy hero stories?
Are they stimulating material for free drama, painting and creative writing?
Does the individual's standard of work rise or fall as a result of hearing them?

These questions have to be answered evaluatively.

Thirdly, by means of the collection and recording of 1647 valid Osgood semantic differentials from the whole age range, eight to thirteen, the attitudes of children to twelve moral concepts in this field of ethics have been measured and in part statistically examined. The children were drawn from all social classes and were of all degrees of intelligence, including potential university firsts and border line uneducables: the large majority lived in Leicester and the East Midlands.
The following questions were asked:

Are moral concepts, typical of the traditional heroic pattern of ethics, still accepted by children and if so to what extent?

Are other moral concepts, which are, or may be, mature extensions of the primitive pattern, accepted by children and if so to what extent?

Does the use of hero stories by teachers effect the children's attitudes to all or any of these concepts?

Close examination of the checking of the differentials prompted further questions, susceptible to a mixture of appraisal and measurement:

Can this statistical tool supply information about the individual?

What modes and processes of thought are revealed by the Osgood index?

It is hoped that the methods used and the results obtained will be of sufficient interest to teachers and educationalists for this work to be followed up. It is also hoped that some contribution has been made both to the understanding of children's ethical concepts and to an appraisal of the value of the hero story as a vehicle of ethical education.
INTRODUCTION

An Apology for Traditional Story.

The children's work on this piece of research was based on stories from myth embedded in epic, saga and historical sources. Both the choice of material and the follow-up work in classes stemmed from my own and student experience, that we could share the enjoyment of the tales with the children we taught, delighting together in colour, swift action and heroic figures. For instance, I can never forget an undersized six year old trudging up and down the classroom, a jacket hanging from his head and a ruler on his shoulder, because he was Hercules on the road to the far Hesperides. Or with older children we waited, starving, on the walls of Leyden for the Dutch ships to sail across the land and throw loaves into the city. Stories of both kinds had given impetus to children's individual work and provoked ethical discussion. I wanted to test this experience for few of the old stories were being told in schools. The Plowden report suggested that children might be starved of stories while the Newsom stated that it was "an enlarging of the spirit" for children to keep "good company and great company". Therefore there was the possibility that by neglecting history stories our schools were depriving children educationally.

The case for heroic history story.

There are many objections to the heroic history story. That it is not history fills me with impatience, for how many

+1 Newsom, J., Half our future. p.166.
+2 Plowden, B., Children and their primary schools. vol.1; p.229.
youngsters below the sixth are capable of appreciating the issues of the Counter-Reformation? Quite young, they can understand a fight for freedom and they live in a Europe, where Russian tanks can suppress the Czechs. Let it be a struggle against overwhelming odds and all the children's sympathy is with the freedom fighters. Start with the children and so often they start from action and adventure.

There is the argument that story telling depicts characters and their actions in blacks and whites. The Plowden report commented that children thought in terms of heroes and villains and it is the teacher's job to lead them on to an understanding of people and correct historical perspective. Often a second story with the roles reversed is the answer; for instance in the conquest of Mexico both Spaniards and Aztecs committed appalling crimes but in turn they displayed the heights of loyalty and courage.

Another distortion is that the glorification of the hero may blot out the common man. Again much depends on story choice; ordinary men, women and children were the heroes of Haarlem and Leyden and both the burghers of Calais and the beggars of Assisi are excellent introductions to medieval urban life.

This last objection is partly a reaction against hero worship, which can indeed be dangerous, since it can foster romantic and unrealistic fantasy and lead to personal tragedy, or even make a dictator's path straight. On the other hand, many heroes clearly have feet of clay - (Clive was a forger) while stories also reveal the false honour, which caused the charge of the Light Brigade. Wisdom is a heroic virtue, so in the medieval French epics, the chansons de geste, Roland is
fierce but Oliver is wise and he reproached Roland on the
field of Roncesvalles:

"For prudent soldiering is not folly, and there is more
worth in measure than in rashness. For your lightness
the French are dead". +1

No reproof could be less romantic besides, the inspiration of
idealism has to be set against the need for realism; Bridges
wrote of the threshold of manhood:

"All the hope of mankind is sharpened to a spearpoint
in his bright confidence, as he rideth forth to do
battle, a chevalier in the joyous travail of the
everlasting dawn". +2

There is the objection that almost all traditional heroes
are men; this is not a diet for girls. Against expectation, in
the college of education main history course there was most years
a group of girls, who put the Iliad before the Odyssey. In girls
schools a large majority of the class will react to action and
adventure just like the boys; where they reject the hero stories
it is generally in schools which stress sex differences. Anyway
stories with heroines can be found.

Particularly relevant to girls is the most common objection
to the hero story, the glorification of violence. Nothing I have
read approaches the force of Bruno Bettelheim's attack upon this
argument. He began by quoting from Ardrey's African Genesis
that Cain, not Abel, was the father of man; therefore it was
wise to know him well since we had to establish satisfactory
ways of behaving in a world peopled by his sons. Having pointed
out that children were provided with no outlets for violence, he
described the experience of a New Zealand teacher whose Maoris
wrote of their father's hidings and drunken bouts but were being
taught to read:

+1 The Song of Roland. text of the Oxford ms, p.62.
+3 Bruno Bettelheim, Violence a neglected mode of behaviour. The
   Annals of the American Academy.
"Look at the green house.  
Father is in it.  
It is father's home too."  

He went on to describe work in the Orthogenic School with children, who:-

"Had been unable to learn to read from primers that pictured life in a single colour - as all sweetness and light". +2

In other words Winnie the Pooh is no substitute for the wolf that huffed and puffed. He concluded that:-

"Learning about violence makes for learning in general. Because learning what the world is really like means learning about emotions that includes violence and what it is really like". +3

Indeed the arguments for tolerance of sexuality in young children apply to violence, as Bettelheim pointed out.

Anyone who has watched children knows of the kinship with Cain; juniors and young secondaries revel in gore, ghosts and skeletons, all splendidly exciting. Dr. Winnicott used to +4 lecture movingly on the baby's movement of reparation towards the mother after aggression at breast feeding, while Burlingham and Freud describe Dick's (2.3ms.) contrition, when he:-

"Held his clenched fist over her head, opened out his fingers, and carefully returned the tuft of hair to the place where it belonged". +5

Stable children will have had many such experiences or they let out the violence in phantasy like Keith, nearly five, illegitimate, in care because of his step'father's violence, who for three months always wore his sombrero and wild west gun, even in the toilet. Still, Dr. Winnicott felt "the ordinary good home"

+1 Ibid., p.57.  
+2 Ibid., p.57.  
+3 Ibid., p.59.  
+4 Annual lecture series to the Department of Child Development London Institute of Education.  
+5 Burlingham, D. and Freud, A., Infants without families.  
Needed support and what the schools can do is to allow controlled violence within the classroom. The hero story is experience of violence within a framework of security.

All epic and historical heroes have to be brave and so do we all – in the dentist's chair and in a thousand every days situations and personal relationships. Havighurst and Taba wrote:-

"There is hesitancy in raising questions of rightness and wrongness in criticizing peers, for fear of being regarded a prig". +1

They also reported that their sixteen year olds were clearly +2 influenced by "the most visible" personalities of the city; in this advertising age it should not be necessary to argue that a quality of such value in ordinary life should be visible in school. Children admire courage; what is necessary is to help them to see that there are higher forms than riding a powerful bike at a dare-devil pace. The link needs to be made between physical and moral courage. Parents do a great deal as it is one of the traditions of English education ("Be brave: own up!"); stories in school can contribute.

The main contribution of stories is to waken the children's imagination deeply enough for them to get involved in the tale, so that their sympathies are stirred. There is so much seeming indifference and real passivity because people do not see and feel the needs of others. Keith's working class mother consented readily to collect for Shelter, saying, "I know what it is to be without a home". English schools show as much

+1 Havighurst, R. J., and Taba, H., Adolescent Character and personality, p. 85.
+2 Ibid., p. 75.
concern for social as for intellectual development, but Holbrook wrote "They leave the culture of the emotions largely to chance". He emphasized that a starved imagination was a cause of waste and frustration of personality and maintained that we learn to discriminate and to choose:-

"According to concepts derived from our imaginative life"

He went further still; imagination was integral to reasoning, and social life. Our children are not ready for the catharsis of Athenian tragedy, but they can share the hopes and fears of the people in their stories.

Parochial sympathy is not enough. Modern children have commonwealth emigrants as their neighbours and the world is linked by jumbo jets. Sympathetic understanding of other peoples is imperative. Admiration and respect have to be aroused. Younger children can start with folk tales and myth from all over the world and go on to a whole range of history stories, from Horatius and William Tell to Benkei, Japan's Friar Tuck; he was a buddhist monk, who fought his leader upon a narrow bridge and who carried bow and halberd, instead of bow and quarterstaff. There are plenty of modern new stories too, like Ra with its international crew. Even in a purely English history syllabus the possibility is there. Clive is supposed to be the hero of the siege of Arcot but when the food had almost run out it was the Indian sepoys, who offered to live on the rice water and let the English eat the rice. In fact English history may be the better vehicle, since our stories can show our feet of clay; for

example an English coward got away with his cowardice through inventing the Black Hole of Calcutta. The Maroons, who guided Drake to Panama, might do a great deal more to combat prejudice than lectures from race relations officers. Combat racism by education of the emotions since appeals to reason are intellectual and altogether ineffective weapons against ingrained prejudice. Sharing a story can unite class and teacher. This is not a plea for turning back to chalk and talk, but the present day stress upon individual and group work means that children work together much less as a class and a weakening of social education results. A child grows up in the simple and largely closed unit of the modern family and it is being together with the group under the leadership of the teacher, that gives children a feeling of belonging to a society greater than the family.

The more the class has enjoyed the story, the more likely it is that individuals will follow it up with good work. To return to Bruno Bettelheim's article, he described how reading became meaningful to the children of his school once "key words" expressing emotionally charged aggression were found to start them off: it was the same in New Zealand where the Maori, Rangi, "who took four months to learn "come","look", and "and", takes four minutes to learn; butcher-knife; gaol; police; sing; cry; kiss; Daddy; Mummie; Rangi; haka (a native word); fight." +1

This evidence has a double importance for it underlines the need for schools to find outlets for violence and the fact that learning is inseparable from meaningfulness. In teaching history this is particularly important for the story is a point of departure for questions and explanations about the underlying

issues. Children's own work, individually and in groups, on topics and projects can also start from it. It is a lever to raise interest and in the older forms it is not part of the weekly diet.

Above all the story furnishes a framework for discussion. If the story was enjoyed questions and comments would come thick and fast. This is the chance to talk about the consequence of violence, the ethics of revenge and any value contained in the story. This also is the opportunity for the children to educate each other: the teacher must let the children speak freely or eager talk will turn into dull sermon. Except for a few leading questions, thought out beforehand and designed to lead the children to argue about the main issues of ethical conduct, the less the teacher joins in the better, but he should reserve the last few minutes and use them to put forward mature values.

In conclusion, throughout the junior and low secondary school stories can be used to stir up the children's imaginations and arouse their sympathy as one tool for the education of the emotions. Violence should not be feared as it needs to be brought out into the open. The story is a stimulating starting point for other work and for ethical education.
History story in relation to the insights of Jungian depth psychology.

If the concepts of Jungian depth psychology are found acceptable, they illuminate myth and, as well as emphasizing its psychic importance, they heighten the value of traditional story. It is not only that some of the old tales, like Romulus and Remus, include strong elements of myth, but that the history story often follows its pattern of events and contains archetypal symbols.

Many of the best loved fairy stories and Greek myths are passage myths. Jane Harrison held that these arose and took their distinct forms from religious rituals, those that took place at the New Year being the most numinous. Their theme is rebirth. The very order of the universe was reborn and the spring flowers of Persephone heralded the rebirth of the year. Hocart in his classic, *Kingship*, worked out the ritual pattern in detail; he argued that it originated in the initiation of the boy and was adapted to every change of status. The child was reborn man or woman; the maid was reborn wife and mother so flowers, a version of the symbol of the tree of life, graced her wedding; and as flowers at the graveside proclaim rebirth in death, so the mummy of Tuankhamen was presented with the crown of justification, made of "Olive leaves, blue lotus petals and cornflowers".

Jung held that passage myths told of the night-sea journey of the sun across the waters of the underworld to be born again in the new day, while Campbell discerned the hero's road to be a separation from the world by which he penetrated

+1 Harrison, J., *Ancient art and ritual*, pp.72-113
+2 Hocart, A.M., *Kingship*, Chapters on the justice of the King and initiation particularly important.
to some source of life - enhancing power and from which he came back reborn, "filled with creative power."

The pattern of the passage myth is clear and permeates history and history story. The hero sets forth, cleansed and, or, reclothed, so the fairy tale child put on her Red Riding Hood and left her home to visit her grandmother. Florence Nightingale had to set forth twice, first to Germany and secondly to the Crimea, re-clothing herself as a nurse. The traveller is taught, so her mother told Red Riding Hood not to dally by the wayside and Florence Nightingale trained in Germany. The road is a pilgrim's progress (Bunyan followed this ancient pattern), beset with minor ordeals, so Theseus had to lift the great stone under which his father had hidden sword and sandals and brave the coast road to Athens, while William Wilberforce struggled for years against the West Indian interest in the Commons. Finally the hero must be victorious in a great ordeal as Theseus defeated the Minotaur. For the hero is Victor, as is the king:-

"Send her victorious,
Happy and glorious."

Myths can contain two journeys and two great ordeals as in the epic of Gilgamesh, for in primitive society the individual passes ritually from status to status and the boy's initiation to manhood is matched by the man's transformation into elder.

By the insights of depth psychology, the passage myth tells of the progress of the child to the maturity and independence of adulthood, while the second night-sea journey is the road to the integration of the personality in later life. The symbol of

+1 Campbell, J., The hero with a thousand faces, pp. 35-6.
+2 Jung, C.G. Integration of the personality. The final chapter is particularly relevant.
fairy tale - they married and lived happily ever after - is interpreted as the achievement (marriage) of a positive relationship both between the men's ego and his anima and between the sub-conscious psyche and the conscious, so that the individual can live happily ever after in the sense of having attained a stability of personality, that enables him to communicate with other individuals and to cope with the chances and changes of human life.

Adolescents are a source of anxiety in our society. Adolescence is a far more difficult period than in primitive cultures for we have prolonged it and are still further prolonging it with higher education. It is easier for girls but the boy, "who will be child no more", is still economically dependent. When the young individual wins his victory:

"all wer well with a man - for his life is at flower nor hath he any fear:" +2

But heroes fail in the myths - Orpheus looked back at Eurydice - and too many in this England fail. Dr Winnicott warned us that our democratic way of life could disintegrate under the pressure of the immature and the maladjusted, because democracy is political maturity and a large enough minority of individuals(at least 30%), must possess "this innate democratic factor".

There is hope for everyone, for every myth contains at least one helper. The helper is generally also the teacher and in Greece she was often Athene, goddess of the owl of wisdom, who gave winged sandals and mirror shield to Perseus. Besides her fairy godmother Cinderella had her wicked step-mother, a

+1 The woman makes her relationship with her animus.
+2 Bridges, R., Testament of Beauty, p.58.
+3 Winnicott, D.W. Some thoughts on the meaning of the word democracy, p.179.
potent helper, for she cherished Cinderella's shadow, her bad self, in the duplicated shape of her ugly sisters. Florence Nightingale's chief helper was her own formidable animus and she circumvented the army surgeons with the guile of Athene. Myth is in itself helper, speaking to the conscious mind as well as to the unconscious psyche for, however intricate and strange details may be, the outline of the pattern is crystal clear in the phases of our lives and in every great endeavour. We set forth, that is we have to make a new start of some kind; we meet and have to overcome handicaps and obstacles; after decisive turning points in our personal lives we find ourselves and stand beside Hillary and his helper, Tenzing, when he planted the union jack of victory at the summit of Everest. A member of the family, a friend, even a stranger can play the helper at any time. Fears can be set aside for the eagles bore away Frodo and Samwise from destruction of Mount Doom. There is every hope of drinking the sacred soma (another rebirth symbol) with the Hindu gods.

The causes of failure are expressed in symbolic action but the need for courage to endure the road and to face the ordeal is clear. T.S. Eliot wrote:-

"Here is no water but only rock
Rock and no water and the sandy road
The road winding above among the mountains
Which are mountains of rock without water......

Sweat is dry and feet are in the sand".  

And it is courage in everyday life that is needed. There is Josephine, not quite eighteen, who in a fortnight has to leave the shelter of school, "I have been in school nearly all my life,

---

+1 My own interpretation; the doubling of the shadow in the form of wicked brothers is found in Islamic myth, e.g. The Tale of Judar and his brothers in Dawood, N.J., Aladdin.
I started it at three and a half, you see." We each of us need courage to face our bad self (Jung's shadow), the self we repress into the unconscious in our clinging to our persons; for example, there was the young man, who in a dream turned sadly away from the gates of Shangri-la because he could only enter in the company of an unattractive, stout and bespectacled German professor; that young man was a fattish and very short sighted student. Jung wrote that the meeting with the shadow was "the first test of courage on the inner way. Further:

"If the coming to terms with the shadow is the companion-piece to the individual's development, then that with the anima is the masterpiece. For the relation with the anima is again a test of courage. He held that the integration of the personality was "an act of the greatest courage in the face of life." Unless the individual is brave enough to accept himself with all his limitations and potentialities, the prince will never fit the glass slipper upon the foot of Cinderella. Girls need courage as much as boys.

The traditional story contains some of the symbol as well as the pattern of myth. A symbol is much more than a sign; a sign merely substitutes for and represents the real thing but symbol is the mode through which conscious and unconscious communicate with each other. All symbols are potent and creative and the hero himself is one of the most powerful for he is a symbol of transformation, at one and the same time the infantile personality longing for the mother and the vigorous
and creative adult victor. The stories also contain symbols such as the pearls, which Drake sought at Nombre de Dios, and which stand for the wholeness of the personality like the four ears of Marduk-Ashur and the four arms of Hindu gods. Others belong to battle scenes, for swords and spears and arrows relate to the will and are also symbols of transformation. It follows that some history stories, including battle and violent action are, though to a lesser extent, numinous like myth. By failing to tell them we may be deprivining children of help on the hard road to maturity.

This section began, if the concepts of Jungian depth psychology are found acceptable. Freud was aware as early as 1930 that:

"The unconscious makes use of a particular symbolism........ which, as we suspect, underlies our myths and fairy tales. It seems not impossible that these creations of the popular mind might find an explanation through the help of dreams."+3

Jung followed up this hypothesis and his unique contribution was to realize that the subconscious was not just a "dustbin" of emotionally charged repressions but that it actively promoted development to maturity, of which some dreams were a manifestation. He stated that the action of the unconscious was complementary and compensatory to the conscious and this was largely the function of archetypes in the deep or group unconscious, which underlay the personal unconscious, studied by Freud.

The psychological significance of myth and history story as helpers in the passage of the individual to maturity depends upon the truth of Jung's theory which has face validity, in that

+1 Jung, C.G., and Kerenyi, C., Essays on a science of mythology, p. 79
+2 Jung, C.G., The Integration of the Personality, p. 89.
+3 Stafford Clark, D. What Freud really said, p. 65.
+4 Dry, A.M., The psychology of Jung, p. 224.
just as it is certain that consciousness is not governed by the white light of reason, it is equally unlikely that the unconscious should be as destructive as Freud described it. It is both one of the strengths and weaknesses of Jung's work that he thought in images and the scientific mode of thought is not compatible with personification. Dry called the archetype a "blanket" term that it was possible to lie back upon and assume that problems were solved; certainly Jung combined two very different levels of phenomena, worldwide archetypes of transformation like the serpent and the child with, secondly, personifications of elements of the psyche such as the anima. Another great stumbling block is the Darwinian law by which acquired characteristics can not be inherited. Dry stated that Jung expressly denied biological transmission of life experience, but he made statement after statement of this kind:

"The inherited brain is the product of our ancestral life, it consists of structural deposits of psychic activities, which were repeated innumerable times in the life of our ancestors".

To sum up, Jung probably made a decisive contribution to psychology by realizing that the unconscious mind is actively creative and contributes to the maturity and individuation of the personality, but his theory of the structure of the psyche may need radical revision. Its validity has to be affirmed or modified through the accumulation of evidence in the course of therapy, for as he wrote:

"Nor can psychological theory be formulated mathematically, because we have no measuring rod to measure psychic quantities".

+2 Ibid
+3 Jung, C. G. The Development of personality, p. 117
The evidence is accumulating. I suggest that Jung was an intuitive genius and that the contemporary world can not afford to neglect his insights. Neither can the teacher.

**Conclusion.**

The value of history story in school does not depend upon Jungian psychology, though this enhances its importance. This introduction has attempted to put the case for hero story in school on two levels, the conscious and the unconscious; traditional fantasy is of the greatest importance on both for it educates imagination and feeling and contributes to intellectual as well as emotional development. Myth is one of the best introductions to history for it deals with kings and queens, castles and dungeons, while history shares with myth its ancient story structure and the symbol of the hero. The passage myth is concerned with growing up and so are the children; sooner or later they are not satisfied with fairy tales, comics and wild wests they want to know what it is like to be a man or woman. Once in a dingy Lancashire industrial area, a grey faced nine year old girl, thin and out of elbows, lent across her desk and asked with extraordinary intensity, "Is it true"? The story was Pocahontas and I gave the answer myth requires,"Well, every bit of it did not happen, but all the same it is true." To end with the Plowden report, history story preserves and nurtures the child characteristic endowment of imagination and sympathy.

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*Plowden, B., Children and their primary schools, vol.1., p.216.*
PART I.

THE TRADITIONAL PATTERN OF HEROIC ETHICS.

(1) Introductory.

This chapter examines the traditional heroic pattern of ethics instead of describing recent research in the field of children’s ethics. For heroic values have been neglected by scholars, while as recently as 1968 Kay published his authoritative review of work on moral development. Secondly, the introduction discusses the survival of this ancient ethical pattern in the world today and it ends by listing and explaining the concepts chosen for investigation in school.

Sources.

Most of the material is drawn from epic or from story cycles that were never cast into the form of epic. Epic was a literary resension of oral tradition, that had been handed down in song or recitation from generation to generation. Webster suggested that the Iliad in part derived from a siege story depicted in Mycenaean frescoes, so this element may have been one thousand years old at the accepted date of Homer. The depositaries of the tradition were professional bards; here is a Homeric description:—

"An equerry now came in leading their beloved bard Democritus, the people's favourite. He seated him in the centre of the company with his back against one of the high columns, and at once the thoughtful Odysseus, carving a portion from the chine of a white-tusked boar,......with plenty of rich fat on either side........." +3

At a victory feast in the Shah-Nama "The singers chanted of his

+1 Kay, W. Moral Development.
+2 Webster, T. B. L. From Mycenaean to Homer. p. 116.
+3 Homer. The Odyssey. p. 135.
great deeds, and the sound of flutes and stringed instruments went with their words". Such singers were the guardians of the oral tradition but the poems grew, for poets were free to interpret in contemporary terms; hence the heroes of the Iliad wielded both the Mycenaean thrusting spear and the short throwing spear, as Robin Hood was clad in the Lincoln green of Chaucer's yeoman and wielded the longbow of Crécy.

Surveying the origins of epic, Webster argued that Mycenaean civilization was one of a group of late bronze age societies, organized as the households of divine kings, such as the Hittite empire. He compared their tantalising remnants of a great body of poetry and found evidence of borrowed themes; for instance, both Gilgamesh and Odysseus were wandering men. The outstanding survivals are The Babylonian legends of the creation and The epic of Gilgamesh, both largely recovered from the library of the Assyrian king, Ashurbanipal, but Gilgamesh was Sumerian in origin, so the literary form presumably originated in Sumer. Nothing comparable has survived from Egypt though Erman printed some prose story fragments. Though much later in time, diffusion probably accounts for the Persian Epic of kings and the Indian epics, since Aryan speakers invaded the fertile crescent. The Celtic form could also have originated in the near east; to judge the likelihood of this surmise, it should be remembered that the chariot wheels of Rama had a single piece felloe, bent into a circular shape, like Cuchulains.

Material has been drawn from the Mabinogion and the Irish

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+2 Webster,T.B.L. From Mycenae to Homer. p.82. Chapter 4 as a whole.
+3 Erman,A. The ancient Egyptians. A sourcebook of their writings.
+4 Piggott,S., Prehistoric India, p.277. Piggott, p.247 remarks on the similarity of Indian Aryan and Irish social structure.
Red Branch cycle. The European epics are Beowulf and the chansons de geste, from which I have used The Song of Roland. Virgil has been included as he modelled the Aeneid on Homer.

For the far east, I have found no Chinese epic in English. Granet's history of Chinese civilization contains a deeply interesting account of early Chinese feudalism in the warring state period. Two later sources, Monkey and the Shui Hu Chuan's tales of the brigands of the mountain, are both comparable to epic in that they are prose rescensions of a mass of traditional tales; the former is nearer to myth while the latter is probably a popular creation like the Robin Hood ballads. Japan has a great body of samurai legend, particularly the Heike Monogatari, A.D. 1233, which was unobtainable, but the Nihon Shoki, the Chronicles of Japan, 718 A.D., has been drawn upon.

I originally intended to compare epic heroic values with those of the mythical and the historical hero. Time and space do not permit. Therefore in the following section some examples are taken from the omitted material.

The sources are listed in the bibliography. Their scholarship ranges from the standards of Granet, Erman and Rieu to nineteenth century children's stories, for much heroic material appears never to have been translated and much only attracted nineteenth century scholars. In quoting, I have preferred the older edition of Beowulf as Crawford achieved something of Anglo-Saxon syllabic weight and alliteration. I have avoided using less well known names because their unfamiliarity would be wearisome.

Limitations and objections.

A dissertation such as this follows in the footsteps of the older tradition of scholarship, that of Hocart and Frazer, while Toynbee, the only modern historian who attempted to
survey the history of man, has been strongly criticized for numerous errors and for imposing a pattern upon events. I realise that this section of the thesis is open to both sorts of criticism. For modern research has been on so vast a scale, that it is impossible for any one person to master more than one period. Further, most texts have been read in translation.

Secondly, there is valid objection to my method. Modern anthropology stresses that no facet of social life can be properly understood except in the context of the society to which it belongs, as every object and concept is integrated into its culture pattern. Lastly, this is a ludicrously small space into which to cram so large a subject. But this remains to be said; the modern sociologist is working in fields that have been opened up to him by earlier, generalized surveys; as far as I know this field of heroic ethics has never been surveyed, even for medieval England.

(2) An Analysis of heroic ethics.

The hero is worldwide. In folk tale he is the hare in West African villages and Brer Rabbit of Uncle Tom's cabins. In myth he is Aladdin of the magic lamp, Prometheus bound naked to his pillar and Maui the Maori, who also stole fire to give it to mankind and who fished up New Zealand out of the sea:—

My line it is pulled.
It has caught,
It has come,
The land is gained,
The land is in the hand,
The land long waited for,
The boasting of Maui,
his great land
for which he went to sea,
his boasting, it is caught.
A spell for the drawing up of the world. +1

+1 Alpers, A. Maori Myths and Tribal Legends. pp. 53-4
He is the ancestor of each clan of the Gilbert Islands but also Virgil's Aeneas, "who lifted onto his shoulder the glory and destiny of his heirs", in the shape of the shield Vulcan made for him. In English legend he is Robin Hood. He was the king, alive or dead, for the living pharaoh: "He is the strong one that achieveth with his mighty arm, the champion without peer"; while as Osiris the mummified pharaoh gave life to the two Lands of Egypt. He is the god, Marduk or Ashur:

Four were his eyes, four were his ears,
From his mouth, when moving, fire flamed forth,
whose son? Whose son?
The sun-god's son, the sun of the gods
Cloaked in bright glory". +3

These are the heroes with a thousand faces, who are Jung's transformation symbols of the child's path to adulthood, but in part they have bequeathed their pattern of ethics to the historical hero. The hero is known, his tales have been told from generation to generation and his biography written, but his ethics have been largely taken for granted. Even Tolkien made no attempt to set forth in his appendices to The Lord of the Ring the code of conduct of Aragorn and the kingdom of Gondor.

The hero had two supreme values, honour and splendour. He was honourable in thought, word and deed and splendid in his appearance and possessions, in his words and in his death. All that was honourable in him was splendid and all that was splendid enhanced his honour. His foes were equally splendid and often as honourable. His code required courtesy to both his equals and enemies, together with steadfast loyalty to his suzerain or lord, his kinsmen and the band of companions which he led or led.

+1 Virgil. Aeneid. p.223
The Splendour of the hero.

As befitted his origins in religious ritual and divine kingship the hero was godlike in splendour. Gilgamesh led the way for both he and his companion, Enkidu, were "as strong as a star from heaven". Though Odysseus looked "a sulky fellow", he was broader in the shoulders and chest than Agamemnon and:

"That great voice of his came booming from his chest, and the words poured from his lips like flakes of winter snow..." +2

Sohrab was like "a tall cypress tree of good Sap". To go across to the far east, heroes were apt to be "chasm-leaping, golden-eyed beasts" like this Chinese bandit:

"His lips were wide and so thick that his mouth appeared square and whiskers covered all his cheeks".

Since heroes fought fellow heroes, the enemy was fittingly endowed with beauty but his splendour might be grotesque; for instance the envious Kaurava prince "hissed like a huge serpent".

The hero's clothing and possessions were uniformly gorgeous. For instance:

"A travelling coat of white satin and about his waist a girdle of straight silken thread twisted into a rope".

+2 Homer, The Iliad. p. 69.
+4 Buck, P. S., All Men are Brothers, p. 193.
+5 Ibid., p. 211.
+6 The Mahabharata, p. 107.
+7 Buck, P. S., All Men are Brothers, p. 194.
In the Odyssey beds were covered with "fine purple rugs" and before a meal:-

"A maid came with water in a beautiful golden ewer and poured it out over a silver basin". +2

Palaces were as splendid as their contents; the Pandavas gold pillared hall was built "in the form of an aerial car" +3 and in the Ramayana even a heritage was spacious:-

"Pillared with the stately bamboo, holding high the roof aloft". +4

Every ceremony was a pageant; for instance in the Nihon Shoki an emperor uprooted a "five hundred branched tree", set it in the bow of his ship and hung its branches with "a white copper mirror", a "ten-span sword" and jewels before his arrival by ship. Amusements were equally gorgeous; the pharaoh Snefru said:-

"I will go boating. Have brought to me twenty paddles of ebony inwrought with gold....Have brought to me twenty women, of those with the fairest limbs and with (beauteous) breasts and braided tresses, such as have not given birth, and moreover have brought to me twenty nets, and give these nets to these women instead of their clothes". +6

The hero’s battle gear was bound to be magnificent for in the societies which created epic the military castes enjoyed power and a large part of the economic surplus because they owned bronze armour and, later, well tempered iron weapons. Famed weapons, particularly swords, might have magical power and be named. The axe of Gilgamesh was "Might of Heroes". +7

+1 Homer, The Odyssey. p.72.
+2 Ibid., p.65.
+3 The Mahabharata, p.44.
+4 Dutt.R.C., The Ramayana and the Mahabharate. p.84.
and Harald Hardrada's most treasured possession was his banner, "Land-waster". In Japan a nurse let herself starve to death in order to save the long Samurai sword, Natari Ho Hoto for the rightful heir. Nowhere were weapons more greatly prized than in the Red Branch of Ulster. The sword, "The Hard, Hard Headed":

"It would cut a hair on the water, or it would cut a hair off the head without touching the skin, or it would cut a man in two and the one half of him would not miss the other for some time after". +3

The king's chain, the Moaning One, had magic power for whenever "he would be in danger, it would moan and all the shields in Ulster would moan in answer to it". In India and the far east fine bows were also named. Chariots and horses were as magnificent as swords and when Marduk set forth to battle against Tiamat:–

"He went up into the chariot of the terrible and unequalled tempest. He equipped it; he yoked thereto a team of four horses, "The Destructive", "The Pitiless", "The Stormy", "The Fleet"; They were sharp of tooth and their teeth poisonous. They were skilled (in biting), they were trained to trample underfoot." +4

Archaeology has confirmed much of this splendour.

The hero's honour.

Nowadays to choose death rather than dishonour is a hackneyed phrase but unless he braved death Hector, "could never face the Trojans and the Trojan women in their trailing gowns". Yet the choice of death had deeper roots.

+1 Magnusson, M., King Harald's Saga. p.69.
+2 Smith, R.G., Ancient Tales and Folklore of Japan. p.331.
+4 Wallis Budge, Sir, E.A., Babylonian Legends of the creation p.56.
+5 Homer, The Iliad. p.128.
The hero remembered his divine origin and yearned after an immortality of fame. As Virgil put it:

"For all mankind the days of life are few, and not to be restored. But to prolong fame by deeds, that is valour's task". +1

At least his name would live on after him, so Karna, warned by the sun god not to give away the earrings which magically preserved his life, answered:

"Men of renown attain heaven while those having none are lost. So I will win everlasting fame by giving the earrings with which I was born, to the Brahmanas". +2

To understand Karna's choice the kinship between god and hero has to be taken into account. This is clear in the Egyptian texts; the god pharaoh, "He is a king, and he conquered while yet in the womb". Heroes were apt to be god-descended and their noble birth was so honourable that the French lords counselled Charlemagne at Ganelon's trial:

"Vivre le laissez, car mult est gentilz hoem." +3

The hero's glorious name perpetuated his noble family. Hector told Andromache that he had trained himself to win glory "for my father and myself" and this theme is crystal clear in Yang Chi's reconsideration of his refusal to join the brigands of the mountain:

"I had hoped....to win a noble position for myself and for my wife and leave it to my posterity, and thus gain as it were a breath of life to my ancestors also." +5

By the choice of death the hero was true to himself and kept faith with his values. It is a far cry to Sir Thomas More, but he was true to his catholic faith.

+2 Narasimhan, C. V. I. The Mahabharata. p. 70.
+3 Hague, R. The song of Roland. line 3811.
+4 Homer, The Iliad. p. 129.
+5 Buck, P., All men are brothers. p. 198.
Honour required that the hero should prove worthy of trust by his lord and his brothers-in-arms and that his word could be relied upon:-

"Shaiawush remembered his oath, and he stretched not forth his hand against Afra, neither did he defend himself against the assaults of his men and he bade the warriors that were with him that they unsheath not the sword." +1

This was the ideal, though Harald Hardrada was notoriously faithless and Pwyll, Prince of Dyved, interpreted his word literally. Granet stated that bravadoes and wagers were ways that the Chinese feudal chiefs extended their power; this is typical. To be true to himself the hero must make good any boast and neither could any challenge be refused; so the eldest Pandava lost his kingdom, his brothers and his wife at dice and had them restored to him only to gamble all away again, though he knew that his opponent cheated.

Another aspect of keeping faith was to render what was due, including what was due to the gods, an aspect lauded by Livy as republican virtue. One of his great tales came from the siege of the Capitol by the Gauls:-

"C. Fabius Dorse, wearing his toga in the Gabine cincture, and bearing in his hand the sacred vessels, came down from the Capitol, passed through the middle of the hostile pickets, unmoved by either challenge or threat, and reached the Quirinal." +5

He was true to himself and to his family as well.

Shame was the dreaded deterrent. The Samurai tucked

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+1 Zimmern, H., The Epic of Kings. p. 195.
his sleeves under his knees before committing hara-kiri, because "a noble Japanese gentleman should die falling forwards." There was much else that was beneath a hero's dignity, from Sohrab's quest for a horse because it did not befit a Persian of rank to go on foot before his enemies to, in contrast, the hanging of two petty thieves by the Chinese brigands:

"We have never once lost our pure passion... But these two things have taken our fair name, to steal fowls to eat." +3

Mockery was so intolerable that Roland's laughter provoked Ganelon's treason and in King Harald's Saga the fear of it drove Guthorm to face certain defeat:

"Rather than submit to humiliation and disgrace and derision at having lost so much." +4

One of Granet's stories revealed that jeering itself could be dishonourable. The battle was lost and a chariot, carrying a father and his two sons, passed a dignitary fleeing on foot. The father forbade his sons to look behind but they turned and ridiculed the fugitive. The father ordered them out of the chariot; the dignitary commanded them to await death, stretched out like corpses under a tree, and the father drove him on to safety. The story has a flavour of Livy. Shame made a laughing stock not only of the hero but also of his posterity.

Steadfast courage was essential. The samurai Benkei typified it for transfixed with arrows his dead body still stood upright, halberd in hand, face to the foe, and his lord had time to slip away to safety. The Hindu Karna:

+1 Redesdale, Lord, Tales of Old Japan, p. 283.
+3 Buck, P., All men are brothers, p. 846.
+5 Granet, M., Chinese civilization, p. 269.
"Began to cut the armour from his body with sharp weapons. The gods, the mortals and the Danayae(demon born) roared with approbation, because no signs of pain were visible on his face". +1

In Egypt as a prisoner of the Saracens St Louis was equally steadfast in face of threats of torture. +2

Reckless courage was admired but brought disaster. In battle, "Roland is brave and Oliver is wise" for Roland was a preux chevalier, like the Chinese brigand nicknamed "The Swift Vanguard", because he was so anxious to gain glory that he was always in front. At his landing at Damietta on the Sixth Crusade, St Louis, hearing that the Oriflamme had reached shore:-

"He leapt into the sea, which was up to his armpits. So he went, with his shield hung to his neck, his helmet on his head, and his lance in his hand, till he came to his people who were on the shore... and he would have run in upon the Saracens if the right worthy men who were about him would have suffered it". +6

At Crecy "pride and vanity took charge of events; each wanted to outshine his companions". Everywhere some heroes were reckless, others were prudent. Cuchulain had "the gift of caution in battle" but Beowulf risked the lives of his thanes by fighting the weaponless Grendal "with grip of hand".

Foolhardiness stemmed from pride and from the requirement that honour should be recognized in life as well as death. +7

An emperor in the Nihon Shoki named a general:--

"Yamato - sun-facing brave-sun-facing prince".

+1 Narasimhan e.v., The Mahabharata, p.71.
+2 Villehardouin and de Joinville, Memoirs of the Crusades, p.219
+3 Hague, R., The song of Roland, line. 1093.
+4 Villehardouin and de Joinville, Memoirs of the Crusades, p.276.
+5 Buck, P. All men are brothers, p.211.
+6 Villehardouin and de Joinville, Memoirs of the Crusades, p.175
+7 Froissart, Chronicles, p.86.
+8 Crawford, D.H., Beowulf, p.17.
The Chinese brigands abounded in ferocious nicknames such as "Black Whirlwind". Honour was recognized by ceremonial formal courtesy and symbols of rank, much of this elaborated as a defence against the violence of men competing for status; for instance in A.D. 647 the Japanese Emperor instituted caps of seven kinds and thirteen grades. The final ceremony of burial was the apogee of honour and therefore Antigone defied Creon for the sake of her brother:-

"To be left unburied, unwept, a feast of flesh for keen-eyed carrion birds." +3

In A.D. 218 the Japanese emperor legislated that princely tombs must be completed by a thousand labourers within seven days for:-

"Of late the poverty of our people is absolutely owing to the construction of tombs." +4

The social strain of building the pyramids possibly undermined the Old Kingdom of Egypt.

Some of the less endearing heroic characteristics stemmed from the requirement that honour should be recognized. The arms and armour of the enemy dead were proof of the hero's prowess, so Turnus tore the sword belt from the corpse of Pallas as a trophy of victory while both Irish and Japanese were head hunters. The hero boasted continually. A boast of the Maori, Maui, has already been quoted, and only the Ramayana with its brahminical editing roundly condemned the custom:-

"Boastful word is coward's weapon". +6

+1 Buck, P. All men are brothers. p. 855.
+2 Aston, W.S. The Nihongi, p. 228.
+5 Ozaki, Y.T., Warriors of Old Japan and other stories. p. 49.
+6 Dutt, R.C., The Ramayana and the Mahabharata, p. 151.
The hero's pride was ruinous and again only the Ramayana consistently stimatized the foe as proud; Rama had "inborn pride" but he was unique in receiving the epithets "gentle" and "meek" in suffering.

The most destructive heroic value was the thirst for revenge. It dominates heroic material. The song of Roland is an epic of vengeance while the Mabinogi contains the brutal example of Bronwen's degradation. Rustum gained immortal honour by himself avenging his own death. In Japan the most revered of all Samurai heroes were the Forty-Seven Ronin, who avenged their lord's execution by hara-kiri, knowing that they must suffer the same death. There is beauty in this story though; the Ronin treated their victim with utmost courtesy, took care not to hurt any other member of the household and reassured neighbours; moreover an enemy retainer was equally honourable, for he committed hara-kiri before the grave of their leader in atonement for insulting him. The value set on revenge has to be understood in the perspective of societies without police and with undeveloped systems of justice. Secondly, any insult or other wrong stripped a man of the honour he prized more than life. In such circumstances revenge became a sacred duty. This was particularly true of China where it had the sanction of Confucius:-

+2 Ibid., pp. 49-50.
+3 Zimmern, H. The epic of kings, p. 337.
"The grand historiographer wrote the words, "Chao Tun murdered his Lord," and showed them in the court. That is not true," said Chao Tun. "You are the chief minister. You fled from the state but did not go beyond its borders; you returned but did not punish the murderer." Alas!" said Chao Tun.

Revenge was the duty of faithful and loyal men" as the leader of the forty seven Ronin said to his victim.

Expertness.

The hero excelled in warfare but though he led his troops, he was above all pre-eminent in the duel. Its apogee was the clash between kings and commanders of opposing armies and there is a very early example from the Egyptian Old Kingdom story of Sinuhe; he accepted the challenge of the Beduin leader:-

"And I shot him, mine arrow sticking in his neck. He cried out and fell on his nose. I laid him low with his own axe, and raised my shout of victory on his back." Secondly, each side chose a champion and the outcome of the war was to put to the hazard of the duel; David and Goliath fought before, Menelaus and Paris during the battle, while Bhima met the Kaurava king after his defeat. When battle was joined it often opened with a series of duels as in the Song of Roland and the epics sung of it as a string of single combats. Such prodigious strength was shown that Roland:-

"Cuts through his head and his mail and his body, through the good saddle which is jewelled in gold and deep into the horse's back." In periods of truce and peace tournaments and contests

+1 Liu Wu Chi, Introduction to Chinese literature, p.37.
+4 Hague, R., The song of Roland, p.57.
replaced single combat in battle and the tradition was so long enduring that in 1600 John Smith slew Turks "in lystes thries" like Chaucer's knight. In China tournament ceremony was as colourful and elaborate as in Malory, for instance Yang Chi, fighting on horseback with the bow, yielded the first three shots to his rival.

The hero's victories were won by both strength and skill. Yang Chi flung out his bow to hit away the second arrow and caught the third in his hand. A Genji samuarai shot through a sun painted on a woman's fan, though it was tied to a mast and the wind blew it about. Similar skill was shown with every weapon and style of fighting; for example a Japanese hero disposed of fifteen savages by a combination of ju-jitsu and sword strokes. As for strength, Rustum's epithet was "elephant-bodied" and he rivalled Beowulf's feat of swimming for five days and nights with his drawn sword in his hand as a defence against whales, for Rustum saved his life by choosing to be thrown into water:--

"And when he felt the water beneath him, forthwith drew out his sword and combated the crocodiles with his right hand, and with his left he swam towards the shore". +6

There are still more incredible tales of strength. Having wounded a charging boar, an emperor then killed it with a kick, while a Japanese boasted that, attacked by a tiger:--

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+1 Buck P. All men are brothers. p. 209.
+2 Harris, O. Japanese Tales of all Ages. p. 102.
+4 Zimmern, H. The Epic of Kings. (Sohrab Rustum). p. 111.
+6 Zimmern, H. The Epic of Kings. p. 249.
+7 Aston, W.S. The Nichongi. p. 344.
"I swiftly stretched out my left hand and seized the tiger by the tongue, while with my right I stabbed it to death". +1

Best of all, in the Monkey an emperor's minister fell asleep playing chess and killed a dragon in his dream. *x2*

The hero was not only pre-eminent in skill at arms and in strength; his expertness was all embracing. The Phaecians were supreme at the dance. *x3*

"He kicked a ball so skilfully about his person that it looked as if it clung to him of its own will." +4

Odysseus was a skilled carpenter, witness his bed. Hercules excelled at playing the lyre and at augury by the watching of vultures. Japanese and Chinese heroes gained honour and advancement at court by composing or completing poetic stanzas. +5

Maui excelled at flying kites and dart throwing while he invented the best patterns at cat's cradles. Cuchulain was unequalled for as his wife praised him:

"There is no one is his equal in youth, in form, in brightness, in birth, in mind, in bravery, in boldness, in fire, in skill; no one is his equal in hunting, in running, in strength, in victories, in greatness. There is no man to be found who can be put beside Cuchulain". +6

The hero aimed at the splendour of excellence.

Wisdom.

The concept of wisdom was of slow growth and only ripened to maturity all over the civilized world in the Sixth Century B.C., the age of Confucius, the Buddha, and

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+1 Aston, W.S. *The Nichongi*. Vol.11. p.60.
+4 Buck,P. *All men are brothers*. p.20-23.
+5 Alpers,A. *Maori Myths and tribal legends*. p.50.
of Solon of Athens. Here is a supreme epic example of the concept of wisdom on its primitive level. In disguise, Athene met Odysseus on his arrival in Ithaca whereupon he spun her an elaborate lie; she answered:

"And so my stubborn friend, Odysseus the arch-deceiver, with his craving for intrigue, does not propose even in his own country to drop his sharp practice and the lying tales that he loves from the bottom of his heart. But no more of this: we are both adepts in chicane. For in the world of men you have no rival as a statesman and an orator, while I am pre-eminent among the gods for invention and resource." +1

Now Athene was the goddess of wisdom. Hers is the dominant wisdom of folk tale and fable. For instance, the theme of the tortoise and the hare appears in the form of the heron and the crab in Fiji and Rustum's choice of death by water matches up with a story from the Philippines, in which the turtle begged the monkey, who had stolen his share of a fruit tree, not to throw him into the water.

Except for the deceptions of Odysseus, wisdom of this kind is not common in the epics but each instance decisively affected events. Through Athene's guile Pandarus broke the truce. Maeve harassed Ferdiad into slaying his heart-friend. In the Mahabharata Krishna, a divine incarnation and the teacher of the truths of the Bhagavad-Gita, persuaded the Pandava king to tell the lie that ensured final victory. Krishna justified himself by pointing out that only Drona's death could prevent defeat:-

+2 Reed, A. W., and Homes, I. Myths and Legends of Fiji. p.175-6.
+3 Courlander R. Ride with the Sun. p.85.
"Under such circumstances, falsehood is preferable to truth. By telling a lie to save a life one is not touched by sin." +1

And it was a cruel deception; Drona was told that his son had been killed. The song of Roland condemned the treason but not the lies of Ganelon.

It is not possible to draw clean cut distinction between the guile of Odysseus of the nimble wits and invention or resource in the form of quickness of wit, stratagem and acumen. A Chinese story tells of a "borrowing of arrows" when twenty ships, laden with straw, were drifted down stream towards the enemy fleet, to be rowed back again with a hundred thousand arrows stuck in the bales. Hideyoshi, who ended the Japanese feudal wars, showed quickness of wit when, with pursuers on his heels, he slipped into a bath beside Buddhist monks and succeeded in shaving and disguising himself. One of his retainers displayed great acumen; he asked for the right to smell his master's ears and the daimyos, watching this mime at audiences, brought large gifts instead of plotting rebellion. This story is matched by a Saudi Arabian folk tale in which a famous wit got even with a king when by getting leave to punish flies - the wit then struck the king with a knobbed stick when a fly settled on the royal back. There is, the acumen of the Maori hero, who split oil on the sea and was thus enabled to spear his foes as they swam through the transparent water, while Harold Hardrada was so "shrewd" that:-

+3 Harris, O., Japanese Tales of all Ages, p. 206.
+5 Courlanden, R., Ride with the sun, p. 127-32.
+6 Alpers, A., Maori Myths and Tribal Legends, p. 102.
"There was never a king in Scandinavia to match him in profound wisdom and acumen". +1

All of it was perceived as wisdom.

Heroic material, like folk tale, can reach nearer to a modern concept of wisdom. Understanding of human nature is constantly shown; for instance Elancandrin realized the yearning of the Christian knights to return to fair France while Charlemagne himself, "De sa parole ne fut mie hastifs", and as he pondered:-

"He pulled his beard, he twisted his moustache." +3

In spite of its fantasy, Mabinogion heroes acted with common sense, so when Manawyddan and his company aroused hostility by their fine craftsmanship they moved on to another town. There was sound diplomacy such as the marriage of Hrothgar's daughter in Beowulf. The brothers of Maui showed true wisdom for they decided, "In times of peace let things be done in a friendly way."

Fine speech, reflecting the importance of the word in pre-literate societies, was a primitive ingredient of wisdom and even Confucius' reputation was partly founded on his oratory.

In feudalism counsel was central in the relationship between man and lord; it was a mutual obligation, the vassal bound to give counsel and the lord to receive it in open court. In China counsel had a special slant for it must be "sincere" and Granet commented that the vassals' sincerity was seen "in

+1 Magnusson, M., and Palsson, H., King Harald's saga. p.86.
+2 Hague, R., The song of Roland. line 140.
+3 Ibid. p.8.
+5 Alpers, A. Maori Myths and tribal legends. p.31.
their employment of nothing but proverbs in verse and ritual formulas; the reason was that the counsel had to be unanimous and to disagree cut a man off from the group. The divine Krishna was the foremost counsellor of the Pandavas but both Nestor and Duke Naimon were counsellors and both were old men.

Both are instances of Jung's archetype, the wise old man, who personifies the animus. Merlin is the very apogee of this archetype for he is not only counsellor, but also protector, teacher and the possessor of magical wisdom and power. The Brahmins and ascetics of the Indian epics are also old and possessed of wisdom of divine origin. If the wise old man is an archetype of the deep unconscious, it fits in that Gilgamesh "saw mysteries and knew secret things." It was pointed out in the introduction that heroic material contained the symbol of myth, including the archetypes and again, in so far as Jung's theory is found acceptable, the presence of the wise old man enhances the value of traditional story for girls, since the girl has to encounter her animus.

To wind up this section, wisdom was an attribute of the hero though he was not always wise. Like Odysseus he showed presence of mind. Gilgamesh prided himself on not being "foolhardy" but, seized by anger, he shattered the stones necessary to the ocean voyage. Rustum himself brought about the death of his son by a hasty slaying of the man, who was waiting for him to tell him the secret of Sohrab's birth. Pride, uncontrolled violence and the pursuit of honour were the causes of their folly. In contrast this story is told of

+1 Jung, C.G., The Integration of the Personality. p.87.
+3 Ibid. p.76.
Hideyoshi; when a daimyo insulted him by asking for his back to be rubbed, Hideyoshi massaged him and explained:—

"Should I put my own dignity before the welfare of our country? We must fight only if we must, for war brings misery to the land." +1

But he was of humble birth and a statesman, the contemporary of Cecil and Sully.

The Courtesy of the hero.

Courtesy related to the recognition of honour. Self-respect required that rank and prowess should be acknowledged by friend and foe alike. Besides this, codes of behaviour were barriers against violence; a man who received his due would suffer no insult and be slow to take umbrage. Fundamental to courtesy were hospitality, and the giving of gifts, which is bracketed with courtesy both because they are intertwined and because the gift was also a recognition of honour.

It followed that courtesy was practised towards equals and superiors and only to inferiors, if they were of noble birth or acknowledged status. Chaucer's knight "never yet ne villeyyne ne sayde ... unto no maner wight" because the concept had been Christianized and he was "worthy", that is a prud'homme in the image of St. Louis:—

"God grants a great gift, and a very special grace, to the Christian knight who He suffers to be valiant of body, and at the same time keeps in His Service, guarding him from mortal sin." +3

Courtesie, according to the Chinese brigands of the mountain, meant having "the demeanour of noblemen", an exact description

+1 Harris, O. Japanese tales of all ages, p.209.
+2 Chaucer. Prologue to The Canterbury Tales.
+4 Buck, P. All men are brothers, p.846.
an exact description on two levels, for it was noble and courtly in origin and honour required the hero to eschew mean and petty conduct. His self-respect also obliged him to insist that he himself should be treated with fitting courtesy, so Rustum insisted on sitting on the crown prince's right hand. The intricate practice of courtesy was formalized in codes such as the Irish rules of championship, by which a hero claimed the champion's portion at a feast but also made way for a woman on a cliff road. The stirrup cup in China is familiar but much sounds alien to a modern European. Take deprecatory behaviour and speech for instance:—

"Truly I am a fellow coarse and confused in mind. Today I am come hither to hide my stupidity in your lair." +2

It is astonishing to find the same form of politeness described by Huizinga, especially when it held up the kissing of the pax during mass. A Chinese story illustrated how etiquette could prevent violence; a prince had planned to murder his minister at a feast, but the latter's "right-seat driver" rushed up the hall, said, "It is contrary to propriety for a minister at a feast with his Lord to drink more than three cups," and supported his master out of the hall. Hara-kiri was regulated by elaborate forms which included a helper and a double reclothing in the pattern of the rebirth ritual.

Above all war and single combat were governed by codes of courtesy. According to Granet, until the conquest that led to the consolidation of China into an Empire, war was a ritual

+2 Buck, P. All men are brothers. p. 310.
+3 Huizinga, J. The waning of the middle ages. p. 36-7
game played by the rival principalities. For instance an archer of Chu shot his last arrow at a stag, which he then presented with all due courtesy to the warriors of Chin, who checked their attack exclaiming, "These are gentlemen!"

The code lessened bloodshed and equalized the combatants, for instance noble warriors shot with their eyes shut when they had killed three men. The *Mahabharata* rules of battle was also sparing of life, for a combatant:

"Who was engaged in fighting with another, one seeking refuge, one retreating, one whose weapon was broken, and one who was not clad in armour should never be attacked."  

We exploded an atomic bomb on Hiroshima. The rules of the duel are universal. It started with a boast or insult, a custom so binding that Ferdiad taunted Cuchulain, and ended with victor's boast or triumphal cry and generally with the collection of trophies from the dead body. Each kind of contest had its own rules. In China of the warring states "a chief worthy of the name" never surprised the foe so he did not sound his drum till the enemy's ranks were formed and in an archery competition the man behind the target had to cry "Hit" in a true and harmonious voice, upon the note given by the musicians.

At times a hero waived his victor's rights out of a courteous compassion. Achilles was "too chivalrous to despoil" the body of Andromache's father, "but burned him in his decorated arms and built a mound above him." The myth of

+5 Homer, *The Iliad*, p. 128.
Hercules made him the first mortal freely to yield the enemy their dead for burial and Aeneas not only refrained from stripping Lausus of his arms, but it was he who lifted the dead boy from the ground. There is little comparable elsewhere but the Chinese ideal of moderation led them to spare the wounded and defeated while they gave the conquered the cup of reconciliation to drink.

Hospitality is the best known form of heroic courtesy. Odysseus reminded Polyphemus of its laws and bade him remember his duty to the gods for the guest was sacred. A Japanese story illustrated the generosity of hosts; a wife refused hospitality to a traveller because she was alone in the house, but on his return her husband went into a snow storm to look for the stranger. The householder was poor and when the charcoal gave out he cut up three heirloom miniature cherry trees to feed the fire.

The gift was another universal institution. Gifts were infinite in their variety, incomparable in splendour and in occasion and motive multitudinous. Zal poured "mountains of gold" before the messengers, who brought the news of Rustum's birth, bringing with them:-

"An image of Rustum sewn in silk, whereon was traced the features of this lion's whelp, and a club was put into its hands, and it was mounted upon a dromedary". +6

+3 Granet, M. Chinese civilization, p.280.
+4 Homer, The Odyssey, p.146.
+5 Ozaki, Y.T. Warriors of Old Japan and other stories, pp.155-9
+6 Zimmern, H. The Epic of Kings, p.70.
Some presents were charitable and religious. For example, when a starving Chinese put half the food given him aside for his mother, he was made to finish it all and then given a basketful of rice and meat. Rama distributed alms before the supreme Aryan horse sacrifice and the Japanese department of worship ascertained by divination what weapons would be lucky as offerings to the gods. Gifts of honour were exchanged in the Iliad at the end of single combat, as Aias and Hector gave one another a silver-studded sword and a brilliant purple belt:

"To show that we two fought each other tooth and nail, but presently were reconciled and parted friends". +3 Granet's comment that gifts served to enhance the prestige of both giver and receiver was generally true.

He also remarked that expenditure was one of the means by which the chief increased his power. Indeed the gift was a major political instrument. It was a basic tie between lord or leader and men; Hrothgar dealt out rings and treasures at the banquet and Harald Hardrads was the "young gold-giver". A fief or, as in the case of Karna, a kingdom was a gift of livelihood to a vassal. Valour and service were rewarded by distribution of booty or preceded it. In the Epic of kings:

"Then he caused his treasurer to bring forth rich gifts of gold and jewels and slaves, and brocade of Roum and cloth of gold... and he said they should be owned of those who should do feats of valour in the war against Afras." +7

The gift was also a weapon of diplomacy. The Saracen king

+1 Liu Wu Chi. Introduction to Chinese literature. p.37.
+3 Homer. The Iliad. p.139.
+7 Zimmern,H. The Epic of kings. p.221.
offered Charlemagne in return for peace:

"Bears and lions and coupled hounds, seven hundred camels and a thousand hawks". +1

besides four hundred pack mules and fifty carts loaded with gold and silver. Afra also sent gifts of peace with the comment, "I will blind with gold the eye of war". It is likely that the custom of gift giving was in fact one of the chief causes of war for in subsistence economies with small surpluses only plunder could provide the necessary treasure.

The heroic ethos of companionship.

The term companionship conjoins three aspects of the heroic ethos. They are the tie of love between a pair of friends, the brotherhood that bound a group of warriors together and the loyalty that they owed both to each other and to their leader or lord. Loyalty was a pre-requisite of honour and should perhaps be treated like vengeance as an aspect of honour, but it is so closely connected with companionship that on the whole it seemed to belong here; besides the whole heroic ethos was honourable.

The pairs of friends were Davids and Jonathans. One pair unknown in the west were the Japanese Kenashin, chivalrous like Roland, and Shengin, far-seeing and wise like Oliver, but unlike the Paladins they were enemies. The brigands of the mountain had a pair among them:

In the past we vowed a vow that we would not ask to have been born on the same day, but only that we should die together on the same day." +4

Each European couple belonged to the same warrior brotherhood.

+1 Hague, R. The Song of Roland. p. 5.
+2 Zimmern, H. The epic of Kings. p. 182.
+3 Harris, O., Japanese tales of all ages. p. 183.
+4 Buck, P. All men are brothers. p. 40.
Ferdiad's grief that he was driven to fight his friend was piercing:

"The half of my heart is Cuchulain's without fault, and I am the half of his own heart... the one grave would be for the two of us."

"You are my heart companion. You were my family, you were my people." +1

The paladins were grouped in five or six pairs. Since such friends could not insult each other, so Oliver dared to tell Roland that his boldness was the sorrow of the French and their mutual courtesy reached the heights of poetry: When the mortally wounded Oliver, his eyes darkened, struck Roland, his dying friend said "sweetly and softly":-

"This is Roland who used to love you. You gave me no defiance." +2

Oliver asked pardon and the stricken knights bowed to each other.

The warrior brotherhoods, of which King Arthur and the knights of the round table are the most famous, are not universal. In the Hindu epics the hundred Kaurava princes might be a band of companions instead of brothers by birth, but the Pandavas and Rama only seem to have followers; their chief reliance was on siblings, friends and customary respect for the elder brother, Achilles had the friendship of Patroclus but there is no evidence that the Myrmidons were a band of companions, though by Ventris and Chadwick's interpretation of the Linear B tablets a class of companions of the king +3 existed at Knossos. The warrior brotherhoods of the European epics certainly formed part of the households of their king

or chief. The institution of fostering, by which boys were sent away to be brought up by a man of equal or higher rank, was another element especially among the Celts, and the Red Branch also has the look of a man's house, comparable to the separate communal life of the young unmarried warriors in some African Bantu tribes. Kinship was another important ingredient for Beowulf's band of twelve were his kinsmen thanes. In the China of the warring states period and in feudal Japan nobles and princes had bands of retainers, who were members of their households, though they also granted fiefs to their followers.

Generally no formal tie bound the warrior band into a unity. The feeling of brotherhood stemmed from ancient custom, from living together in peace and fighting side by side in war and from a common loyalty to their lord. As Cuchulain said sorrowfully to Ferdia:

"We used to be practicing together, we used to go to every battle together,...we were comrades in gathering, we shared the one bed where we used to sound sleep. We used to go through hard fights, we used to go through forests together". +1

The Chinese brigands of the mountain had no lord but their companionship was reinforced by an oath to live and die together and there is European evidence of an oath like homage in the setting of ritual ceremonial, as Wiglaf said:

"We swore an oath unto our liege-lord who gave us these treasures that if ever such need as this befell him we would repay him the price of our war-gear, helms and hard swords." +2

The loyalty due from a man to his lord is common knowledge and needs little comment. It is clear from this speech of Wiglaf that loyalty was grounded in the benefits received from the lord and so Karna stood by the Keuravas because this was the time for those who had "obtained their living" from them "to show fidelity". Secondly, Wiglaf was Beowulf's kinsman and:—

"To a right-minded man nought can ever set kinship aside".

The loyalty of the samurai to his lord was fantastically stronger and deeper. There were the same grounds of obligation, normally membership of the lord's clan and his livelihood (distributed according to rank in units of rice), but in return he recognized a sacred duty of boundless respect, service and loyalty. The story of Ukon and the chessboard cherry tree is remarkable. The lord, who was both an unskilful and bad tempered chess player, used to strike his retainers on the head with an iron fan if they won. They saw to it that they lost. Ukon waited his turn and seized his lord by the wrist as he raised the fan to strike; he then reproved his lord. Ordered to bow his head to be beheaded, he answered that he had already committed hara-kiri, in order "to offer you the advice I have given and to save all others". The lord repented and Ukon died with this farewell:—

"I shall not even in death forget the relation between master and servant, and my spirit shall be with you and watch over your welfare as long as you live." +3

+1 Narasimhan, C.V. The Mahabharata. p. 112.
The lord repented of his discourtesy and a cherry tree grew on Ukon's grave with the pattern of a chess board in its bark.

The tie between man and lord was one of mutual obligation. Besides his livelihood, the man could expect protection for himself and his family, support against his enemies and justice. Odysseus was fulfilling these responsibilities when he set out for the palace of Circe to rescue half his crew. A Japanese imperial edict of A.D. 604 stressed this morality; faith must be kept with the man. It was for the man to be loyal but the lord was required to be a good lord.

Women and the heroic ethos.

The heroic ethos is male. Women were shut out jealously from the companionship of the men and the man's assertion of the obligations of honour too often exposed her and her children to violence. Though she could enjoy splendour, appreciate courtesy and show wisdom herself, as a woman in a man's society she was excluded from the march of events and had no voice in council. Further, in India and the far east she was by religion and custom the handmaid of her lord.

Since the heroic ethos was the pattern of value into which they were born and bred and since epic and legend were sung or recited by men to men, it would be astonishing if women were pictured in revolt. In the sources discussed in this chapter one Chinese woman identified completely and played a hero's
role; she took the name of "Ten Foot Green Snake" and:-

"She used double knives that are like sun and moon in her hands. On horseback in battle she is a terror to see."

Queen Maeve made the proud claim:-

"Of the six daughters of Euchaid, King of Ireland, I was the best and the one that was thought most of. As to dividing gifts and giving counsel, I was the best of them, and as to battle feats and arms and fighting I was the best of them. It was I who had fifteen hundred soldiers, sons of exiles, and fifteen hundred sons of chief men. And I had these for my own household". +2

Her pride and malice were equally outstanding. There is strong evidence that Cretan civilization and Early Helladic culture were matrilineal and it is tempting to wonder whether the active part taken by the goddesses in Homer preserved the memory of the position of women in these societies, but women with a dress so feminine were unlikely to have gone to war.

The roles played by other women varied from the passive victimization of Sita in the Ramayana to the active part played by Draupadi in the Mahabharata; the latter valued her honour and urged her Pandava husbands to avenge any insult she suffered. The wife of Saiawush told her son it beseemed him to act as vanguard to the host sent to avenge his father's murder. Heike women committed suicide by jumping overboard after the final defeat of their cause. One woman refused to let her husband flee and become "a laughing stock to posterity"; she compelled him to drink sake, girded on his sword and she and her maids twanged bowstrings till he found courage to fight. In general a woman's influence would have depended upon both her

+1 Buck, P. All men are brothers. vol II p.838.
+4 Aston, W.S. The Nihonci. vol II p.28.
own and her husband's personalities, for instance, "wisdom +1
abode in the mind" of Rustum's mother.

Since the hero was surrounded by splendour his women had
to be outstanding and beautiful. The price of Emer, Cuchulain's
wife, was above rubies for:-

"She had the six gifts - the gift of beauty, the gift of
voice, the gift of sweet speech, the gift of needlework,
the gift of wisdom, the gift of chastity." +2

She said of herself, "No one had the joy and strength of loving
that I have....I am a nut of the heart." Considering that it
was a man's world, it is a tribute to the importance of women
that so many of them have clear cut personalities.

In conclusion.

The ideal hero could fittingly borrow the epitaph of

King Magnus of Norway:-

"He was well-spoken and quick-thinking; he was noble-
minded and exceptionally generous with his wealth, a
great warrior and very courageous in battle. He was the
most popular of kings, and was praised by friends and
foe alike". +4

But heroes did not live up to this ideal; if they had, their
stories might be romantically dangerous for the young but in
fact they were human in their failings and tragic in their
failures. Perhaps Rustum was the most tragic of them all,
for twice he was on the verge of learning that Sohrab was his
son and the price he paid for violence and guile was the
slaughter of the boy by his own hand; later he destroyed
himself by an outburst of anger with the horse that had
carried him to victory. For those who have ears to hear, the
epics, legends and sagas lamented the price of pride and anger,

+1 Zimmern,H. The epic of kings. p.132.
+3 Ibid. p.57.
violence and guile. In his grief for Patroclus, Achilles exclaimed:

"Ah, how I wish that discord could be banished from the world of Gods and men, and with it anger, insidious as trickling honey, anger that makes the wisest man flare up and spread like smoke through his whole being." +1

The Iliad also expressed the horror of war for Hector was father and mother and brother to Andromache, since Achilles had destroyed her whole family, and he foresaw her fate, "carrying water at an alien well, a helpless drudge with no will of your own." Though violence is ever present and guile destructive, courage, honour and loyalty signalled out the hero, who was often generous and could be compassionate. The glorification of battle seems not too large a price to pay for the display of their virtues and for involvement in their tragedies.

The teacher's opportunity is immense. The fourth year master of a primary residential school for London children under care and protection told the Iliad, for six years running, as a serial that ended every afternoon of the school year. The children looked forward all day to the next episode and without any didactic teaching the consequences of anger and discord came out clearly, though this master let the epic speak for itself. That is one way of using heroic material. Another is to transfigure the heroic ideal as the Catholic church did with knighthood and the Brahmins with the Ramayana, so that in his death the crusading Roland showed his feudal allegiance to his Lord and:

"He raised his right glove to God." +3

+1 Homer, The Iliad, p.339.
+2 Ibid. p.129.
Gabriel, not the Valkyries carried him to heaven. As for Rama,

"To the Brahmins pure and holy Rama due obeisance made,
To the poor and to the helpless deeper love and honour
paid." +1

In his righteous city:-

"Peaceful lived the righteous people rich in wealth,
in merit high,
Envy dwelt not in their bosoms and their accents shaped
no lie." +2

The third way is the way of discussion, talking over the
characters and their motives, asking questions about the moral
issues - what is splendid? Is it just old fashioned to be
honourable?

+1 Dutt, R.C. The Ramayana and the Mahabharata. p. 18.
+2 Ibid. p. 2.
Heroic ethics in contemporary English life.

Industrial civilization and its technology are not heroic. The hero is an individualist who stands out from his fellows, but organizations and institutions of all kinds, corporations and factories grow steadily larger, so that the ordinary men and women who work in them can feel dwarfed and anonymous. There seems nothing heroic about strap hanging in the tube on the way to work, spending the day at a bench and coming back in the evening to a tower block of flats, only to turn on a television programme prepared for a mass audience. Goods are mass produced, newspapers edited for mass circulations. But this picture overlooks the sick in body and mind, the drug takers and the hippies, who have either given up or who have rejected contemporary ways of living, and it leaves out such adventurers as spacemen and lone ocean voyagers, who have deliberately chosen the heroic role. It also omits the guerilla, the modern "hero", who menaces established society.

In fact heroic ethics have survived. There is the splendour of size and speed, both typified by the Concorde, which is also an example of the weight government and other centres of authority lay upon this ancient value. To share the ordinary man's dream of splendour all that is necessary is to open any newspaper colour supplement and to scan the advertisements. This is the decade of perfumed after-shave lotion and here is the caption to a holiday scene:-

"Bronsez comme une star, Mangez comme un gourmet, Vivez comme un Milord, sur la cote d'Azur."+1

+1 Observer colour supplement, March 7, 1971.
Commerce exploits the longing for splendour and debases it to snobbery, because mass production can satisfy additional wants but they are of lower utility. Money is the measure of such luxuries and many young men and women feel strongly that personal honour is at hazard and that the rat-race is the modern ethos. Be that as it may, status and recognition of honour have never been more highly sought after: this is keeping up with the Jones by the families moved out of Bethnal Green to Greenleigh; this is why women frequent hair stylists and why the warehouse owner calls in a rodent operator, not a rat catcher. Fame is achieved by celebrities, those "human pseudo-events" who are lavishly rewarded in terms of notoriety, news-worthiness and often of money making. The royal family still stands for traditional splendour and honour but the press did its worst to debase Princess Margaret to the level of the Beatles. Honour is won above all by sportsmen and it has become so much accepted that their victories are glorious that they have found their way into the birthday honours list.

Other aspects of the traditional pattern also survive. It is the sportsman's dexterity that is lauded and expertness alone accounts for the popularity of the university quiz, since the vast majority of the audience can only answer a handful of the questions. Suburbanites display their skill in auction bridge and crossword puzzles. Research establishments and the spate of theses warrant the statement that no age has sought knowledge more assiduously and knowledge is a well-grounded basis upon which to build a concept of wisdom. The celebrity and the V.I.P. still receive elaborate courtesies; in his race course detective novel Francis's jockey hero received F.I.P. treatment:—

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+1 This came out clearly in college of education group discussions of Plato's concept of justice.
+3 Boorstin, D. J., The image, p. 67.
"Fairly Important Person. It meant being met by someone well enough up in the heirarchy of the organization for it to be clear that trouble was being taken, but not so high as he need to be supported by lieutenants." +1

On the whole, though, politeness has been replaced by kindness, a mature shift in values.

Forms of companionship are legion. The Oxfam teams are modern paladins. Arsenal and Leeds United have replaced the Red Branch. Scientific research is carried out by teams and big business executives are regarded as teams. Packard has painted a horrifying picture of American young executives, who are so "quietly differential", that in courteusy to their superiors, they unconsciously change to the new boss's brand of cigarettes. Those bands of companions, the trade unions, need a chapter to themselves, but it must at least be said that members speak of brothers and detest the disloyalty of the blackleg. Adolescent gangs are at the bottom of the social ladder; to go back ten years here is a teddy boy speaking:-

"If they had the money, they'd share absolutely. Once a couple of buck Irishmen beat me up and got away with a lot of money. My mates said they'd look for them if it took a year. When you're with the boys they stick by you... they'd take the risk of bearing witness." +3

The voice might almost be Cuchulain's.

A group of working class children.

For nearly six years a group of working class children used my house as a club. I watched them grow up and kept notes on their behaviour, because the child watching notes of Susan Isaacs +4 were so valuable a part of her work. Appendix I describes these children, together with others they often brought to my home.

+1 Francis, D., Nerve, p.47.
+2 Packard, V. The pyramid climbers, p.126
+4 Isaacs, S., Social development in young children.
They were neighbours, living in the socially disapproved street of the local housing estate and children from some respectable families refused to play with them. Their leader was Charlie, a vigorous, fun loving boy, who seldom stretched himself in class and was rough in the school playground. His only friend of his own age, Daniel, was large, slow and even tempered, with a home of high standards and a fireman for a father. Peter, who was three years younger, tagged around after Charlie and belonged to the broken home of an admirable mother with seven children. Two of his elder sisters, Kate and Jill, and Kate's friend Molly, made up the membership of the club. Peter and his sisters were all disturbed (Jill bed wetted) as a result of their father's desertion. As long as they had something to occupy them they were charming guests. Again and again they revealed that the heroic pattern of ethics was woven into their behaviour.

Splendour.
(a) Both boys and girls always showed off new clothes and hair styles and admired mine.
(b) Charlie (11) demonstrated the batman's wings.
(c) I occupied Charlie (12) with a pile of pictures. Suddenly he rushed over to me; he had found one of a skeleton. I gave him a large photograph of the pelican misericord in Gloucester cathedral and explained its symbolic meaning; he poured over it with absolute concentration for nearly ten minutes.

The splendour of a house with cellars was their original reason for visiting my home.
Honour.

(a) Noble birth. Both Kate and Molly (13) told me that Jill (12) had got a boyfriend who was a cousin of The Monkeys (pop group). Later each of these said regretfully that it was only his way of getting girls.

(b) Revenge. Charlie (10) and Peter (7) were washing my car. They erupted into the house, shouting that "that girl" had been cheeking them. It took some disentangling but:

1. The boys had been cheeky to a girl, who was waiting at the bus stop with a bag of washing for the launderette.
2. The girl threw a stone, which hit the car.
3. The boys threw her washing across the road.
4. She called the boys names.

It was a vendetta in miniature. To be cheeky was almost the equivalent of an insult and the child cheeked became sore and angry.

(c) Trustworthiness. I once let the boys, then fourteen, come into the house while I was ill in bed and the next morning my cigarette store was missing. Two evenings later they arrived with a couple of packets; Charlie said he could never come to the house again and Daniel was utterly ashamed, "I do not know how I could do it". Other children in the street stole freely.

(d) Recognition of honour. Any work they did had to be praised, both while in progress and when finished. "Auntie Freda, come and see......".

Expertness.

(a) Jill (13), talking about school, "I am a dunce". There was desolation in her tone.

(b) They all took pride in doing good jobs of work. Charlie (11) and Peter (8) started cutting the hedge on a Thursday; Friday they
arrived and went on with it, for once without my knowledge and praise, to continue after I went out shopping. Saturday, Charlie came alone to clear up the clippings.

(c) Daniel (15) fixed up a light in the greenhouse.

Every other visit Charlie displayed his prowess at some verbal or manual trick.

Wisdom.

(1) Primitive Form.

(a) They all laughed heartily at ten to fourteen when I wrote a line of the letter X and explained, "I did it because I am cross with you." Peter (10) was particularly amused.

(b) "Right, Wright, turn right", said by Charlie (14) amused Peter (11) hugely; I had to join in the appreciation of it.

(c) Once Jeremey from next door came in to show me his fossils. "This is a silicified brachiopod", said he. Charlie (12) made him repeat it twice and then they all broke into a chant, "silicified brachiopod", faster and faster, to break down in laughter.

(d) Half a dozen times at various ages one or other of them demanded my co-operation in hiding behind the curtains and pretending to have gone home. To trick me was a huge joke. Tricks were never malicious, just fun.

(2) Practical common sense and understanding. Aged 10, Charlie started a post office savings account and kept on with it. David and the girls had them too.

Aged 13, David was unjustly punished at school. It was an insult but in the midst of their indignation, both boys separately explained that the master was new and did not even know David's name.
Courtesy

(1) Their manners were good. Jill was particularly careful of her evening, "Bye, bye, Auntie Freda," often adding thanks.

(2) I had a French student as a guest. After Christmas, the three girls aged 13 and 14 came round and sung carols to her, as "she has not heard any English ones."

(3) A week later Charlie and David (12) arrived, wearing suits and ties. They sat formally on hard chairs against the wall and apologised for lateness and presented me with tools they had made at school. They then gave the French student ten cigarettes.

Companionship

(a) It was a group of close friends and siblings (kinsmen). Even boy friends did not break it up though the girls came less often and boys and girls stopped arriving together.

(b) They were generous to me as leader. They always responded to any appeal for help, while the girls cleaned my kitchen "as a surprise" and cared for my cat in the holidays. They never did any wilful damage.

In conclusion I suggest that this spontaneous behaviour, selected from many similar incidents, was fully in accord with the heroic pattern of ethics. This is true also of young children. It is visible in Isaac's records and in a north Staffordshire nursery I once pinned a velour tablecloth to a four year old boy's shoulders; he walked a stately length of the room, his face still and ecstatic. Two of my working class grandchildren (6 and 8) always pick me gifts of flowers and Douglas (4) shows off his jumping prowess. The whole pattern could be illustrated again and again from their behaviour.
One more incident is worth the telling. On my first visit to my experimental school I was seated for dinner at the table of the eleven year old boys at my own suggestion (The Head was most upset, a breach of hospitality). Cyril S. was serving and my plate had four large potatoes - no boy had more than two. When pudding came he and his friends whispered agitatedly to each other and then Tim came up to me; did I like custard skin? My plate arrived smothered with custard. I thought of Odysseus serving the bard with chine of beef, rich in fat.

There was of course a great deal of behaviour irrelevant to heroic ethics, such as the tenderness shown to little sisters. It is difficult to assess relative importances; as Storr said, "The observer as well as the observed has to be included in the scheme of things".

Two Aspects of popular culture.

The strip cartoon is worthy of consideration. Andy Capp is outstanding; Perry and Aldridge see him as the old fashioned independent working class man but he is at least second cousin to the guileful Odysseus, for he always gets away with it. Of the current strips in the The Sun and The Daily Express, wisdom in the forms of humour and wit (which is skin to the primitive element of fine speech) are represented by baby Horatio, solemn Perkins and the mundane Jack and Jill. The strips of violent action are all within the heroic mould, with courage, endurance and loyalty. Besides there is the quick wit and dexterity of Jeff Hawke, punching a piton hoop into the metal as his space ship drifts past, and the gift of the marshall, who wired off

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a deposit on the house Hallelujah wanted as a preaching
tabernacle. Scarth in The Sun has the face, form and dress
of heroic splendour and the strip is in the likeness of Garth,
who has the head of Achilles and can show compassion like the
Greek hero; he moves through his strip, combating the tyranny
of science with aid from the wisdom of Proffesor Lumiere. Perry
and Aldridge commented upon his heroic quality and described the
stories of Mighty Thor as having a "Homeric ring". It is
interesting that both Thor and the Amazing Spider Man are
flawed heroes; this is a late nineteenth development, illustrated
by famous popular novels such as Mason's Four feathers and
Kipling's The light that failed.

The paperback novel, bought for train journeys and idle
half hours, reprinted in thousands, proves that the heroic ethos
is potent in fantasy, only rivalled by the love story. Hornblower,
the witty aristocrats of Georgette Heyer, the heroes of the
World War and of Neville Shute, all live in the heroic world. Our
authors' detectives adhere to every element of the pattern -
witness Poirot's moustaches and splendid love of symmetry,
Lord Peter Wimsey's man Bunter, and all the honourable co-
operation with the police. The Americans are less aristocratic
and often less moral but Peter Cheyney's Lemmy Caution meets
women with the "swellest sorta leg", engages in a series of
single combats, takes his revenge and shows quickness of wit:-

"I have told you guys that the varnished floor is covered
with a big white rug. Well, I have noticed that the rug
is loose on the floor. As she goes for the gun I jump for
the edge of the rug, duck down, and give it a helluva pull.
Her feet go from under her". +4

+1 Daily Express, Aug. 9, 1971.
+3 Peter Cheyney, You'd be surprised. p. 39.
+4 Ibid. p. 35.
Even Mickey Spillane's books are a degenerate travesty of the heroic ethos; here is honour:-

"The killer must have been scared witless when he found out I was a cop... He'd know I did not care a damn for human life any more than he did. I was just a little bit different. I didn't shoot anything but killers. I loved to shoot killers." +1

The thriller is permeated with heroic values to the same extent. The foes of the Batman are as grotesquely gorgeous as he is splendid. In Dennis Wheatley's, *Curtain of Fear*, Nicholas felt that unless a man stood by his friends he was "a man and worthless being. The expertness of the Saint showed even in the way he woke up:-

"The first sign of awakening touched nothing more than his eyelids - it was a trick he had learned many years ago, and it had saved his life more than once." +3

Science fiction has the same values; even in Asimov's *End of Eternity*, where the hero betrays his brotherhood for the sake of a woman, the lovers are loyal to humanity, "And mankind will remain to reach the stars." The thrillers are equally popular on television and heroic ethics is the breath of life to its popular police programmes.

The western and James Bond are the acme of the heroic ethical pattern. Hopalong Cassidy is a warrior of the Red Branch; living in the men's brotherhood of the Bar-Twenty, he is courteous to women and has the gifts of gunplay and of swearing:-

"Luridly, eloquently, beautifully, with a fervour and polish that left nothing to be desired. +5

+1 Spillane, M. Vengeance is mine. p. 139.
+2 Wheatley, D. Curtain of Fear. p. 48.
+4 Asimov, I. The end of eternity. p. 189.
+5 Hulford, C. E. Bar - twenty days. p. 18.
His unstained honour (he had "no coyote traits") was recognized:—

"There isn't a square man in this part of the country that won't feel honoured and proud to be called a friend of Hopalong Cassidy." +1

He had such compassion that he mounted a horse thief whose wife was dying. Halloran reported on adolescent's television viewing that:—

"Four out of five in the secondary modern school and over half in the grammar school chose Westerns as their favourite fare." +2

As for Bond, there is the splendour of his double nought number, his scar, his navy blue Sea Island cotton shirts, his gold banded and specially manufactured cigarettes, and the black velvet dresses of his women. His expertness at driving a car, gambling, gun play and the art of love are unrivalled. His honour and wisdom are so great that he is called in to protect Moonraker, the hope of peace in our time. He calls his chief, sir, and champagnes and dines his women. He belongs to the brotherhood of the double noughts and its head has "all his loyalty and obedience". There are flaws in his pattern though; his guns and cars have trade and not individual names; women take part in his exploits; his friend, Leiter, is a member of the American service and Bond is not permitted to receive an honour from the Queen. Commentators upon Bond have not grasped the origins of his ethics; for instance Amis misunderstood companionship and stated that he was an ideal son to a good father, while in Bueno and Erco's book he is summed up as a hero without ideals.

+1 Mulford, C.E., Bar-twenty days, p.60.
+2 Halloran, J.R. The effects of mass communication, p.20.
+3 Fleming, I., Diamonds are forever, p.15.
+4 Fleming, I., Moonraker, p.186.
+5 Amis, K., The James Bond dossier, p.69.
Comment and conclusions.

To consider two explanations of this evidence:-

(1) That features of the heroic pattern of ethics have diffused into other cultures.

I can not, in general, accept this as there is strong archaeological evidence that war did not become socially important until the secondary Neolithic period.

(2) That the constituents of the traditional pattern of heroic ethics are primary traits of the human psyche and of human society, that were adapted to form a specific complex in warrior societies.

The wisdom of Athene is certainly a universal in folk tale and the Commonwealth Arts Exhibition of 1965 proved splendour to be integrated into world wide culture patterns. Expertness may link up with the concept of competence, examined by White in his article on Motivation reconsidered. He maintained that it was linked with a child's need to react effectively with his environment and it may be relevant that Pringle and Edwards found that far more children thought of good in terms of efficiency than of kindness. The need for recognition has already been commented upon and none would deny that fellowship and friendship are basic human needs.

History, education and sociology are arts, not sciences, so many hypotheses can not be scientifically tested and results measured. It is only possible to evaluate as large a body of evidence as can be collected together. The evidence for the primacy and potency of the elements of heroic ethics are greatly strengthened by the fact that they can be discerned

+1 White, R.W. Motivation reconsidered. p.329.
in the behaviour of children and particularly of young children. Here is an example of boasting from a north Staffordshire nursery school:— (Christine 3.9 and John 3.8):—

"Yes you must, because it is a tea party".
No it isn't, my mum always has cakes for a tea party."
Yes, my mum has lots of cakes and jellies and pastry and ice cream and toffees and buns".
"My mum has lots of sweets and chocolate, lots and lots of it".
"My mum has a new dress.
"My dad has a big aeroplane". +1

At that point an aeroplane passed overhead and they went and looked at it. The argument is also strongly supported by its prevalence in the fantasy life of modern adults, which can be interpreted as proof of its psychic potency.

The hero himself has lost none of his potency in modern life. The thoughts of Mao bear witness but above all Che Guevara. Che set forth three times: on the tramp through South America, he showed exceptional endurance; in the mountains with Castro he had the wisdom not only to develop guerilla strategy but also an ideology which placed the guerilla in the front rank of revolution; and thirdly to the forests of Bolivia where he made the choice of death. Recognition of honour was meaningful enough to him for him to wear in Cuba a captured corporal's cap "as a trophy of victory". He died because he stood by his guerilla ideology and refused to compromise.

"His face has launched a thousand turmoils, his words a hundred revolts......the walls of the student halls of the world are chalked with the words CHE LIVES." +3

Indeed, "The dead Che is a terrible and beautiful enemy" and his ethics influence the conduct of his hero worshippers; they

+1 Child watching observation by school practice student.
+2 Sinclair, A. Guevara, p.21.
+3 Ibid. p.88.
+4 Ibid. p.93.
are potent in individual life and in society.

I drew the following tentative conclusions:-

(1) The archetypal quality of the heroic pattern of ethics.
(a) The evidence is very strong that the elements of the traditional pattern of ethics are world wide in distribution, go back in time into pre-history and can be clearly discerned in contemporary English life.
(b) These elements have been adapted to and integrated with the geographical and economic circumstances of human societies and to the specific ethos of each culture.
(c) These elements are potent in personal and social life.
(d) The elements of the heroic pattern of ethics are likely to be archetypal but the pattern as a whole unit may be later in time and the product of a complex of underlying economic and social factors.

(2) Educational implications of the heroic pattern of ethics.
(a) Since the elements of the heroic pattern of ethics are archetypal in quality or, at the least, both present in fantasy and in children's behaviour, the teacher will be starting from an aspect of man's heritage which is still potent today. Jung himself stated that:--

"All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality." 41

Discussion is a means of evaluating the ethical concepts of heroic story and of relating them consciously to the realities of modern life.

41 Jung, C.J. The collected works, vol. VIII, The structure of the psyche, p.158.
(b) The size and organization of schools should be reconsidered in the light of the probably archetypal need for recognition of honour.

Children have to feel visible. They need to be known as individuals both by their teachers and by their peers. Hemming commented on the importance of self-respect and recognition is a requisite of self-respect. The large school causes serious educational loss in the area of social and emotional development for children are neither known by nor know many of their teachers. Indeed, in schools above five hundred in size teachers as well as children begin to be invisible. What has been said is equally true of colleges of education. Intellectual development is impaired as well because children and students do not feel involved in their schools and colleges and do not work with the same keenness.

Good work needs more recognition. The hero's expertness gained him recognition but in our very proper concern for the less clever children and in distrust of competition we have largely eliminated rewards and public acknowledgment. To return to weekly mark sheets and sitting in form order would be intolerable, but it should be possible to find more half way houses like the system of awarding stars, or the practice of sending a child to show his work to the head teacher.

Teachers no longer form a group of companions (or team) in large schools and colleges, but work in isolation or as members of small groups with a sorry loss of communication and fellowship. The head is apt to sink into the role of administrator instead of being the leader of the team.

+1 Hemming, J. Moral development in a changing society. p. 85.
Argument that the heroic pattern of ethics or elements of it, is archetypal.

The term, archetypal, has deliberately been chosen since the heroic pattern of ethics can not be an archetype because it is plainly apparent in consciousness with and not symbolized. Jung wrote:

"The unconscious, on the other hand, is the source of instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. All the most powerful ideas in history go back to archetypes......In their present forms they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and to stimulate the external world through the gateway of the senses, but to translate into visible reality the world within us."+1

He affirmed that the unconscious contained a mighty deposit of ancestral experience", and also "a deposit of world processes."+2 He recognized the hero as an archetype of transformation but made no mention of his ethics.

The characteristics of the archetypal are:

a) They are age-old, stemming back through the generations of man into pre-history,
b) They are worldwide,
c) They have been adapted, generation by generation and culture by culture, to contemporary political social and economic conditions,
d) They are potent, both in personal life and in society.

This traditional pattern of ethics could be considered archetypal either as a unitary whole, or in the form of its separate elements. So far this chapter has attempted to show that heroic ethics can be found in history throughout the old world and deep into the Pacific, besides being discernible today in our own

+1 Jung, C.G., Collected works, vol. VIII, The structure of the psyche, p.158.
society, but the material quoted comes from warrior cultures or from our own aggressive civilization.

The first step in following this up is to enquire whether heroic ethics are to be found in the new world. The conquistadors have left incontrovertible evidence of its existence in Inca and Aztec civilization. Incas took heads as trophies and had skulls made into drinking cups for the victor: glory, and rewards were lavished on him. In criminal justice, a reprimand for a noble was considered worse punishment than a whipping for a peasant, as the noble was dishonoured. The Aztec system of recognizing honour may have been the most elaborate in the world; there jewels, feather emblems, banners and decorated shields were graded, with death for a man who dared to usurp an attribute of honour. As a courtesy, incense was burned in greeting while the language had "respectful particles and even respectful conjugations". One of the most moving of all heroic stories came from Bernal Diaz. The Aztecs were in extremity, their water supply cut off, their food at an end, when the emperor, Guatemac, requested a parley. He sent three chiefs; having defied Cortez since his word was not to be trusted two of the starving men:-

"took some maize cakes, the leg of a fowl, and some cherries out of a bag they were carrying, and sat down to a leisurely meal, so that we should suppose they were not hungry." +5

By the time of the Spanish conquest the New Empire of Mayan civilization was in decline and had been under Mexican influence since the twelfth century, so evidence is very scanty. There was

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+2 Ibid, p.200
+4 Ibid, p.225
+5 Bernal Diaz, The conquest of New Spain, p.400.
certainly splendour, a sacred, triennial war chief and expertness was displayed in the ball courts.

The heroic pattern of ethics was widespread among North American cultures, a couple of which will be used to illustrate its importance in uncivilized warrior societies. Maleness had great prestige in all tribes and the Dakota was a preux-homme:-

"A young man might go forth on his own without the sanction of the leaders and either get killed outright and thus endanger the group by inviting an attack, or cover himself with glory and at the same time deprive the others of a chance to kill or steal. For such a lone warrior, if he lived, there was no punishment, only heightened glory."+2

The war games of the plains Indians were extreme examples of the pursuit of honour; they donned all their finery on the verge of the raid, counted "coups" of prowess, which they flaunted by painting them on their horses, their buffalo robes and their tents and, if they achieved sufficient status, they wore the splendour of the eagle feather headress. His brother by birth was his dear companion and the kinship system of the Dakota was knit together by respect relationships, that is by elaborate forms of courtesy within the family group. For instance when a bride reached her new home, she:-

"Stands eyes down, passive, not even offering her hand so that her in-laws have to pick it up as it hangs at her side to shake it." +6

For the first few days of marriage the bride spent her time embroidering moccasins for her in-laws in order of status. Property was important in that it was used to express relationships:-

+1 Morley, I.G. The Ancient Maya is authoritative of the civilization.
+3 Birket-Smith, K., Primitive man and his ways. p.72.
+6 Ibid, pp.401-3.
"The society demands that persons express their respect and love for others by either giving them property or giving it away in their names." +1

Therefore among Dakota in particular and the plains Indians in general the pursuit of honour matched with evidence from epic, but two elements, courtesy and gifts, became bonds of family and kinship unity.

The Iroquois culture is intensely interesting, for these savage scalp hunters belonged to a matrilineal society, in which the woman's wergeld was twice that of the man. Women owned, conferred and deprived men of chiefly titles. The ideal structure of society was the woman's picture and the pinetree sachemship was given to both men and women for "thorough and intelligent conforming to the social pattern", yet few societies could be more self-assertive. Men exhibited their skill and won honour in song and ritual, medicine and clairvoyance(wisdom), by the distribution of food gifts, by lacrosse, hunting and war. This continual display of prowess and quest for honour may have compensated the men for the power of the women and Mead suggested that before Europeans distorted the culture war may have been no more than a socially recognized way of providing for the aberrant in a matrilineal society.

To show that the heroic pattern of ethics can be found in warrior societies all over the world does not prove it to be archetypal. It may merely be a product of a complex of economic and social conditions. Late Bronze Age states and their Iron Age successors, where bronze was scarce and iron brittle unless welded by master craftsmen, could only furnish a warrior minority

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+1 Pidlington, Introduction to social anthropology, p.56.
+2 Ibid, p.386.
+3 Pidlington, Introduction to social anthropology, p.55.
+4 Mead, M. ed., co-operation and Competition, p.277
+5 Ibid, pp.273-4
+6 Ibid, pp. 266-7.
with fine weapons and these minorities enjoyed most of the surplus; since they formed part of the households of kings and chiefs, courtly ceremony would contribute to an ethics essentially aristocratic. This ethos might have grown up spontaneously whenever social conditions were reproduced; for instance, European feudalism was based on the military power of armoured cavalry and Charlemagne's sword, Joyeuse, had the same superiority as a weapon as the samurai long sword. Alternatively the heroic ethos could have been diffused; examples of diffusion are multifarious, from the hybrid Asiatic cotton found in the pre-pottery neolithic of the Peruvian coastal valleys to the parliamentary premiership of Nehru's daughter. Spontaneous growth would fit in better with the archetypal thesis but as a historian, in general, I accept diffusion. Either way, an ethos grounded in specific economic and social conditions is not archetypal however wide its spread. Reading up the largely upper palaeolithic cultures of Bushmen and Australian Aborigines I could find little sign of it, except for love of splendour, and some aspects of wisdom and revenge, which are not enough. The Beaker warrior chiefs, with their silver studded archer wrist guards, lying honoured in their round barrows, and great chiefs of the Wessex culture who built the trilithons of Stonehenge, lying in their great bell barrows, accompanied by imported bronze weapons, blue faience beads and Baltic amber have the look of heroes, but both cultures were contemporary with earlier and later periods of Mycenaean civilization.

Far more important to the question as to whether the heroic pattern is archetypal is integration of its elements into unwarlike aspects of a culture, such as Dakota respect observances.

Beaker culture is now classed as secondary neolithic.
A good example comes from Lande's account of the Canadian Ojibwas. The society is fiercely individualistic and cooperation between husband and wife is only socially acceptable through a chain of gifts; for instance the husband gives his game to his wife and it becomes her property; she then cooks it and gives the food to him. Another example, comes from the Konkomba of northern Ghana, where a young man needs a friend to cover up his sexual intrigues; friendship has become institutionalized, often resulting in warm feeling and family intermarriage, with the result that links between clans are created that make for peace.

The extraordinary variety and ways in which honour is recognized supports the theory that this at least is a universal trait. In the Bantu South African Bathonga, a man of many wives will:-

"Become large and stout, quite shining, which in Africa is a sheer sign of wealth and nobility. The stouter he gets the more he will be respected." +3

This is in a tribe which once counted honours in battle. Among the Manu of the Admiralty Islands, where all prestige arises out of commercial exchange (a pig might change hands 4 times in one morning), and traders die at fifty physically worn out, prestige is maintained by paying debts. Contrariwise, the Ifuego (Philippines) debtor wins prestige if he beats down the creditor's demands. This last is a culture of mountain country, with land very scarce and rains that failed; esteem depends upon wealth and its symbol is a huge lounging bench, which has to be earned by feasts to poorer neighbours and these feasts have to continue or respect would be lost. For the Euphrates delta/marsh

+1 Mead, M., ed., etc., p.123
+5 Ibid, p.166.
dwellers the symbol of prestige is the ownership of a guest-house, which serves as a social and political centre, a court of justice, a site for weddings and funerals and a news exchange; +1 Etiquette is minute, for instance a man rises to his feet or makes a show of it by moving his hip to newcomers of higher status +2 according to their rank. These guest houses are essential to the culture for they reinforce moral values and the close interlocking of ethics and the social order.

It is possible that the matrilineal Iroquois culture provides a clue to this worldwide recognition of honourable status. Many early societies (for instance the Helladic) were matriarchal and the old woman, the head of the household, as mother of the extended family might well have been numinous. There is evidence from myth that this was so. Campbell writes of her:–

"She is also the death of everything that dies, The whole round of existence is accomplished within her sway, from birth through adolescence, maturity, and senescence, to the grave. She is the womb and the tomb: the sow that eats her farrow." +4

In matriarchal societies therefore the man must assert himself against the mother; his worth and dignity must be recognized or he could never achieve self respect and adult personality.

Non-aggressive or largely non-aggressive societies must integrate elements of the heroic pattern if it is archetypal. In their harsh environment the eskimo could not survive if violence were uncontrolled. Among the central eskimo blood vengeance is exacted by the nearest kinsman but this puts an end to the killing and other conflict is released in song contests. +5

+1 Salim, S.M., The Marshdwellers of the Euphrates delta, p.77.
+2 Ibid., p. 78.
+3 Salim, S.M., Marshdwellers of the Euphrates Delta, p.80.
+4 Campbell, J., The hero with a thousand faces, p.114.
+5 Pidlington, Introduction to social anthropology, vol.1, p.49.
The Greenland Amassalik is a hero, outstanding in skill, strength and power; "he is at once a terror and a pride. He lets out this aggression in drumming matches, in which the duellists insult, snort at and butt each other as they play and sing:-

"In the intervals between songs and before and after the match, the opponents do not show the slightest sign of their hostility but appear to be friendly. This is carried on before a large audience which follows every word and movement with keen enjoyment."+2

The single combat is transformed into an entertainment. Close friendship among the Eskimo of Nunival island takes the form of joking partners and serious partners, while it is central, together with the gift, in the Arapesh culture of New Guinea.

The tribal territory is infertile and its people lack craftman's skills, so trade is vital to the society; it passes safely along inherited paths because "brothers", that is hereditary trade friends, live in each hamlet. The Buanyin, the exchange partners of "big men", stimulate each other to greater productivity by exchanges that are looked upon as gifts between brothers. The pueblo living Zuni of New Mexico have integrated the need for recognition of honour. The culture stresses the Roman value of gravitas but endless ritual dances and a multitude of priesthoods satisfy the needs for splendour and prominence; instead of taking vengeance, the murderer is initiated into the war society, which has some of the functions of a police force. There is also no competition in wealth as it is dissipated in constant gifts, especially at the winter festival. There are two possible

+1 Mead, M., ed. Co-operation and Competition among primitive peoples, p. 73.
+3 Lantis, M., Eskimo childhood and inter-personal relationships, p. 19.
+4 Mead, M., ed., etc. Co-operation and Competition among primitive peoples, p. 73.
+5 Ibid. p. 32.
+6 Benedict, R., Patterns of culture, p. 81.
If the heroic pattern is archetypial efficiency requires that it should be taken into account.

(5) Choice of concepts from the heroic pattern of ethics for the testing of children aged eight to thirteen inclusive by means of the Osgood semantic differential.

The Osgood semantic differential offered a means by which the meaningfulness of concepts drawn from the heroic pattern of ethics could be tested and statistically examined. It was impossible to include all aspects so sampling was necessary.

Osgood's criteria were:

- adequate cover of the heroic ethics,
- a single unitary meaning for each concept,
- considerable individual differences.

They had also to be worded in language familiar to children.

Even with 12 concepts, splendour and gifts had regretfully to be omitted and the primary heroic pattern was represented by:

- Honour (revenge aspect) - Getting my own back.
- Expertness - Being good at fighting.
- Wisdom (trickster element) - Getting away with it.
- Courtesy - Being polite.
- Companionship - Standing by your friends.

To comment, revenge was both so characteristic of heroic honour and so repugnant to Christ's teaching. Heroic expertness was typically displayed in battle and the tricksters of folk tale and legend prove how primary is the element.

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1 Osgood, pp.77-8
in wisdom. Politeness and loyalty to friends were obvious choices — how early are children taught to say, "Ta-ta" and who can know a child of any age well without knowing his friends almost as well?

Five extensions of the pattern balance these primary concepts:-

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<thead>
<tr>
<th>Honour (the choice of death)</th>
<th>Giving up something precious</th>
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<tbody>
<tr>
<td>Prowess</td>
<td>Doing a good job of work</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Being wise</td>
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<tr>
<td>Courtesy</td>
<td>Being sorry for a person</td>
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<tr>
<td>Companionship</td>
<td>Being a person you can trust</td>
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</tbody>
</table>

Giving up something precious needs separate treatment. In epic the hero proclaims that there are values worth more than life itself and, metaphorically, the choice of death is part of ordinary, everyday life. Four year old Douglas must stand aside while his three year old sister is held upside down by their father. Letting other people have their turn is so much part of English life that we think of it as ordinary good manners, but to a four year old it is bitter and as we mature we are called upon for recognizable sacrifices in our day to day relationships, even if we are spared loss of jobs and friendship in defence of our values. The term self-sacrifice is unfamiliar to younger children but giving up a precious possession they all understand.

The other choices need some explanation. The fashioning of Odysseus' bed:-
"Next I lopped all the twigs off the olive, trimmed the stem from the root up, rounded it smoothly and carefully with my adze and true'd it to the line, to make my bed post". +1

warrants the choice of Doing a good job of work. Being wise is a civilized contrast to primitive guile; teachers of younger children reported that the word was within their vocabulary. Being a person you can trust is the other side of Being loyal to your friends. Being sorry for a person is an attempt to express compassion in familiar language; in the research stories Drake freed the negro slaves, St Francis gave his shirt to a beggar and Queen Philippa knelt at Edward's feet.

A couple of check concepts, the one favourable and the other unfavourable, had still to be found from outside the heroic pattern. Kindness seemed an obvious choice, which was contrasted with Being a burglar: cheating, lying and stealing could not be used because they were integral parts of trickster wisdom (besides being so much censured by parents that ratings were likely to be conventional), but a glamorous halo of excitement might mask the burglar's thefts.

At this point it seems worthwhile to set the heroic pattern of ethics aside and to consider this choice in a contemporary context. Translate the concepts back into adult language and you get:--

Personal qualities.

Wisdom
Compassion
Self-sacrifice
Trustworthiness
Satisfaction from work (also responsibility).
Standing up for what you think to be right (metaphorical meaning of Being good at fighting).

+1 Homer, The Odyssey, pp.345-6
Inter-personal relationships.

Kindness.
Consideration for others (being polite).
Loyalty in friendship.

Anti-social qualities.

Irresponsibility - Getting away with it.
Denial of the law of love - Getting your own back.
Aggression - Being good at fighting.
Rejection of law and order - Being a burglar.

They seem worth measuring. Indeed nothing could give more emphasis to the importance of heroic ethics than this demonstration of its significance in contemporary terms. Here is the basis of personal and social life. Truth, justice and beauty are omitted from the list but fair and beautiful were chosen as two of the scales.
PART II.

HEROIC ETHICS IN SCHOOL.

A. THE DESIGN OF THE EXPERIMENTAL CLASSWORK.

(1) Introductory.

The classwork was designed for a much smaller population than was finally collected as the statistical need for stratified sets of children swelled the number of classes. Appendix II 3 contains the instructions issued to teachers; they were free to exercise discretion. The work in schools spread over a period of nearly five years and fell into two unequal parts. First came the pilot round in the summer term of 1965 when all instructions were given verbally; the next year instructions were drawn up and a few schools added. Then came the final round, the bulk of it in the Christmas term of 1967, but schools were added up to the summer of 1969.

The population.

The child population was to be drawn from the whole age group, eight to thirteen inclusive. As in so much educational research a random population was not possible, because the first essential was to find teachers and heads willing for a substantial part of the children's time to be spent upon the research project. A stratified and representative sample was aimed at.

---

+1 Pruned of some teaching hints.

'The situation and occasions on which it is possible to take a plain random sample of children, teachers, or even of schools is rare.'
Information about individual children was given high priority. Teachers reported upon all children whom they believed to have emotional problems or bad homes and records were kept for five years of a small group of children's activities out of school.

A small adult population was included for purposes of comparison with the children.

The teachers.

Teachers of average and a few of high average ability were recruited as one aim of the research was to discover whether this type of work suited the ordinary run of teachers. Experience varied from the first year of teaching to near retirement age and in some pilot round classes it was done by keen and able students on teaching practice. No one was accepted unless he showed genuine concern for children.

The classwork.

The duration was five weeks to a school term.

Its basis was the telling or reading of five stories at intervals to each class. Three were common to all classes:—

- The Cyclops from the Odyssey,
- The Burghers of Calais from Froissart's chronicles,
- The Dreams of St. Francis from the account of his early life.

+1 See Appendix II 1.
+2 These had been mature students of my college, with previous uncertificated teaching experience.
+3 On second and third school practices of seven and nine weeks.
+4 Assessed by their heads or from my personal knowledge.
given in the thirteenth century source, *The Legend of the three companions*.

Other stories varied with the age groups.

The follow-up of the stories consisted of:

(a) Discussion periods of twenty minutes to half an hour after each story.

(b) Drama, art or written work after each story at the teacher's discretion. All three were aimed at, but teachers decided how much time could be spared.

Teaching methods mattered. Subjects of written work were suggested. Free drama was encouraged, but in art and English teachers were told to follow their normal teaching methods, in order that the work produced should be comparable with the children's usual work.

Rating of the children's work was asked for, not on the teacher's standard but on the individual standard of each child; a five point scale was used.

Instructions to teachers were issued after the first batch of results had been examined.

**Statistical measurement.**

The Osgood semantic differential was administered to all children at the start and again at the end of the classwork; of these, two groups of girls came from schools with strict religious education. A control group of ten year olds (the whole age group in that particular three stream school) was tested and retested after an eight weeks gap, in which no research classwork was done. A group of thirteen year old boys in an approved school and several sets of adults did one test each.
The results yielded by the index have been scrutinized by means of two parametric tests, the Mann-Whitney U and the Wilcoxon Matched-pairs, both of them recommended by Osgood. Percentages have been worked out on other material.

(2) The recruitment of the child population.

The age range of eight to thirteen.

In my college of education experience, working class children were ready for few history stories before the age of nine, but I included the eights because I felt strongly that many class teachers were at fault since they went on giving them infant type stories, instead of stretching the children and feeding their imagination. I remembered well also a six year old Lancashire cotton town class, which sat entranced while the student (a very moderate story teller), told them Perseus as a serial in six episodes. Thirteen was the upper limit of my own success, though older children enjoyed dramatic passages. Besides, as a practising teacher I had found that fourteens needed different handling. There were developmental reasons for the choice of course. Children change between seven and nine, and eight more or less marks the end of early childhood; children lived on three sides of my house at Leicester and were apt on sunny days to spend more time on my lawn than in their own gardens, but at seven they began to play with children further down the street and by eight and a half each in turn had become an occasional visitor. At the other end of the scale the fourteen year old is fully adolescent.

+1 Osgood, C.E. etal. 'The Measurement of meaning', pp.101-2
Middle schools were being widely discussed at the time this research was planned. My own experience was against the break at eleven plus and in favour of the age of thirteen as a dividing line. Therefore it seemed pertinent to investigate the unity or disunity of this age group.

The basis of population selection.

A stratified and representative population was aimed at. Stratification was based on the variables:-

Age. Intelligence.
Sex. Social class.

Both reading and experience had caused me to doubt the importance of the conventional division into middle and working class and its alternative, non-manual and manual workers. For instance Charlie was officially middle class as his father owned and managed a small clothing factory, but he belonged to a disapproved family living in a disapproved street and his teacher marked him working class; of course he did as Charlie was a child of the streets, out at night till well after dark. I reclassified him as middle class - technically accurate but was it socially true? On the other hand, Daniel, a large boy with a smile that lighted his square face, was the son of a skilled council worker; his family had the highest standards of ethics, home management and child care, so as far as conventional class differences actually exist he is probably distorting the list of twelve year old working class boys.

Charlie and Daniel were members of the child watching group.
There are however socially disapproved areas, such as the +1 Liverpool Ship St and Nottingham St Ann's; therefore in finding schools this extra variable was taken into account. As each class covers two age groups, age contained a variable within itself; this was met by collecting young eightyear olds from first year primary classes and by using the summer term for most of the pilot, and the autumn term for much of the final round of classwork.

The plan was to collect classes in rough proportion to distribution in quartiles. Primary classes were to be selected on the criterion of types of social area:—

one from a socially disapproved area.
two from average areas.
one from a socially approved, largely middle class area.

As most secondary schools have wide catchment areas but are streamed, the type of neighbourhood became less important (but still to be considered) and class selection had to be based upon the children's success in school:—

one low stream class.
two middle stream classes.
one class top stream class.

Hardly any grammar school classes were expected, but in fact their teachers responded generously. Low stream and remedial classes were easily found but middle streams proved very hard to collect. Four or five classes from each age group were planned, in all a maximum of thirty, giving a population of about 700 children.

+1 Kerr, M. The People of Ship St.
+2 Coates, K. St Ann's.
The final size of the population.

By the end a statistical population of 864 boys and 783 girls had been collected and the number of classes had swollen to 43 primary and 39 secondary. The basic reason for this proliferation was the statistical factorization of the population for as the population was not random I could not feel satisfied with sets smaller than ten, even though the recommended non-parametric tests were designed for small samples. Above all middle class children of average or below average intelligence were hard to find; for instance eighteen classes only yielded three such twelve year old girls and the numbers were brought up to ten by giving the Osgood differential to a guide company.

Absence was another important reason. Each child had to be in school for two semantic tests and at least four stories. Very few children were continuously absent, but there was a very high rate of casual absence, especially among younger juniors and in the lower secondary streams. For instance, even the A stream of a first year primary class in a socially approved catchment area had twelve cases of absence, while a second year lower stream form from the edge of the south bank slums only yielded three valid pairs of tests among 17 girls and ten from 19 boys. To change to secondary examples, the fifth first year stream in a high school within the industrial spread of Leicester numbered 33 children but yielded only 16 pairs of tests because of truancy.

\[+1 \text{ See appendix II 1.}\]
Even a largely country grammar school had a third of its children absent for part of the time. Apart from children who missed one or other differential, 118 boys and 127 girls had to be omitted from the statistical population as they had been absent for more than one story. The relationship between long periods of absence and backwardness is common knowledge but inquiry might be worthwhile into the connection between intermittent absence and school failure. Consider the second year of Middleway Junior school, which had a socially approved catchment area of mixed social classes; in its two unstreamed forms thirteen children out of 78 missed a test or a couple of stories, that is 16.6% while in its backward class only thirteen retests were valid out of twenty six, 50%. Some of this absence may well have psycho-somatic causes.

**Less important reasons** for the loss of children by the research population included backwardness as children were taken out of class for extra reading. Small losses came from omitting one of each pair of twins of the same sex and all emigrants. Mixed marriages raised difficulties; the children were included if the teacher knew that the English parent and English ways were dominant in the home. Irish and Scots were few and were included in the statistical population; the balance of only one factorized set was affected and Mann-Whitney U showed that there was no significant difference between the Scots and the rest.
Emotional and home problems were important sources of the proliferation of classes. Teachers assessed separately the stability and the home of each child on a five point scale, giving their reasons for unfavourable assessments. Except for results that came in during my last term of teaching, I discussed every one of these children with their teachers, in order to try to set up a consistent standard of assessment. In borderline cases of stability the final criterion was whether the child was 'a lone wolf', that is had difficulty in relationships with its peers. The full list of criteria can be found in appendix II. These children were separated from the rest of the population and those of working class percentage formed the separate factorized HS(W) sets in each age and sex group. They numbered 328 children, 181 boys and 147 girls. The middle class children with problems were left out of the statistical population.

Table 1. Percentage of working class children assessed as having emotional or home problems by their teachers.

<table>
<thead>
<tr>
<th>Percentage of working class children in the total statistical population of working class children.</th>
<th>Boys</th>
<th>Girls</th>
<th>All children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of working class children in the primary statistical population of working class children.</td>
<td>40.1</td>
<td>37.2</td>
<td>38.1</td>
</tr>
<tr>
<td>Percentage of working class children in the primary statistical population of working class children.</td>
<td>33.7</td>
<td>32.2</td>
<td>33.0</td>
</tr>
</tbody>
</table>

The total percentages include children from eight secondary remedial classes. The difference between boys and girls is

+1 The validity of teacher's assessments is discussed in Part III C.
+2 The scale used for all assessments was: ++/+/0/-/-/-.
+3 HS(W) sets would have been small as most of the population was working class.
not large, which does not fit in with common opinion or
with White and Charry's American investigation into the referral
of children who were unable to adjust to school; they found
\[ \] twice as many boys referred as girls. The probable reasons
for this discrepancy is that problems are often visible in
boys' behaviour.

White and Charry stressed the relationship between the
American referral of 79 children and educational failure,
which raised two very disturbing questions:

"There are times when one wonders if the diagnosis of
mental illness is just another social class judgement."

and "Such studies provoke a question as to whether there are
some conditions in childhood which disfavour the children
of lower S.E.S. (social and economic status)........It is
quite clear today that one of these possible conditions
is education itself."

With these suggestions in mind, the assessments of class lists
received from teachers were examined (thus including children
not in the statistical population). Here are the results:--

(a) Seven times as many working class as middle class boys and
girls, reckoned separately, were assessed as below average
stability. This can only partly be accounted for by:--

(1) A disproportionately small number of middle class
children.

(2) A disproportionately large number of children from
socially disapproved areas.

The percentage of boys and girls of below average stability,
who came from disapproved catchment areas, were respectively
20.8% and 26.0%.

\[ \] White, M.A. and Charry, J., (edit.), 'School disorder,
intelligence and social class', p.43.
(b) **Below average stability and below average intelligence were not equated by teachers,** for only 26% of HS(W) boys and girls were assessed as below average in both intelligence and stability. These numbers are not larger than you would expect to get from a normal curve of distribution, considering the social variable of a disproportionate number of schools with socially disapproved catchment areas.

(c) **A close relationship existed between bad homes and below average stability** as 46% of the boys HS(W) though only 28% of the girls were assessed by the teachers as having both below average stability and below average homes.

Both sets of results have to be compared with Winnicott's estimate that only 30% of the adult population was fully mature and with Menday and Wiles figure of 700,000 deprived children in our society. Undoubtedly the percentages in Table I were too low, for everything depended upon the class teacher's knowledge of and concern for his children and teachers varied in quality. The assessments of eighteen classes were checked with the school head, and only in the case of three teachers was there appreciable disagreement. On the whole junior ratings seemed consistent and proportionate with each other but in thirteen secondary classes estimates were indubitably too low; this was the fault of the system of specialist teaching and of inadequate school records. To give an example, in the local

---

+1 Counts and percentages trebly checked.
+3 Menday, R.P. and Wiles, J., *The Everlasting childhood*, p. 130
secondary modern the history master, who undertook the research, was the most liked master in the school but he taught his forms twice a week only, so he had no way of finding out that her parent's separation at the age of seven had caused such deep disturbance in Jill that at twelve she was still bed wetting, since she only showed her trouble by inattention in class. To conclude, the percentages must be regarded as conservative and in secondary schools as very conservative. It is a serious, indeed a dreadful conclusion that at the very least a third of the children in our schools had emotional problems or poor homes. The waste is so pitiful, both in education and in personal life, for Menday and Wiles pointed out that all the deprived children were to some extent backward, while White and Charry in America suggested a close connection between educational failure and later mental illness. +2

Schools place a few of these children in special classes and the research population includes seven backward forms and a remedial English group. When I recorded the teacher's estimates I felt a compassion that was coloured with anger. The teachers estimated the children's standards of intelligence, stability and the quality of their homes on a five point scale with these results for the sixteen boys in the most deprived class of the lot:-

+1 My thanks are due to these heads for their generous gifts of time.
+2 White, M.A. and Charry, J., School disorder, intelligence and social class, p. 79.
+3 There are two backward primary classes as well but the school has a socially approved catchment area and the problem is much smaller in scale.
Table 2. Summary of teacher's assessments of 16 boys in a remedial class.

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Intelligence</th>
<th>Stability</th>
<th>Home</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Poor</td>
<td>4</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Very poor</td>
<td>12</td>
<td>9</td>
<td>4</td>
</tr>
</tbody>
</table>

One wonders to what extent the low intelligence was genetic, how much due to deprivation and how far 'I can't' had turned into a conscious or unconscious 'I won't'; these boys were thirteen years old so eight out of the thirteen years of their lives had largely passed in failing at school. A summary obscures the individual; here are the same teacher's assessments of the most unfortunate boys on the form register. Nought means average, minus stands for poor and double minus very poor.

Teacher's assessments of the five most extreme cases in the same class.

<table>
<thead>
<tr>
<th></th>
<th>Intelligence</th>
<th>Stability</th>
<th>Home</th>
</tr>
</thead>
<tbody>
<tr>
<td>John N.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Roy</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>John R.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Gregory</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Graham</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

There are many similar entries, and they are not confined to backward classes. There is still hope for the boys in these special forms for all had capable and compassionate teachers, while not one of the children was known to be delinquent.
Special sets were also collected and not included in the statistical population. They are described where relevant.

Schools and teachers.

When the last results came in 25 secondary and 25 primary schools had taken part in the research. Though twenty eight were in Leicester and the East Midlands, school practice brought in East Anglia and Hertfordshire; London was represented by two Kentish suburbs and by a rough south bank area, while a few schools were as far away as Devonshire. There were only two independent schools, both girls only, but there were primary church schools and except for technical schools, every kind of state secondary school, including Leicestershire high schools with unstreamed classes. The research was weak in comprehensive schools as three out of the four classes were remedial. Butcher stated that a population drawn from one school was likely to be more homogeneous than the whole population; therefore in principle not more than two classes were taken in any school and those from different age groups.

This rule was deliberately broken in a handful of cases. One secondary modern third year stream was used a second time because it had only yielded five tests. Because of the shortage of M children first and third year parallel classes were taken from two primary schools in middle class areas. Above average teachers repeated the experimental work at Treeless Hill Estate school, which had a very high absence rate and served a socially disapproved area. Midway primary was the chief exception as all three second year teachers

Middle class of average or below average intelligence.
produced two sets of results. Its name described both its teaching method and its catchment areas, which included high standard housing estate and lower middle class private housing; it had a happy staff, happy children and a head who had taught many of the parents.

Overwhelmingly, sympathetic teachers and heads brought in their schools. The students volunteered before they knew their practice schools so these were a matter of chance. A casual conversation over a luncheon table gave me my own pilot school, a Church of England secondary modern that was closed a year later. For the final round I tried to get in touch with selected old students, but again it was a matter of chance whether their addresses were in the college office and it was sheer luck that some of them brought in colleagues. It was a gathering up of classes from highways and byways, which ended with the help of a colleague, who gave me a nation wide list of schools where English was particularly well taught, and several of their departmental heads responded to my appeal.

**Summary.**

1. The age range 8 to 13 is the same as the middle school range.
2. The population could not be randomly selected because whole classes were needed for the experimental work.
3. Equally, teachers, classes and schools could not be randomly selected because the planned amount of work made it necessary to find keen teachers and sympathetic heads.
4. Teachers were selected on the grounds of the concern they showed for children; average ability was preferred.
(5) In primary schools and secondary remedial classes the work was done by form teachers. Most of the secondary teachers were English specialists as the stories did not fit into history syllabuses.

(6) Primary classes were partially selected in order to take into account the variable of neighbourhood, i.e. catchment area; this was partly achieved:—
11 classes from socially approved catchment areas, with a strong middle class element (2 yielded very few tests).
14 classes from socially respectable catchment areas.
15 classes from disapproved catchment areas (5 produced very few tests).

(7) Secondary classes were partially selected in an attempt to obtain a normal distribution of intelligence as catchment areas were so wide that the variable of neighbourhood was comparatively unimportant. No factorized set falls below ten in number but almost all teachers felt unable to spare the middle stream for experimental work. This resulted in:—
9 Upper stream classes.
7 Middle stream classes.
11 Lower stream classes.
8 Remedial classes.

To sum up, this is a chance population, but its tabulation in appendix III shows it to be stratified and reasonably representative. It is also geographically widespread. It is not homogeneous and may well approach the level of heterogeneity of the general English population.
(3) The research Stories.

Choice of stories.

This forms a sequence from the heroic pattern at its most primitive, to its full christianization. Only one myth was included, because I was a historian concerned for the teaching of my subject. So the Cyclops came first and Odysseus got away with it through the primitive wisdom of lies and guile. After themes of courage and revenge the stories passed on to the Hundred Year War and an ideal of knighthood that bore the impress of the church, so that pity on brave men, even though they belonged to the base estate of the commons, was more honourable than getting your own back. Lastly, in the Dreams of St Francis heroic values were fully reinterpreted by a young man, who was courteous to miserable beggars and who gave up the splendour of knighthood to live right royally as the servant of Christ.

With an age range as wide as eight to thirteen special provision had to be made. The eight year olds, who might never had heard a heroic story but who had listened to Scripture stories and myth, started with St Francis, while Raleigh was written for them in the final round in order to cut down the large amount of violence and to give them a simpler story than Drake's Revenge. The older children would have enjoyed Pocahontas and Drake but I particularly wanted to know what they would make of Grettir the Strong and Coriolanus.

It was a choice of great stories with great themes.
Raleigh chose to sacrifice his splendid cloak to serve the Queen. Young Pocahontas, who turned joyous cartwheels when Indians and settlers smoked the pipe of peace, was callously exploited till she died in a far off land. Drake's men gave up untold treasure for their leader's sake. The saga of Grettir the strong has the inevitability of Greek tragedy, for he was ever 'an unlucky man' and this excerpt was doubly tragic since the mother said a last farewell to her youngest son and the boy died rather than fail in his duty to avenge his mutilated brother. If any one doubts children's capacity to respond to such tragedy, there is Haggerty's account of the profoundly moving acting of Oedipus by a junior boy. In the *Burghers of Calais*, besides the theme of compassion, the governor refused ransom for himself and his knights, he:

"Would rather suffer more than any man has yet endured than consent that the humblest groom or servant in the town should be worse treated than the greatest among ye."

While Eustace de St Pierre volunteered to face Edward III with a rope about his neck because:

"It would be a cruel and miserable thing to allow such a population as this to die, so long as some remedy can be found." +3

Francis was a rich young man who did not turn sadly away from Christ.

**Ethical Questions.**

The whole range of the traditional pattern of ethics was covered in the research stories; see the transcript of the Cyclops and the synopses of the other stories in Appendix II 4.

Four main questions were raised:-

+1 Haggerty, J. Please may I act god. p.126.
+2 Froissart, Chronicles. p.105.
+3 Ibid. p.107.
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+ Haggerty, J. Please may I act god. p.126.
+ Froissart, Chronicles. p.105.
+ Ibid. p.107.
(a) What is courage? Was it brave or rash of Odysseus to wait for the Cyclops and to taunt him as the Greeks rowed away? What sort of courage did Smith display when he showed his compass to the war party? What sort of courage did the burghers show? What sort of courage did Drake show when he ignored the warning but built a fort? And Grettir was afraid of the dark.

A widening of the concept of courage is vital at this age if Lewis is right to hold that juniors learn to overcome fear in preparation for puberty.

(b) Revenge and Violence. The local housing estate children always tried to get their own back, so five of the stories placed revenge in its context of violence; to quote Lewis again, the child:

"keeps the largely unsocialized instinct alive by fantasy and play during the course of which the lawless impulse can express itself in ways that do not offend in fact." +2

Heroic story is another way of setting free the lawless impulse.

(c) Compassion. Tragedy should arouse compassion and so should the heroic. The story of Raleigh was deliberately written so that the young should be sorry for him as he mourned the spoiling of his splendid cloak "And the Queen did not even say, 'thank you.' There was no need to give a twist to any of the others: the blinded Cyclops' "Sweet Ram" as he passed his hands over its back while Odysseus clung underneath; Drake freeing the negro slaves; the street boys calling coward after Francis; Coriolanus' "You have saved Rome but you have destroyed your son".

+1 Lewis E., Children and their religion. p.205
+2 Lewis, E., Children and their religion. p.214.
(d) **Self sacrifice** or its lesser form, *Giving up something precious*, was a theme of every story. In three of them possessions were surrendered (the cloak, the Spanish treasure and splendid clothes); in Coriolanus it was revenge and in the others life itself for the heroes and heroines made the choice of death.

(e) **The nature of the heroic.** This was implicit in all the tales but it was explicity raised in the discussion questions of Pocahontas, Grettir and the Burghers.

**The story texts.**

Texts were wanted that took at most twenty minutes to read or tell and they needed to be:

1. True to the original sources.
2. Rich in incident like their sources, so that each contained something of interest for every child.
3. Great tales so as to stir imagination and arouse feeling.
4. Fast moving and full of action so as to appeal to boys and be suitable for spontaneous acting.
5. Written in such a way that they would sound when read aloud as if they were being told. The language must be familiar to young children but in accord with the dignity of the tales and have some beauty of rhythm and phrasing.

Suitable texts could not be found so I spoke the stories into a tape recorder and then shaped them into the research texts.

**Principles of story telling**, largely learned from Elizabeth Clarke, were followed:
(a) **See and hear the story as you tell it.** This brings speaker and listeners right inside the tale while it grows in response to the audience. Both are involved in the story. Any description is vivid, spontaneous and woven into the action.

(b) **Let the characters speak.** This is the way to bring them alive. Never use reported speech.

(c) **Tell the story directly,** concentrating upon what happened and as far as possible omitting all explanation. Let the story speak for itself through the actions and speech of its characters.

(d) **Design the story in parts,** so that it has shape and is therefore easier to tell.

(e) **Patterns of repetition,** learned from Elizabeth Clarke, were used in the tape recorder versions and cut down in frequency in the texts. Repetition enhances the design of a tale and makes it easier for young and for backward children to follow a story rich in incident, but they have to be practised. The arguments for and against were set out in the teacher's instructions and the decision whether to use them left with the teachers.

For this repetition I found in the original sources or made up myself phrases with some ring or rhythm about them. So The Cyclops gave each lamb to its mother and Drake sought "milky white pearls." For a story should be more than an imaginative experience; it should as well be an experience of language and a source of vocabulary enrichment; as the Plowden report said:
"Experience and language interact all the time; words come to life in the setting of sensory experience and vivid imaginative experience." +1

The Cyclops, included in the appendix, is an example of the stories.

In conclusion variables are inseparable from the use of story as a basis of research. Two were deliberately allowed for: the choice of reading or telling and the voluntary use of repetition. Two others were inherent in the method; first, some teachers use their voices so much better than others; secondly, just as a poem can strike home to one person and be meaningless to another, so it is with story and if a teacher did not like a story he read it less well. Their impact will be reported in the section on results.

+1 Glasswork that followed the stories.

Aims.

In every class each story was followed up by a discussion period and in most it was painted, written about, or acted as well; some teachers found time for all three kinds of work and the aims were the same for all:

(1) To try to find out whether stories provided stimulus for lively discussion and for work of good quality.

(2) To find out what incidents in the stories were popular with the children, from which information it might be possible to draw inferences as to which elements of the heroic pattern of ethics were meaningful to them.

+1 Plowden B, children and their primary schools, p.210
(3) To strengthen the impact of the stories, since the Osgood differential was to be administered a second time with the purpose of detecting whether the stories had any influence upon the ethical notions and modes of thought of the children.

As well, the discussion was the teacher's chief tool. It gave him the chance to raise ethical questions and, at the very end, to comment himself.

The discussion periods.

Discussion periods immediately followed the stories and fell into three parts:

1. Children told the teacher what "pictures" they had seen while listening to it. These were listed.
2. Children then told the teachers what they had "liked best". These were listed and voted upon.
3. Ethical discussion within a framework of three questions from the teacher.

The rather complicated procedure is set down in full in the teachers' instructions. Reporting pictures cut down true discussion time so for the last few schools this was left out; a mass of evidence had already accumulated.

Pictures and liked best were complementary. Overwhelmingly the latter cast the children in the role of sons of Cain, revelling in force and violence. There was always some overlap but any long list of pictures included items like the Indians walking on quiet feet (Pocahontas) or the spray flung high
against the cliffs of Drangey (Grettir). It is doubtful whether these scenes had in fact been visualized but the children would not have remembered them unless they had some impact. At times classrooms were forests of hands and the picture lists had to be closed if the discussion was not to be omitted. Response varied so much in amount and quality that it must have been related to the teachers own sensitivity and class contact. The liked best lists on the other hand were always short; the teachers were asked to accept items without comment but to add at the end any episode of ethical importance or imaginative force that the children had omitted.

*The discussions proper were based upon three questions for each story. Each put an ethical point raised by the story. For instance:*—

*Is a crafty man a wise man? (Cyclops).*

*Was Drake a pirate?*

The teacher was supposed to put each question in turn and move on to the next when the children dried up. This again varied enormously from class to class, both in relation to the teacher's contact with the children and to the nature of the form. Every teacher knows that classes are distinctive groups so response was necessarily uneven in quantity and quality. Therefore in some forms there was ample time to tackle all three questions, in others debate had to be cut short while in a few the teachers contrived extra time. One question in each set was put to the vote, for instance:*—
Were the children fair when they called out cowardly Francis? Votes could be oral or written.

Until the end, the teacher's part was to keep the discussion going, but not to voice his own opinions, so that the children should feel free to say what they liked and to argue with each other. In this atmosphere emotions of violence and revenge and revolt against adult standards might come into the open and lose a measure of intensity through being expressed in the security of the teacher's presence. Instead of taking something for granted children might become aware that a question needed to be thought about. The teacher was intended to keep the last few minutes for himself and then to make a positive contribution by putting either a Christian or a humanist point of view. Practice varied greatly. A few dominated the discussion some frequently took the lead while others argued with the children. The majority held back, giving little lead, even at the end. They felt that they had no right to interfere and several in effect said to me, "Who am I to know what is right and wrong".

This was not the fruit of humility but either arose from the belief that teachers should not impose their opinions or from genuine uncertainty about values, stemming from the disintegrating force of the swift pace of change in our civilization. It is not only that traditional values are questioned as they were by the young Athenians who clustered round Socrates, but that all values are seen as relative.
All values are certainly relative to the mode of life and resources of any particular society and within each society they have to be applied by and to each individual person, but Socrates as Plato depicted him did not passively stand aside; he actively inquired into the nature of justice. It seems to me that teachers today should give some lead to their pupils and try to show them that the good and the true can be sought and are worth the seeking even if no absolute can be found. Where teachers held back children may have educated each other but I suggest that their teachers had abdicated.

Art and written work.

It was very necessary to respect both the method and the aims of teachers taking part in the research. Therefore the instructions stressed that they should teach in their normal way, for instance going from child to child to give individual help, or putting the work on display. Customs and routines should not be disturbed for the sake of the children's security. Further, it would not have been possible to evaluate the children's work in comparison with its normal quality if modes of teaching were altered. Therefore what teachers were asked to do was to use the stories as starting points and stimulus.

In art all that teachers were asked for was to let the children have a free choice of what part of any story they felt like illustrating and to urge the children to tackle scenes instead of single figures. Materials were left entirely to
the teachers and were usually paint or crayons, but there was a little charcoal, some collage and pencil drawings. As far as I know not one of the research teachers had taken art as a main subject in training and most of them acted on the 'let the children alone' principle, condemned by Tomlinson as annihilating to creative ideas. He also stated that children's inspiration came from visual images, which were lacking in stimulus from story.

Written work was provided with a selection of subjects but teachers could pick and choose or find different topics altogether. In the pilot round one common choice was to make up another adventure for the hero, but so many of the responses were imaginatively poor that in the final round teachers were asked only to permit such stories if children were keen to write them. This fitted in with the Plowden report's finding that they tended to be second rate. The titles suggested for the final round reflected interesting pilot work and gave opportunities for:-

(1) Verse – free verse was recommended.

(2) Stories arising out of the children's personal experience.

(3) Conversations.

(4) Sensory experience stimulated by the stories.

The list made it possible for teachers to plan sequences of written work, for instance a series of conversations. There

+1 Tomlinson, R.R., Picture and pattern making by children., p.VII.
+2 Ibid., p.13.
+3 Plowden, B., Children and their primary schools, p.219.
is no need to defend writing from the children's own experience or attempts at verse; the word, song, was used as poem is a daunting word, while songs are part of every day life.

Conversations fitted in with the drama and could either be preparations for acting or arise out of it. The idea of expressing sensory experience came from Maybury's book on creative writing and it seems worth summing up the goal of the written work in his words:

'The functions of the teacher is to provide stimulus which will release ideas, feelings and sensory awareness, so that even the most imaginatively impoverished children will feel that they have something worth giving expression to.' +1

In the case of this research it was hoped that the stories would supply the stimulus.

The drama.

There is nothing like acting to bring a tale alive. A story teller can so kindle his listeners that they feel themselves to be inside the action and identify with the characters but, unless a story is very well read, it is a tale twice told and reaches its hearers second hand. To act is first hand experience. I wanted the children to enter right into the stories and the main aim of the drama was to strengthen their impact. This means arousing feeling and this in turn leads on to "imaginative sympathy, the power to enter into another personality and situation." In everyday life ethical action is

+1 Maybury, B., Creative writing for juniors, p.133.
often based on feeling judgement, that is judgement arising from the inner, true self in harmony with the conscious self. Feeling can be educated through experience; therefore the second aim of the acting was to arouse feeling, since it imparts "a definitive value in the sense of acceptance or rejection."

There were lesser aims. The children would be more likely to remember the tales since attentive listening in anticipation of acting, preparing the play and playing it were all aids to memory. Further, when children act spontaneously they always forget incidents, hurry over some and dwell upon others that amused them or excited them, and so reveal what is meaningful to them.

To set the children free was altogether necessary, for unless they were free they could not give vent to their feelings and interests. What had to be prevented was the habit, common to far too many classes in far too many schools, of some thirty children sitting around while a few others stood like sacks of potatoes in front of the class and waited for the teacher to put the next sentence into their mouths. On the other hand established methods of taking drama by specialist English teachers could not be swept aside, so an acting scheme was drawn up, ostensibly only for novices, which was given with personal comments to all teachers.

+1 Jung, C.J. Psychological types. p.543.
+2 See Appendix II (3)
Acting the stories. (the title of this scheme) derived from my own teaching with Peter Slade as an added influence. It was, in essence, a plea for the following principles of dramatization:—

(a) All children in the class should join in the acting.
(b) The story should be acted straight through as a unity.
(c) Movement should be aimed at, not speech.
(d) The teacher should take the lead in a period of preparation but once the play began, he should stand back and record, leaving the children to act freely with a minimum of interference.
(e) The teacher should wait for the children's acting to develop spontaneously; this was particularly important to the growth of speech.

Comment seems advisable. Peter Slade wrote that nothing could be "more cruel than to force children to sit as audience when others are playing; cruel is a strong word but it is certainly a waste of their time and invites trouble. Children, especially if they are young, feel a story as a unity and it is my experience that to break it up into scenes is adult interruption of the flow of the acting, which leads to self-consciousness and inhibits movement and speech. The advice to stand aside was essential to the aims of the research, but children will then move spontaneously through the story and speech will increase. Slade wrote at length of the flow of speech, as belonging to the group and arising out of the relationship between it and its leader in the action of the play.

+1 Slade, P. *Child Drama*, p.58.
+2 Ibid. p.63.
He advised teachers to be patient for:

"Time makes the habit; uninterrupted habit brings confidence; confidence brings the flow." +1

The teacher can afford to stand aside and wait since he can use the period of preparation to improve staging, practice mimes, movement and characterization and to remind the children of important speech in the story.

Group preparation in the secondary school was advised by Courtney. The method has the great advantage of involving more children. My own experience of secondary acting is slight but I put forward the following disadvantages:

(a) The teacher loses his opportunity to foster a rise in standards and his only chance to teach comes at the end of the play when time has too often been overrun. The teacher could of course dominate the preparation, but in a free atmosphere children are not easily overruled.

(b) If each group act the whole story, plays must be cut to the bone to fit in with the time-table period; also no group has enough members to fill all minor parts and only skeleton crowd scenes are possible. Both Courtney and Slade commented on their excellence for children. +4

(c) If each group acts one scene, with every change over a new personality takes on each part, so the unity of the story is broken and its imaginative force weakened.

+1 Ibid., p.75.
+2 Courtney, R., Teaching drama, p.19.
+3 Courtney, R., Teaching drama p.20.
+4 Ibid., p.29.
All my own experience is against the use of this method in junior schools, with the possible exception of the fourth year.

Assessment and records are reported in the section on procedure in chapter II A.

**Conclusion.**

No one could be more aware than I am of the number of variables in this scheme of work, but the only way to gain the co-operation of our teachers is to respect their personalities and their methods. Besides, if both content and manner are unfamiliar they are most unlikely to be able to work at their best. Children also are conservative; they get used to their teacher's ways and would be at a loss if too much was new. The result is that none of this work can be statistically examined; its results can only be evaluated.
Part II, B. RESULTS OF THE EXPERIMENTAL CLASS WORK.

(1) Introductory.

The classwork was a unity that cut across subject divisions. First came the imaginative experience of the story, followed by the children's images, choices and opinions in the discussion periods. The rest depended upon the teachers, who decided what to fit into the time available. A few of them rushed through in six weeks, but most started in the first month of term and went on till school broke up. They did not finish in only six classes; two of them were first year primary forms and the others were taken by teaching practice students.

The experimental work was well received. There was no doubt about its popularity with the children, except in two or three secondary classes and among a minority of older girls. The peak of appreciation was reached in a Shropshire grammar school where the first year children stood up and cheered when the third story was announced. Teachers said at final interviews that they had found the experience satisfying and enjoyable and the small conference between the two rounds was unanimous, that procedure was practical and the material stimulating.

Results are reported in this chapter, except for the drama which has been dealt with in Part II C. The story of the Cyclops and the work which stemmed out of it has also been treated as a separate section.
Amount of work.

At the end of both the pilot and the final round piles of work were handed in. There were sets of five discussion records from almost all classes. The amount of art and writing received is given below; only six forms handed in none. In addition, there were unnamed pictures, short appreciations of the stories and four sets of individual books.

Table I. showing the number of marked and unmarked pictures and pieces of written work delivered by the teachers.

<table>
<thead>
<tr>
<th>Type of school.</th>
<th>Junior</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pictures</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- marked</td>
<td>1862</td>
<td>830</td>
</tr>
<tr>
<td>- unmarked</td>
<td>565</td>
<td>386</td>
</tr>
<tr>
<td>Written work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- marked</td>
<td>2063</td>
<td>1677</td>
</tr>
<tr>
<td>- unmarked</td>
<td>616</td>
<td>314</td>
</tr>
</tbody>
</table>

Only 13 junior and 15 secondary classes produced 4 or 5 sets of written work and a rise or fall in standard could not be calculated on less.

Rise in the general standard of work.

Teachers rated the children's work on a five point scale, which was not an assessment of absolute quality for each child was rated on his or her own individual standard. A minus showed that the picture or piece of writing below that particular child's average achievement, a plus meant above. The following procedure was adopted. No child with fewer than four pieces of marked and recorded work was included (unless three above or
below average pieces were received). No child was counted as having a higher standard unless calculation produced a yield of two above average marks (any below average ratings having been subtracted). Double plus and double minus were ignored except in borderline cases. Here are the results.

Table 2, showing the percentages of children, who rose above or fell below their individual standards of work in this experiment.

<table>
<thead>
<tr>
<th>Type of work.</th>
<th>Written work.</th>
<th>All work rated.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rise</td>
<td>Fall</td>
</tr>
<tr>
<td><strong>Subjects.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young primaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>15.3</td>
<td>19.4</td>
</tr>
<tr>
<td>girls</td>
<td>25.0</td>
<td>23.5</td>
</tr>
<tr>
<td>Older primaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>46.3</td>
<td>4.3</td>
</tr>
<tr>
<td>girls</td>
<td>46.1</td>
<td>4.0</td>
</tr>
<tr>
<td>All primaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>37.3</td>
<td>11.4</td>
</tr>
<tr>
<td>girls</td>
<td>34.6</td>
<td>17.3</td>
</tr>
<tr>
<td>Secondaries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>49.0</td>
<td>10.1</td>
</tr>
<tr>
<td>girls</td>
<td>48.7</td>
<td>5.9</td>
</tr>
</tbody>
</table>

The written work results were remarkable. The girls did as well as the boys. No child wrote more than five pieces, so if only one of them was below average three had to be better than usual, if he or she were to be counted as having achieved a higher standard. In fact among the juniors all or almost all the work of at least twenty children rose in quality and only three produced four below average pieces of writing. The teacher’s ratings showed clearly that many of the young juniors were not ready for this type of work; they could talk about the stories but their written English was elementary and they had never
tried anything of the kind before. On the other hand the young mistress of Brightside had a feeling for language and her clever seven year olds produced only 4 pieces below with 39 above each child's average standard. Therefore among the eight and nine year olds the effectiveness of stimulus from story clearly links up both with the teacher's sensitivity and with the intelligence and attainment of each individual child; in an unstreamed form there should always be alternative work.

I had expected a rise in quality among the younger secondaries but had been doubtful about success in the third year and among grammar school children. But a second year grammar school stream in a Leicestershire High school produced three boys and eight girls with work of appreciably higher quality (none lower) out of 28 children and in an independent girl's school with a tradition of Christian teaching the standards of eight eleven and another eight twelve year old girls rose, that is all the sixteen children with enough pieces of work to have the rise and fall calculated; this class numbered 29 and there were just six pieces of below average work.

Incidentally, here was clear proof that the stories were meaningful to girls as well as boys. The seventeen girls in the second and third years of Churchyard Rd secondary modern said again and again that they did not like boy's stories but seven of them produced appreciably better work; Ann D, below average intelligent, emotionally disturbed and with a very bad home produced four better pieces of work.
Ann's result linked up with Halloran's already quoted finding that maladjusted children were attracted to violent T.V. programmes, but it also connected up with Bruno Bettelheim's attack on the banishment of violence from school and his plea for starting from the realities of the child's experience (see introduction). Nine lower secondary streams and one remedial class produced enough marked written work for the rise and fall to be calculated; in all but one of these forms the work was not just appreciably, it was considerably higher in quality, while at Redbrick Boys School the work of 19 boys out of 28 rose (one fell) and in its companion school out of 18 girls 13 did better work (two less good).

In my college of education life with its fifty or so school practices, I have walked round class after secondary class where some children sat for half an hour before a piece of paper and achieved five or six lines. Most of these pieces of written work are a page long and many are two or three pages in length. In the junior class with a number of Scottish children, Glenn, whose father was a technical college lecturer and who was above average intelligent, wrote a twenty six page adventure story after the Cyclops and another equal in length after Grettir the strong; when it came to the burghers of Calais he and his friend Guy competed against each other and Guy won with 49 pages against a mere 46 from Glenn (Incidently, crocodiles are delicious eating). Quantity is a lesser value than quality but the importance of fluency has been largely

+1 All totals are of children, who produced enough work for the calculation of rise and fall. The absence rate was alarming.
forgotten in the attempt to stimulate creativity; a child who finds it difficult or distasteful to put words onto paper is never likely to be creative in English. A Midway mistress reported of her eight year olds that they liked acting and painting but hated writing. Most children, particularly the secondaries, did not hate writing that stemmed out of the heroic stories of this experiment.

The heading, All work rated, includes written work, pictures and a little secondary drama. The acting marks showed the same rise in standard but the stories were less stimulating to good work in art. Most paintings were rated average or less good than usual; this was true, for instance, of St Luke’s Primary and of Churchyard Rd, where writing greatly improved. There were probably two reasons for this: first, there was no visual stimulus for the art; secondly, many of the children had little experience of painting scenes of action.

(2) The art

It has not been possible to examine quite all the art. Every Cyclops and every pilot picture was scrutinised but about a third of the drawings and paintings produced in the final round have merely had ratings recorded. The absolute standard was not high, which is not surprising in view of what has just been written and, in addition, none of the experimental teachers had specialized in art at their colleges of education. Most of the younger primaries used crayons of good quality, most of the older juniors and secondaries paint, with a certain number of pencil drawings. These last and some of the crayoning were done on white exercise paper but teachers
generally gave out half or whole sheets of grey or coloured frieze paper and there were about forty very large paintings. There was some brilliant primary colour but children also blended their paints and used shading. The best young children's pictures were in crayon.

There were common subjects. Single ships in plenty, nearly two hundred of them, bore out research that the ship is the favourite object of drawing for boys, while inns and shops among the St Francis pictures probably stemmed from girls' preference for houses. There were masses of single figures as so many children had not the confidence to tackle a scene. Nine paintings of the seven hills of Rome and 29 gates of Rome and of Assisi could also be explained by timidity, but not 105 closed gates of Calais; the shutting of the gates must have stirred the children's imagination like the ladders of Grettir's island of Drangey. Ladders appeared in 61 pictures. Other subjects will be reported in connection with the meaningfulness of the hero pattern.

Pictures need photographs, not description, but some of the younger ones amply justified the experiment of illustrating the stories. Brightside produced two charming fantastical islands overseas, certainly inspired by each other. Both were on deep red paper with tiny black and green islands and the white sails of ships in the foreground. The sun darted its rays from the right hand top corner and the vast expanses of blue and mauve sky (the paper showed through the crayoning) were broken by sweeps of cumulus cloud. The same class portrayed splendid cloaks (a vivid blue one had green and yellow birds
embroidered on it). There is a painting of Smith in the forest, the head of an Indian comically popping out from behind every tree, with form in the ranks of trees. On deep green paper Pocahontas walks through the woods on quiet feet; she is sophisticatedly pretty in the style of Disney's fairy tale princesses but the sunbeams slant through the tall trees; they are sunbeams, glancing diagonally across the picture and combining symmetry with variety. One of the funniest drawings showed the six burghers in front of the gates of Calais, one taut rope tying their necks together, and it is matched by a burgher cooking grass over a camp fire in brilliant colour. Midway produced a moving and well balanced crayon drawing of the poor folk looking through the portcullis of Calais, while a Black Prince had a splendid carmine plume. The peak of this young collection was a bust of God, wearing a black polo necked sweater and a moustache, on a deep rose-madder ground; Francis' bed was set askew with some perspective and the painting was a symphony of black, grey and shades of pink, set off by the brown of the floor.

Few of the older children's pictures were as interesting. A very stiff Drake read the warning letter at Mt. Pheasant; the colour was cold yellows and greens, emphasized by rich brown and touches of white and blue. Two striped, pink worms waited for Francis to pick them up. Grettir inspired compositions of cliffs and ladders, besides vigorous Vikings. The Roman shields caught the imagination of a few children in Coriolanus. All the best older pictures came out of the story of the Cyclops.
To sum up. Boys and girls often chose different subjects and girls' paintings were generally less vigorous than the boys'; as Charlie said, "You can always tell a girl's painting" - or nearly always. Standard was only average but quality in children's art is generally the function of a gifted teacher. Children should always have the choice of alternative work, but heroic story can stimulate good pictures.

(3) The discussions.

Discussion records varied in length from brief notes to pages of type, which listed every choice made by the children and set down every remark. There are also a few tapes. Some teachers took as much trouble as this because they found the children's responses so interesting. These reports contain enough material for a separate thesis. Though some partial analyses were made, the whole mass has been looked through, not studied, because so much time was spent on the statistical results. Each record falls into three parts:

(a) Pictures which the children volunteered that they had seen. This procedure is described in the teacher's instructions, appendix II 3.

(b) Voting as to which part of the story the children liked best.

(c) The ethical discussions, with one vote for each story. The lists of pictures and liked best, together with all votes, are commented upon in relation to the stories in the last sections of this chapter. In order to illustrate the quality of the ethical discussions and the light they throw upon children's moral thought, an example from each school year
has been included in appendix II 5.

The evidence is genuine. In the informal atmosphere of the research schools the children did not fear their teachers and had few motives for pleasing "Sir" or "Miss". Like the Osmond oral administration youngsters they said what they personally thought without appealing to the authority of home or church. As the fourth year Gasworks Rs teacher reported:

"I tried to draw out the reasons for their answers. They did not find it easy to give reasons, though they usually knew their own minds in the voting."

How much they said depended a great deal upon the teacher: on his skill in handling a discussion; on whether his method was class questioning or leading questions; on his sensitivity to his children; on his own concern for and understanding of ethical problems. Lastly, much depended on how good the teacher was at making a record of the children's talk.

The influence of the discussions has been commented upon in connection with the results of the Wilcoxon matched-pairs signed-ranks test, Part III D. In the pilot round about half the teachers gave an ethical lead in spite of a plea in the instructions for teachers to sum up by putting Christian or humanist moral views, in the final round, half still gave little if any lead. No count of reports has been made since answers were so difficult to classify; here is an example:

"Gave help in an effort to make their points clear where they had difficulty in expressing themselves", "(Artisan Rd).

Another introduced Christian ethics "unobtrusively". A skilful discussion leader in a fourth year junior class made hardly any comment himself, "just threw it back to the children".
In the second year of the school on the very highly socially disapproved Nottingham housing estate, the very concerned teacher wrote:

"The values shown in N.T. teachings were only advanced at the tail-end of discussion, otherwise no lead given. These teachings seem to have had little or no influence on views taken upon the discussions, e.g. forgiveness. Children still held to their earlier attitudes."

This was my own experience of discussions on forgiveness for this Christian value has only partly impregnated our culture.

To sum up, boys were a good deal more vocal than girls but girls spoke up. Swainson reported that eight and nine were peak years for religious ideas and the younger juniors showed the influence of Christian teaching more clearly and were more likely to mention kindness. All ages showed a good deal of materialism and of practical common sense. At all ages also children could be indignant, condemning the greed of the Jamestown settlers and the idleness and disloyalty of Gleum. The discussion records gave an impression of great value, confirmed by statistical measurement of test and re-test, reported in chapter III D.

(4) The written work.

Every piece of pilot written work was carefully read but about half from the final round was sampled. Though standard and fluency improved so much, little was of really high quality; as in art, beauty of poetry and prose is inspired by teachers of imaginative insight and sensitivity. Brightside illustrated this. In our final interview the form mistress told me that the greatest value she had found in the research was that the patterns of repetition had caused her children to listen.

+1 Swainson, B.M. The development of moral ideas in children and adolescents. p.117.
to and appreciate words and phrases; she added that she had tried throughout the year to teach them to notice words and failed. Her seven year olds reproduced the patterns of repetition again and again so Pocahontas walked through the wood on quiet feet and Captain John Smith gave her beads, balls and pieces of scarlet cloth.

The grammar school classes and streams were all taken by university trained English specialists, two of the schools selected for English teaching of high quality, but there was no marked difference between the general standard of their writing and the best from B streams and middle streams of high schools and secondary moderns. Here are excerpts from the bottom stream but one of a high school with a problem of truancy.

"The smells in Polyphemus' cave would be musty, and there would be a smell of cheese, and milk and animal dung, and it would smell smoky and you would be able to smell animal fat from the lamps on the walls."

"The sea was roaring and lashing into the caves and rocks. It sounded like a motor bike starting off.

"You can hear a hollow sound as you go into the cave. When you walk on the sand you can hear a crunching sound, also you can hear the sea splashing against the rocks."

"When the Cyclops went to help Polyphemus,...it must have sounded like a very large thunder storm."

The teacher of these children was one of my previous history students, able and with a gift for dramatic speech.

Illugi's thoughts on the eve of his death stimulated some moving short pieces of prose. Here is the best of them all from Grimyton high school C stream, where another previous student knew how to stimulate her class.
Illugi.

I looked over the cliff and at once thought of my mother, how I wish I had stayed with her.

I looked to the sky and the sun was shining brightly. I looked at it all day for tomorrow at this time I would see it no more. That beautiful sun, and the green grass is lovely to look at far ahead.

Green grass and hills and dales we used to ride over, and walk on fine days as this. My life was easy, just working for my mother in her small cottage. I used to run away when she spanked me. But I still love her.

Grettir and me used to quarrel quite a lot. We helped each other in every way.

My home, this land, my life I shall miss everything.

But for the death of Grettir I shall never forgive Thorbjorn Angle's life.

Now I look around for the last time.

Teacher's comment.

Linda T. - just 14.
Father - hosiery worker.
I.Q. 84 - stability average.
Can't think of any particular reason for this good piece of work.

The next child was only twelve, in a grammar school with very good teaching of English.

The red ball of fire arises over the sea. Never shall I see such beauty again.
As the dawn breaks the sea turns gold.

I Illugi stand, my hands bound behind my back. My brother Grettir killed, a great wound in his leg. Soon I will fall to my death on the cursed Island Drangey. My mother will mourn for her sons this day.

Teacher's comment.

Amanda B. - shy and charming
B+/A - I like the dignity of this.
Above average work.
This poem came from an eleven year old in an independent school.

My heart longs for freedom
from this barrier of fear,
I wish to be free of life
my mind to be left alone.

Death so cool and sharp
awaits me at the dawn.
I think of home and its quality
as I prepare to meet my end.

A lad barely nineteen am I,
bursting with life to come.
My years unused lie wasting
while I leave for a better world.

Teacher's comments.

Carol S. - aged 12.
Convinced Christian - A-
Above average work.

All three are in a mood of quiet but reluctant heroism. Here on the other hand is the high heroic from the same class.

Speech by Coriolanus to the Common People.

Come ye and hearken unto my words,
Come ye, one and all,
Listen to me, gaze upon me
For ye shall not look upon another man as I,
I am Coriolanus, the strong, the brave, the witty-minded,
I have conquered cities as I have conquered men's hearts,
I have laid beside my mother as many wreaths
As there are men in the legion.
Hearken and hear my plea.
Make me your leader and I, Coriolanus will lead ye to
greater riches,
That no man will have the need to beg by the wayside.
I will conquer lands, cities, empires and Rome will be
known as the city of the Mighty,
Mighty in sword and in deed and in word.
So make me your leader and prepare for riches greater than
man has ever dreamed of.
I, Coriolanus, promise ye that!

Teacher's comments.

Jean M - very stable, steady and friendly.
B+/A- - standard average.
Notice that Coriolanus was witty-minded, which is not in the story except for the tricking of the Volsci into war, while "as many wreaths" is breath-taking. There was nothing else of this quality except an astonishing junior poem.

**Odysseus' Speech.**

I, King Odysseus, williest king of all,  
Shall make a great voyage.  
To the land where people dare not tread,  
To the land of the Cyclops,  
I shall bring back an eye,  
The bravest of the brave,  
T'is I, Odysseus King of kings.  
My black ships shall bring back cheese, gold and wine.  
So drink up, my merry men,  
Tomorrow, we set sail

Robert E.

This was written by the eleven year old son of a skilled artisan, I.Q. 116, whose teacher read Rosemary Sutcliffe to the form.

There is no space for much more illustration but the statistical examination of the results showed an increase in the perception of being good at fighting as potent and glorification of war as undesirable. The marching songs of the Roman Legions were all in the mood of the refrain of the British Grenadiers but the poems of two ten year old boys might be included in an anthology edited by Wilfred Owen. Peter J. was middle class with an I.Q. of 130 while Stephen Kay came from Treeless Hill council estate, with a broken home and a "new dad"; he did not get a grammar school place.
The Battle.

They came charging down,  
With flashing armour,  
Their swords were bloodthirsty,  
As the battle raged through the night.

They were making a colossal din,  
Shouting and groaning,  
But as dawn grew near,  
The soldiers tired began to disappear.

Soon everything was still and quiet,  
Apart from the occasional groan,  
Blood lay everywhere,  
Bodies as stiff as stone.

Peter J.

The Battle.

As we rode through the nights, weary, tired,  
I sat down in the shade of the trees cool and dark,  
I heard the wind howl hard and true.  
It will tomorrow be changed to howls of pair-terror,  
For there will be a great battle,  
Called Caymeres battle.  
I woke up early, put on my shining armour and waited.  
We lined up and charged.  
The enemy ran. We ran in pursuit and hit them hard.  
We lost two hundred men after we buried our dead,  
It was a derelict graveyard.

Stephen Kenney.

Bloodthirsty might be a homeric epithet for swords and the adjective derelict has the same kind of force as Achilles' "man-slaying" hands. The last lines of both poems have the finality of a sonnet.
(5) **The stories.**

**Popularity.**

At the end of the experiment classes voted for their favourite story. Here are the results:

<table>
<thead>
<tr>
<th>Table 3, showing the popularity of the research stories.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>Choice</td>
</tr>
<tr>
<td>I.</td>
</tr>
<tr>
<td>II.</td>
</tr>
<tr>
<td>III.</td>
</tr>
<tr>
<td>IV.</td>
</tr>
<tr>
<td>V.</td>
</tr>
</tbody>
</table>

The eight and nines liked least the gentler and simpler story specially written for them; these results strongly support the homogeneity of the age group and therefore the plans for middle schools.

In reporting on the stories, the discussion records of forty classes, the large majority of paintings and drawings and a sample of written work will be used.

**Pictures "seen" by the children, while listening to the stories.**

This procedure and the reasons for it are explained in the teachers' instructions. It gave children a chance to participate in the story, increased visual imagery and revealed detail that had imaginative impact, but stopped in the final round in order to make more time for ethical discussions. The
pilot lists of these pictures have been analysed but there is such great variety that it is impossible to report. For instance, there are thirty pictures listed for the story of Drake at Nombre de Dios; here are some of them:

Building the fort round the pinnaces.
Green and white sandy island.
Where Drake let the negroes free.
Playing of the trumpets and drums.
The Spanish look out, bells ringing.
The Spanish soldiers reforming.
When they shot one last cannon ball at the pinnaces.
(This stirred a number of imaginations, there are pictures of it.)
When Drake gave the Spanish messenger a dagger.
Drake's death at the end of the story.

The form master of the East Anglian comprehensive remedial class sent in the individual choices of his third years,

Christine P. (father postman, I.Q. 80-90, bad home and emotionally disturbed).
I saw Francis packing up the worm.
I saw the big castle.
I saw the brown houses.
I saw the beggars begging for money.
I saw the people laughing at him.

Andrew C. (father docker, I.Q. 75-85, emotionally disturbed).
The part I liked was when Grettir and Illugi landed.
The sea beating on the rocks.
When Grettir swam to get fire.
When the witch cut the magic runes and running round the tree stump.
When Grettir went to get firewood.
When Grettir cut the man's head off.

Christine saw Grettir as afraid of the dark and, uniquely, as an unlucky man. Indeed there was no detail of any story that some child did not notice; one of these boys saw Grettir's red hair and it also appeared in a secondary poem and picture, and in junior writing.
The junior stories of Raleigh and Pocahontas.

Voting in the ethical discussions.

68 children would have spread their cloak over the puddle and 46 not.

189 children thought Smith braver but 141 were for Pocahontas. It was largely a sex division.

List of incidents liked best.

Raleigh.

The buttercup field in Devon - Splendour of everyday life (girls' choice).

Buying the cloak from the street of tailors' shops - Splendour.

The cloak incident - Courtesy and honour.

Kissing the Queen's hand - Recognition of honour.

Pocahontas.

Smith caught in the swamp - Honour, courage (4 groups).

Smith showing the compass - Honour, courage.

Dance of the medicine men - Splendour.

The chief's shouting, "Kill him" - Violence.

Pocahontas saving Smith - Honour, courage and kindness.

Necklace Smith gave Pocahontas - Splendour (mostly seven year old girls).

Pocahontas doing cart wheels in the Jamestown street - Expertness.

Pocahontas' wedding - Splendour.

Pocahontas being paraded for money - Undesirable.

Pocahontas meeting the king and queen - Splendour (girls' choice).
Subjects of paintings and drawings (4 most popular given).

Raleigh

The cloak – Splendour.
Buying the cloak – Splendour.
The Queen stepping on the cloak – Honour and courtesy.
Talking to friends on the beach.

Pocahontas

Building Jamestown and Indians attack Jamestown – Action.
Smith hunted by Indians – Action.
Capture of Smith and the bog episode – Honour, courage.
Pocahontas saves Smith – Honour, courage and kindness.

Comment. Choices make it clear that courage and splendour were meaningful to the children, while the love of action and the enjoyment of misfortune also appeared. It was the respectable children of Midway who liked Pocahontas being paraded for money best and Lime Avenue children, a number of them middle class, who voted for the shouts of "Kill him". In one argument about how to treat the Indians (in an area of mixed private and council estate housing), one child wanted to make slaves of them but not to hurt them and fifteen would shoot them if they got too rough, but seventeen would have been kind to them and traded with them. In almost all classes children favoured making peace and Smith was praised because he wanted peace. Pocahontas was kind and gentle as well as brave. The Gasworks Road third year approved them both so highly they they were both called obedient and unselfish as well, for ten year olds an immature association with goodness.
Drake at Nombre de Dios.

The voting.

317 children would have saved Drake but 58 would have seized the treasure.

List of incidents liked best.

- Green and white islands - Splendour (girls only)
- Landing at Port Pheasant and its birds - Splendour?

Adventure? Exploration?

- Setting the slaves free - Courteous compassion.
- The whole plan to capture Nombre de Dios - Wisdom.
- Drake's trick when the moon rose - Wisdom.
- The battle in the town - Violent action.
- Gold and pearls - Splendour.
- Drake's wound and blood-filled footprints - Violence.
- The sailors abandoned treasure for Drake - Companionship.

Four most popular subjects of paintings and drawings.

- Green and white islands - Splendour.
- The warning letter attached to a tree at Port Pheasant - Splendour, as it was written on a sheet of lead, and excitement.
- The fort at Port Pheasant - Splendour?
- The treasure - Splendour.

Comment. Drake is one of the richest of history stories, both in incident and in heroic values. The children's choices ranged widely and it was encouraging that any could choose the freeing of slaves to the battle and to Drake's footsteps filled with blood. Wisdom was valued both as guile and as stratagem.
Children were divided as to whether Drake was a pirate or not: "He was after treasure like a pirate; he just acted the pirate to get his own back; he was too kind and not cruel to his pirate prisoners". At the school on the south bank of the Thames a girl pointed out that Drake's revenge led to more people being killed and in Gasworks Road second year Ronald (low intelligence and a sight defect) said that once revenge started it went on and on; Michael, an able boy, thought you ought to revenge a friend and the one boy with superior intelligence quoted an eye for any eye. These are opinions from deprived nine year olds. Companionship was meaningless for Ronald, who thought the sailors should have abandoned Drake, as "It served him right for being in the war. He chose the risk". Here is the opposite point of view from a very able but disturbed middle class girl:--

"Our hearts felt for you, Captain Drake,
When you got your wounded leg.

We brought you to safety, Oh captain dear,
were not bothered about gold and pearls."

Several children in the same class expressed the cruelty of war:--

All the Spanish women were
Shouting, screaming
And Bandaging men's wounds.
All the little children
Were crying out loud."

Some little children
Were helping their mothers,
Bringing bandages
And cool fresh water
to poor, wounded men." (Girl, aged 9, able.)

The children reacted to the richness of the story.
The dreams of St. Francis.

This was the first story and at least one class realized
that the sequence led up to it. All classes heard it.

Voting on the ethical question.

Were the children fair to call out cowardly Francis?

Younger juniors. No - 103 Yes - 49 (one third).

Older juniors. No - 257 Yes - 58 (one fifth).

Secondaries:

First year. No - 84 Yes - 60 (71%).

2nd and 3rd years. No - 154 Yes - 22 (12.5%).

I cannot account for the discrepancy in the first year secondary voting. Otherwise the older children had a better grasp of the concept of moral courage but two thirds of the eights and nines understood it. Here is a comment from an eight year old at Treeless Hill:

"Francis was brave 'cause he went on though people shouted at him. They laughed too."

On the other hand in the grammar school stream of a largely rural Leicestershire high school nine thirteen year old boys thought the children were fair. From the discussions it looked as if many more children would have voted that he was not a coward if a straight question had been put to them, as it was, class after class was fair to the children of Assisi, Here are typical remarks from the remedial class of another Leicestershire high school:

"It was not fair because he was told to go back to Assisi by God."

"It was fair. They didn't know that God had told Francis to go back home."

"It wasn't fair. The children didn't even wait for an explanation."
This is rational morality from deprived children and, more than that, they showed Wilson's EMP, in that they had awareness of others; they judged with equity.

**List of incidents liked best.**

**The Juniors** (aged eight to ten).

A repetitive phrase about shining satins etc - Splendour.

Tournament practice - Splendour and expertness.

Going on crusade, knightly armour etc. - Splendour.

The beggars themselves - Splendour and compassion.

Francis giving to beggars - Courtesy, gifts.

Francis turned a beggar out of the shop - Undesirable.

Francis' gift of his equipment to the poor knight - Courtesy, gifts.

The first dream of splendour - Splendour.

The second dream with its command to return

Junior love of dreams? Obedience to God? It is in fact companionship; Francis, the knight of God, obeyed his lord.

The return to Assisi - Honour, courage.

The jeering on his return - Undesirable.

Picking up the worm - Kindness to animals and courteous compassion.

Further choices by the fourth year junior and the secondary children.

**Early life of parties and wonderful clothes** - Splendour.

His conscience pricked him - Christian ethics.

**The most popular subjects of pictures.**

<table>
<thead>
<tr>
<th></th>
<th>Juniors</th>
<th>Secondaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beggars</td>
<td>62</td>
<td>27</td>
</tr>
<tr>
<td>Going on crusade or a knight</td>
<td>64</td>
<td>39</td>
</tr>
</tbody>
</table>
Returning from crusade.  
Francis the friar.

Comment. Homogeneity is underlined once more. Older and younger children shared the same favourite subjects for pictures and all but three choices of what they liked best. Splendour was still the most meaningful heroic ethical concept among the older secondaries, but pity was shown at all ages in the songs of the beggars, written by the children. This verse was the work of a second year grammar school girl:—

I hear your soft steps though I can not see you.  
You wrap your woollen cloak round my scrawny shoulders,  
Your velvet shirt is soft to my rough skin.  
How can a man so rich be so kind to a beggar?

In the discussions a great many children condemned Francis' gifts because he was giving away his father's wealth, not his own, and making his family poor; again this came from most classes.

Living right royally was both discussed and written about. An eight year old from a decaying housing estate announced that it was better to be good than rich and at Narrow Lanes the class decided that it was better to help poor people than to go round killing as a knight. This is typical of the younger children, who perceived issues in simple but ethical terms.

In writing they equated living right royally with earning half a crown for three days of jobs and being lord mayor of Leicester:—

"He visits places and London and for holidays he sometimes goes abroad and visits rich people and on some visits he goes and sees the Queen." (Spelling corrected.)
Being a policeman was also right royal as they were very brave, caught robbers and killers, put on frogmen's outfits sometimes, earned a lot of money and had to work at night. Among the secondaries, a boy from Redbrick secondary modern, who had an I.Q. of 80 and whose home was marked minus, minus by his teacher, had the understanding to say:-

"The street was his castle and royal living to Francis."

This remark was unique; a first year high school class gave these definitions of living right royally:-

"Everything you want."
"Don't do any work and have lots of servants."
"People look up to you."
"Plenty of money."
"Fine clothes, money, freedom."
"Being happy."

A twelve year old girl in a Christian school described a family, who lived in a bay windowed council house "in partially luxury" with two cars and two dogs. It would be extraordinary if contemporary children had any conception of Franciscan poverty, with all the contemporary stress on high wages and raising standards of living. The most one could expect came from a girl in the same form:

"But to live right royally to me is to like people and animals, Happiness is the one most part of living right royally.....to live right royally is like thinking of people before yourself."

Even in the public school, with its careful preparation for confirmation, most girls felt that "St. Francis should have served God in his role of soldier by dispensing fairness in his conduct" and there was "an immediate comparison" of Bernadino with the father of the prodigal son. To sum up, the children did not understand the example of St. Francis and the teaching of the church that to practice the poverty of
Christ was more splendid than wealth or knighthood.

Some comments upon Grettir the Strong, Coriolanus and the

Bourgeois of Calais.

Grettir the Strong is a tragedy of violence and superstition, illuminated by self-sacrifice. Except for the island of Drangey and its ladders, which caught their imaginations, most children painted violence and witchcraft and made the same choices of what they liked best. But they discriminated between degrees of violence. Claum, the idle and disloyal servant, and the murderer, Thorbjorn Angle, were roundly condemned though a few argued that Grettir was robbing him of his land and sheep. Above all, Grettir was the saga hero but Illugi was the children's. They admired his loyalty to his brother and his prowess in the last fight; they pitied his youth and fully understood his heroic choice of death: One of them wrote:—

"I don't want to give away my life but I will not go and be a coward."

One class in particular expressed Illugi's exact position that it would be dishonourable to renounce revenge since his brother had been basely and treacherously murdered. In the voting, only 54 children saw Grettir as the hero of the tale; 55 others voted for Asdis, the mother, and all the rest chose Illugi.

The votes for Asdis were influenced by the teachers and came mostly from girls, who showed sympathetic understanding of her sorrow in their songs but the best was written by a boy of ten:—

"My sons have gone,
I have no more.
I hope they see me in their dreams.
Goodbye, my sons, goodbye."
Long does she wait.
Perhaps I shall see them in dreams
When they are both dead.
Dead forever - oh my sons!"

The story presented violence but it educated imagination for it
aroused both indignation and pity.

Coriolanus was the least popular story. Historically it
was the hardest to understand as Rome begins with Julius Caesar
in many schools and even teachers knew nothing of the strife
between patricians and plebeians. Ethically, there was no clear
choice between right or wrong and classes did not grasp that
Coriolanus' violence and pride had placed him in the position
that he had to decide between two evils, treason to his city
or betrayal of his friends. Havinghurst and Taba stated that:

"On the whole, uncertainties or negative responses are
frequent on items expressing a conflict of values". +1

This was written of sixteen year olds and the question voted
upon in this research was presented as such a conflict,
would they have listened to their mother or stood by their
friends? A number of children in this research rejected the
choice; it was unnecessary as Coriolanus could have made peace
between the two armies. Two thirds voted for Volumnia and only
a third for the Volsci, which again fitted in with Havinghurst
and Taba's findings that:

"Loyalty to friends none too strongly and is usually
subordinate to other values. Rarely is a boy or girl
willing to defend the wrong doing of a personal friend."+2

Some children had the insight to blame Volumnia, understanding
that she had destroyed her son by the way she brought him up.

+1 Havinghurst, and Taba, H., Adolescent character and
personality. p. 87.
+2 Ibid. p. 84.
In spite of its difficulty there were youngsters who liked it best. One cluster appreciated the naming, Coriolanus, and two others his surrender of the tenth of plunder for the sake of freeing his friends. The master in the East Anglian comprehensive typed out the list of pictures, written down by his remedial class. This excerpt covers the choice of most classes and reads like free verse:

"I could see the big black horse that was presented to him,
I could see the battles,
I could see the women praying,
I could see the scars on Coriolanus,
I could see the city built on seven hills.
I could see him getting the crown of leaves put on his head.

Alan B.

"I saw the ladies with those black veils,
I saw Coriolanus in my mind,
I saw him kiss his wife and children before he went away.
I saw Coriolanus shout to his people,
I saw those seven hills.

F. Linda B.

I saw Coriolanus shout to the hills, one to the other,
I saw Coriolanus in my mind.
In my mind I saw the people of Rome.
I saw Coriolanus shout to the people.

Christine P.

The writing of these children was hardly decipherable; the story must have set their imaginations alight.

The choice of death by The burghers of Calais made a great impression upon the children, it was one of the favourite subjects of pictures and one of the most common choices for what was liked best in the story. Classes were asked who was bravest and either the first burgher who volunteered to hazard his life or the whole group of six friends were always named, though a few children objected that they did not fight. In voting upon whether they would have pity on the burghers, just
under half the juniors and slightly over half the secondaries would have got their own back. Appendix II 5 includes one teacher's record of the argument about it. Charlie's class was sorry for the burghers by twenty votes to six and Charlie, having said that two wrongs did not make a right, added that though the burghers burned the English ships, they had to eat rats and mice.

To be forced to eat rats and mice was pitiful. The East Anglian remedial class saw:

"I saw when the people dying.
I saw the king when he gave the poor people some alms.
I saw some children dying in the huts.
I saw some skinny people.
I saw the starving people.
I saw the people crawling to the town centre."

These have been collected up from several children and the hardships of the English archers were also understood. There are a number of songs of the women of Calais, which express compassion for the starving townsfolk.

The children discussed who was most knightly in the story. Edward III himself, the Captain of Calais who held out for so long and refused ransom and the burghers were all suggested, showing that knighthood was not equated with fighting. Queen Philippa was also a favourite candidate and was the choice of Charlie's class; he saw her as brave to risk the king's anger. Many girls perceived her as kind instead of as courteous or compassionate.

In their written work some children described a courteous and kind person they knew. Here is heroic courtesy, both
hospitality and feast, in the form of a birthday party from an eleven year old:—

"There were pork, cheese, ham and tomato sandwiches. I had pork and ham. Craig passed them to me. Then we had some fruit and I had some pears, which Craig fetched for me out of the kitchen. Then his friend came, who he was not expecting so Craig gave him his chair and fetched another from upstairs....At the end it was funny that everyone had won prizes except Craig."

In the same form a boy's mother was courteous because she had dressed the burn on an elderly lady's foot and "A person who is courteous is someone who helps others". Carl R, stable but with a below average home, who was also in this class, linked the concept both with kindness and the giving of gifts:—

"She's eighty-six and yet she still talks to you and gives you sweets,...she never tells you off if you kick a football over her wall. I can remember when she was about seventy she took me into the fields collecting mushrooms and she let me have a big bag full of them and she bought me a big ice cream...."

This is typical. Almost all these descriptions equate politeness with kindness and also with the giving of gifts of the traditional heroic pattern of ethics.

(6) The Cyclops.

Myth and symbol.

As report after report came in from teachers I began to wonder whether the Cyclops was the greatest tale in the world. In some classes it was too enthusiastically received for the later stories fell flat in comparison. The age range was as wide as could be for a colleague told it to his intelligent son of four and the boy drew a frieze, with his own gloss of Odysseus throwing a rock back at Polyphemus. At Narrow Lanes...
village school the young juniors enjoyed it so much that they told it to the infant class in luncheon break; the two forms then acted the story to each other.

The Cyclops is indeed potent myth. On the deepest level Polyphemus is the monstrous enemy, who must be defeated if the individual is to be Victor and achieve maturity. He is the perception of the father as bad and symbolizes the power and tyranny of the grown-up, who frustrates the child. Odysseus is Hero, the immature personality on the hard road to creative adulthood, and at a less deep level he is the boy, getting round his parents, grasping what he wants and escaping from the consequences of his actions. He is also Little Man, trapped and powerless against social pressure, who yet fools society and asserts his individuality. So the Cyclops has to be tricked. A colleague found that backward boys gained in confidence if the tale was told in such a way that they guessed the "Nobody" trick, for they were cleverer than the huge giant. And the Cyclops has only one eye. When he is blinded, his light is put out. Since he is malevolently numinous, the victory has to be brutal; Homer's description is beastial, a unique passage in the poem. Further Odysseus is trapped in a cave, the symbol of the womb of the devouring mother who prevents her child growing up, because the hero has to dare to re-enter the womb; he "goes inward, to be born again".

"And therein lies his power to save; for his passing and returning demonstrate that though all the contraries of phenomenality the Uncreate-Imperishable remains, and there is nothing to fear." +2

+1 Campbell, J. The hero with a thousand faces. p.91.
+2 Ibid. p.93.
There is yet more, for the ogre is also shepherd. He gave each lamb to its mother and his cave overflowed with milk and whey.

The pictures were analysed to find out how far the symbols were meaningful to the children and to discover how many of them perceived Polyphemus ambivalently. Percentages are approximations as the complicated count was difficult to total up. A picture was classified under the heading, shepherd, if it included a sheep, a crook or a lambs' pen. In just one out of 217 portraits the Cyclops had two eyes, while one painting was of sheep only.

Table 4. showing the ambivalent perception of the Cyclops and the incidence of symbols in both junior and secondary pictures and drawings.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Juniors</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Totals,</td>
<td>450-500</td>
<td>200-225</td>
</tr>
<tr>
<td>Cyclops as monster (alone and in scenes)</td>
<td>171 (35%)</td>
<td>120 (56%)</td>
</tr>
<tr>
<td>Cyclops as shepherd (alone and in scenes)</td>
<td>128 (27%)</td>
<td>32 (15%)</td>
</tr>
<tr>
<td>Size of the Cyclops stressed (alone and in scenes)</td>
<td>132 (28%)</td>
<td>51 (23%)</td>
</tr>
<tr>
<td>The blinded Cyclops (generally just a head, blood streaming from eye)</td>
<td>15 (3%)</td>
<td>13 (6%)</td>
</tr>
<tr>
<td>The black ram</td>
<td>27 (6%)</td>
<td>13 (6%)</td>
</tr>
<tr>
<td>Caves - The outside.</td>
<td>78 (16%)</td>
<td>25 (11%)</td>
</tr>
<tr>
<td>The inside.</td>
<td>64 (7%)</td>
<td>33 (15%)</td>
</tr>
<tr>
<td>Fires.</td>
<td>35 (7%)</td>
<td>24 (11%)</td>
</tr>
</tbody>
</table>
The disparity between primaries and secondaries in the perception of the Cyclops as monster or shepherd is interesting and might be related to adolescent rejection of parental authority. Ogre and shepherd were far more meaningful than the symbol of the cave.

**Subjects and standard of pictures.**

Apart from ships and Polyphemus as a single figure, favourite scenes were:

<table>
<thead>
<tr>
<th>Scene</th>
<th>Juniors</th>
<th>Secondaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cyclops returns to the cave</td>
<td>89</td>
<td>25</td>
</tr>
<tr>
<td>The Cyclops eating Greeks</td>
<td>68</td>
<td>18</td>
</tr>
<tr>
<td>Blinding the Cyclops</td>
<td>40</td>
<td>9</td>
</tr>
<tr>
<td>Rocks thrown at the ship</td>
<td>55</td>
<td>25</td>
</tr>
</tbody>
</table>

The most striking feature of all work was the size of the giant. The Greeks he is eating are no larger than his hand, Greeks are between his legs and no taller than his ankles. There is a very large secondary painting which show the Cyclops' legs to knee height, sailors between his feet, the legs framing the interior of the cave. In another smaller one the rock is hurling into the sea beside the ship, but all that is seen of the Cyclops is an enormous pair of feet and ankles.

This story produced the best painting. Rocks were hurled vigorously and one ship was upended by the wave thus created. The most powerful consisted of a great blue, one-eyed face hanging in the sky, dominating the Greek ship. A number looked therapeutic, one particularly by a disturbed junior boy; a male figure, only recognizable because of his eye, stood at the...
cave entrance; in colour it was blue and grey with a touch of yellow in the sky. In contrast a set of drawings came from Redbrick girls' secondary modern, which are so weak in feeling and execution that they are pitiful; in one the Cyclops might be a portrait of the girl's boyfriend. Nothing could more clearly demonstrate that many of the more culturally deprived children in our schools are imaginatively starved.

The drama.

The story was enthusiastically acted. Some girls were reluctant to take part and often played the sheep. Without embarrassment, as the natural choice, one class gave the part of the black ram to a negro boy. Fire was lighted by fire-sticks. Members of the life-boys brought sailors' hats from home and chairs were heaped together as hiding places in the cave. The sharpening and hardening of the pole were well mimed. Fred played the Cyclops at Churchyard Rd and though he had only heard it once he rolled out the whole of Polyphemus' curse, word for word. In all, standard was not high but children and teachers enjoyed themselves.

The written work.

Far the most interesting written work consisted of sets of songs for Polyphemus to sing to his black ram. Very few children noticed Homer's piercing, "Sweet Ram", and the feeling of the sheep was a rare subject of painting but the songs, mostly by girls, were moving though simple like this pair:
Songs of the Blind Polyphemus.

You're my rams,
My sheep,
And my lambs,
You're my animals,
My very own animals.

I'm proud of my rams,
How they lead the flock,
Wherever he wishes to go.
I'm proud too of my sheep and lambs,
How they follow the rams,
Down the steep hills and into the fields.

My rams go where there's plenty of grass,
And my flocks are sure to follow.
If anyone wants the sheep and lambs
and try to charge them or hurt them,
The ram charges to the rescue,
And is very desperate to save his flock.

Jennifer V., aged 11.

O great black ram,
Why are you last?
You who usually step so proudly first,
Are you sorry for your poor master,
Who was blinded by that wicked man?

Why do you step last of the flock?
So slowly and so sad,
You who hold your head so high,
But hang it so low today.
Are you sorry for your poor master,
Who was blinded by that wicked man?
If only you could speak, and tell me where he is.

Elizabeth B., aged 11.

Jennifer's "desperate" strikes home, the very stuff of poetry,
and Elizabeth must have visualized the ram, "you who always
step so proudly out". This third poem is in a very different
spirit, thirsting for vengeance, but still the pity is there:

O my sheep and rams,
Do you sorrow over what that wicked man Nobody has done?
I shall give him the most terrible death of all.
When I eat him.
The most terrible death of all!
I have ripped some of his men to pieces and eaten them. Their puny efforts to escape amused me. But I can not find them now, I am blind. When I find Nobody I will give him the most terrible death of all.

John G. aged 10.

The, "I am blind", has finality.

The Discussions.

Being sorry for the Cyclops was the main topic of discussion. Well over half both juniors and secondaries felt pity for him and were capable of imaginative sympathy. But so much depends upon the story teller. During the last year of experimental work in school B.B.C. television put on a Cyclops in the manner of the horror comic; I took a class that clamoured to hear the tale again and not one child was sorry for the Cyclops. At Lime Avenue the children sympathised because he was blinded unfairly, many against one, and then digressed into a discussion of prayer: Polyphemus had not troubled about the gods when he was strong and ate the sailors but hurt and blind he prayed. At Artisan Rd the teacher reported these points of view:—

"Yes, I'm sorry. Horrible to put that thing in his eye!"
"Yes, but I don't know why."
No, because he ate people.
Yes, because of his agony.
Yes, because he was kind to his sheep.
"I am disappointed in the Cyclops, because he eats his guests."

At Gasworks Rd Ronald saw Polyphemus as a baby, who did not know the Greeks were really friends—probably an identification with experience of his own, while a boy from the Nottingham socially disapproved estate saw him as a big bully.
One of the children's main reasons for feeling sorry for Polyphemus was that they disapproved strongly of Odysseus. They pointed out that he had broken into the cave, stolen cheese, killed the giant's lambs and generally "bothered" him. Several said that it was entirely the fault of the Greeks as they should have left Polyphemus alone and others added that Odysseus was selfishly on the look out for gifts, which was quite true. Odysseus was called tricky, not wise, and wisdom was distinguished from craftiness, which meant getting away with it. Charlie called him a big-head for taunting the blind Cyclops and a junior said he was a show-off. Astonishingly mature judgments came from the second year of Gasworks Rd:-

"He was risking his men's life" said Shane, fairly intelligent and good hearted, "a typical lad, his knees always dirty".

"He was wrong, he was responsible for the men" a friend of Shane, below average intelligent. (Presumably the teacher paraphrased what he said).

Now these two boys were only eight and culturally deprived, but they echoed Oliver's reproach to Roland, who had displayed the same reckless regard for his own honour alone. Two other boys then put themselves in Odysseus' place and defended him:

"Yes, he was right because he was happy", and Stephen P. said thoughtfully, "He did it because he was angry, without thinking". Stephen was a "funny little boy, always forgetting and losing things, small for his age and with a slight defect, who makes surprising remarks." In contrast, remedial thirteen-year-old children only saw the taunt as stupid. In Outward Bound high school the children discussed the basic
bond of companionship, and saw Odysseus' boast as an act of disloyalty to his men:

"He didn't have much loyalty or he wouldn't have risked teasing the Cyclops. Were they really friends? His sailors did all the work, he sat and didn't go hunting. They're his friends but he uses them so he isn't a true friend. He must have been loyal or he would not have got them out of the cave. He did it to save his own skin. (Most agreed). A king has to be loyal or he would not be king."

That last remark sums up the relations of the leader with his band of companions; one French version of the oaths of homage and allegiance was sealed by the promise, "I will be a good lord unto you". Discussion of this quality must be valuable.

(7) Conclusions.

This description of the experimental work has been illustrated from the best of the children's paintings, writings and discussions while the choice is influenced by my own interests. Nevertheless the pictures were painted, the prose and verse written and the remarks made. The teachers set the children entirely free in the art periods and they all had a choice of written work. If John S. did not feel sorry for Asdis, he could write a song for Grettir in the winter dark of Drangey, or express Illugi's thoughts on the night before he died, or write a contemporary story about a mother and two sons who lived near his home. The teachers expressed no approval or disapproval of the pictures the children saw or of the lists of incidents they liked best. They did intervene in the discussions but half of them stimulated the children to keep talking; half did not even sum up with ethical maturity.
The children of course influenced each other. Clusters voted alike, echoed each other's opinions and chose the same subject of painting or writing. A wave of feeling, sparked off by a leader, would sweep through a form as in the case of the class where twenty seven children voted that Grettir was the hero, the next highest number in any age group being thirteen.

Another factor that must be taken into account, especially in relation to any rise in standards of individual work, was that the experimental work was purposive and apart from normal schooling, something special. Also many of the teachers were my old students.

With these reservations, I suggest the following conclusions:—

1. The hero story in school.

   (a) The element of myth in epic, legend and traditional story is highly popular and deeply meaningful to children.

   (b) Heroic story is also popular and meaningful, especially if there is plenty of action in the story.

   (c) Standards of written work can rise very considerably, but writing that stems from story is only suitable for some of the younger juniors.

   (d) Heroic story can stimulate vigorous free drama.

   (e) Heroic story stimulates some good pictures, but alternative work should always be given.

   (f) Except in classes where sex divisions are stressed, heroic story is as popular with girls as with boys and stimulates an equal rise in the standard of written work.
(g) The age group, 8 to 13, is largely homogeneous in its enjoyment of and attitude to heroic story.

2. The heroic pattern of ethics.

(a) The primary elements of the heroic pattern of ethics are well understood by and accepted by the children. In particular, splendour and two aspects of honour, courage and revenge, are meaningful. On account of shortage of space and time much evidence of this has been omitted; to take expertness for instance, two clusters of children liked best Grettir's swim of three sea miles of icy water though this incident was dismissed in two lines of the story text. The lists of pictures contain a mass of evidence, almost all omitted.

(b) The more morally mature aspects of heroic ethics and the concepts related to them can also be discussed with understanding in many classes.

(c) The attitudes of the younger children are apt to be simple and moral; they also show understanding.

(d) Culturally deprived children show that they can equal their more fortunate peers in the quality of their ethical understanding.

(e) Discussion is likely to be a valuable tool of ethical education, when it is based upon an enjoyable story, whose characters have come alive for the children.

3. Imaginative sympathy and imaginative stimulus.

(a) Imaginative sympathy for people as people is stimulated.

(b) Imaginative sympathy with people of other times and other cultures is stimulated, building a firm base for good race relations and for international understanding.
(c) The splendour of the settings and the richness of incident can increase the images of children and enrich their imaginative life.

Much of the evidence for this statement has been omitted from this chapter as it is contained in the pictures the children reported that they saw.

4. Language.

Listening to a well written or well told story can increase vocabulary and be an experience in language that is an enrichment to children.

Finally, here is a quotation from a letter, written by the fourth year master of a junior school for London children under care and protection:

"Stories enrich the children's limited scope for real human relationships in a way which provides openings for me."

So much depends upon the teacher. One reported to me that her class had not enjoyed Grettir the strong and added, "I expect it was partly my fault, I just could not take it." Any story has to fit the teacher as well as the class and the teacher has to be conscious of the openings which the story may provide.
PART II C. DRAMATIZATION OF THE STORIES.

(1) Introductory.

The main aim of acting the stories was that children should feel their full imaginative impact. In some measure this aim was realized. At Casworks Road School eight year old Gary S, "a typical lad and a fanatical actor," was "all out" as St. Francis, while at Midway a mistress wrote of her young second year form, "It was very obvious that the story had soaked right in". One third year class at Lime Avenue Primary School entered to this degree into the Burghers of Calais:

"Some tittering initially about the burghers in their shirts! Quickly stamped out by the majority because "they were only being made to look humble altho' they were proud."

Now the text of the tale spoke of "right worthy", not of proud men, and did not explain the shame of being dressed as criminals and penitents, but the children were conscious of it. It is relevant that this class had regular drama periods. It was clear from reports that the acting reinforced the impact but it was the stories themselves that first stirred imaginations. Secondly, feeling might lead to feeling judgments being made and therefore develop ethical perception.

There were lesser aims:—

1. That the stories should be vividly remembered.
2. That the children should reveal which incidents in the stories were meaningful to them.
To conduct a sizeable experiment in free drama was not one of the aims, but 173 records were handed in. A great deal of experimental acting of story has already been published but this series of plays has originality, in that it concentrates upon heroic story.

In quoting from the drama records it was felt to be important both to indicate the age of the children and the kind of school they were in; therefore school pseudonyms are used, which relate to their catchment areas or to the tone of the school whenever these seem relevant.

(2) **Administration.**

The first thirty reports received were general in character and have only been referred to by way of comment. As a result of the teachers' conference, held after examining the first set of results, structured drama records were drawn up. Every story was provided with its own report, which was divided into three sections:

1. **List of story incidents in order of occurrence.**

Teachers were asked to mark the children's acting of these incidents on a five point scale, which ranged between the following extremes:

++ Disproportionate amount of time spent upon the incident.

-- Incident omitted.

The assessments have not been described or commented upon in this chapter as they relate to the concepts of the heroic pattern of ethics.
2. A series of specific questions, e.g.:
   Anything interesting about the allocation of parts?

3. Any further comment.
   The back page of the record sheet was available for this comment but unfortunately teachers generally left it blank, though most filled in sections (a) and (b) meticulously. All percentages have been worked out on the basis of these structured reports. An example has been placed among the Instructions to teachers, which forms appendix II 3; it is to be found after the drama scheme.

   The drama scheme, called Acting the stories, is to be found among the Instructions to teachers; see appendix II 3. It was primarily intended for inexperienced teachers but it was hoped that all would take notice of it. Its basic principles have been explained in the drama section of chapter IIA, but for convenience are summarised below:

   1. Acting by the whole class.
   2. Acting the story as a unity, straight through.
   3. Movement stressed.
   4. Teachers should lead the preparation period, but should set the children free to act on their own.
   5. Teachers should wait for spontaneous development in the acting.

(3) The teachers' response.

   The response was most generous in amount, for acting was voluntary and in secondary schools subject teachers and timetables had to be respected. Eleven secondary and four junior
classes had no drama. Twelve secondary and seven junior forms acted sets of five stories. The other classes acted 78 individual stories between them.  

Little experience of acting on the part of both teachers and children made this response the more generous; for some secondary classes were difficult to handle and any specialist teacher of drama might hesitate to free an excited junior class, unused to acting. To sum up the position:—

Table I, showing amount of experimental teachers' experience of dramatization.

<table>
<thead>
<tr>
<th>Type of Class</th>
<th>Lower Junior</th>
<th>Upper Junior</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of teachers with little or no experience.</td>
<td>50.0</td>
<td>66.7</td>
<td>16.8</td>
</tr>
<tr>
<td>Some or much experience.</td>
<td>50.0</td>
<td>33.3</td>
<td>83.2</td>
</tr>
</tbody>
</table>

The secondary amounts are explained by the fact that most of the teachers specialized in English. The primary figures are disturbing for they mean that half the lower and two thirds of the upper junior classes which took part in this research got little or no other acting throughout the school year; this bears out the Newsom report's statement that drama experience was "restricted or denied to pupils".  

Response to principles of the acting scheme was also generous. The following table sums it up:—

Table II, showing percentages of dramatizations in which two thirds or more of the children took part in the acting.

<table>
<thead>
<tr>
<th>Type of Class</th>
<th>Lower Junior Classes</th>
<th>Upper Junior Classes</th>
<th>Secondary Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of story dramatizations (from structured records).</td>
<td>74.2</td>
<td>56.7</td>
<td>62.9</td>
</tr>
</tbody>
</table>

*1 These totals included the 30 pilot dramatizations for which only general reports were received.

*2 Newsom, J., Half our future, p.480.
Shyness or dislike of a particular story were the reasons why children sat and watched; freedom entailed the right to opt out.

Group organization of the acting broke up the unity of the dramatizations. Most of the experienced teachers of drama had been accustomed to work with groups of children and almost all secondary teachers retained this organization. One second and one fourth junior year also worked consistently in groups, with five other primary records of its use.

The secondary teachers certainly found this form of organization satisfactory and none reported that the unity or impact of the acting had suffered. Four secondary classes maintained story unity as each group played the whole story; a few stories were acted four or five times each by two classes. As foreseen, groups had not enough members for all minor parts and only skeleton crowd scenes were possible, for instance:

"Both groups introduced a lady-in-waiting to Philippa, although they could not really spare a person for this extra role."

She should have had four ladies-in-waiting and crowd scenes were lost.

Set free to move, the children showed that it was action they enjoyed acting. "The physical response was much more expressive than the spoken part", as a Midway eight year old mistress put it. Opportunities to move were seized upon; for instance a Midway class of the same age insisted on acting tournament practice and every child wanted to charge the dummy.
Boats were rowed enthusiastically if not "with a lovely rowing action" as in Grimsyton High School third year. A beggar was considered "a good active part" and "Grettir enjoyed dying many times" (fourth year juniors). Some of the teachers were not above setting an example:

"Teacher gave demonstration medicine men's dance - (was rather disconcerted by sudden appearance in room of head teacher)."

He was near retiring age. The stories were an important factor; rich in incident, they offered many opportunities for action and movement:

"The standard of acting was good. Uninhibited acting with good mime .... I think they found the richness of incident and story very stimulating."

(4) Set the children free.

Most teachers let their children take the lead and act freely.

Table III, showing amount of teacher directed or largely directed dramatization:

<table>
<thead>
<tr>
<th>Type of Class</th>
<th>Lower Juniors</th>
<th>Upper Juniors</th>
<th>Secondaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of teacher directed dramatizations (from structured records)</td>
<td>17.1</td>
<td>13.3</td>
<td>14.3</td>
</tr>
</tbody>
</table>

The following report from the fourth year master of Treeless Hill Estate Primary School shows how the children can and will respond if they are given freedom to act an exciting story by a teacher with class control. It was an arena drama of Drake at Nombre de Dios, played in the hall and prepared in single sex groups by the children.
"Acting Cyclops had shown the potential and I thought the method had possibilities. We went through the story in class and discussed the parts we might dramatise. In the end we decided each group might act the part, or all the parts they would like. I kept an unobtrusive watch on all groups working and noted which they were doing best. At this point the Chief Inspector for Schools and the Headmaster joined the proceedings. The goings on were highly approved of and we watched the acting through. A group of girls began - formed a ship's crew, carried out the routine and even sang a sea shanty. Another group took on the island scenes, another the nervous watch in the moonlight, and the fourth group launched the exciting but controlled climax to which we invited all to join in. In spite of the distinguished onlookers there was little embarrassment" and (the Chief Inspector) thought it "vital and enjoyable drama .......".

"More speech appeared in the play. Commands aboard ship, directions on the island, reading the tablet, and various sounds during the battle."

"A very unlikely Drake was chosen by the boys' group, not the usual leader type".

So much comment is possible. Note the Drake chosen by the boys and the growth of speech. Though the children had insisted on single sex groups, the girls' group played sailors without embarrassment and created their own scene: the story text never mentioned shipboard routine. Note the flexible and discreet leadership of the form master and how he drew the whole class into the climax, Drake's attack on Nombre de Dios, in which the children fought a controlled battle. This report illustrates most of what has still to be said.

Mistakes were made and difficulties encountered. Teachers were impatient to raise standards and did not wait for spontaneous development and even the Treeless Hill master, already quoted, confirmed Courtney's warning to teachers never to stick their "adult noses" into group preparation:

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*1 Courtney, H., Teaching drama, p.20.
"I thought this would benefit from more props and a division into two camps. There was a little resentment ...... Only spoiled the atmosphere: back to the old routine after this one."

Another mistake was to insist on a class acting a story it did not like; once this resulted in allotment of chief parts to third year primary team leaders, noisy discussion, much prompting and a poor standard. This example also illustrates one of the chief difficulties, that boys looked forward to violent action; these children had complained that there was no action in the story and this teacher was lucky not to have the "messing about" and "fooling around" reported by three teaching practice students. One of them wrote that the boys were very keen - to fight. There were five reports of acting degenerating into fighting out of 173 plays.

To combine freedom with control requires sensitive steering. Excited boys were "boisterous" and while acting with "yisto" they could easily get "carried away". I had to intervene in the first year of Churchyard Road Secondary Modern; Cyril and Tim1 were so steeped in the story that, as Grettir and Illugi, they cufféd and kicked Glaum in the Dragey scenes and when Angle's men discovered him idly asleep, I had to rescue the boy from their violence. Slade probably said all there was to say; he argued that it was sound preventive medicine to give children opportunities to play out their "warring instincts" in the safety of a controlled environment:

"Adventure by Drama satisfies and improves behaviour if conducted in school ...... The Drama of the street often ends in Delinquency."

1 Cyril looked like a young Viking: fair, tall and broad shouldered. He and Tim gave me Homeric hospitality on my first visit to the school, an incident reported in the dissertation.
He added that teachers should aim at getting the children to take "almost full responsibility of behaviour". This was achieved in Grimyton High School third year where the boys, though they had been "silly" during the first two dramatizations, used self-disciplined rows of three to attack Grettir's hut on Drangey.

The key to self-control was to let the class leaders shoulder the responsibility. In a second year remedial English class, "Curtis led as usual and told everyone what to do"; now this boy was accident prone, with an I.Q. of 77, which reflected instability and educational deprivation as well as innate lack of ability. (What could be more therapeutic than running the plays?) In third year Churchyard Road, Fred just took over; a mature and elephantine boy, he was strong enough to be able to consult his fellows. In practically every class freed by teachers one or more leaders came forward.

In the allocation of parts leaders normally took the chief characters themselves, but not always, and the other children at times set them aside. For instance, Lime Avenue third years unanimously awarded Walter de Manny to Thomas H, "because he was fair always", a tribute to the boy and proof of their feeling for the story. The young English specialist at Commonwealth Road Secondary Modern wrote that the children had "a good sense of who can play what part well" and, again at Lime Avenue, a girl was voted into the part of the Cyclops because she was "an outstanding actress". At South Bank Primary a quiet boy "went to town" as Drake. Room was found for children with problems:-
"One of the very difficult and backward boys excelled and enjoyed the limelight as the magic log. He rolled very realistically on the waves and was man-handled with gusto by the others." (Treeless Hill.)

When the Midway teacher, who demonstrated medicine men dancing, tried "to find someone fresh each time for leading parts, the acting "lacked spontaneity". In the secondary classes group leaders generally retained the chief parts, but more children shared them because of the group organization. It must be remembered that five was the maximum number of dramatizations, too short a series for much development.

(5) Spontaneous development.

The Treeless Hill report showed junior girls enriching a story; here are secondary examples from Grettir the Strong:-

"All groups emphasized that Illugi and Grettir used Glaum very much as a servant - all the rotten jobs to do - much complaining from Glaum."

"One group had two witches who worked extremely well together. When the major one was hurt the other displayed great concern and "witchly" love for her plight."

"Another group gave Glaum an imaginary fiddle to entertain the brothers with at their first meeting."

In Churchyard Road Secondary Modern the story grew under Cyril's leadership: he acted the bitter cold of the winter dark on Drangey and he was so eager to reach the island that he sprang ashore; not only did Grettir jump after him but so did their enemy, Anglo, and all his men. *1 Another Illugi swore as he faced death. Children used their knowledge and personal experience, so Sir John de Vienne hung out a white flag*2 (age 12 and 13) and Stephen put his own "wonderful relationship with

*1 and 2 Both these imaginative additions are unhistorical - Vikings beached their ships - but the teacher can always take up mistakes in the next history lesson.
his mother" into his acting of Francis with Fia (Outward Road first year). In the primary schools much of this growth was childlike, so fourth years emphasized "incidents like breakfast" in Iceland and the very young Brightsides showed great concern that Francis should have a good dinner and be comfortable at the inn.

Another type of growth is typical of child drama but can strike adults as disproportionate or comic. It happens occasionally when a movement is much enjoyed or imaginations deeply stirred. For instance, at a demonstration young primary girls would have danced the whole afternoon away as the birds of Mr. Pheasant (Drake story). Older juniors waited on the walls of Calais (a line of desks) for half an hour, watching for the white lilies of the King of France. This dwelling is not "messing about" and must be respected as creative play. A first year bottom stream supported this statement by saying appreciatively to their master, "We have not done any work yet this afternoon, have we?" If the adult understands and respects this the acting will grow and deepen.

Characterization grew out of the plays. The primary teachers hardly mentioned it but the senior reports are peppered with comments. For example, a Secondary Modern Edward III "showed a good reluctance to free the six burghers", and at Grumpyton High School Robert, though "preferring dashing parts", played Francis gently. Small parts could also come alive and Robert also was most impressive as the worried and failing senator, who had to resort to Vulummia for help. At St. Edith's Girls' School the members of the plebeian crowd took on character parts:
"The plebeians were better than Coriolanus himself. Their contempt was deeply felt. He was less good at suggesting pride .... Most of the plebeians had given themselves individual characters without my having suggested it, e.g. one was an old man accompanied by his son, others were women gossiping about the cost of living. One comment struck me - (it was made to me as I wandered about, also as one of the plebeians) "he ought to learn to feel like us".

This girls' school produced one extraordinary interpretation of character for Illugi was turned into a genuine comic, "like one of Shakespeare's clowns", with a strong north country accent; the teacher noted that her group included a girl who objected that it was a boy's story and added that it might be "a retreat from northern grimness".

Language Flow.

According to Slade, *1 this develops more slowly in the dramatization of stories but still there was growth and children prompted each other. In a traditional story much speech is bound to be anachronistic like Cyril's "Excuse me, please," to Aedis when he rose from the table, while Raleigh said:

"Getting fed up with the Navy. Too much fighting to do. Sorry, sir, I want to hand in my notice."
(Narrow Jakes, age 9.)

To quote Slade again:--

"Very little of the original dialogue may be used; the plot will be taken, the rest will be created." *2

It was therefore a delight to find textual phrases in the record of a special class. These thirteen year olds, jeered at as dunces and educationally and socially deprived, reproduced:--

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*1 Slade, P., Child Drama, p.150
*2 Slade, P., Child Drama, p.75
"Odysseus, Sacker of Cities." (Homer)

"I crown you with a wreath of oak leaves." (Coriolanus)

"Gentle and worthy knight." (Burghers)

"The sun sparkling on the spear points of the King of France." (Burghers)

"Bare-headed, bare-footed and in their shirts, with ropes about their necks, carrying the keys of the town and castle." (Burghers)

"Give each of them meat and drink for their dinner and two silver pieces in alms." (Burghers)

"Alms for the love of God." (Francis)

Best of all, a boy from the most deprived class,¹ as the blinded Cyclops, spoke that piercing endearment, "Sweet Ram".

Space and properties.

Full use of space has to develop but stage properties come naturally to children. A little arena drama in school halls took place but most of the stories were acted in class rooms. Even there children did not use what space they had for they thought in terms of place. It was typical that the South Bank nine year olds divided up their class room between Calais and the English camp so that the final scene with Queen Philippa was crowded into a cramped corner. My own experience is that suggestions during the preparation period have little effect, except for help with movement across a room. On the other hand, children dwell on stage properties. At Churchyard Road the second year brought a long ladder into the room and climbed up and down it at every possible point in the story; Cyril and his friends did better still and set a chair beside it, which they solemnly jumped on and off as well. Building

¹ Described in Chapter III, section describing the statistical population.
was loved by juniors and Fred, aged fourteen, first used
desks for the walls of Calais and then all the third year
boys built the huts of the English camp from a stack of
folding tables. Younger children could be most ingenious
and primitive in their properties. For example, Alan B.
took the first step to characterization when as a blind
beggar he put a ruler down his sock, whitened his face
with chalk dust, "So you can see I've not eaten, Miss,"
and appropriated the measuring jug for an alms bowl; the
class then distributed crayons to put into the bowls
(Casworks Road School). There was little dressing up
though the Lime Avenue burghers brought white shirts to
school.

Sex differences.

One primary school master observed that the boys were
"reluctant to be involved in the emotional parts of
Pocahontas", while girls at Outward Road High School gave
"much feeling" to the scene where Volumnia led the women
to bleed with Coriolanus; "they lost themselves in their
characters". Reports gave the impression that boys were
more interested in the action of the story, while girls
were more likely to share in the griefs of the characters,
but at least one Illugi died touchingly (Treeless Hill).
In mixed classes girls could be less keen to act and the
usual reason was self-consciousness in front of the boys;
this largely depended on that old-fashioned thing, the tone
of the school or class, which was very clear at Churchyard
Road where boys outnumbered girls by five to one throughout

"For instance, the Churchyard Road burghers sat out
the school and the sexes kept apart in the large school garden. Elsewhere they could mix happily, both girls and boys among Odysseus men, or divide up the parts without regard to the sex of the characters; for instance in a top primary form King Edward, his knights and archers were boys while the Black Prince and burgheers were girls. There were astonishing sex reversals; both at Mt. Pleasant Primary School and in Brackenley High School remedial class, girls took Grettir, the greatest outlaw who ever lived in Iceland.

Feeling and feeling judgments.

Examples of feeling begin this report and are scattered throughout it, while the way the Lime Avenue children stamped out tittering, quoted in the introduction, is a clear instance of a feeling judgment. The Grimyton High School record of the Burghers of Calais provided another interesting case; they chose Linda J. to be Philippa and before the play she "revelled" in being the centre of attention as Queen, but she acted with "remarkable gentleness" towards the courtiers and burghers. The amount of feeling shown varied from class to class and the differences partly stemmed from the amount of acting experience the children had had. In my own Churchyard Road classes the children had had no acting of any kind, not even an annual school play, and the younger boys so much enjoyed the action and movement that there was no room for feeling, so in the first year the six burghers came briskly and cheerfully through the gates of Calais with nothing to show that they were hazarding their lives; but on the other hand at
Outward Road High School, where drama was timetabled, 
burghers of the same age group, "tried hard to portray the 
feelings of these men going to die". In the first case, the 
acting had no ethical content, but the boys of the other 
class made a feeling judgment upon self sacrifice, which was 
of value in that particular class for:-

"The fact that money and violence far outweighed 
the other points shows disturbingly the children's 
attitude to life."

Section (b) of the drama records did not include a question 
upon ethical attitudes displayed by the children and the 
teachers made few comments, but here is an eight year old 
report:-

"Moral attitudes expressed far more obviously here 
than in St. Francis. Greed for gold was bad. 
Taking princess (Pocahontas) away from own people 
bad. Smith was the complete goodie."

Now Smith was not only brave and adventurous, but he portrayed 
himself in his autobiography*1 and was portrayed in the story 
as a peacemaker. To sum up, any children who felt indignation 
or sympathy or tragedy were strengthening their capacity to 
feel and enriching the semantic meaning of ethical concepts.

Standards.

The acting could not be called a success unless the 
standard was satisfactory and the children keen. Here are the 
relevant percentages, based on the opinions expressed by the 
teachers in their structured records.

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*1 This book was borrowed from the London Library some nine 
years ago and the Pocahontas story written from it. The 
London Library has been applied to but cannot trace it.
Table IV, summarising the teachers' reports upon acting standards.

<table>
<thead>
<tr>
<th>Standard of acting of story dramatizations.</th>
<th>Junior Classes</th>
<th>Secondary Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good or very good.</td>
<td>15%</td>
<td>20%</td>
</tr>
<tr>
<td>Fair and very fair.</td>
<td>70%</td>
<td>58%</td>
</tr>
<tr>
<td>Poor and/or uncontrolled.</td>
<td>15%</td>
<td>22%</td>
</tr>
</tbody>
</table>

Table V, summarising the teachers' reports upon the attitude of the children to the story dramatizations.

<table>
<thead>
<tr>
<th>Attitudes of children.</th>
<th>Lower Junior Classes</th>
<th>Upper Junior Classes</th>
<th>Secondary Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very keen.</td>
<td>25.7</td>
<td>28.5</td>
<td>19.4</td>
</tr>
<tr>
<td>Keen.</td>
<td>54.3</td>
<td>53.7</td>
<td>53.8</td>
</tr>
<tr>
<td>Average interest or groups showing conflicting amounts of interest.</td>
<td>14.3</td>
<td>Nil</td>
<td>14.9</td>
</tr>
<tr>
<td>Little or not interest.</td>
<td>5.7</td>
<td>17.8</td>
<td>11.9</td>
</tr>
</tbody>
</table>

This second curve is skewed towards keenness and the clear black and white of the upper junior response is interesting. Where keenness was lacking or standards poor the reasons were:-
1. Excitement of classes not used to acting.
2. Shyness and self-consciousness, due to inexperience or to strong sex divisions.
3. Natural leaders absent or not permitted to lead.
4. Story unpopular, or too rich in incident (a few).

Some forms showed great enthusiasm:-
"The whole class settled down immediately with great enthusiasm, and eventually produced the finished product in the gymnasium against the background noise of repair workers' hammering and scraping. I was most thrilled with their concentration and effort."
(Grimyton High School.)
(6) Conclusions.

1. (a) Traditional hero stories are suitable and stimulating material for free drama by children. This is true of both sexes, except in classes which stress sex distinctions.
(b) The dramatization of hero stories provides an outlet for violence and aggression within a controlled framework.

2. Feeling and ethical perception.
(a) Since considerable feeling was displayed in the acting dramatizations of heroic stories could be starting points for or reinforce moral teaching; whenever the acting expressed a feeling judgment, some deepening of ethical perception might have taken place.
(b) The amount of feeling displayed related to previous experience; if children had had little experience, fun and excitement left little room for feeling. This was particularly true of boys from nine to twelve inclusive.

3. Middle schools. The drama records provided evidence in support of the proposed middle schools, with an age range of eight plus to thirteen plus.
(a) There were distinctions but no deep rooted differences between the older and younger children; for instance, there was more characterization in secondary classes.
(b) The responses of top junior and lower secondaries were so alike that in this field the eleven plus dividing line is artificial.

(a) It proved possible for whole classes to act the stories, even in the restricted space of a class room.
(b) To act the story straight through proved to be a stimulating method of dramatization in all four junior years; it proved satisfactory in the few secondary classes, which played the stories in this way. A preparation period, led by the teacher, is highly recommended.

(c) Secondary classes and one fourth year junior class found organization of the drama in groups to be stimulating to the children and to result in plays of satisfactory or high standard.

(d) When teachers set the children free, class leaders took responsibility and produced the plays.

(e) Sequences of a maximum number of five plays were not long enough to provide time for much growth and development; still there was evidence that if teachers set their children free and exercised patience, growth would and did take place in the following aspects of dramatization:

Control.
Movement.
Allocation of parts.
Characterization.
The flow of speech.

Finally, this chapter upon the results of dramatization has been written from parts (b) and (c) of the drama records and from the first set of thirty general reports. The teachers' assessments in part (a) have been summarized and form appendix II 6.
PART II D. APPROVAL AND DISAPPROVAL OF CONCEPTS.

The results reported in this chapter have been obtained by simple counts of the evaluative rating of the Osgood semantic differentials, age group by age group. In addition, the factorized sets of the nine and thirteen year old populations were examined. The children of those age groups were also divided up according to the classification of schools (see appendix III 1), to see what differences there were between the judgments of junior children, living in approved and disapproved areas, and also to compare the results of children from remedial classes with those of their more fortunate peers.

Comparison of the age groups.

Judgments could hardly have been more homogeneous and the great majority were highly moral. The percentages given below summarized the results for the boys and girls of each age group.

Concepts approved.

1. Most highly of all.
   - Being kind.
     Boys 92 to 96% approval.
     Girls 96 to 99%.

2. Very high approval.
   - Being polite.
     Standing by your friends.
     Being a person you can trust.
     Doing a good job of work.
     Being wise.*1
     Boys 84 to 94% approval.
     Girls 87 to 97%.

3. Slightly less high approval.
   - Being sorry for a person.
     Boys 76 to 93%.
     Girls 75 to 97%.

*1 One anomalous percentage of 78% from girls 8 has been ignored.
4. Hesitant approval. - Giving up something precious.
   Boys 42 to 61%. Girls 54 to 62%.

Concepts disapproved or judgments divided.

1. Highly disapproved. - Being a burglar.
   Boys 76 to 84% disapproval. Girls 83 to 95%.

2. Much division of opinion. - Being good at fighting.
   Getting your own back.
   Getting away with it.
   Boys 34 to 62% approval. Girls 26 to 64% approval.

The highest percentages of don't knows were given on:

- Boys.
- Girls.

<table>
<thead>
<tr>
<th></th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being good at fighting.</td>
<td>15%</td>
<td>14%</td>
</tr>
<tr>
<td>Getting your own back.</td>
<td>10%</td>
<td>18%</td>
</tr>
<tr>
<td>Getting away with it.</td>
<td>15%</td>
<td>14%</td>
</tr>
<tr>
<td>Being sorry for a person.</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>Giving up something precious.</td>
<td>13%</td>
<td></td>
</tr>
</tbody>
</table>

All other amounts were below 10%. As can be seen, girls were
less sure of what they thought than boys, but more moral.

Comment. It was crystal clear that the age groups as
wholes shared the same values in roughly the same proportions.
Where there was disagreement it was general. No pattern of
development could be discerned as there was no consistent
increase or decrease in amounts of approval or disapproval
and in don't knows. The onset of puberty seemed largely
irrelevant.

For what they are worth, the following differences are
reported:

1. Variable of sex - Girls constantly rated more desirably
   than boys.
2. At eight (compared with the other age groups).
   (a) Both boys (44%) and girls (26%) approved least of fighting.
   (b) Both boys (61%) and girls (62%) approved most strongly of giving up something precious.
   (c) Both boys (85%) and girls (87%) valued being trusted least highly.

3. Change and development at puberty showed on three concepts only and slightly at that.
   (a) A drop in the esteem of revenge for both boys and girls.
   (b) A very slight rise in esteem of being trustworthy; amounts rose from the high eighties to the low nineties.
   (c) A slight rise in the esteem of doing a good job.

It looks as if the change on revenge is valid.

4. A few thirteen year old results are worth reporting:
   (a) The boys have the lowest percentage on revenge.
   (b) Both boys and girls, together with the twelve year olds, have the highest percentages on loyalty in friendship so there is probably a real difference here.
   (c) Both boys and girls have the highest percentages on Being sorry for a person.
   (d) For both friendship and pity the girls 12 are within 1% of the girls 13, so these results are supported.
A comparison of the factorized sets.

As most percentaged amounts of approval and disapproval were so high and so uniform only Burglary and the four concepts on which opinion conflicted were analysed for the age groups nine and thirteen:

- Being good at fighting.
- Getting your own back.
- Getting away with it.
- Giving up something precious.

Here considerable differences were found. For instance girls 13M disapproved of Burglary one hundred per cent, while 75% of boys 9 H3 and boys 9 HS(W) approved of Being good at fighting but only 43% of the boys 9N did. Scoring was not consistently high or low though, even for the children of doubtful stability and/or from below average homes (HS(W)). These children might be expected to have the largest number of don't knows, but it was not so, for instance, boys 9 had none on fighting and girls 9 none on burglary though boys 13 had 17% on both burglary and own back. Again for what they are worth, here are such trends as can be discerned:

1. Don't knows were very alike in amount for the nine year olds and for boys 13, but boys 13 had almost double the number that girls 13 had (186 against 100). This must be a real and significant difference.

2. Sex differences were important. All girls 9's ratings were more desirable than the boys. Girls 13's ratings were consistently more desirable on:
   - fighting, away with it, burglary and rather more desirable on own back and giving up something precious.
3. Class differences seem indicated.
   (a) At 13, fighting was valued less by working class than by middle class girls, a very surprising result.
   M+ 40% M 43% W+ 19% W 29%.
   (b) Getting your own back was rated higher by working class boys.
   M+ 38% M 42% W+ 67% W 60%.
   (c) Getting away with it was rather less approved by all working class nine year old girls.
   M+ 37% M 46% W+ 28% W 32%.
   (d) Being a burglar was more highly disapproved by middle class children in general.

4. The variable of intelligence had a little importance.
   (a) Giving up something precious was much less highly valued by intelligent thirteen year old boys (not true of girls).
   M+ 24% M 50% W+ 11% W 57%.
   (b) Burglary was more disapproved by intelligent nine year old girls and boys.
   Boys. M+ 88% M 67% W+ 88% W 86%.
   Girls. M+ 95% M 81% W+ 94% W 88% of disapproval.

5. The factorized set, boys W+.
   (a) The W+ boys deteriorated in their ethical judgments:
   Compared with the other sets boys 9 W+ showed the least approval of own back and away with it and were very low on burglary, but at 13 they showed the highest approval of fighting, own back and away with it. They also showed most disapproval of giving up something precious (true also at 9 years old) and the least disapproval of burglary.
6. The HS(1W) children showed eight of the least desirable amounts of approval and disapproval, that is 40% of their results, which had face validity.

Some results of grouping the children in accordance with the classification of their junior schools by catchment areas and of their secondary schools by a combination of school streaming and catchment area.

These results are of such great interest that they are reproduced below.

Table I, showing percentage amounts of evaluative approval and disapproval (factors summed at nought ignored) rated by nine year old children, classified according to type of school catchment area.

<table>
<thead>
<tr>
<th>Concept</th>
<th>Fighting</th>
<th>Own Back</th>
<th>Away with it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>B.9</td>
<td>G.9</td>
<td>B.9</td>
</tr>
<tr>
<td>Classification of schools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Socially approved middle class catchment area, professional families in area</td>
<td>69%</td>
<td>35%</td>
<td>78%</td>
</tr>
<tr>
<td>B. Socially approved area of mixed middle class private housing and council housing estates of good reputation</td>
<td>51%</td>
<td>42%</td>
<td>75%</td>
</tr>
<tr>
<td>C. Socially approved working class area</td>
<td>57%</td>
<td>0.0%</td>
<td>58%</td>
</tr>
<tr>
<td>D. Heterogeneous catchment area with approved and disapproved elements</td>
<td>82%</td>
<td>*</td>
<td>50%</td>
</tr>
<tr>
<td>E. Socially disapproved areas</td>
<td>57%</td>
<td>4%</td>
<td>24%</td>
</tr>
</tbody>
</table>

* = Set below 10 in number.
Comment. The contrast between results and common expectation is arresting. But results supported each other strongly as half the acts formed regularly descending series. They showed that five out of six of the highest amounts of approval of being good at fighting, Getting your own back and Getting away with it came from largely middle class children living in socially approved areas and attending socially approved schools, while four out of six of the smallest amounts came from socially deprived children. There are anomalous results (the 82% on fighting and the 382% girls) supported each other too strongly for it to be possible to reject them.

Table II, showing percentage amounts of approval and disapproval (Factors summed at nought ignored) rated by thirteen year old children on the evaluative factor, according to type of school catchment area.

<table>
<thead>
<tr>
<th>Concept.</th>
<th>Fighting B.13</th>
<th>Own back B.13</th>
<th>Away with it B.13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. Grammar school classes and grammar school streams.</td>
<td>67% 37%</td>
<td>45 50</td>
<td>48 26</td>
</tr>
<tr>
<td>J. Lower streams of secondary modern, Leicestershire high school and comprehensive schools.</td>
<td>80 32</td>
<td>63 54</td>
<td>62 47</td>
</tr>
<tr>
<td>K. Remedial classes.</td>
<td>56 33</td>
<td>57 41</td>
<td>54 27</td>
</tr>
</tbody>
</table>

Once again, with the unexpected exception of the grammar school girls on Getting your own back, the girls rated more desirably than the boys. The grammar school children were ahead but the remedial class children rated consistently more desirably than their less deprived peers. These two tables supported each other.
The results of children from schools classified G and H have been omitted as their classification is artificial.

In consequence of these results the thirteen year old burglary percentages were calculated for there is certainly more delinquency in many socially disapproved areas.

<table>
<thead>
<tr>
<th>Boys 9</th>
<th>Girls 9</th>
<th>Boys 13</th>
<th>Girls 13</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. and F.</td>
<td>34</td>
<td>7</td>
<td>17</td>
</tr>
<tr>
<td>B. and K.</td>
<td>14</td>
<td>5</td>
<td>29</td>
</tr>
</tbody>
</table>

The boys 13 score supported the conventional picture. I suggest that studies and discussions of moral conduct have largely concentrated upon cheating, regard for property and violence and that other values have been overlooked or less regarded.

Conclusions.

Results reported in this chapter all derived from the evaluative rating of the Osgood semantic differential by which children made ethical judgments, but opinion as to what is right and wrong is a matter of what you should do and Morris reported the large differences he found between would and should*1 (in part the consequence of moral specificity reported by Hartshorne et al.*2). These authors also wrote:

"Recognizing the probability that our scores were a mixture of what the pupils "really thought" and what they regarded as the answers which their teachers, or adults in general, would approve."*3

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*3 Ibid., p.82.
It is impossible to separate out these elements in evaluative Osgood scores, but one criterion in the choice of scales was the masking of moral right and wrong*1 and the children who did oral differentials never referred to authority; besides if they had been considering adult attitudes few would have approved of burglary. Therefore these results can be accepted with some confidence.

1. Homogeneity.

Age group compared against age group, the statistical population of English school children from eight to thirteen years old was largely homogeneous and moral.

2. Children from socially approved and largely middle class areas rated the immoral concepts Getting your own back and Getting away with it most highly in contrast to the deprived children, who approved them least.

3. Sex proved to be far the most important variable since girls overwhelmingly rated more desirably than boys by all three methods of examining the scores. Morris' remark that girls were only slightly ahead*2 was not upheld but the findings agreed with Hartshorne et al.:-

"Girls are more sensitive to both conventional and ideal social standards than boys."*3

Ethical development.

(a) Johnson's failure to find evidence for "large and sudden change in childhood"*4 was born out and applied to young adolescents as well. Indeed the twelves and thirteens

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*1 See Part III A, sub-section on choice of scales.
bracketed together made the most desirable ratings no fewer than nine times in comparison with other age groups.

**Individual concepts.**

(a) Piaget's report that the value placed on revenge increased steadily from seven to twelve inclusive was not born out.\(^1\) Among girls the eight year olds scored the highest amount, 60% on Getting your own back, while from eleven onwards amounts scored by both sexes decreased.

(b) Kindness was the most highly rated concept by boys and girls, at all ages. No age and sex group gave it less than 92% of approval or more than 4% (boys 9) of disapproval. This bore out McPherson's report that it was a constant value, independent of environment.\(^2\)

In general these findings do not support Piaget's theory of development, while the detailed findings which have not been repeated in this summary add to the observations of other workers.

The picture is encouraging and truly democratic. In fundamental moral values adolescents are not inferior to younger children. Clever children are not superior to the less clever. Middle class children are not superior to working class children. The children from socially approved areas may be less delinquent than their peers in socially disapproved areas, but the deprived children are clearer as

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\(^2\) McPherson, D., *An investigation into a system of moral instruction.*
to what is good on the two key concepts of getting your own back and getting away with it. As Wilson said, it is dangerous "to make a simple equation"*1 between delinquency and lack of morality. The destructive revenge of the hero and the guile of Athene and Odysseus are still full of meaning for youngsters but on the whole English school children are united in appreciating much that is good.

PART III. STATISTICAL EXAMINATION OF THE RESULTS.

A. THE OSGOOD SEMANTIC DIFFERENTIAL IN THIS FIELD OF RESEARCH.

(1) Introductory.

In order to observe and measure the affective response of children to concepts associated with the traditional pattern of heroic ethics and hence determine if these concepts were meaningful to children today, the method of measurement developed by Charles E. Osgood was used. In their book, *The measurement of meaning*, Osgood, Suci and Tannenbaum mentioned the use of the *semantic differential* with children.*1 However no detailed report of this research was given so it seemed worth while to explore the use of the techniques of Osgood et al. in this research, in order to examine their effectiveness in exposing the affective responses of children to ethical concepts.

His method of measurement has singular merits. It is a generalized yardstick which meets the criterion of comparability. In Osgood's own words:—

"We wanted to set up a perfectly general and simple measuring instrument. What is perhaps surprising is how close to the truth this naive model actually seems to be."*2

His work also isolated three main factors which he regarded as components of meaning:—

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*1 Osgood, C.E., Suci, C.J., and Tannenbaum, P.H., *The measurement of meaning*, p.227. As this book is constantly referred to in this chapter, in both text and references it will be referred to as Osgood from now on.

*2 Ibid., p.325.
"The same three major factors of evaluation, potency and activity ..... have reappeared in a wide variety of judgmental situations, particularly where the sampling of concepts has been broad. The relative weights of these factors have been fairly consistent: evaluation accounting for approximately double the amount of variance due to either potency or activity, these two in turn being approximately double the weight of any subsequent factors.\textsuperscript{*1}

Allport was faint in his praise of Osgood's factorization and termed it only "mildly revealing",\textsuperscript{*2} but his identification of potency may be most significant.

Ever since Socrates (as the mouthpiece of Plato) declared in \textit{The republic} that, "the just man is wise and good and the unjust bad and ignorant",\textsuperscript{*3} classical civilization and our own successor Christian western society, have studied and judged behaviour by evaluative criteria for the Greek word, justice, covers the whole field of right conduct. Consequently potency has not been considered a just constituent of ethical judgment and activity has, as far as I know, been discussed in connection with ethical action. Plato himself thought in terms of the Greek ideal of active citizenship and was so concerned at the extent to which the desire to wield power perverted the politics of Athens, that his Socrates refuted the contention that justice was weak and triumphantly proved it to be, "more truly effective in action".\textsuperscript{*4} If, in fact, potency and activity account for nearly half to a quarter of the extractable variance in ethical perception, this might in part explain the great moral dilemma, set forth in the general confession of \textit{The book of common prayer}:

\begin{flushright}
\begin{tabular}{l}
\textsuperscript{*1} Osgood, p.325.  \\
\textsuperscript{*2} Allport, G.W., \textit{Patterns in growth and personality}, p.327.  \\
\textsuperscript{*3} Plato, \textit{The republic}, (Penguin), p.81.  \\
\textsuperscript{*4} Ibid., p.83.
\end{tabular}
\end{flushright}
"We have left undone those things which we ought
to have done and we have done those things which
we ought not to have done and there is no health
in us."

Potential importance of potency and activity factors.

As components of ethical perception, potency and activity
must exercise great influence today. For few cultures in the
history of the world have been more aggressive and none has
known as swift a pace of change as our own. Our is an age
in which the command module of Apollo X hurtled back to
earth at nearly twenty five thousand miles an hour. Last
year, at the auction of a small Rembrandt, "The bidding was
concluded in three and a half minutes at the rate of 10,952
dollars per second",*1 and this year valued a display of
strength by the heavyweights, Joe Frazier and Cassius Clay,
at a million pounds each. Ours is such an era of records
and marathons that youngsters who have no bent for potent
sports can play see-saw for 115 hours, 33 minutes on end*2
or cram themselves and forty five friends into a mini-minor.*3
At the very least the individual can make some show of potency
and activity by being trendy.

Osgood's dynamism factor.

As power and speed are fused together in the return of
astronauts to earth, so in the marathon action and endurance
blend. Now Osgood noted that:-

"When judgments are limited to socio-political concepts
(policies) there seems to be a coalescence of the second and third factors into what might be
called a "dynamism factor" .... It is as if things in
this frame of reference that are "strong" are also
necessarily active."*4

*1 McWhirter, N. F. R., The Guinness book of records,
17th edn., p.85.
*2 Ibid., p.172.
*3 Ibid., p.168.
*4 Osgood, p.74.
I suspect, that when this blending takes place, the feeling that a notion or a course of action is dynamic is likely to influence an individual's choice even more than separate factors of strength and activity. Conjoint, they are certainly constituents of that type of behaviour commonly condemned as the rat race. Children and adolescents seem vulnerable, especially adolescents. Gesell observed that at the age of eleven the child began to show "a new freedom of moral choice within himself", a finding that fits in with Piaget's theory of development from adult constraint to moral autonomy. Both agreed that this growth took place within the companionship of peer groups; for instance, Piaget wrote of mutual respect as a necessary condition of autonomy, since the norm of authority had to be replaced by a norm of reciprocity in sympathy. Mutual respect implies self-respect and together they drive youngsters to show themselves as strong and active as their friends.

Summary of portions of Osgood's theory, particularly relevant to this research.

Osgood held that meaning was a "representational mediation process" and he used "linguistic encoding as an index of meaning", that is he worked with pairs of polar-opposite adjectives, like kind-cruel. The theoretical basis of his model was Euclidean; the meaning of any sign (concept) to any subject was a point in n-dimensional semantic space and the sign had projections onto each dimension:

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*2 Piaget, J., The moral judgment of the child, p.103.
*3 Osgood, p.5.
*4 Ibid., p.19.
"The point in space which serves us as an operational definition of meaning has two essential properties – direction from the origin and distance from the origin. We may identify these properties with the quality and intensity of meaning respectively."*1

Further, semantic judgments could be completely represented in a space defined by the three major factors.*2 These were orthogonal and meaning was multi-dimensional.

Though meaning was multi-dimensional, the semantic space was modifiable and coalescence of factors was possible. The dynamism factor, that is the perception of the factors of potency and activity in association, has already been noted.

Osgood also stated:

"The greater the emotional or attitudinal loading of the set of concepts being judged, the greater the tendency of the semantic framework to collapse into a single, combined dimension."*3

In addition, in his study of the 1952 presidential election, he detected characteristic attributes within the political frame of reference:

"The polarities for the dominant dimension, characteristic attribute I, are defined by about equal proportions of fair, strong, and active on one end and unfair, weak and passive on the other. We interpret this dominant attribute as mediating judgments about the degree of benevolent dynamism versus malevolent insipidness assumed to characterize political persons and policies."*4

All these three types of perception showed themselves as normal modes of ethical judgment in this field of research.

Osgood’s discussion of comparability across concepts*5 also proved very much to the point. He stated that evaluative scales were less stable across concepts than non-evaluative*6 and it proved very much to the point that:

*2 Ibid., p. 116.
*3 Ibid., p. 74.
*4 Ibid., p. 121.
*5 Ibid., p. 176-188.
"All scales tend to shift in meaning towards parallelism with the dominant (characteristic) attribute of the concept being judged."*1

In this field of research the dominant attribute was evaluation. Osgood also reported that the meanings of some scales changed as, "what is good scale-wise depends heavily upon the concept being judged".*2 These statements were made in connection with evaluative scales, but in this field they affected the reliability of the potency and activity scales.

Conclusion.

Summing up his own work Osgood stated that much of the effort of his team had gone into evaluation of the instrument.*3 Objective it certainly is as only arithmetical errors are possible in marking the tests. The elemental factors are clearly identified; although they are in Allport's phrase "composite photos",*4 they are not heterogeneous.*5 Despite difficulties discussed later in this chapter the validity and reliability of Osgood's technique of measurement is impressive. His definition of meaning though is theoretical and he himself wrote:—

"Serious questions will undoubtedly be raised ..... as to whether it is really "meaning" that we are measuring. The issue here is both subtle and difficult to discuss."*6

This thesis makes no attempt to inquire into his theory of meaning, but uses his differential as a measuring instrument of the qualitative content of twelve concepts for children, aged eight to thirteen, whether this qualitative content is defined as a measurement of meaning or not.

*1 Osgood, p.328.
*2 Ibid., p.180.
*3 Ibid., p.328.
*4 Allport, G.W., Patterns in growth and personality, p.328.
*5 Blackburn, J., Psychology and the social pattern, p.86.
*6 Osgood, p.10.
(2) Administration of the semantic differential.

The population.

1. The statistical population comprises 464 boys and 783 girls between the ages of eight and thirteen inclusive, who completed valid semantic differentials in school classes at the start of experimental classwork. Tests from one guide company were included because of a shortage of twelve year old middle class girls. Only the evaluative scores were recorded of 111 boys' and 110 girls' tests, for the reason that they checked the unreliable scale light-heavy; this decision is reported later in this chapter. Many of them completed re-tests. This population is described in chapter IIA; its factorization is discussed in chapter IIIA in connection with statistical testing and its distribution is analysed in appendix IIIA.

2. Sets of children and adults outside the statistical population, including the control group of 290 ten year olds, were collected for purposes of comparison and are described in the relevant next chapter.

Form of administration in school.

Osgood's second type of graphic differential was chosen, that is with one sheet for each concept and the scales to judge it by. This form is quicker to score and more satisfying to answer.*1 Each booklet contained twelve concepts to be judged by eight scales. No two successive scales represented the same factor and favourable and

*1 Osgood, p.81-2.
unfavourable poles alternated. In the pilot round there were only five spaces between the scales, as Osgood reported that, "Grade school children seem to work better with a five-step scale", but the pilot booklets were marked so confidently that all secondary children and primaries, aged eleven, were given seven-step scales in the final round. The neutral space was scored nought. In the re-tests concept order was changed but scale order not.

The teachers who did the follow up work gave both tests in all classes. In junior and remedial classes they were always the form teachers but in secondary schools they were usually subject specialists. Each administrator received:
1. A short explanation of the semantic differential.
2. A copy of Osgood's own adult instructions.
3. A model set of oral instructions, adapted for this research. It advised use of the blackboard and allowed for further modification, to fit the age and intelligence level of any class, but asked for certain key phrases to be strictly adhered to.

Children who finished quickly were to write above the concepts in their booklets the name of any story from the Bible or from the research, which they had thought of when marking the concept. It is very unlikely that this affected the children's rating as teachers either went round individually or waited till the whole form had finished.

*1 Osgood, p.85.

*2 In the pilot round the differential was discussed individually with each teacher, but the conference at its end strongly recommended a written account. See appendix III 2.

*3 Osgood's instructions are to be found on p.82-4 of his book. The form of adaptation for children is in appendix III 2.
The administration went smoothly. Indeed the children checked so quickly that in the final round administrators kept an eye on pace and used their judgment about slowing it up; in consequence the 96 item test took, in general, 8 to 12 minutes, instead of Osgood's 10 to 15 for a 100 item adult differential. A number of eights and rare older children were very slow. Teachers of young primary and of backward classes were in difficulties because the children could not read. At Treeless Hill Estate Primary School the first year mistress went through the whole test orally. Individuals in many classes had extra help. Otherwise children took to the index like geese to water and enjoyed it.

Oral administration of the differential.

When scoring the pilot round, so many of the children's ratings looked inexplicable that it seemed urgent to find out why and how individuals checked. Therefore the differential was administered orally to a number of children and a handful of adults. The subjects are described in appendix I and procedure, together with transcripts from the records, in appendix III 3. Subjects comprised:

1. Seventeen children, over half of them from the disapproved street of the local housing estate, while five belonged to the child observation group also described in appendix I.
2. The mothers of two of the children.
3. Four three year students, three mature students and two lecturers from the college of education where I taught.

*1 Osgood, p.80
Each rated at most five concepts and were asked, concept by concept and scale by scale, to explain the reasons for their ratings. Some supplementary questions were asked but no leading question was put nor comment made upon their answers. Replies were recorded as they were given.

The concepts.

The choice of concepts was discussed at the end of part I. For convenience they are repeated here.

Five to represent primary aspects of the heroic pattern of ethics:

*(1)* Getting my own back (Honour, revenge aspect).

(1) Being good at fighting (Expertness).

(5) Getting away with it (Wisdom, trickster element).

(7) Being polite (Courtesy).

(10) Standing by your friends (Companionship).

Five to represent extensions or possible extensions of the pattern:

(8) Giving up something precious (Honour, the choice of death).

(9) Doing a good job of work (Expertness).

(11) Being wise (Wisdom).

(2) Being sorry for a person (Honour and courtesy).

(4) Being a person you can trust (Companionship).

The check concepts:

(6) Being kind.

(12) Being a burglar.

*1 The numbers show the order of concepts in the test booklet.*
These concepts were worded in language familiar to the children but two of them were not entirely successful. The meaning of "Giving up something precious" was not altogether unitary\(^1\) for some children took it to mean being forced to give it up. Secondly, children did not understand "Being sorry for a person" as being compassionate, so Queen Philippa was kind to the six burghers.

Colleagues questioned the unitary meaning of "Being good at fighting" but for the children it meant the rough and tumble of play and, occasionally, sports programmes on the television. At the end of the re-test a class teacher asked her form to write down what had been thought of when fighting was rated; she got answers of this type from every child:

"Two little boys going to fight over a ball."
(Margaret I.Q. 103, best vocabulary in the class, stable, father a shop steward.)

Richard (low I.Q., stable, father an engineer) did mention war but not one child perceived fighting metaphorically; even Margaret did not think in terms of fighting the boss.

The scales.

Osgood stated that:

"The larger the number of scales and the more representative the selection of these scales, the more validly does this point in the space represent the operational meaning of the concept."\(^2\)

He advised the use of an equal number of scales for each factor,\(^3\) but it seemed important to keep the differential as short as possible for the sake of young and backward children and the potency and activity scales were expected to coalesce into a

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\(^1\) Osgood, p.77.
\(^2\) Ibid., p.26.
\(^3\) Ibid., p.93.
dynamism factor. Therefore these were represented by two scales each, against four evaluative scales, a weighting which corresponded with Osgood's factorial proportions. The scales chosen were:

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>Potency</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beautiful-ugly</td>
<td>Big-small</td>
<td>Fast-slow</td>
</tr>
<tr>
<td>Clean-dirty</td>
<td>Strong-weak</td>
<td>Sharp-blunt</td>
</tr>
<tr>
<td>Fair-unfair</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nice-awful</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Three criteria guided the choice of scales: first and foremost language familiar to children, secondly reliability as reported by Osgood, and thirdly masking of the evaluative factor. This last needs comment. I did not want the children to think that they were being asked whether the concepts were right or wrong, for Piaget stated:

"The obligation to speak the truth, not to steal, etc., are all so many duties which the child feels deeply, although they do not emanate from his own mind. They are commands coming from the adult ..."

Therefore highly reliable scales like honest-dishonest were omitted because of the likelihood of conventional rating; good-bad seemed especially dangerous as it is steeped in emotion - how early do parents start saying, "Good boy, bad girl?" Clean-dirty, linked as it is with toilet training, ought also to have been left out but there was no pair of familiar adjectives anywhere near it in weight of evaluative loading. For the rest, the choice fell on beautiful-ugly, only slightly metaphorical, and upon nice-awful, not commonly used by adults to mean right and wrong. Fair-unfair completed the set as it is the children's criterion of criteria; every

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*1 Osgood, p.78.
*2 Piaget, J., The moral judgement of the child, p.193
parent and teacher knows the protest "It's not fair", only too well. The result of Osmond's factor analysis is given in appendix III 4.

Concepts were rated favourably and unfavourably at the least. Osmond stated:

"Direction of attitude, favourable or unfavourable, is simply indicated by the selection of polar terms by the subjects."**1

The oral administration showed that the children in fact made ethical judgments of good and bad. For instance, Peter (aged 8) defined "Getting away with it" as, "When you steal something and no one finds out"; while thirteen year old Jenny asked, "Is it kind to be cruel? It can be awful but you are doing them a great kindness". Every adult rated in terms of moral values; for example John explained that "Giving up something precious was beautiful by association" as "You feel happy and righteous afterwards". The four research scales were highly evaluative.

Choice of potency and activity scales.

The criterion of familiar language dictated the choice and even four satisfactory scales were hard to find. Active-passive had an activity loading of .98 on Osmond's factor analysis, table 5,**2 but to how many primary children is the word passive meaningful? Pairs like fragrant-foul were equally unsuitable. For potency, strong-weak was not in doubt and heavy-light was preferred to large-small, because it had a higher thesaurus analysis loading and large is a word children

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*1 Osmond, p.192.
*2 See appendix III 4.
hardly ever use. Fast-slow was the only obvious activity scale so a risk had to be taken on sharp-blunt; as sharp-dull it had strong activity loadings on both rotations of Osgood's first analysis, but its place was taken by sharp-blunt in the thesaurus analysis, where it was classified under the factor of tautness in spite of carrying the third highest activity loading. There was no other scale, both reliable and familiar, so the choice fell on sharp-blunt, as I did not think dull was the children's opposite to sharp - lessons are dull.

Rejection of heavy-light.

Heavy-light was the scale to prove unreliable. Soon after the recording of the first pilot tests began, ratings like this aroused suspicion.

Table I. Two examples of scores with invalid rating of the scale heavy-light.

<table>
<thead>
<tr>
<th>Evaluative scales</th>
<th>Concept - Own back. (Marion, aged 9)</th>
<th>Concept - Kind. (Paul, aged 13)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beautiful-ugly</td>
<td>+2</td>
<td>+2</td>
</tr>
<tr>
<td>Clean-dirty</td>
<td>+2</td>
<td>0</td>
</tr>
<tr>
<td>Fair-unfair</td>
<td>+2</td>
<td>+2</td>
</tr>
<tr>
<td>Nice-awful</td>
<td>+2</td>
<td>+2</td>
</tr>
</tbody>
</table>

Potency scales.

| Strong-weak       | +2                                   | +2                              |
| Heavy-light       | -2                                   | -2                              |

Activity scales.

| Fast-slow         | +2                                   | +2                              |
| Sharp-blunt       | +2                                   | +2                              |

*1 See appendix III 4.
We could expect Marion to be inconsistent for she was very young, was erratic in her work and probably was emotionally disturbed, but Paul was a stable teenager of average intelligence from a solid, middle-class family. Single instances would have escaped notice but some subjects constantly checked like this, both children and adults.

The pilot scrutiny (P.S.) followed of every valid test and re-test so far received from the schools; each pair provided 24 ratings for each child. All checkings of activity and potency scales on all twelve concepts in both books were tabulated for a total of 149 girls and 127 boys, aged from eight to thirteen (younger children predominating), giving 26,496 scale ratings in all. Two simple counts were made:

1. Of the number of times a child checked the potency scales on opposite poles, one positive and the other negative.
2. Conflicting activity scale ratings were counted in the same way.

The amount of ambivalent rating within the potency and activity scales was then compared. Here are the results.

<table>
<thead>
<tr>
<th>Amount of Ambivalent Rating</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No appreciable difference between the factors.</td>
<td>45.5</td>
</tr>
<tr>
<td>Appreciable difference between the factors, i.e. two or three more instances of contrasting rating in the potency than in the activity scales.</td>
<td>20.2</td>
</tr>
<tr>
<td>Considerable difference between the factors, i.e. at least four or more instances of contrasting potency than activity ratings.</td>
<td>34.3</td>
</tr>
</tbody>
</table>
In 21 children the disparity was so extreme that each had 10 to 19 more conflicting potency than activity ratings. Heavy-light could certainly not be trusted in this field of research.

The oral administration of the semantic differential explained why. Daniel (aged 12) said of Being kind, "It's light because you get no horrible feelings like. You are not sorry afterwards". The adult student historian remarked, "Light makes you feel happy", and the problem was illuminated by a religious education colleague, who commented, "Light is associated with goodness". So strong was her association that she had perceived light-dark, not heavy-light. The scale was unreliable in this field with an English population.

Action taken - choice of substitute scale. By the criteria of reliability and of familiar language large-small was the obvious choice, but large is a word young children hardly ever use so it was changed to big-small.

Action taken - validity of tests.

1. Scores of all children, who showed no appreciable difference in the amount of potency and activity conflicting rating, were recorded in full.

2. Only the evaluative scores of children, who showed considerable difference in the amount of ambivalence, were recorded.

3. The tests of children, who showed appreciable difference were re-examined and their full scores recorded, if their evaluative ratings also displayed ambivalence on the same concepts. The reason for this was the assumption that if evaluative ratings also conflicted with each other, the child perceived that concept in an ambivalent manner.
4. Single valid tests were examined and retained or rejected on the same principles.

In all, only the evaluative ratings of 111 boys and 110 girls of the pilot round were recorded.

Validity of eight year old tests.

This needed careful consideration for eight year olds were young to tackle the differential and the more backward might have mental ages of seven. The oral administration was not reassuring; the girls, Debbie and Sandra, have been quoted in appendix III 3, but it must be remembered that they were both deeply disturbed and the rather older Peter (also disturbed) answered sensibly, though very slowly. Sandra's replies revealed her emotional disturbance and would be of great interest to a therapist. See appendix III 3.

The eight year old scores have the same features as those of the other groups. The differences between their tests and those of older children were:

1. A higher proportion of contrasting ratings.
2. More repetition in ratings, that is they were likely to use much the same spaces on the same scales for several concepts.
3. Rather more use of extreme positions.

These differences were only relative and teachers were satisfied that the children understood what they were doing, so it seemed valid to accept the scores of the eights.
Statistical use of differential.

Osgood discussed statistical measurement and stated that a number of non-parametric tests could be applied in the group situation, specifically mentioning Mann-Whitney U and Wilcoxon matched pairs, which have been used in this research. His own procedure was to derive a score by averaging factor scale ratings. I was advised to obtain scores for each separate factor by adding the scale ratings. Each child's evaluative scores for the twelve concepts were then ranked from one to twelve and these rankings used as the statistical basis. This procedure met the difficulties:-

1. That subjects had individual styles of rating, for instance some children consistently rated high and others low, so that their average scores were not comparable.

2. By ranking, the five and seven space tests of primary and secondary children became comparable.

Results are reported in parts III C and D of the thesis.

(3) Scrutiny of the use of the differential.

The use of the differential in this context was tentative and exploratory. Reference groups of selected adults were tested and the oral responses of some children and adults were analysed concurrently with the main study groups of children in order to explore the qualitative nature of their responses. Detailed attention was given to some problems of validity, but no factor analysis was carried out, no use made of the distance formula of Osgood and the selection of scales

*1 Osgood, p.101-2
*2 Ibid., p.78
was restricted; these limitations were the unavoidable con-
sequences of the fact that this research was primarily concerned
with the relevance of the traditional pattern of heroic ethics
to children and not with the semantic differential, which was
employed because potentially its use might facilitate the
quantification of attitudes towards the heroic ethics.

In this section free use is made of evidence from two
sources outside the statistical population of the research,
the oral administration of the differential and the results
from a group of nuns. The oral administration has been
commented upon in section 2. The forty teaching nuns ranged
in age from eighteen to seventy-five; they belonged to various
teaching orders and had gathered in London from all over the
British Isles for a music course. They rated the graphic
form of the differential, drawn up for secondary children,
but each was given a copy of Osgood's adult instructions.1
The test interested them and their course organizer reported
upon the ensuing discussion.

Grounds of semantic judgment.

In his test instructions Osgood explicitly linked
semantic meaning with first impressions and immediate feelings.
"Do not worry or puzzle over individual items,"2 he wrote.
On the whole children were quicker than adults in answering
both the graphic and oral forms of the differential, so their
response to the index is probably closer to Osgood's conception.

1 Osgood, p.82-4.
2 Osgood, p.84.
Rating from feeling was very common. Daniel (aged 12) judged _Getting away with it_ as fairly heavy because, "I don't feel right after it. It makes you feel dull". Geoffrey (aged 11) said of _Being sorry for a person:_

"It is beautiful because you will not feel ugly."
"You would not feel sorry if you were feeling dirty."
"You would not feel unfair if you were sorry for a person."

To turn to the girls, two of Gloria's (aged 11) answers on _Being a person you can trust_ are striking: it was clean, "as I feel clean inside" and quite sharp as "I'm not quite clean inside but still I can be trusted". One of Margaret's replies (aged 9), was perhaps the most interesting of all; she marked _Getting your own back_ very strong, "Because you think you will be strong when you get your own back but you're not"; I suspect that she felt strong but that her Christian mother had taught her forgiveness and, if this is correct, her rating expressed her personal value and not an internalized ethic.

Older children and adults also marked from feeling. For Ted (three year student) _Getting away with it_ was "slightly light, as there is the excitement of it," and one of the mothers told me clean "just came". Appendix III 3 gives instances of intense feeling from Nicole and John (mature students).

This evidence is by no means conclusive as oral subjects were told to put down what they felt; the best support may well come from the many "don't knows and can't says", together with remarks like this:-
"It just is very clean. That finishes it. There's no more to say." (Charlie, aged 12.)

"'Cause I like it." (Keith, aged 9.)

"It was not immediately one or the other so I plumped for the other." (Barry, three year student.)

I suggest that they all represent feeling, which the subjects could not verbalize or rationalize. To end with one last clear case, Geoffrey (aged 11) marked Getting your own back very beautiful and exploded, "It's GOOD to get your own back".

Rationalization is the opposite of feeling. Osgood nowhere defined what he meant by rationalization, so I have taken it to consist of specious replies and of hesitations between two points of view, the final choice justified cognitively. In the oral administration there was hardly any from junior children though Margaret (aged 9) told my colleague that Getting your own back was dirty because, "You might fall in some mud and bleed". There is a little from elevens and twelves, for instance Jackie (aged 11), rated Being a burglar small, "for getting through holes" - a nice touch - but she probably verbalized like this because burglary aroused no feeling. There are a couple of good instances from the thirteen year old girls, such as Jenny's:

"You don't have to be beautiful to be wise. It depends on language. It's physical. Your brain is not necessarily beautiful."

The adult orals showed rather more and a colleague produced a magnificent example on Being good at fighting:

"I would regard the aggressive but efficient work of the skilled razor slasher as ugly .... Thinking back there might also be an artistry of action in the wielding of a razor .... The intention would be brutal, the emotion ugly, yet the action beautiful."
It was surprising that there was not more rationalization since oral subjects were asked to explain their ratings.

Experience is about as common a ground of judgment in the oral replies as feeling. Any interpretation of such evidence is bound to be subjective and Oswood might have classified this range of answers as rationalization. Was Nicole (mature student) speaking from experience when she asked:-

"Is it sorry in the context of compassion or sorry that is not compassion, that is mixed with contempt?"

I think so, but would other researchers? My opinion is that both children and adults drew freely upon experience, adults rather more than children. The striking difference between them was that younger children thought of a single experience or type of experience, while adults drew from a fund of knowledge and observation which could be conflicting. Neither group answered cognitively; among older children and adults the experience brought forward had contributed to the building up of personal values, while younger children rated by it when it was vivid, recent or repetitive - a type of first impressions.

Examples are altogether necessary. Here is a cluster from primary children, thinking in terms of the one experience.

Keith (aged 9) - fighting was small as he was thinking of soft fighting upon grass.

Angela (aged 11) - A good job was clean, "because you are cleaning the house up."

Elaine (aged 11) - Being trustworthy was fast as, "I was in a hurry and I told my boy friend something and he would not tell anyone."
Secondary children might think in terms of several experiences. This fits in with Morris' results; he stated older children gave "more flexible and qualified" replies because of "the complex blend of considerations supporting their responses".  

Here is Daniel (aged 12) on doing a good job of work:

"It depends on what kind of job it is. Fill up a coal bunker, that's OK. Have a bath after it." Checked blunt.

"It depends on the job." They don't usually give you a hard job like plastering over a nasty great crack." Checked weak.

Every answer related to a different job, but none to school work. Both teenage girls made some replies of the adult type. Holly seemed to when she said:

"There's polite because you don't like a person and have to be, or polite because you want to. It can be clean or dirty because it's good or bad".

She went on to make politeness blunt because it was a "dead-end", and weak as there was a "sickly politeness". Knowing Holly well I am sure she had interiorized this value but her answers reflected her hostility to a teacher and therefore expressed immediate meaning. Here are typical adult instances:

"Kindness can be a sign of weakness as well as strength. You are weak, so you don't refuse, but it's strong to push other things aside for the sake of kindness." (John, mature student.)

"It is bad for a neurotic person to show that you are sorry for him." (Len, mature student.)

One of the mothers said of giving up something precious:

"If it was important it would have to be done, no matter how it hurt. More common sense than heroic."

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*Morris, J.F., Development of adolescent value judgments, p.12.*
She had spoken with mature restraint, for she was thinking of her separation from her husband, a period of intense suffering, and she checked with restraint, slightly strong. To sum up, though experience is difficult to distinguish from rationalization, it can represent deep feeling.

Word association was rare in the answers of the oral subjects. Debbie produced so many that they invalidated her index, but she was only eight, backward and disturbed. Otherwise I noticed a dozen replies that linked a scale with a common phrase in speech or with the meaning of the scale adjective, as in these examples of rating, setting your own back:

"Crafty people are fast." (Fast worker, student historian.)

"It's a bit sharp, cutting you know." (Len, mature student.)

Barry (three year student), produced the only example of visual association; fighting was sharp because:

"I had a whole idea of glistening. No, it was not armour."

Presumably feeling had manifested itself in a symbol.

Conclusions.

Evidence of this sort can only be evaluated. Further the investigator is likely to communicate his own attitudes as Piaget realized:

"Indeed it is rather disturbing to find that the children one interviews oneself answer more often in conformity to one's own theory than do the children interviewed by other people."*1

*1 Piaget, J., The moral judgment of the child, p.208
There was however no appreciable difference between the answers I and my partner got. To sum up with this added caution that interpretation is also subjective, the oral administration of Osgood revealed the following grounds of semantic judgment:

1. Word and phrase association were rare.
2. Ratiocination, defined as cognitively based explanations and as shilly-shallying hesitations, were rare among children under twelve, increased in adolescence somewhat and was fairly frequent among adults.
3. About half the children's answers were based on feeling, which was also common among adults, but the wording of the instructions and my personal attitude may have magnified its importance.
4. From a third to a half of the children's answers and appreciably more of the adult responses reflected experience. As this was learned meaning younger children thought in simple, unitary terms while adults drew on a fund of often conflicting observation. The secondary children fell in between the two but were nearer the juniors. This conclusion must also be cautiously received as subjects were asked for explanations.
5. The validity of the differential may be greater with children than with adults as, overwhelmingly, children rated on "first impressions and immediate feeling". On the other hand their scores may be less reliable in that they may show greater discrepancies on re-testing, just because their checking so often represents some recent experience.
6. Not one child referred, even once, either to adult authority or to the opinion of peers. They never referred to parents, school, church or friends. In this field of research their ratings were entirely personal.

The problem of contrasting rating.

Contrasting rating exists when one or more scales within a factor is checked negatively in conflict with the positive checking of the other scales, or vice versa.*1 To give an example:

**Evaluative factor.**

- Beautiful - ugly.
+ Clean - dirty.
+ Fair - unfair.
+ Nice - awful.

Contrasting rating is inevitable because Osgood regretted that specific scales were "not perfectly aligned with factors".*2 In addition:

"What is good scale-wise depends heavily upon the concept being judged."*3

Osgood was writing of evaluation but for the research tests it applied to the potency and activity scales as well; particularly relevant was his remark that scales tended to shift in meaning towards the dominant attribute of the concept being judged,*4 which in this field was always evaluation. The potency and activity factors were vulnerable because they had only two each.

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*1 The research scales were scored ±2 to ±2 (primary), ±3 to ±3 (secondary). This statement must be modified in terms of high and low if the scoring is 1 to 7.

*2 Osgood, p.78.

*3 Ibid., p.326.

The contrasting rating of the following sets of subjects was examined:

1. The oral administration population.
2. The eight year old and twelve year old statistical populations, from the summed and recorded scores.
3. A randomly selected group of eleven year olds, from a full tabulation of scales.
4. The set of forty nuns, from a full tabulation of evaluation and activity scales, but strong-weak was the only potency scale entered up as this group rated heavy-light.

Summed scores showed which factors contained contrasting scales but not usually the scale or scales rated conflictingly. Tabulations revealed which scale was unstable for the evaluative factor, but not for activity and potency. Full results can be found in appendix TII 6. Two sets of percentages were obtained:

1. Proportions of the scores of the three factors, containing conflicting ratings.
2. Proportions of the scores of the three factors summed at nought because of conflicting ratings.

The potency results of the nuns were not completely comparable with those of the children as they rated heavy-light so only their checking of strong-weak was tabulated. Here are examples of the results obtained:
Table III. Examples of total percentaged amounts of conflicting rating found in factor scores.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluation.</td>
<td>27.3</td>
<td>26.5</td>
<td>6.9</td>
</tr>
<tr>
<td>Potency.</td>
<td>15.4</td>
<td>12.9</td>
<td>3.2*1</td>
</tr>
<tr>
<td>Activity.</td>
<td>17.1</td>
<td>10.3</td>
<td>20.2</td>
</tr>
</tbody>
</table>

% of factor scores summed at nought on account of conflicting rating.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluation.</td>
<td>5.9</td>
<td>3.1</td>
<td>1.5</td>
</tr>
<tr>
<td>Potency.</td>
<td>11.9</td>
<td>7.3</td>
<td>-</td>
</tr>
<tr>
<td>Activity.</td>
<td>12.3</td>
<td>9.0</td>
<td>11.5</td>
</tr>
</tbody>
</table>

The children's percentages supported Osgood's statement that evaluative scales are the most unstable but the discrepancies between the children's evaluative results and the nuns, together with the high amount of potency and activity instability, needed explanation. They could not be accounted for by loadings from other factors. The full results obtained are set out in appendix III 6.

Conflicting rating within the evaluative factor.

The small amount of conflicting evaluative rating by the nuns showed that the evaluative scales of this research were stable across concepts when checked by subjects of strong religious and ethical conviction. The nuns rated the evaluative factor with arresting consistency. On a third of the concepts (good job, standing by friends, trustworthiness and kindness) there was not one conflicting check and three more (politeness, wisdom and burglary) only yielded five - that is five conflicting ratings in 1120 scales. Their course organizer reported that they did not find Being good at fighting and Giving up something precious to be unitary concepts; as these

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*1 This 3.2 represents checking in conflict with evaluative rating.

*2 Osgood, p.179.
yielded 2.9% of factors containing contrasting checks the true percentage of conflicting rating, (calculated on the remaining ten concepts), was only 4.8%. Yet two of these dedicated women judged burglary to be beautiful and four more felt the same about Getting away with it, while five thought Getting your own back fair.

Ambivalence is illustrated by these queer ratings of a few nuns and supplies part of the answer to the discrepancies. One of the nuns even approved of Getting away with it. Ambivalence is likely to be an important constituent of semantic meaning for it is a fundamental human trait. It could be defined as the perception of opposite qualities in the same object and often takes the form of "simultaneous judgment of good and bad". In his lectures in the nineteen fifties to the London Institute of Education child development courses, Winnicott traced it back to the baby's perception of the mother's good breast, which gave suck, and of her bad breast, which withdrew and withheld the warm milk. Early forms of religion were riddled with such duality; the sacred was dangerous, as Uzzah died on Nachon's threshing floor because he steadied the ark of God when the oxen shook it, while in the Sumerian psalms, Enlil, "Shepherd of the dark-headed people":

*1 Cogood, p. 71
*2 The Holy Bible, authorized version, II Sam. VI, v. 6.
"Like a thistle he has made me, like a thornbush he has made me,Like a lone sarbatu tree by the river's bank he has made me,Like a cedar in the desert he has made me,Like a lone tamarisk in the storm he has made me. Behold the mighty one like a lone-rush reed has brought me low, even me."*1

This deep rooted human ambivalence is reinforced in consciousness by ambivalent experience. To give a personal example, last year I should have rated the concept, swallows, beautiful, clean, nice and have marked fair neutral; this year they are still beautiful and nice, but they have nested in the porch so they are dirty and it is unfair that I should have to clean up their droppings. This is what probably happens time after time and may explain why D stream Cheryl (aged 11) and Denise of Gasworks Road Primary School (also 11) judged loyalty in friendship unfair and awful respectively. The oral administration of the differential supports this. There were seven ambivalent checks from children and both teenage and adult answers revealed ambivalent experience:—

"There is a sharp way of giving in a bad temper." (Molly, 13.)

"To be wise can be awful when people don't like what you say." (Jenny, 13.)

Again and again these older subjects said "It's both" and one more of these replies is worth quoting; Ted (three year student) said of Being a burglar:—

"Why nice? He must enjoy it. He wouldn't do it if he didn't want to."

He was probably rationalizing deep seated ambivalence.

*1 Langdon, S., Sumerian and Babylonian psalms, p.51.
Indeed ambivalence only partly accounts for the large percentages of conflicting ratings among children. In the oral administration adults revealed ambivalent points of view, but almost always rated consistently and the nuns must have known much conflicting experience. It looks as if the children's perception of what is good is not yet strong enough to cope with ambivalent feeling and memories. This is supported by the examination of the tabulated scores of the eleven year old random sample for David K. checked five out of the eleven factors summed at nought: now he lived on the edge of the south bank slums of London.

Geoffrey (11) was on the edge of delinquency and he produced a striking example of Osgood's "good scale-wise" since he checked getting your own back very dirty because:—

"You do the best things you can. You do the dirtiest things you can."

For him, the concept was GOOD so the best was the dirtiest and the negative and positive poles of clean-dirty reversed. As Hartshorne, May and Shuttleworth reported:—

"The knowledge of right and wrong is a specific matter to be applied to specific situations which the child encounters in his daily living."*1

In the words of this book grade children do not yet "think efficiently about conduct"*2 or, in Wilson, Williams' and Sugarman's terms, "TIR" is lacking, that is "a set of rules or moral principles".*3 Children still have specific and confused moral values and therefore rate the evaluative factor inconsistently.


*2 Ibid., p.165.

*3 Wilson, J. et al., Introduction to moral education, p.193.
The reliability of individual evaluative scales received some attention. Osgood stated that evaluation was a "highly generalizeable attribute" and that its scales broke down under rotation into five sub-factors; for instance clean was in sub-factor II and beautiful in III. In the oral administration fair-unfair was the least stable. Two sets of tabulations were examined, the teaching nuns and the eleven year old random selection; results are given below.

Table IV, showing percentaged amounts of instability of evaluative scales.

<table>
<thead>
<tr>
<th>Scale</th>
<th>11 year old random selection</th>
<th>Nuns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beautiful-ugly.</td>
<td>3.0</td>
<td>1.5</td>
</tr>
<tr>
<td>Clean-dirty.</td>
<td>4.0</td>
<td>1.1</td>
</tr>
<tr>
<td>Fair-unfair.</td>
<td>3.3</td>
<td>3.0</td>
</tr>
<tr>
<td>Nice-awful.</td>
<td>3.0</td>
<td>3.0</td>
</tr>
</tbody>
</table>

The random selection was anomalous, with far smaller amounts of instability than the other sets of children, but there is little difference between the scales, for the two amounts of 3% from the nuns reflect the lack of unitary meaning of two concepts.

**Conflicting rating within the potency factor.**

The next chapter will argue that there is a development from childhood to adult maturity in the amount of perception of the good as strong. If further research proves this to be true, a large amount of conflicting potency rating is to be expected among children. The results set forth in appendix

*1 Osgood, p.188.
*2 Ibid., p.71.
*3 There was no time to repeat the lengthy process.
III. 6 showed less than in the other factors and a still smaller amount at the onset of puberty. Examination of the tabulated scores of the eleven year olds also uncovered some suggestive distribution of their small amount of instability. Strength and size look like closely allied aspects of potency but, for example, Peter J. checked big and weak four times and Marion F. small and strong four times. Across concepts, getting away with it had five ratings (20%) of small and strong. All eleven year old differentials were then examined and in three schools this type of rating was found for the following number of children:

A primary school from a partly middle class catchment area - 12 children out of 54.

A famous public school - 4 girls out of 16.

The two most deprived backward classes (from the same Leicester secondary modern) - 7 children out of 25.

Taking individual children, there were 24 sequences of three or more ratings of small-strong and 5 of big-weak; one of them was a sequence of 7 instances, with three sequences of six instances. Across concepts the following sequences of small-strong were found:

10, 11 or 12 instances on the four concepts of trustworthiness, kindness, politeness and wisdom.

8 or 9 instances on the four concepts, Good at fighting, Sorry for a person, Giving up something precious and Loyalty in friendship.

5 or 6 instances on the other four concepts.
No time could be spared to examine any other age group and
why these sequences should be found in only a handful of
schools is inexplicable at present. Two sources of the
association of big-weak and strong-small can be suggested
however. The first is religious (in the public school
religious education was stressed), for the meek shall inherit
the earth. Secondly, smallness of size and potency are
occluded together in folk tale and myth - consider Brer
Rabbit and Tom Thumb. The theme is archetypal. If children
were rating from feeling this symbolic association could show
itself. This theory may seem far fetched but Odysseus blinded
the Cyclops and paintings from the research show Greeks, no
taller than the giant's feet, between his monstrous legs.
This suggestion is not supported by the fact that only 6 of
the children rated sequences of this kind in both tests and
that they were found in 19 first tests but in only 13 re-tests.
Contrasting rating within the activity factor.

All three sets of children showed more conflicting rating
in the activity than in the potency factor but a good deal less
than for evaluation. The nuns on the other hand yielded 20.2%
in contrast with 6.9 evaluative. There are two explanations.
First, the examination of modes of ethical perception (see
next chapter) suggested that activity was a comparatively
unimportant constituent of ethical judgment. Secondly, the
oral administration of the differential proved that the
positive and negative poles of the activity scales reversed in response to the concept, that is Osgood's "good scale-wise"*1 proved true of the activity factor. Here are some examples:

Susan (aged 11), "Sharp is rude." (Being polite.)
Neville (aged 12), "Fast don't do them properly." (Being kind.)
John (mature student), "To do it fast means to be underhand." (Getting away with it.)
Mother, "You are slow to acquire wisdom."

The evidence of the tabulation of the eleven year old random selection scores and those of the teaching nuns produced convincing evidence of reversal across concepts; on the twelve concepts the nuns produced seven series of reversals, including one of ten instances (25%) on Giving up something precious, on which it was rated slow. A few subjects seemed to perceive slow and sharp in association as three eleven year olds and five nuns produced sequences of five or more (of whom one nun reversed these scales on two thirds of the concepts); it seemed to be a personal idiosyncracy. Largely the instability is explained by concept-scale interaction; as a colleague said as a statement of fact in the oral administration, "Politeness slows you up."

*1 Osgood, p.326.
Conclusions upon the subject of conflicting rating in this field of research.

The evaluative factor.
1. The results obtained from the differentials of the teaching nuns proved the scales to be stable across concepts.
2. Even the religious life did not eliminate a very small degree of ambivalent perception.
3. As Osgood stated, among children the evaluative scales were the least stable, and this can probably be interpreted in unknown proportions as:
   (a) Ambivalent feeling and experience.
   (b) Ethical uncertainty caused by specific ethical thinking since a moral code, based on principle, is slow to develop.
4. At the onset of puberty a moral code, based on principle, had not developed.

The potency factor.
1. The results obtained from the differentials of the teaching nuns proved the scale strong-weak to be consistent across concepts.
2. Among children the potency scales showed the least amount of instability.

The activity factor.
1. Amounts of instability were consistently high and in large part caused by concept-scale interaction.

In general.
1. Conflicting rating does not weaken the validity of the differentials as it expresses semantic meaning, but it does lessen the amount of information obtained.

*1 Osgood, p.179.
2. Two potency and two activity scales were unsatisfactory, and as it is most unlikely that further reliable scales in language familiar to children can be found, it is recommended that single scales be employed to represent these factors: strong-weak for potency, fast-slow for younger, with the possibility of active-passive for older children.

Use of the neutral space.

The scoring of the first batch of differentials revealed a plethora of noughts, indeed, between twenty and thirty children checked over seventy scales at nought. Consequently a series of counts was carried out on the following sets of subjects:

1. Counts of the number of factors summed at nought because of the neutral rating of all scales from the recorded scores.
   (a) The whole eight year old statistical population.
   (b) The whole 12 year old statistical population.
These sets represented young primaries and young secondaries.

2. Counts of individual scales checked at nought from tabulated ratings.
   (a) The Pilot Scrutiny (P.S.), that is the first 276 valid pairs of test and re-test received, children ranging from eight to thirteen in age. (See appendix III 5.)
   (b) 25 eleven year old children, both boys and girls, randomly selected from the statistical population.
   (c) The teaching nuns.
Factors summed at nought were also counted. More results are set out in appendix III 5 and some examples are given below.

Table IV. showing percentages of neutral space rating of individual scales.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>P.S. Boys</th>
<th>P.S. Girls</th>
<th>Age 11 (Random)</th>
<th>Nums.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Evaluative Scales.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beautiful-ugly.</td>
<td>15.0</td>
<td>2.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clean-dirty.</td>
<td>16.3</td>
<td>5.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair-unfair.</td>
<td>7.7</td>
<td>4.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nice-awful.</td>
<td>7.7</td>
<td>2.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Potency Scales.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Big-small.</td>
<td>31.7</td>
<td>34.3</td>
<td>35.3</td>
<td>3.5</td>
</tr>
<tr>
<td>Strong-weak.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity Scales.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fast-slow.</td>
<td>27.6</td>
<td>33.4</td>
<td>30.7</td>
<td>16.3</td>
</tr>
<tr>
<td>Sharp-blunt.</td>
<td>45.3</td>
<td>44.7</td>
<td>40.0</td>
<td>23.6</td>
</tr>
</tbody>
</table>

It is to be seen that amounts of neutral space rating in the evaluative factor are moderate, but extremely large in the others. In consequence the information yielded by the differential was seriously cut down. Evaluation presented no problem as with four scales neutralization was rare, but potency and activity were vulnerable as they only had two scales each.

Causes of this neutral space rating are uncertain, but the following suggestions are made:

1. As in conflicting rating, deep rooted ambivalence and ambivalent experience.
2. Ethical uncertainty as in conflicting rating. This is presumed from the fewer noughts of the nuns, and fits in with Osgood’s statement that "One resolution of a judgmental conflict situation is to rather promptly select a "Neither" or "don't know alternative"."*1 Havighurst and Taba also reported that:

"On the whole, uncertain or negative responses are frequent on items expressing a conflict of values."*2

3. Irrelevance or seeming irrelevance of the scales to the concept being judged.

(a) Since beautiful and clean, which are partly metaphorical received about twice as many noughts as fair and nice, the metaphorical quality of all potency and activity scales must have been one of the chief reasons for their neutral checks.

(b) Personal idiosyncrasy played a part as in the case of the girl who rated beautiful-ugly consistently neutral.

(c) On the other hand if the potency factor was perceived as irrelevant, ethical value might be uncertain and undeveloped (see the next chapter).

4. Lastly the administration of the differential cannot be overlooked for in the P.I. records almost half the children with fewer than ten noughts came from classes where I administered the differential myself.

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*1 Osgood, p.229.

*2 Havighurst, R.I., and Taba, H., Adolescent Personality and character, p.87.
Differences between the sexes and between the factorized sets.

Much work has been done with very little result. The whole eight-year-old and twelve-year-old statistical populations were examined as to differences between sexes and between factorized sets, for both neutral space and conflicting rating. Each concept was also inquired into without yielding any pattern of checking, so no further report will be made. Just a few trends were discerned of differences between the sexes and the factorized sets. They were:

Sex differences.
1. There were fewer girls with extreme individual styles than boys.
2. The boys had rather more evaluative conflicting rating than the girls while the girls yielded rather higher percentages on potency and activity.

Differences in conflicting rating between factorized sets.
1. Without exception the M*1 boys and girls summed more factors at nought and had more conflicting rating in general than their N+ peers both in the eight and twelve-year-old age groups.
2. With one exception (age twelve, evaluation) W boys and girls summed more factors and single scales at nought than their middle class and W+ peers.
3. With one exception (girls 12, activity), the HS(N) children summed an even larger proportion of factors at nought than the boys and girls W while they also had more single conflicting scales (except for the girls on potency).

*1 See appendix III 1 for the notation of the factorized sets.
Individual styles of rating.

Percentages and statistical results represent averages; they enable general statements to be made but conceal differences between personalities that may distort the group picture. A number of individual styles of rating, some of them discussed by Osgood, are to be found in the differentials and can often be recognized— even giving a strong impression of personality— "What a determined little girl", one says. The most important of these different forms are probably the modes of perception, described in the next chapter. Appendix III 6 contains a table giving examples of individual styles.

Osgood suggested that more intelligent subjects used more of the intermediary positions (that is ones and twos), so rating more discriminatingly than younger children, the less intelligent and the anxious, who tended to check "all or nothing". Here are examples on six concepts of these two styles.

Table V, showing examples of "all or nothing" rating by children.

(N.B. R = evaluation. P = potency. A = activity. c = conflicting rating.)

<table>
<thead>
<tr>
<th>Styles</th>
<th>&quot;All&quot; i.e. extreme position</th>
<th>&quot;Nothing&quot; i.e. constant use of nought</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>Susan H., 13 M.</td>
<td>Colin S., 9 M.</td>
</tr>
<tr>
<td>Factors</td>
<td>F.P.A.</td>
<td>F.P.A.</td>
</tr>
<tr>
<td>Concerts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fighting</td>
<td>12/ 6/ 6</td>
<td>4/ 1/ 0</td>
</tr>
<tr>
<td>Own back</td>
<td>11/0c/-1c</td>
<td>0/ 0/ 0</td>
</tr>
<tr>
<td>Away with it</td>
<td>12/-5/-6</td>
<td>-2/ 0/ 0</td>
</tr>
<tr>
<td>Polite</td>
<td>12/ 6/ 6</td>
<td>3/ 0/ 0</td>
</tr>
<tr>
<td>Standing by friends</td>
<td>11/ 6/ 6</td>
<td>1/ 0/ 0</td>
</tr>
<tr>
<td>Sorry for a person</td>
<td>11/ 6/ 6</td>
<td>2c/0/0</td>
</tr>
</tbody>
</table>

*2 Osgood, p.229.
Their scores continued like this. Indeed Colin used the neutral space for 24 factors out of 36, a style commoner in girls than in boys, which can be interpreted either as belonging to a hesitant, insecure personality or as the result of confused values. A number of grammar school children used the "All" style, which fitted in with Havighurst and Taba's observation that:

"Over and over again seemingly intelligent and mature students accepted extreme statements about the various character values as readily as they assumed moderate positions."

The scrutiny of eight year old stylos showed that children with bad homes and emotional problems, among whom a good deal of anxiety was to be expected, had much the same proportion of "all or nothing" ratings as the other sets.

This was followed by a more detailed examination of four twelve year old factorized sets:

1. W+, that is, both working class boys and girls above average intelligence.
2. HS(N), that is, both working class boys and girls, whose teachers reported symptoms of instability and/or below average homes.

Here are the results; numbers were too small for percentages.

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*1 Havighurst, R.J., and Taba, H., Adolescent character and personality, p.89.
Table VI, showing number of children, aged 12, from factorized sets W+ and HS(W) of both sexes, with five or more instances on 12 concepts of specific types of rating.

<table>
<thead>
<tr>
<th>Factorized set</th>
<th>W+ boys</th>
<th>W+ girls</th>
<th>HS(W) boys</th>
<th>HS(W) girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of children in set</td>
<td>28</td>
<td>16</td>
<td>23</td>
<td>2</td>
</tr>
</tbody>
</table>

Evaluation factor.

High rating, i.e., scores of 11 or 12, out of total of 12.
- 8 | 1 | 7 | 2 |

Low rating, i.e., scores of 1 or 2, out of total of 12.
- 1 | 1 | 2 | 1 |

Conflicting rating.
- 3 | 0 | 10 | 1 |

Potency factor.

Low rating.
- 7 | 10 | 3 | 1 |

Activity factor.

Low rating.
- 9 | 9 | 7 | 3 |

It is noticeable that for these extreme styles:

1. More boys had high ratings and conflicting ratings.
2. Among the W+ children, more girls used low potency and activity ratings.
3. Nearly half the HS(W) boys had contrasting rating on the evaluative factor of at least 5 concepts (one on ten concepts) which fits in with my tentative conclusion that contrasting ratings represent uncertain ethical values. The teacher's notes gave support:

Stephen W. - A very bad lower working class home. I.Q. 80. Much absence. He wants to please and makes remarks to get attention but is often mature.
William Y. - A bad lower working class home. Some absence. I.Q. 87. Inconsistent behaviour, lacks concentration. Always wanting attention and plays the fool. Well integrated with the other boys and very likeable.

Jane C. - Lives in a bad street and unpopular with the other children. They might well be confused about ethical values.

Osgood found subject-scale interaction to be minimal in direct contrast to concept-scale interaction. In scoring the differentials both children and adults were apt to reverse the same scales or to rate them neutral. Numbers of individual idiosyncracies have turned up; for instance, Peter M., a ten year old boy with serious problems, consistently checked fast-slow neutral and marked every concept except burglar, sharp and strong. Grammar school Geraldine P. used the activity scales conflictingly on eleven concepts, with sharp marked +3 each time, and a twelve year old guide from a private school never rated them at all. Also an eight year old boy from a highly approved social area could not perceive any concept to be clean or dirty.

The prevalence of individual styles was a chief reason for deciding to use rankings, not scores, for statistical testing. Extreme examples affect other results to some extent.

*1 Osgood, p.187.
(4) General conclusions.

Any general conclusions can only be tentative since I neither had access to a computer nor the necessary mathematical knowledge for refined techniques of investigation. Further, some of the evidence can only be interpreted subjectively. The findings refer to this field of research and to children aged 8 to 13 inclusive.

The Osgood semantic differential as an instrument of measurement.
1. It is both a valid and a valuable instrument of measurement.
2. It is a flexible instrument, which allows for differences in personality, as is shown by individual styles of rating.
3. It might be of considerable diagnostic value when children are referred for psychological help. (See Sandre, appendix II 3.)
4. The amount and accuracy of the information obtained from ratings of the potency and activity factor are impaired by scale reversals.
5. Scale reversals reflected semantic meaning for the individual and therefore do not weaken the validity of the differential.
6. In recording differential scores scale reversals should be noted.
7. Single potency and activity scales are tentatively recommended for children, as conflicting rating (i.e. scale reversals) cause two-scaled factors to be summed at nought and it is most unlikely that third potency and activity scales can be found, that are both reliable and in language familiar to children.
8. The potency scale strong-weak was reliable across concepts drawn from the traditional pattern of heroic ethics and is probably generally reliable in the field of ethics as this research included two check concepts.

9. The evaluative scales of this research are reliable across concepts.

10. The above conclusions also apply to selected sets of adults, tested for purposes of comparison, whose results have not been reported in this chapter.

Grounds of rating, based upon the oral administration of the differentials:

1. Children below the age of puberty rated overwhelmingly from feeling and first impressions.

2. Children at the onset of puberty showed some adult characteristics but on the whole their grounds of rating resembled those of the younger children.

3. Like the children, adults largely rated from feeling and experience but there were these differences:
   (a) Less rating from feeling and more from experience.
   (b) The children rated from recent or habitual experience (i.e. from first impressions) but adults drew upon a fund of often conflicting observation.

4. Ratiocination and word association were uncommon grounds of rating, more frequent in adults than in children.

5. These conclusions should be cautiously received as the evidence could only be evaluated and the sample was small, though subjects were drawn from widely different backgrounds and age groups.

6. It follows from the previous conclusions that the differential may be a more valid and valuable technique of measurement for children than for adults.
Conflicting rating of scales within factors.

1. In all three factors amounts of conflicting rating were large for children, though smallest in the potency factor, and children confirmed Osgood's statement that evaluative factors are the least stable.

2. Women of strong ethical and religious conviction, that is the teaching nuns, showed the evaluative scales and the single potency scale, weak-strong, to be stable across concepts but they had the largest percentage of instability in the activity factor.

3. An unknown quantity of the scale instability was caused by concept-scale interaction, that is scales were rated in relation to the subject's perception of the concept and not in relation to the negative and positive poles of the scales.

4. Except for concept-scale interaction, the negative and positive poles of potency and activity scales were generally aligned with the dominant attribute of the concepts, in this field of research always evaluation. In untechnical language, both children and adults used potency and activity scale as modes of ethical judgment.

Ethical confusion and uncertainty among children.

1. An unknown amount of conflicting scale and neutral space rating can be accounted for by deep rooted human ambivalence and by ambivalent experience, but in adults of mature ethical conviction this amount is very small.
2. The high amounts of conflicting and neutral space rating found in the children's scores can be explained with some confidence as caused by ethical confusion and uncertainty for the following reasons:

(a) Statements by previous researchers in the field of children's ethics, that grasp of ethical principles is of slow growth, were supported by the large amount of conflicting and neutral space rating, particularly in the evaluative factor, contrasted with the small amounts yielded by the differentials of the teaching norms.

(b) This is supported also by the larger incidence of conflicting rating among 8 year olds, among average and below average intelligent working class children and among deprived children (HS(W) sets. Intelligent children yielded rather smaller amounts of conflicting rating than their less intelligent peers.

3. The child population is largely homogeneous; differences were differences in extent and not in kind, except that the young adolescents of the oral administration showed some adult characteristics.
PART IIIB. MODES OF PERCEPTION OF ETHICAL CONCEPTS.

(1) Introductory.

A great deal of experimental work has been done in the field of perception, which has shown that individual differences exist both in the manner of perceiving and in what is perceived.\(^1\) As far as value judgments are concerned, it is noticeable from Osgood's illustrative material\(^2\) that the points representing a concept are not scattered randomly over the whole three-dimensional space, and he himself distinguished three specific patterns of perception, which he wrote of as:

- A single, combined dimension,\(^3\) that is, what was good was also strong and active, and vice versa.
- A dynamism factor,\(^4\) that is, what was strong was also active and vice versa.
- A characteristic attribute of a frame of reference, that is, what was good was weak and passive, and vice versa.\(^5\)

They were all found in the eight-year-old ratings but, as well, two more patterns of perception emerged: what was good was strong, and what was good was active. As set after set of scores was examined the incidence of these modes of perception began to be meaningful and a model of development towards ethical maturity began to unfold. Its growth was hastened by religious education and it reached its apex in the scores of a set of forty nuns, belonging to teaching orders.

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\(^{1}\) Vernon, V.D., *The psychology of perception*, p. 240.

\(^{2}\) Osgood, p. 114-5.

\(^{3}\) Ibid., p. 74.

\(^{4}\) Ibid., p. 74.

\(^{5}\) Ibid., p. 74.
No attempt has been made to link up this investigation with Osmond's theoretical framework. As he himself wrote it "is not essential to the usefulness of the measuring instrument."*1 What matters is that there is little or no doubt that his instrument of measurement corresponds to a real and widespread manner of perceiving concepts.

Secondly, in this investigation, the direction of the children's choices have been examined but their intensity ignored. In untechnical language, only plus and minus ratings have been taken into account and numerical values ignored; to give examples:—

<table>
<thead>
<tr>
<th>Factor Scores</th>
<th>Evaluation</th>
<th>Potency</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>-12</td>
<td>-6</td>
<td>-6</td>
</tr>
<tr>
<td>(b)</td>
<td>-1</td>
<td>-1</td>
<td>-1</td>
</tr>
</tbody>
</table>

These two scores were counted as belonging to the same mode of perception, minus, minus, minus, that is to Osmond's "single, combined dimension", and the amounts of negative rating were left unheeded.

This decision needs to be justified. First, details have to be set on one side if the trees are not to obscure the wood. Secondly, what was in question was not how intensely the children judged the concepts, but what relationships, if any, existed between their ratings of the factors. Thirdly, the examination of personal styles of rating (reported in the preceding chapter), showed that the intensity of checking was often a function of the individual.

*1 Osmond, p.319.
On this basis four modes of perception showed up clearly and further scores were examined in the hope of detecting a model of development.

Sets of children's scores examined.

The scores examined from the statistical population comprised:

1. The statistical population of eight year olds.
2. Random selections of 25 eleven and 40 twelve year olds.
3. All middle class girls of above average intelligence (factorized sets, M+).
4. Nine and ten year old working class girls of average and below average intelligence (factorized sets, W).
5. Factorized sets, boys and girls 17V.

The statistical population has been described in Chapter II A and the random selections in appendix III 5.

Three special sets were not included in the statistical population. Two consisted of 28 eleven and 12 twelve year old middle class girls of above average intelligence, who attended two schools which stressed religious education (Girls 11 M+ (R.Edn.) and Girls 12 M+ (R.Edn)). They came from independent fee-paying boarding schools, one of them a famous public school where daily assembly was a beautiful and serious act of worship, and the other a school originally founded for the daughters of missionaries. They were matched for comparison by the M+ girls of the statistical population.

The third of these special sets consisted of a group of 27 thirteen year old boys from a Leicestershire approved school.
The adult sets.

They comprised:

1. 30 women and 16 men third year students of a college of education. These groups were doubly selected for social responsibility as they attended a voluntary lecture course in their last ten days of college life and also responded to an appeal to rate the differential in the lunch time break.

2. 28 first and second year students of the same college of education, who had chosen religious instruction as their main subject. A large majority were convinced Christians.

3. 14 men and 16 women mature students of the same college of education. These again were doubly selected groups as they were screened before acceptance for training and were volunteers near the end of their course.

4. Small groups of 5 working class fathers and 11 mothers of local children.

5. A group of 40 teaching nuns, described in the preceding chapter.

(2) The children's modes of perception.

Four modes of perception were identified:

1. The factors of evaluation and potency were both rated positively or both rated negatively, in contrast to activity, that is, the positive or negative poles of evaluation and potency were perceived in association. This will be termed T-P association. Osgood nowhere commented upon this pattern as he would have regarded it as normal multi-dimensional rating, but its distribution among the sets of children was of exceptional interest. The amounts found in the statistical
population varied from 9.8 (girls 11 M+) to 28.8 (girls 13 M+), but the girls whose religious education had been stressed yielded 37.9 (the elevens) and 31.7 (the twelves). Now this might only be a social difference but thirteen year old boys from the approved school had a percentage of only 12.9.

It was just possible that this association was of slow and continuous growth or it might be that when the young adolescent began to question parental and social values, which he had internalized as a child, he came to associate strong with good. "The things that we ought not to do" became weak things to do. To put it in another way, in common speech we validly say, "Tom and Jane have strong characters".

And if this were true it might also be true that religious education contributed to this association of strong with good. Swainson reported from the results of her questionnaires that she found practically no variation between children who had and had not had a religious background for:

"It is as if the moral aspects of Christianity have so impressed our culture that attendance at present-day churches makes little difference to children's moral ideas."#1

The discrepancy in P-R association pointed to difference in perceptual modes.

2. The factors of evaluation and potency were both rated positively or both rated negatively, that is, the positive and negative poles of the factors of evaluation and potency were perceived in association and, in addition, the positive and negative poles of the activity factor were perceived in association with them.

For the sake of convenience let this be shortened to 3 factor association.

This mode is Osgood's "tight single factor".*1 He described the pull of E and explained it in terms of concept-scale interaction:

"One general principle seems to be that the more evaluative (emotionally loaded?) the concept being judged, the more the meaning of all scales shifts towards evaluative connotation."*2

He also wrote of "collapse" into a single combined dimension; multi-dimensional meaning was normal for him and he appeared to perceive its absence as emotionally loaded.

The difference in the meaning of the words, emotion and feeling, is crucial. The Oxford concise dictionary described emotion as "agitation of mind" and Jung, in *Integration of the personality*, defined it as "the ideal condition for the manifestation of unconscious contents",*3 and particularly for the eruption of the destructive personal archetype, the Shadow, into consciousness. In contrast, he wrote, "Feeling like thinking is a rational function".*4 He also stated:—

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*1 Osgood, p.326.
*2 Ibid., p.187.
Hence feeling is also a kind of judging . . . . solely concerned with the setting up of a subjective criterion of acceptance or rejection. *1

Osgood himself implicitly acknowledged the validity of feeling as it was the basis on the rating of his semantic differential; his modal instructions ended:

"It is . . . . the immediate "feelings" about the items that we want." *2

Among the child population of this research this mode of perception was a normal pattern, amounts varying in the groups examined between 17.6 and 37.7.

The oral responses of subjects to the differential provided a good deal of evidence of "the shift towards evaluative connotation" without showing any outward and visible signs of anxiety or emotional loading - they were replies like the others. Here are a few examples:

Neville (aged 12.10) (kindness) -
"It don't feel blunt. Blunt's not being nice."

Charlie (aged 12) (polite)
"It's sharp, like fair.

Peggy (aged 12) (trust rated high)
"It's nice to think you can be trusted."

Jackie (aged 11)
"A good job of work wouldn't be small."

The adult orals were also peppered with replies of this kind:

Susan's mother (fighting)
"Fair goes with the others. Clean light and fast together."

Barry made the association very clear when he judged revenge heavy, as it was undesirable, and self-sacrifice light, as it was desirable. *3 One remark of Susan's mother could be

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*1 Jung, C.G., *Psychological types* , p.544.

*2 Osgood, p.84.

*3 See discussion in the preceding chapter of the reliability of the rating.
interpreted as emotional; she said, "I have put strong
because I have strong feelings about being trusted", but
she showed no hesitation or other sign of stress and an
interpretation of deep inner feeling in the sense of Jung
seems far more likely.

3. The factors of evaluation and activity were both rated
positively or both rated negatively, in contrast to potency,
that is, the positive and negative poles of evaluation and
activity were perceived in association.

This will be termed P-A association.

Osgood did not comment upon this mode of perception as
again it was multi-dimensional. For all groups of children
in the statistical population amounts varied from 7.2
(girls 12M+) to 17.2 (boys 15Y). It was not found possible
to detect any pattern of distribution for this mode of per­
ception in the children.

4. The factors of potency and activity were both rated
positively or both rated negatively in contrast to evaluation,
that is, the positive and negative poles of the potency and
activity factors were perceived in association, in opposition
to the evaluative factor.

This will be termed Contra P-A.

This mode of perception is Osgood's characteristic
attribute in its forms of benevolent insipidness and male­
volent dynamism.\(^1\) His dynamism factor has not been included
as a distinct mode of perception for it appears either as
dynamism in association with evaluation, that is as three
factor association, or in this form of Contra P-A. The
children's scores contained rare cases of dynamism unrelated
in either way to evaluation, but only because the evaluative
factor had been summed at nought.

\(^1\) Osgood, p 127
Consideration of the adult evidence.

Child development is a growth towards adult standards and norms of behaviour so the most illuminating way to evaluate the results of the children is to compare them with adult figures. Female results are set out here as the series leads up to the teaching nuns. The male figures are similar. The full results are tabulated in appendix III 7.

Table 1, showing percentage amounts of 3 factor association and F-P association of two groups of children compared with results yielded by groups of female adults, and also the sum total of these two modes of perception. No results*1 included.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>E-P association</th>
<th>3 factor association</th>
<th>The sum of 3 factor and E-P association</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child subjects</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eight year old girls (whole population)</td>
<td>15.7</td>
<td>20.2</td>
<td>35.9</td>
<td>34.5</td>
</tr>
<tr>
<td>12 year old girls (random selection)</td>
<td>26.2</td>
<td>29.6</td>
<td>55.8</td>
<td>18.5</td>
</tr>
<tr>
<td>Girls 12/14 (P. Eln.)</td>
<td>31.7</td>
<td>24.2</td>
<td>55.9</td>
<td>20.0</td>
</tr>
<tr>
<td>Adult Subjects</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women third year</td>
<td>54.7</td>
<td>15.8</td>
<td>70.5</td>
<td>20.4</td>
</tr>
<tr>
<td>Women mature students</td>
<td>52.1</td>
<td>21.4</td>
<td>73.5</td>
<td>23.3</td>
</tr>
<tr>
<td>Working class mothers</td>
<td>36.4</td>
<td>34.1</td>
<td>70.5</td>
<td>16.6</td>
</tr>
<tr>
<td>1st and 2nd year religious education students</td>
<td>48.8</td>
<td>31.3</td>
<td>80.1</td>
<td>9.1</td>
</tr>
<tr>
<td>Teaching nuns</td>
<td>40.8</td>
<td>48.3</td>
<td>89.1</td>
<td>7.4</td>
</tr>
</tbody>
</table>

*1 The no results column represents neutralized factors and denotes neutralized factors and denotes neutralized factors and denotes neutralized factors and denotes neutralized factors and denotes neutralized factors and denotes neutralized factors.
If three factor association is rightly interpreted as the association of evaluation with potency and, in addition, with activity, the summing of the two modes of perception is fully justified and the tabulated results give strong support in this field of research for the following statements:

1. Both three factor and E-P association are normal and mature modes of ethical perception.
2. Summed together, their amounts are larger at the onset of puberty than at eight years old.
3. Further increase takes place in later puberty as the total amounts are greater still for adults.
4. Results show a progression, both in F-P association and in its summed total with 3 factor association, from young childhood to adulthood.
5. Amounts are generally larger in subjects who have received Christian teaching or attained to Christian conviction.
6. Large amounts reveal ethical maturity in the subjects.
7. The specific proportions of both modes of perception are related to each other and to the number of neutralized factors (and factors summed at nought) scored by individual subjects.

Adult evidence as to E-A association and contra P-A.

Since previous adult evidence threw so much light upon the children's results, another instalment is presented.
Table II, showing percentaged amounts of E-A association and contra P-A in selected groups of adults, together with related aspects of these results and the results of three sets of children.

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>Sum of 3 factor and E-P association</th>
<th>E-A association</th>
<th>Contra-P-A</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subjects.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Girls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(whole population)</td>
<td>35.9</td>
<td>14.2</td>
<td>15.4</td>
</tr>
<tr>
<td>Age 12 Girls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Random S.)</td>
<td>55.8</td>
<td>9.5</td>
<td>16.2</td>
</tr>
<tr>
<td>Girls 12M+ (P.Edn.)</td>
<td>55.9</td>
<td>13.3</td>
<td>10.8</td>
</tr>
<tr>
<td>3rd year women college of edn. students</td>
<td>70.5</td>
<td>3.0</td>
<td>6.1</td>
</tr>
<tr>
<td>1st and second year women P.edn. students</td>
<td>80.1</td>
<td>5.7</td>
<td>5.1</td>
</tr>
<tr>
<td>Women mature students</td>
<td>73.5</td>
<td>3.1</td>
<td>2.6</td>
</tr>
<tr>
<td>Working class mothers</td>
<td>70.5</td>
<td>3.3</td>
<td>7.6</td>
</tr>
<tr>
<td>Teaching nurses</td>
<td>89.1</td>
<td>3.8</td>
<td>2.7</td>
</tr>
</tbody>
</table>

The pattern is as clear as can be:

1. The perception of virtue as strong is all important.
2. E-A association is unimportant and is less important still when adult maturity is achieved, unless it is associated with the perception of the good as strong.
3. The perception of the good as weak and inactive is an inferior mode of moral perception and smaller amounts of it are to be found in individuals with Christian religious conviction. Presumably amounts begin to decrease in later puberty.
Some detailed comments are made:

1. It was not surprising that the mature students had lower percentages than the working class mothers as they also were a selected group; it cannot be interpreted as a function of class.

2. Percentages of P-A association and possibly of contra P-A should be a good deal larger, for in this field of research both activity scales employed proved unreliable across concepts and a large number of factors were summed at naught on account of scale reversals. This was particularly true of the teaching nuns, who rated 20.2% of activity factors conflictingly.

Discussion of contra P-A and of P-A association.

The perception of the good as weak and passive, with the less good and the bad appearing strong and active, is surely an immoral or at the least a dangerous mode of moral perception. The danger is a matter of common sense. Havighurst and Taha reported that, "Following the group, even into wrong doing, is rather highly approved".\(^1\) No youngster is likely to stand out against his peers, or any adult either, in defence of a principle which he perceives as wishy-washy and insipid.

In the eight year old statistical population and in the twelve year old random selection contra P-A is in fact concentrated upon a few concepts. They are:

\(^1\) Havighurst, R. J. and Taha, H., Adolescent character and personality, p.86.
Being good at fighting  - Boys and girls, 8 and 12.
Getting your own back  - Boys 8, boys and girls 12.
Getting away with it  - Boys and girls 8.
Being sorry for a person  - Boys and girls 12.
Being a burglar  - Boys and girls, 8 and 12.

These concepts received ratings of at least 20% of contra P-A from the groups set beside them. Being a burglar had almost double this amount from the eight year olds. The teaching nuns had 1.4% of this mode of perception only, over half of it on the two concepts Being good at fighting and Being a burglar. There is no doubt that however much one disapproves of war or wrestling, they are activities and they are potent. Therefore some of the incidence of this mode of perception arises from concept-factor interaction, but to judge Doing a good job of work weak and passive, as just one nun did, or Getting away with it as strong and active, as another did, looks on the face of it morally ambivalent. A number of individual children rated polite and kind as weak and passive and again this seems at the least to betray uncertain standards.

Even though the low percentages on the perception of the good as active, particularly for the nuns, are undoubtedly due in part to scale reversals in the activity factor, the apparent unimportance of this mode of perception astounds me. For there is no virtue in perceiving kindness as good unless acts of kindness are performed. To be sorry for a person is mere sentimentality unless some compassionate word is spoken or some act of mercy performed. A good job has to be done. Ethical maturity surely shows itself actively.
Hypotheses.

I suggest that:-

1. The perception of virtue (in the sense of right conduct) as strong is the all important mode of ethical perception and the key to moral maturity.

2. The summing up of the modes of perception, E-R association and three factor association, presents a clear model of ethical development.

To state two hypotheses:—

(a) The results obtained in this field of ethical research from the examination of the scoring of Osgood semantic differentials by a number of different groups of child and adult subjects, including child subjects whose religious education has been stressed and adult subjects with Christian religious conviction, warrants the hypothesis that moral maturity requires ethical concepts to be perceived with the factors of evaluation and potency in association, that is, as both good and strong or as both bad and weak. In addition, they may be perceived as active or inactive respectively.

(b) The perception of the good as weak and inactive is an immature mode of moral perception, which generally decreases in amount; it decreases to a greater extent in groups of children whose religious education has been stressed and in adults with religious conviction.
Further consideration of the children's results.

Clever middle class girls.

Table III, showing percentaged amounts of E-P and three factor association in sets of girls I+ and related results.

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>3 factor association</th>
<th>E-P association</th>
<th>Sum of E-P and 3 factor association</th>
<th>No Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls I+</td>
<td>15.5</td>
<td>9.9</td>
<td>24.4</td>
<td>44.2</td>
</tr>
<tr>
<td>9N+</td>
<td>17.6</td>
<td>15.5</td>
<td>33.1</td>
<td>44.6</td>
</tr>
<tr>
<td>10N+</td>
<td>33.7</td>
<td>14.3</td>
<td>47.6</td>
<td>29.7</td>
</tr>
<tr>
<td>11N+</td>
<td>17.8</td>
<td>9.8</td>
<td>27.6</td>
<td>47.1</td>
</tr>
<tr>
<td>13N+</td>
<td>33.0</td>
<td>28.8</td>
<td>61.8</td>
<td>20.2</td>
</tr>
<tr>
<td>11N+(R. Edn.)</td>
<td>29.2</td>
<td>33.9</td>
<td>63.1</td>
<td>18.5</td>
</tr>
<tr>
<td>12N+(R. Edn.)</td>
<td>24.2</td>
<td>31.7</td>
<td>55.9</td>
<td>20.0</td>
</tr>
<tr>
<td>Girls 12(Random S.)</td>
<td>37.3</td>
<td>21.5</td>
<td>58.8</td>
<td>22.0</td>
</tr>
<tr>
<td>Third year students</td>
<td>15.8</td>
<td>54.7</td>
<td>70.5</td>
<td>20.4</td>
</tr>
</tbody>
</table>

There were anomalous results, from the girls 11N+ and, on three factor association alone, from girls 12+ (R. Edn.). The former were obviously related to the large proportion of no results. The scrutiny of the second semantic differential, chapter III A, showed that activity scales were often unreliable across concepts and that its incidence was partly a function of individual idiosyncrasy; this evidence may explain the anomalies. If these results are set on one side the picture was clearer.

*1 The third year students' percentage of 15.8 3 factor association was another rogue result, explicable by activity unreliability.
1. A fairly steady increase from eight to thirteen in the amounts of E-R association and in the summed totals of E-P and three factor association.

2. Early adolescence seemed of no particular importance. The large rise in both three factor association and in the summed totals of the two modes of perception came between the ages of nine and 10+, that is between the younger primaries and girls largely in their fourth junior year. This was the break between age 8 and age 10 reported in the Mann-Whitney U results (chapter III C).

3. Uncertainty and confusion as to moral values had fallen considerably by the age of ten and reached the level of mature adulthood by the age of thirteen.

4. Girls whose religious education had been stressed showed a clear superiority in development at eleven and in the E-P association score of the twelve year olds.

Table IV, showing percentage amounts of E-A association and contra E-A, contrasted with the summed amounts of E-P and 3 factor association in middle class girls and the random selection of girls 12. (No results also given.)

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>E-A association</th>
<th>Contra P-A</th>
<th>Sum of P-A and 3 factor association</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls 8M+</td>
<td>16.7</td>
<td>13.7</td>
<td>25.4</td>
<td>44.2</td>
</tr>
<tr>
<td>Girls 9M+</td>
<td>6.6</td>
<td>13.7</td>
<td>33.1</td>
<td>44.6</td>
</tr>
<tr>
<td>Girls 10M+</td>
<td>10.9</td>
<td>11.6</td>
<td>47.8</td>
<td>29.7</td>
</tr>
<tr>
<td>Girls 12M+</td>
<td>9.7</td>
<td>8.3</td>
<td>61.8</td>
<td>20.2</td>
</tr>
<tr>
<td>Girls 11M+ (R.edn.)</td>
<td>11.0</td>
<td>7.4</td>
<td>63.1</td>
<td>18.5</td>
</tr>
<tr>
<td>Girls 12M+ (R.edn.)</td>
<td>13.3</td>
<td>10.8</td>
<td>55.9</td>
<td>20.0</td>
</tr>
<tr>
<td>Girls 12 (Random S.)</td>
<td>9.5</td>
<td>16.2</td>
<td>55.8</td>
<td>18.5</td>
</tr>
<tr>
<td>Third year students (T)</td>
<td></td>
<td></td>
<td>70.5</td>
<td>20.4</td>
</tr>
</tbody>
</table>
Once again the pattern is very clear:

1. A fairly steady fall in both the amounts of E-A association and contra E-A from eight to thirteen.

2. A further fall in both modes of perception between early adolescence and responsible adulthood.

3. Adolescence seemed of little importance in this steady progression.

To sum up, the results obtained from both the modes of perception and from the incidence of factors neutralized/summed at nought supported each other.

The less clever working class girls.

Table V, showing percentaged amounts of E-P association and three factor association in groups of girls, and also the sum totals of these two modes of perception.

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>3 factor association</th>
<th>E-P association</th>
<th>Sum of E-P and 3 factor association</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls 8W</td>
<td>21.3</td>
<td>15.8</td>
<td>37.1</td>
<td>36.1</td>
</tr>
<tr>
<td>Girls 9W</td>
<td>22.3</td>
<td>14.5</td>
<td>36.8</td>
<td>30.6</td>
</tr>
<tr>
<td>Girls 10W</td>
<td>22.4</td>
<td>15.5</td>
<td>37.9</td>
<td>34.8</td>
</tr>
<tr>
<td>Girls 13W</td>
<td>28.3</td>
<td>26.2</td>
<td>57.0</td>
<td>25.2</td>
</tr>
<tr>
<td>Girls 12 (random S.)</td>
<td>29.6</td>
<td>26.2</td>
<td>55.8</td>
<td>18.5</td>
</tr>
</tbody>
</table>

The pattern of growth is different:

1. Little or no growth in the junior school.

2. Importance of young adolescence with considerable growth between ten and thirteen.

3. Girls W were considerably behind girls 13 M+ and the general run of twelve year old girls, that is of the girls 12 random selection.
4. This difference was a function of class for the girls 13W scored higher than their clever peers and the girls 13W+ were nearer the girls W+, as can be seen from these amounts of the summed total of the two modes of perception:-

- Girls M+ 61.7
- Girls M 67.0
- Girls W+ 52.8
- Girls W 47.0

The W+ and W sets ought probably to be more alike as many girls W came from low streams. The full results for the thirteen year old factorized sets are set out in appendix III 7, Table III.

Table VI, showing percentage amounts of P-A association and contra P-A, contrasted with the summed amounts of P-P and 3 factor association, in statistical factorized sets of girls W. (No results also given.)

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>P-A association</th>
<th>Contra P-A</th>
<th>Sum of P-A and 3 factor association</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls 8W</td>
<td>12.9</td>
<td>13.7</td>
<td>37.1</td>
<td>36.1</td>
</tr>
<tr>
<td>Girls 9W</td>
<td>17.1</td>
<td>15.5</td>
<td>36.9</td>
<td>31.6</td>
</tr>
<tr>
<td>Girls 10W</td>
<td>9.8</td>
<td>17.5</td>
<td>37.9</td>
<td>34.8</td>
</tr>
<tr>
<td>Girls 13W</td>
<td>12.9</td>
<td>14.9</td>
<td>47.0</td>
<td>25.2</td>
</tr>
<tr>
<td>Girls 12(Random S.)</td>
<td>9.5</td>
<td>16.2</td>
<td>55.8</td>
<td>18.5</td>
</tr>
</tbody>
</table>

Once again the picture is clear and once again it is different.

1. Little or no growth in the junior school.
2. In contrast with the previous results but nearer to the W+ results, no growth in early adolescence.
3. The thirteen year old girls W were not behind the general run of twelve year old girls (random selection), for contra P-A.
4. The influence of class was visible once more on E-A association but not on contra E-A as can be seen from the tabulated figures for thirteen year old girls' factorized sets in appendix III 7, table III.

These results for the thirteen year old working class girls were confirmed by the Mann-Whitney U results reported in the next chapter. As a group they had fallen behind in moral development. They were also upheld by the results of the Wilcoxon matched-pairs testing of the influence of the experimental work, for there was less response from the thirteen year olds with lively discussions than from the randomly selected ten year olds.

Presumably a great deal of development takes place in later adolescence and early adulthood, as the 70.5% yielded by working class mothers in table I on the summed totals of P-P and three factor association was the same as the total for middle class mature students; further the mothers' amount of contrasting P-A was only 7.6% (see appendix III 7, table 1).

Discussion - The comparative effectiveness of the moral education given by middle class and working class parents.

Wilson, Williams and Sugarman summed up research work on this subject by stating that the lower-class child learned to do and not to do many specific things but that he did not learn his expected behaviour through rules, while the high-status child was brought up to organize his conduct in the family in terms of rules and therefore probably adjusted more readily to new situations. The Mann-Whitney U results, reported in the next chapter, cast doubt upon the success of this middle class type of training as the boys M+ had less

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*1 Wilson, J. et al., Introduction to moral education, p.356.
desirable results than their peers. These same boys, 8 M+, showed very desirable amounts of the various modes of perception:

- F-P association 17.5 (average for the boys 6).
- 3 factor association 35.3 (highest of the age group).
- Contra P-A 7.9 (smallest for the age group).

Indeed a percentage as small as 7.9 for this mode of perception was not attained by any group of girls tested till girls 11 N+ (R.edn.), a remarkable fact. On the other hand the eight year old girls M+ showed up badly on these perception results with the second smallest amount of 3 factor and the smallest amount of F-P association for the age group. Their contra P-A was 12.7 as well. See appendix III 7, table III.

By thirteen though M+ girls were ahead of their contemporaries. This seems to fit in with children's general development, particularly with their intellectual growth. Clever children can and do make generalizations while still in their nursery years but on the whole young children think specifically, so that an education which stressed the rule might well not be nearly as effective as an unrelated do and don't do. Later on the middle class type of education should certainly lead to an earlier development of rational morality.

The boys.

In working out the results the boys took second place as there were no groups, which showed the influence of religious teaching and conviction. The group of working class fathers was very small and no conclusions can be drawn from it.
Table VII, showing percentage amounts of modes of perception yielded by groups of boys and men, with related results.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys 8 (age group)</td>
<td>30.5</td>
<td>17.5</td>
<td>40.0</td>
<td>10.7</td>
<td>14.0</td>
<td>27.3</td>
</tr>
<tr>
<td>Age 11 (Random S.)</td>
<td>30.6</td>
<td>23.1</td>
<td>53.7</td>
<td>10.8</td>
<td>16.8</td>
<td>18.9</td>
</tr>
<tr>
<td>Boys 12 (Random S.)</td>
<td>31.6</td>
<td>20.0</td>
<td>51.6</td>
<td>12.0</td>
<td>17.0</td>
<td>19.4</td>
</tr>
<tr>
<td>Boys 12V.</td>
<td>30.2</td>
<td>14.9</td>
<td>45.1</td>
<td>17.2</td>
<td>9.4</td>
<td>28.2</td>
</tr>
<tr>
<td>Boys 13 (approved school)</td>
<td>27.2</td>
<td>12.9</td>
<td>40.1</td>
<td>15.1</td>
<td>6.5</td>
<td>38.3</td>
</tr>
<tr>
<td>third year students (M).</td>
<td>26.5</td>
<td>27.1</td>
<td>53.6</td>
<td>7.8</td>
<td>7.8</td>
<td>30.8</td>
</tr>
<tr>
<td>Mature students (M).</td>
<td>16.7</td>
<td>45.2</td>
<td>61.9</td>
<td>6.5</td>
<td>8.3</td>
<td>23.3</td>
</tr>
<tr>
<td>V. class fathers.</td>
<td>43.3</td>
<td>36.7</td>
<td>80.0</td>
<td>3.3</td>
<td>8.3</td>
<td>8.4</td>
</tr>
</tbody>
</table>

The main picture was similar to that of the girls:

1. The sum total of 3 factor and E-P association was greater at adulthood and greater still among mature adults.
2. Both P-A association and contra P-A were smaller in amount at adulthood and P-A association was still smaller among mature adults.
3. The number of factors rated nought or summed at nought affected the percentages yielded by the modes of perception. These results supported the arguments based on the girls' and women's results.
Differences were:-

1. As a group the eight year old boys had far higher percentages of E-P and three factor association than the girls. No factorized set fell below 13.9% on E-P association (girls M+ only 9.9%) or below 28.3% on three factor association (15% girls HS(M)).

2. There was no increase in childhood or in early adolescence in the amounts of E-P and three factor association; E-P association actually fell.

3. Except for the tiny group of working fathers, men showed less E-A factor association than the eight year old boys, but their amount of E-P association very greatly increased and the summed total of these two modes of perception therefore also mounted.

4. The pattern of E-A association differed as well; it was always small, was a good deal higher at thirteen and in adulthood dropped to smaller than the women’s.

5. Contrary E-A amounts increased a little in late childhood but had dropped abruptly, aged thirteen; the boys in the approved school had the smallest percentage, only 6.5%. It is worth pointing out that these boys were receiving moral education.

6. The incidence on no results never reached the over 40% of two groups of girls but it was higher at thirteen and among students, including the mature students, than in childhood and contrasted with the fall for the women.

These differences are intricate and obviously important if the results are reliable. They are largely consistent with each other; there is inconsistency in the thirteen year old findings as E-P association dropped and so did the undesirable contra E-A, but statistical testing had also
revealed inconsistencies so reliability was not affected. The boys at the approved schools had a surprisingly low contras P-A yield but they were down on both P-P association and upon its sum total with three factor association which were likely results. Examination of factorized sets would probably reveal a pattern of differences as with the girls.

(4) Conclusions.

No one is more aware than I am of the amount of work that could still be done. In particular more boys results are needed and differentials should be collected from older and from children with a background of religious education. It is just not possible to do this at present, for it was not until time was running out fast that I realized that these modes of perception could be identified and their relationships investigated. I put forward the following conclusions:

1. That the examination of scores obtained from the use of the Osgood semantic differential with groups of children, aged eight to thirteen, compared with those of selected groups of adults, has revealed four modes of ethical perception:

   (a) The perception of the good as strong, (and vice versa).

   (b) The perception of the good as strong and, in addition, active, (and vice versa).

   (c) The perception of the good as active (and vice versa).

   (d) The perception of the good as weak and inactive, (and vice versa).
2. That there are three mature modes of perception:—
   (a) The perception of the good as strong is both a mature and a moral mode of perception.
   (b) The perception of the good as strong and, in addition, active, is also a mature and moral mode of perception.
   (c) The perception of the good as active is also a moral mode of perception but it is never as important and lessens in importance with advancing ethical maturity.
3. That the perception of the good as weak and inactive arise out of ethical confusion and/or human ambivalence and is an immature mode of perception.
4. That religious education and conviction may:—
   (a) speed up the perception of the good as strong;
   (b) increase the amount of two mature modes, the perception of the good as strong, and its perception as strong and, in addition, active;
   (c) lessen the amount of perception of the good as weak and passive.
5. Sex differences exist within this general model of development and class differences have been distinguished for the girls.
6. Puberty is not a period of general development; development takes place during early adolescence but also in childhood, and the areas at which considerable change takes place seem to be linked with social class.
7. Development continues during late adolescence and adulthood.
Finally, the identification of the mode of perception of the good as strong may be of great importance to the understanding of the puzzling features of ethical development, noted by Kay, *1 and to the disparity between the knowledge of what you should do the practice of would do, investigated by Morris. *2 If this conclusion is confirmed, it should lead to a reconsideration of methods of moral education and above all of the value of religious teaching, since God is both strong and good. The importance of religious education urgently needs further investigation.

*1 Kay, W., Moral development, p. 231–6.

PART III C. RESULTS OBTAINED FROM THE NON-PARAMETRIC
MANN-WHITNEY U STATISTICAL TEST.

(1) **Introductory.**

The Mann-Whitney U non-parametric test detects statistically significant differences between any two populations and also reveals direction of choice, that is, it shows which of the two groups being compared places a higher value upon the concept being judged.*1 Although the statistical population of this research varied in age from young eight-year-olds to children near their fourteenth birthdays, the Mann-Whitney U testing showed this population to be in large measure homogeneous. Statistically significant differences were found but what was arresting was the number of results of low or even very low probability. Mann-Whitney U was employed, first to test the validity of the factorization of the stratified population and, secondly, to obtain evidence about variations in the intensity and direction of group judgments.

The Mann-Whitney U non-parametric test was decided upon for two main reasons: first, it is reliable with groups of small size and secondly, it did not, like student T, assume the normal Gaussian curve. A non-parametric test proved essential as so much distribution was skewed to an extreme extent, particularly on the concepts Being polite, Standing by your friends, Being kind and Being a burglar: for instance when clever eight-year-old working class boys were tested against their less intelligent peers, 46 children out of 71 gave politeness a first choice.

*1 Siegel, S., *Nonparametric Statistics*, p. 116
U is the statistic of the test. It is the number, which represents the overlap in ranks of any two samples \((N_1 \text{ and } N_2)\) compared against each other, and is meaningless in itself. What matters is its size in relation to all possible \(N_1N_2\) answers and from this its probability can be calculated. If an observed \(U\) approximates to \(\frac{N_1N_2}{2}\), this represents average overlap, that is the almost equal overlap of the two contrasted groups, and will happen at random about half the time if they are drawn from the same population. The research tests were two-tailed and the small probability of .05 was chosen as the statistically significant level of difference, which is obtained by only one chance in twenty if the groups are in fact homogeneous.

All statistical testing requires two hypotheses. \(H_1\) is the prediction derived from the theory under test and is the research hypothesis. \(H_0\) is a hypothesis of no difference and if it is rejected \(H_1\) may be accepted. The research hypothesis, \(H_1\), was expressed as follows:-

"There are significant differences between the choices of independent groups of English school children, who differ by age, sex, social class and intelligence, in the field of work of the traditional pattern of heroic ethics, and they form independent populations."

On the other hand the null hypothesis stated that:--

"There are no significant differences between the choices of independent groups of English school children, who differ by age, sex, social class and intelligence, in the field of work of the heroic pattern of ethics and they belong to the same population."

\(^1\) \(N_1 = \) The size of the smaller and \(N_2\) the size of the larger groups being tested.
The amount of testing of these hypotheses had to be limited. It was impossible for a lone research worker to try out ten factorized sets in each age group against each other. With numbers over 20 procedure is tedious and inordinately time consuming, for to attain accuracy the lay out of every sum has to be double-checked, at times quadruple-checked, by a pair of workers and an hour can pass in tracking down an error in calculations. Therefore it was decided to confine testing to the youngest and oldest age groups, the eights and thirteens, with the tens as an in-between group, because Gesell ends his second cycle of development at ten.\(^1\) It was not found possible quite to complete this. As they stand, the results represent over a year's work and how far they are worth the cost in effort and time is hard to decide, for in consequence so much else had had to be hurriedly done or left undone.

The results are tabulated in appendix III 8 in unconventional form. A choice had to be made between only sampling the concepts and transposing the observed Us into percentages, for which the formula given by Siegel\(^2\) was nearly as time consuming as the calculation of U and far more liable to mistakes in arithmetic. Therefore the observed Us have been tabulated and their relative significance classified in the following ways:

1. Red marks out all results at or below significance level.
2. Since there was no testing for ties, results which would probably prove to be significant are also shown by using red, with the extra sign, (T).

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3. Results with odds of ten to one or less against the null hypothesis (that is, the observed U is one standard error or more above the significance level), have been underlined in black and are referred to as results of higher probability.

4. Two results, $U$ and $U_1$, are obtained from each Mann-Whitney U calculation and they reveal direction of choice. Every $U_1$ has been recorded in the tabulation to show clearly that the smaller group has approved the concept more highly.

5. The + sign means that the set on the left hand side of the column heading values the concept more highly.

I hope that this layout makes the general position clearer to grasp than lists of percentages.

(2) The factorization of the population.

The validity of the sample determines the reliability of statistical results. Part IIA has described the population; it was not random but it was stratified by age, sex, intelligence and social class while a not altogether successful but determined attempt was made to achieve a representative population in terms of cultural background. There were over 1600 children in the total population and no factorized set was smaller than nine in number.

Appendix III I analyses the distribution achieved in terms of the cultural and social standard of catchment areas for the largely unstreamed junior schools, and by a combination of streaming and catchment area in the secondary schools, since they drew their children from much wider and more heterogeneous neighbourhoods. This appendix shows for each factorized set:
1. The number and classification of both schools and classes from which the children were drawn.

2. The number of eight, ten and thirteen year old children drawn from each of these classified types of school and class. This information has been summarized for the remaining age groups.

In the junior population, children from socially approved working class areas were scarce and the majority of children with working class parents of high standards lived in socially approved middle class or mixed areas. This was also true of eight year old middle class children but the ten year old distribution looked very successful. The known weakness of the junior distribution was that a normal curve of cultural distribution was not achieved; instead children came in roughly equal numbers from socially approved, average and socially disapproved areas. It was unavoidable, for concerned teachers so often chose to work in deprived schools and middle class children of average and below average intelligence were so hard to collect that extra classes from largely middle class areas had to be found.

This is also the weakness of the secondary distribution for teachers cheerfully spared their grammar school ability children and gladly accepted the stimulus of the research in the lower streams, but they were very reluctant to interrupt the syllabuses of the middle streams, where they were striving to fit the children to attempt C.S.E. The thirteen year old W sets were therefore overweighted with culturally deprived children. The number of special remedial classes does not upset the balance of the factorized distribution as most of their children have been placed in HS(W) sets. The
sets 13 W were not overweighted with dull children because the secondary schools had remedial classes. Anyhow the variable of below average intelligence has been examined by testing special sub-sets.

Plan of Factorization:
1. Division of population into age groups.
2. Sub-division of age groups.
   Age Group.
   Boys.
   Girls.
   HS
      Children of doubtful stability and below average homes.
      Middle class.
      Working class.
      Above average intelligence.
      Average and below average intelligence.
      Above average intelligence.
      Average and below average intelligence.
3. Various sub-sets in order to sample the influence of cultural deprivation and below average intelligence.

The HS(W) children.
C.M. Fleming stated that "variability and disharmony are characteristics of all human development"*1 and this seemed so likely to be true of children of doubtful emotional stability and/or the unfortunate with bad homes that from the first they were separated off into special sets. They were grouped together as one factorized set in each age and sex group because:-

*1 Fleming, C.M., Research evidence and christian education, p.12.
1. Sub-division into three sets would have been necessary as so many were assessed as suffering from both disabilities; for the boys it was 44% and for the girls 28%.

2. If a child is emotionally unstable or under stress there is likely to be (or to have been) something lacking in the home. The variable of intelligence was ignored as so many children under stress are unable to develop their full innate potential and as Hartshorne et al. found that emotional condition correlated more highly with moral knowledge than with intelligence. The variable of class was respected so these HS(W) sets only contain working class children; their middle class peers were omitted from the statistical population. The subjects should be thought of as children of whose problems teachers were aware; these sets are conservative in size.

The Factorization by social class was necessary on account of contemporary psychological stress upon class differences and because of previous research, for instance Pringle and Edwards commented upon Piaget's neglect of cultural influences. The M/W sets were formed; they consisted of the whole populations of middle class and of working class children of average or below average intelligence. To each was added by random selection a proportionate number of above average intelligent children so as to achieve a roughly normal curve of distribution of intelligence. Substitution was made use of in the random selection so that on the whole not more than one child came from any one school class and superior intelligence was represented.

---


I accepted the conventional division between middle and working class with great reluctance. It is ironical and anachronistic that sociologists should be laying so much stress on conventional class divisions when they are disintegrating fast; for instance Hoggart comments on the disappearance of specific working class moral values. Further sub-division was rejected as industrially the distinction between skilled and unskilled work is no longer real; boys who are apprenticed may still show the benefit of their craft training in their attitudes, but so many men are reclassified during their working lives; for instance Susan had an unskilled father as a toddler; he was semi-skilled when she was a top junior and has now again been reclassified as skilled, but he has remained the same Mr. R. - friendly, hard-working, honest and a sufferer from duodenal ulcer. The family, even when unskilled wages set it on the edge of the poverty line, had the highest standards of conduct, which were based upon a rational code of morality, while on a very different level of behaviour Susan's mother made her party dresses. There are countless numbers of such families, side by side with families as in a Melton Mowbray factory, where the fathers work, white coated, with all the snobbish signs of social superiority, but most of the men are "out for what they can get" and dismiss moral principles as "big words", in Hoggart's phrases.

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*1 Hoggart, R., The uses of literary, p.231
What has been written is not a denial of cultural differences but they overlap with conventional class divisions. At one extreme are homes with shelves of books of quality and where interests and activities are wide. In contrast there are the people of St. Ann's,\textsuperscript{1} to be classified with a home rated above average by a Gasworks Road teacher, though she knew that two of the teenage sisters of the nine year old in her class had illegitimate babies. My local disapproved street belonged to this category; its children were so restricted in experience that it was a considerable adventure to go a mile up the main road to play in a stretch of trees and bushes. I hold that all the rest of the English population falls in between these two and that therefore three cultural divisions can be distinguished. This research population does not include enough children of cultured parents to be able to separate them off but sub-sets of culturally deprived junior children from socially disapproved areas have been created. These have been tested against sub-sets of their peers, who belonged to the same factorized groups, but who lived in socially approved areas. It was not possible to form such sets in secondary schools as catchment areas are so much wider and more heterogeneous, while I was particularly interested in special classes. Therefore the special class children in both the main W and NS(W) sets were separated out and were tested against children from the same factorized sets, who were either placed in the A and B streams of the rougher secondary schools, or were attending socially approved secondary schools; the great majority came from Leicestershire high schools but Grimyton was omitted.

\textsuperscript{1} Coates, K., St. Ann's.
The factorization by intelligence was necessary on account of the findings of previous research. For instance Wilson, Williams and Sugarman noted that the rational formulation of moral rules and principles, which is likely to correlate with intelligence. An I.Q. of 105 was chosen as the dividing line, that is children of high average and superior intelligence were grouped together. This was a practical decision, for intelligence quotients were not available in the schools of the Leicestershire authority and a few heads, on principle, refused to permit their children to be tested; this meant relying on teachers' estimates and if the majority of a class was above average or below average intelligence, the ability of rather cleverer children was likely to be overestimated. Therefore 105 was more likely to correspond with teachers' judgments. It must be made plain at this point that an intelligence quotient is not regarded as an accurate measurement; it represents the amount of native intelligence available to the individual in the test situation.

*1 Williams, J. et al., Introduction to moral education, p.287.
Consideration of the validity of teachers' estimates.

The validity of this factorization is very dependent upon the reliability of teachers' estimates of all the variables:

1. Level of intelligence.
2. Social class of family (when occupations of fathers not known).

The amount of reliance upon estimates of social class and intelligence is shown in the table below.

Table 1, showing numbers of classes in which the teachers were only able to estimate the social intelligence level and class of the children.

<table>
<thead>
<tr>
<th></th>
<th>Junior</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of classes in which social class estimated. (fathers' jobs not given).</td>
<td>9</td>
<td>16</td>
</tr>
<tr>
<td>No. of classes in which intelligence estimated.</td>
<td>23*1</td>
<td>14*2</td>
</tr>
</tbody>
</table>

Secondary teachers all used school records and in junior schools they also consulted heads, who were generous of their time; the Midway head went through ten classes with me, child by child. In placing the children in sets it had to be remembered that teachers assessed on the basis of the standard of the school. It is certain that the estimates of junior teachers are more reliable, since secondary specialists often see a class only twice a week and for intelligence they relied on streaming, that is on achievement and not on native ability.

*1 15 checked with head teachers.
*2 3 checked with head teachers.
A number of older children must be misplaced, but no teacher mistook social class unless a child's behaviour and appearance were out of character. The librarian of the school of education was unable to find any published report on the validity of teacher's estimates of these kinds.

The homogeneity of the factorized sets seemed worth examination, because the cultural distribution aimed at had not been achieved. Therefore a subsidiary hypothesis 1 and the corresponding Ho were formulated:

That statistically significant differences exist between children drawn from different schools within each factorized group and that they form independent populations within the factorized groups.

Ho of course contradicted this. In the junior population the Midway children were tested against their peers in the factorized sets and four other schools were also sampled, including Gasworks Road and the school with a high proportion of Scots. In 87 observed Us only two were positive and both of those came from the sampling of Gasworks Road. As H1 was rejected these results have not been included in the appendix. Only the special classes were tried out in the secondary schools, again with hardly a positive result.
Individual differences.

Let it be said again that mathematical computations reveal no more than general tendencies and trends. The differentials reveal great differences between the sets but there were greater differences within than between the factorized groups. Every extreme of opinion, style of rating and mode of perception, commented upon in earlier chapters, could be found in all sets. G.M. Fleming wrote of the "astonishing variety of behaviour open to young human beings"; the Osgood differentials revealed an astonishing variety of ethical judgments.
(3) Testing the hypothesis of difference \((H_1)\) between the factorized sets and sub-sets of the statistical population.

The table below shows the numbers of significant results obtained by the testing of the main factorized sets of the statistical population. These results are classified and percentaged according to variable and the total number of results of high probability are also shown because contrasted groups will almost equally overlap about half the time, if the members are drawn from the same population. High probability is defined as half a standard error below the mean, that is odds of five to one or less against the null hypothesis.

Individual significant results will not be reported in this section because they are all shown in appendix III B, where they are marked by red ink and are thus easier to grasp than when listed on a page of type.

Table I, showing number of significant results obtained for each variable in the main factorized sets, contrasted with the number of results of high probability.

<table>
<thead>
<tr>
<th>Results shown.</th>
<th>No. of significant results</th>
<th>Results of very high probability</th>
<th>Total no. of concepts tested</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variable measured.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Age 8 (M &amp; W)</td>
<td>4</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td>Age 13 (M &amp; W)</td>
<td>9</td>
<td>5</td>
<td>23</td>
</tr>
<tr>
<td>Sex</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 (M &amp; W)</td>
<td>13 (28%)</td>
<td>6 (13%)</td>
<td>47</td>
</tr>
<tr>
<td>Age 13 (M &amp; W)</td>
<td>4</td>
<td>10</td>
<td>24</td>
</tr>
<tr>
<td>Total Nos. and %</td>
<td>11 (23%)</td>
<td>16 (33%)</td>
<td>48</td>
</tr>
</tbody>
</table>

\(^*\) Results of very high probability equal half a standard error below the mean, i.e. odds of five to one or less.
<table>
<thead>
<tr>
<th>Results shown.</th>
<th>No. of significant results.</th>
<th>Results of very high probability.</th>
<th>Total no. of concepts tested.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carried over.</td>
<td>24</td>
<td>22</td>
<td>85</td>
</tr>
<tr>
<td>Stability &amp; homes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HE(N)/Y.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys.</td>
<td>3</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>1</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Age 13 Boys.</td>
<td>Nil</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>3</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Total nos. and %</td>
<td>7 (16%)</td>
<td>17 (35%)</td>
<td>48</td>
</tr>
<tr>
<td>Social class.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W/I.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys.</td>
<td>1</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>Nil</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Age 10 Boys.</td>
<td>1</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>Nil</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>Age 13 Boys.</td>
<td>1</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>Nil</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Total nos. and %</td>
<td>5 (7%)</td>
<td>30 (42%)</td>
<td>72</td>
</tr>
<tr>
<td>Intelligence.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IQ/MA.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys.</td>
<td>1</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>2</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Age 10 Boys.</td>
<td>2</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Girls.</td>
<td>2</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Age 13 Boys.</td>
<td>2</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>1</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Total nos.</td>
<td>10</td>
<td>20</td>
<td>64</td>
</tr>
</tbody>
</table>
Table I (Cont'd.)

<table>
<thead>
<tr>
<th>Results shown.</th>
<th>No. of significant results</th>
<th>Results of high probability</th>
<th>Total no. of concepts tested</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carried over.</td>
<td>46</td>
<td>89</td>
<td>279</td>
</tr>
<tr>
<td>Intelligence.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys.</td>
<td>1</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>2</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Age 10 Boys.</td>
<td>Nil</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Girls.</td>
<td>Nil</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Age 13 Boys.</td>
<td>1</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Girls.</td>
<td>1</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Total nos.</td>
<td>5</td>
<td>22</td>
<td>70</td>
</tr>
<tr>
<td>Total for variable of intelligence.</td>
<td>15 = 11%</td>
<td>42 = 31%</td>
<td>134</td>
</tr>
<tr>
<td>Total of main factorized sets.</td>
<td>51 = 16.9%</td>
<td>11 = 36.8%</td>
<td>30%</td>
</tr>
</tbody>
</table>

Comment. The null hypothesis had to be rejected since only 5% of positive results occurred by chance and the high probability results were only just over a third in number. But if the age and sex variables were set on one side, then only 10.6% of results were positive; hypothesis 1 had still to be accepted but within the age and sex groups the population was largely homogeneous.

Further the null hypothesis held true for the following sets, the members of which belonged to the same population:-
1. The whole population of middle class and working class girls (aged eight, ten and thirteen).
2. The whole population of working class boys and girls, aged 10.

3. Stable and less stable working class boys, aged 13.

The following eight pairs of sets showed only one significant difference each between them:

1. Stable and less stable working class girls, aged 8.

2. Middle class and working class boys aged eight and thirteen, which further undermined the reality of conventional class differences.

3. More and less intelligent middle class boys, aged 8.

4. More and less intelligent middle class girls, aged thirteen; this was an important result as greater difference at puberty was to be expected. This comment applies below.

5. More and less intelligent working class boys, aged both eight and thirteen.

6. More and less intelligent working class girls, aged 13.

All this was compatible with the evidence of homogeneity, which was so noticeable in the percentaged amounts of approval and disapproval of concepts. Further the main factorized sets (age and sex omitted) showed only two positive results each on fighting, own back, and getting away with it and one on giving up something precious, though these were the concepts which revealed conflicting judgments; the conclusion that division of opinion existed within and not between the factorized sets had thus been upheld.
A few consistent or almost consistent significant differences were found for age and sex variables.

1. Getting your own back. Eighties rated higher than thirteen year olds (3 sets out of 4). Once again Piaget's finding was contradicted.

2. Standing by your friends. Thirteen year old girls rated higher than eighties (both groups).

3. Being good at fighting. Boys consistently rated higher than girls.

4. Being polite. Girls rated higher than boys (3 sets out of 4).

The less important variables of social class and intelligence had only isolated positive results, except for:

- Standing by your friends was more highly valued by the less intelligent middle class children (4 sets out of 6) and the remaining two results supported these significant differences.

Validity of the positive results.

Only sixteen therefore of the significant t tests supported each other and since the statistical population was not random, it was necessary to examine the reliability of the rest. They could be accepted if supported by other observed t tests and support was defined as:

1. Either the corresponding factorized set of the opposite sex showed a low probability against the null hypothesis.

2. Or at least one sequential sex group of the same sex (and related to the same variable) showed a low probability against the null hypothesis.

3. Or the positive result formed part of a consistent directional sequence.
4. Or the positive result was supported by the corresponding result in the relevant sub-set.

By these criteria thirteen significant Us remained unsupported; two of them were on *Giving up something precious* and *Getting your own back*, likely concepts to be significant, while a total of 302 concepts tested allowed for fifteen chance results. Therefore by these criteria the reliability of the positive Us and, in consequence, of the results in general, can be confidently accepted.

The sub-sets.

Nineteen positive results were found, together with forty of high probability to 192 concepts tested, that is 10% of significant Us together with 21% of low odds against the null hypothesis. Both amounts were smaller than in the factorized sets and once again the hypothesis of difference had to be accepted with reservations, for of the eighteen pairs of sub-sets tested, seven pairs belonged to the same population and five had only one significant U each. Again the population was largely homogeneous. By the criteria employed for the main sets only four positive results remained unsupported, less than half the number that can occur by chance, so the sub-set results can also be considered reliable.
(4) Direction of choice.

In a largely homogeneous population the measurement of difference is probably less important than the other function of the Mann-Whitney U non-parametric test, to reveal direction of choice, that is to show which of the two sets being compared lays more weight upon the concept. Therefore all clearly discerned directions of choice have been reported in this section. To establish a clear trend of greater approval at least 70% of the sets, grouped as belonging to the same variable, had to be in agreement. Surprising trends, that is choices conflicting with common expectation or with the findings of previous research workers, are marked with a double asterisk. To save verbiage the following shortenings are used:

- SU = significant difference.
- C = social class.
- A = age.
- B/C = sex.
- B = boys.
- G = girls.
- Ap = evidence from the counts of approval and disapproval.

Shortened forms for concepts as in appendix. Several apparently clear trends have not been recorded, as they were contradicted by the results of the counts of approval and disapproval of concepts.
Variable of age.

Age eight laid greater weight upon:-

** Own back - All 4 sets. 3 SU (B, M+ expected).
**B/G Polite - Boys only. 1 SU (B, W).

Precious - All sets. 1 SU (G, W).

C Burglar - M sets only.

Age 13 laid more weight upon:-

B/G Polite - Girls only. 1 SU (G, W).

Friends - 3 out of 4 (Age 8 M+ excepted) 2 SU (G, M+ and G).

Trust - All groups. 1 SU (G, M+).

B/G Kind - Girls only. 1 SU (G, W) A - by 1% only.

** C Burglar - M+ sets only.

Variable of sex.

Boys laid greater weight upon:-

Fighting - All sets. 4 SU.

** Polite - Age 8 only. 1 SU (W).

Friends - Age 8 only. 1 SU (M+).

Wise - Age 8 only.

The girls laid more weight on:-

A Polite - Age 13 only. Both sets. Both SU.

A Friends - Age 13 only.

Sorry - 3 out of 4 (Age 8 W excepted) 1 SU (13 W).

Trust - 3 out of 4 (Age 8 W excepted) 1 SU (13 W).

Precious - All sets. 1 SU (13 W).

Kind - 3 out of 4 (Age 8 W excepted) 1 SU (13 W).
In addition, the differences between thirteen year old working class boys and girls were much greater than between the middle class boys and girls, as there were five significant results for the W and only 2 for the M+ sets, a clear class difference.

Variable of doubtful stability and below average homes. (HS(W))

The children with problems laid more weight upon:

- **Fighting**: All sets. 1 SU (G.13).
- **Own back**: Boys only.
- **Precious**: 3 sets out of 4 (B.13 excepted).
- **Wise**: 3 sets out of 4 (B.8 excepted). 1 SU (G.8).
- **Burglar**: All sets. 1 SU (B.8).

The working class groups laid more stress on:

- **Own back**: Girls only.
- **Away**: 3 sets out of 4 (B.13 excepted) 1 SU (B.8).
- **Friends**: 3 sets out of 4 (B.8 excepted).
- **Sorry**: 3 sets out of 4 (B.8 excepted).
- **Trust**: 3 sets out of 4 (B.13 excepted).
- **Job**: 3 sets out of 4 (B.13 excepted).

Pringle and Edwards commented that dull children laid more stress on kindness*1 and you would expect this from the more unfortunate children, except that many had bad homes.

---

Variable of social class. (M/N Seta)

Middle class children laid more stress upon:

** Fighting - All groups. 1 SU (Boys 8).

** Away - 5 groups. (Girls 13 excepted).

Wise - 5 groups. (Girls 8 excepted).

Working class children laid more stress upon:

Job - Boys only. 1 SU (B. 10).

Wise - Boys only.

Comment. From the oral Osgood administration it was clear that a job never had the meaning of school work, always odd jobs like cleaning shoes or mowing the lawn. These dumber children valued kindness more highly. There is a sex difference in that the girls were only unanimous on fighting.

Variable of intelligence.

All less able middle class children laid greater weight upon:

Away - 5 sets out of 6 (Girls 13 excepted).

Polite - 3 sets out of 4 (G. 13 excepted).

Friends - 5 sets out of 6 (G. 10 excepted)

3 SU (B. 10 and 13, and G. 8).

All clever middle class children laid great stress on:

Sorry - 3 sets out of 4 (B. 8 excepted)

1 SU (G. 13 T).

Trust - 5 sets out of 6 (B. 8 excepted)

1 SU (B. 10).

Wise - 3 sets out of 4 (G. 8 excepted)
Less clever working class children laid more weight on:—

**Own back** — 5 sets out of 6 (B. 13 excepted)
1 SU (B. 8).

**Friends** — 5 sets out of 6 (G. 8 excepted)
1 SU (G. 8).

**Job** — 3 sets out of 4 (G. 8 excepted).

Clever working class children laid more weight on:—

**Sorry** — All sets.

**Trust** — 5 sets out of 6 (G. 13 excepted).

**Wise** — 5 sets out of 6 (G. 13 excepted).

Younger and older children divided on two concepts:—

**Polite.** The clever children, aged eight and ten, favoured it but at thirteen the less clever valued it more highly.

**Precious.** The clever eight year olds valued it more highly but at ten and thirteen the less clever laid more weight on it.

It is difficult to understand why the youngest children of the statistical population should rate self-sacrifice more favourably; they may be more idealistic or their perception of the concept may be different.

The importance of intelligence is most clearly brought out by the general agreement on four concepts, which united children of both social classes. The large majority of clever children valued being *sorry*, *trustworthy* and *wise* more highly than the less intelligent and almost all less intelligent children laid greater stress on *friendship*. 
Variable of social class - Sub-sets of socially approved and disapproved areas. J/A.

Boys from socially disapproved areas laid greater weight on:-

- **Fighting** - All sets. 1 SU (10 W+).
- **Trust** - 3 sets out of 4 (8 M excepted).
- **Wise** - 3 sets out of 4 (10 W+ excepted)
  
- **Kind** - All sets. 1 SU (10W).

Boys from approved areas laid greater stress on:-

- **Friends** - 3 sets out of 4 (8 W+ excepted).

Girls from socially disapproved areas laid more stress on:-

- **Kind** - Both sets 8 W/W+ only.
- **Burglar** - 3 sets out of 4 (8 M excepted).

Girls from approved areas laid more stress on:-

- **Friends** - 3 sets out of 4 (10 W+ excepted).
- **Job** - All sets.

Comment. There was general agreement between boys and girls on the direction of choice of kindness and friendship. The children from the disapproved areas came well out of the comparison, rating as they did trustworthiness, wisdom and kindness more highly.

A series of changes in the direction of choice that may reveal development in the grasp of ethical concepts (related to the variables).

Nothing in the field of moral education has provoked more discussion than the question as to whether development towards a mature morality can be divided into stages or progresses steadily. The findings of Gesell and Piaget have been mentioned in the comment upon the factorization of the research population. The following results report changes in direction of choice, that is a break in continuity; for instance, both
eight and ten year old middle class boys have valued revenge more highly than have working class boys, but then the trend of middle class approval broke and working class boys 13 favoured the concept more highly.

These breaks in continuity clearly relate to the variable of age but some of them also connect up with intelligence level. They appear to fit in with previous research findings (also referred to in the section upon factorization) that native intelligence influences ethical development. They may fit in with the theory that middle class parents contribute to the growth of rational morality, but the evidence from the counts of approval and disapproval throws doubt on the success of middle class methods and these MWU results show their children favouring getting away with it more and kindness less highly than their working class peers.

From the testing of the variable of social class.

**Boys.** 3 breaks at 10 - On own back, friends and job (W higher rating at 13).

**Girls.** 4 breaks at 8 - On own back and friends (W higher rating at 10 and 13).

- On precious, job and vice (W higher rating at 10 and 13).

1 break at 10 - On away (W class rating it higher at 13).

**Sub-sets of the variable of social class.**

**Boys.** 2 breaks at 8 - On away (D's rate more highly at 10).

- On precious (A's rate more highly at 10).

**Girls.** 2 breaks at 8 - On friends (D's rate more highly at 10).

- On precious (A's rate more highly at 10).
From the testing of the variable of intelligence.

Boys.  M/M+  2 breaks at 8  - Trust and Kind (M+ rated more highly at 10 and 13).

3 breaks at 10  - Own back and away (M+ rated more highly at 13).**

- Burglar (M rated more highly at 13).

Girls.  M/M+  1 break at 8  - Own back (M rated more highly at 10 and 13).

Boys.  W/+W  1 break at 8  - Precious (W rated more highly at 10 and 13).**

5 breaks at 10  - Fighting, Own back, away and Burglar (W+ rated more highly at 13).**

- Police (W rated it more highly at 13).**

Girls.  W/+W  6 breaks at 8  - Friends, precious, Job, wise, Kind and Burglar (W rated all more highly at 10 and 13).**

1 break at 10  - Trust (W rated more highly at 13).**

Boys.  W/+W  1 break at 8  - Own back (W+ rated more highly at 10 and 13).**

Girls.  W/+W  7 breaks at 8  - Own back, friends, trust, Precious, Job (W- rated higher at 10).

2 breaks at 10  - Away and burglar (W+ rated higher at 10).**

Comment. The sex difference is very marked, for the girls had twenty breaks at eight against six from the boys and only four at the age of ten against eleven from the boys. It has been suggested that this may be connected with the earlier onset of puberty but it certainly fits in with the general pattern of faster development by girls in childhood, presenting further evidence of this.
Secondly, these results strengthen opinion that growth is gradual and not broken into clearly defined states with spurts in development, though children may well pass through these stages in the course of their growth. The Mann-Whitney U tests provide no direct evidence for they are measuring differences between groups, not growth, but they strongly suggest that development fluctuates and proceeds at an uneven pace.

Also, the observed Us reveal fluctuations in direction as well as in pace. Development is not in a straight line towards more desirable ethical values, for in the testing of the factorized sets, $M/W$, $M/M^+$ and $W+/W$, the ten year old result was found to be anomalous eighteen times, that is 34.8% of the ten year old observed Us conflicted in direction with both the eight and thirteen year old results. Between eight and ten at least one of the two groups being compared had changed direction but between ten and thirteen this change was reversed. Clearly ten is a very important age, which fits in with the stress laid upon development at puberty. Williams wrote of "simultaneously existing but different modes of thought", and this may well be true.

Finally, only the evaluative ratings have been statistically examined; the factors of potency and activity have received no consideration.

---

*1 This was the feature of the results which made it necessary to examine the reliability of positive results so closely.

(5) Correspondence of the findings with those of previous research.

Moral development from eight to thirteen.

The questions at issue are:

1. Whether development proceeds in clearly recognizable stages or whether growth is gradual and continuous.

2. The importance of the period from seven to eleven when Piaget discerned both the emergence of a morality of distributive justice and a change over from the criterion of equality to equity. **1**

3. The importance of early adolescence when Piaget observed the emergence of moral autonomy, **2** though Havighurst and Taba reported that sixteen-year-olds were still confused and uncertain when faced by a conflict of moral values. **3**

The results of Mann-Whitney U testing suggest:

1. A strong sex distinction. The period, eight to ten, is more important than early adolescence to girls but not for boys, for whom more changes of direction took place between ten and thirteen.

2. The factorized groups did not develop evenly.


4. The total amount of change of direction by the age of thirteen was considerable. Omitting the variables of age and sex and the evidence of sub-sets, it totalled twenty changes of direction for the boys and fifteen for the girls, compared with their eight-year-old ratings.

5. As the observed U's provided evidence of change, not of development to moral maturity, the pair of acts measured might in fact both value the concept more or less highly.

---


**2** Ibid., p.193.

**3** Havighurst, R.J. and Taba, H., Adolescent character and personality, p.87.
The Mann-Whitney U results have to be compared with the results of the count of approval and disapproval of concepts. As reported, these revealed a very great measure of homogeneity and showed a pattern of gradual but fluctuating growth through later childhood into early adolescence.

The moral standards of early adolescence.

Swainson found that at thirteen and fourteen children felt "bad" and liked to do wrong. *1 These results contained evidence of changes in the direction of choice between ages ten and thirteen but again they were only relative changes. Table I, showing changes in the direction of choice of the factorized groups M+ and W+ between the ages of 10 and 12.

<table>
<thead>
<tr>
<th>Factorized group</th>
<th>Changes towards more desirable morality</th>
<th>Reversion to less desirable morality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys M+</td>
<td>Trust, Kind, Burglar</td>
<td>Own back</td>
</tr>
<tr>
<td>Boys W+</td>
<td>Polite</td>
<td>Fighting *2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Own back, Burglar</td>
</tr>
<tr>
<td>Girls M+</td>
<td>Kind</td>
<td>Loyal to friends, Good job, Burglar</td>
</tr>
<tr>
<td>Girls W+</td>
<td>Sorry</td>
<td>Fighting, Away with it, Trust</td>
</tr>
</tbody>
</table>

The less intelligent groups are not tabulated as their changes are in the reverse direction.


*2 As the oral administration of Oswood proved that young adolescents still perceived fighting literally, this concept has been classified as undesirable.
To sum up, the observed Us provided evidence that the values of the cleverer children deteriorated somewhat in relation to those of the less clever children. This probably supports Morris' finding that secondary modern children were more conforming in their judgments than grammar school children. *1

The directions in choice of the eight year olds tested against the thirteen year olds are very relevant as factorized groups were being tested against their younger selves and not against other groups.

Table II, showing, from appendix table IV.1(etc.), the number of concepts rated at thirteen with greater moral desirability.

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Boys M±</th>
<th>Boys N±</th>
<th>Girls M±</th>
<th>Girls N±</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fighting</td>
<td>+</td>
<td>0</td>
<td>-</td>
<td>0</td>
</tr>
<tr>
<td>Own back</td>
<td>+</td>
<td>+S</td>
<td>+S</td>
<td>+</td>
</tr>
<tr>
<td>Away with it</td>
<td>0</td>
<td>0</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Polite</td>
<td>-</td>
<td>-S</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Friends</td>
<td>-</td>
<td>0</td>
<td>+S</td>
<td>+</td>
</tr>
<tr>
<td>Sorry</td>
<td>0</td>
<td>+</td>
<td>-</td>
<td>0</td>
</tr>
<tr>
<td>Trust</td>
<td>+</td>
<td>0</td>
<td>+S</td>
<td>+</td>
</tr>
<tr>
<td>Precious</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Good job</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Wise</td>
<td>0</td>
<td>Not tested</td>
<td>0</td>
<td>+</td>
</tr>
<tr>
<td>Kind</td>
<td>0</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>Burglar</td>
<td>0</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>

TOTAL 3 5 7 8

To sum up, the thirteens were not inferior to the eights in the value they laid upon moral concepts, except for boys M+.

The variable of intelligence.

Pringle and Edwards \(^1\) coupled intelligence with age as the factors of greatest importance in moral development and writers like Wilson, Williams and Sugarman, \(^2\) who stressed the importance of rational morality, were in fact stressing intelligence.

The evidence is absolutely clear for the more intelligent groups were tested against the less intelligent groups. Here are the results.

Table III, showing how far more intelligent children valued concepts in accordance with more desirable moral values, for the ages 8, 10 and 13; from appendix tables III (a-d) variable of intelligence.

Only concepts with higher odds than five to one against the hypothesis of no difference (i.e. more than half a standard error below the mean) have been included.

The first number represents desirable choices. The second number represents undesirable choices. The third number in brackets against the ten year olds represents the total number of concepts tested. For eights and thirteens this was always 12.

<table>
<thead>
<tr>
<th>Factorized Group</th>
<th>Age 8.</th>
<th>Age 10.</th>
<th>Age 13.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys M+</td>
<td>1/6</td>
<td>4/2 (8)</td>
<td>4/5</td>
</tr>
<tr>
<td>Boys W+</td>
<td>6/1</td>
<td>5/2 (11)</td>
<td>3/3</td>
</tr>
<tr>
<td>Girls M+</td>
<td>6/1</td>
<td>6/1 (8)</td>
<td>6/2</td>
</tr>
<tr>
<td>Girls W+</td>
<td>8/1</td>
<td>4/1 (10)</td>
<td>2/8</td>
</tr>
</tbody>
</table>


\(^2\) Wilson, J., et. al., Introduction to moral education, p.193.
To sum up:

1. More intelligent children valued desirable moral concepts more highly at eight year old, except for the clever middle class boys.

2. There was little overall change in the ten year old position (though considerable change in values on individual concepts) except that the boys M+ were now in accord with the other clever children, and the position of the girls W+ was deteriorating.

3. At thirteen the values of the clever children were no longer held and the values of the girls W+ had gravely deteriorated.

4. The testing of the eight year olds against the ten year olds confirmed these conclusions.

5. Pringle and Edwards stated that dull children valued kindness more highly. This was not born out as three more intelligent groups out of five valued it more highly.

The variable of social class.

Kay stated that, "It is now generally agreed that the moral judgment exercised by an individual is closely related to his sub-cultural experiences". In particular the difference in the quality of moral education in high status homes and the phenomenon of culturally deprived areas like St. Ann's in Nottingham have been stressed.

All differences found have already been reported in other contexts. The statistical testing showed it to be the least important variable except for the great fall off in desirable choices of working class girls. To return to Kay, the social values that have gone awry in delinquency areas seem to be

concerned with property more than with values related to the heroic pattern of ethics. Further, however superior upper middle class moral education may be, it seems to succeed with girls but not with boys.

**The variable of sex.**

Morris reported having found only slight differences between boys and girls, with the girls slightly ahead of the boys. *1 In these results:

1. It is one of the two most important variables at thirteen, especially among working class children.
2. Girls made earlier changes of direction than boys.
3. At thirteen girls 13 were overwhelmingly ahead of the boys and in spite of their falling away from their eight year old standard, girls 13 W were also well ahead.
4. This was supported by the count of approval or disapproval of concepts, which showed girls continually making rather more desirable choices.

**Grounds of moral judgment.**

Piaget laid a good deal of weight on the concept of revenge, which in part underlay his theory of distributive justice. He reported that the percentage of answers in favour of getting your own back increased steadily from 19% at the age of six to 95% at the age of twelve. *2 These results showed that the eight year old girls and boys consistently rated revenge more highly than the older children.

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The counts of approval and disapproval of concepts upheld this, except that the nine year old boys laid a little more store on it than the eights.

In conclusion.

Differences between these results and the work of earlier researchers is partly accounted for by the breadth of this inquiry. I suggest that much research into children's ethics has been restricted to too narrow a field and much discussion has been in terms of theoretical development. Piaget himself restricted his inquiry to grounds of moral judgment as the title of his book stated: 'This research dealt with fundamental human values.' The detailed and intricate results of this chapter showed numerous differences in development between factorized sets of children and these have to be seen in perspective against the background of the very great measure of desirable agreement to be found in the counts of approval and disapproval of concepts.

(6) Conclusions drawn from the examination of the testing by Mann-Whitney U non-parametric test of the Osgood semantic differentials rated by the statistical population of children from 8 to 13 inclusive.

The reliability.

It is submitted that by and large the results are reliable.

1. The populations are large, over 1600 children in all, and none of the three age groups examined had a population smaller than 259 children (age 13) while boys and girls were very even in number.
2. No factorized set was smaller than nine in number, except in a few sub-sets, and Mann-Whitney U was devised to test groups of small size.

3. Teachers consulted record cards and the heads of the junior schools checked a large number of assessments; assessments of stability and homes were discussed in personal interviews and in part standardized.

4. As far as is known to me, this is the first attempt made in the field of children's ethics to achieve a normal curve of distribution by types of neighbourhood in which the children lived, and socially good, average and bad catchment areas were all well represented.

5. Thirteen significant Us remained unsupported in the main factorized sets and a total of 300 tests allows for 15 chance results.

The validity of the hypothesis of difference ($H_1$).

The null hypothesis has to be rejected but $H_1$ cannot be unreservedly accepted.

1. There were enough significant differences between ages and sexes at the age of thirteen, for eight year olds and thirteen year old, for boys and girls to form distinct populations.

2. The populations of the factorized sets HS(V), M/N, M/N+ and V+/N were to a large extent homogeneous; for instance, girls M/N formed a single population.
Comparative importance of the variables.

1. **Age.**
   - (a) Ages eight and thirteen belonged to different populations, but all the same boys N+ were largely homogeneous.
   - (b) Age was a more important working class than middle class variable, especially for girls.

2. **Sex.**
   - (a) It was an equally important variable at the age of thirteen and of much less importance at eight.
   - (b) It was a rather more important working class than middle class variable.

3. **Social class.**
   - (a) The conventional division between social classes proved to be the least important variable.

4. **Children's problems and native intelligence** proved to be quite important variables.
   - (a) Doubtful emotional stability and low standard homes are probably a good deal more important than showed in the results as many of these children, especially in secondary schools, certainly escaped the notice of their teachers.
   - (b) Native intelligence was a more important variable among middle class than among working class children, but the sub-variable of dullness was of importance within the working class statistical population.
5. The sub-sets of social class.

The findings of the count of approval and disapproval of concepts was confirmed; deprived and backward children, many of them living in socially disapproved areas, could and did make more desirable ethical choices than their more fortunate peers. For instance they valued kindness more highly three times and set more store by loyalty in friendship, trustworthiness and doing a good job, twice each.

Moral development.

The evidence has been summed up in the previous chapter, Most of it was indirect as observed Us were measurements of differences between groups, but it can be stated with some confidence that the results supported the following statements:

1. Growth in the evaluation of moral concepts was not divided into clear stages but was continuous, though fluctuating.

2. Thirteen year old working class children were not inferior in the evaluation of moral concepts to eight year old working class children, but there was evidence of some less desirable moral evaluation in middle class children and in clever children.
PART III D. RESULTS OBTAINED FROM THE NON-PARAMETRIC
WILCOXON MATCHED-PAIRS SIGNED-RANKS TEST.

(1) Introductory

The Osgood semantic differential was administered in each class both before and after the experimental work of this research in order to discover whether any change had taken place in the attitudes of the children towards the concepts being measured. It would be possible to evaluate the effectiveness of the hero story as one vehicle of ethical education if changes in the children's values could be discovered and investigated. The Wilcoxon matched-pairs signed-ranks test was chosen as the instrument of measurement. Osgood himself recommended it.*1

Like the sign test, the Wilcoxon matched-pairs test uses information about the direction of the differences within pairs but it is more powerful because it also takes into account the relative size of the differences, giving more weight to a pair which shows a large dissimilarity. For small samples its efficiency is near 95%.

The population.

The statistical population consisted of 1071 children with valid pairs of recorded test and re-test.*2 In one age and sex group there were only 65 pairs (girls 12) but no other had less than 80. Shortage of time made it necessary to sample this population. The ten year olds were chosen because they had the highest number of valid pairs (105 for the boys and 91 for the girls) and because the distribution of children between types of social area was more representative than in any other age group. Fifty boys and girls in

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*1 Osgood, p.101.
*2 There are a number of unmarked second tests as the recording of re-tests ceased after the decision to sample the ten year old age group was taken.
equal numbers were randomly selected by choosing every fifth child in each factorized set, except HS(W). The surplus were then weighted by the process of substitution, so as to achieve both a roughly normal curve of intelligence and the inclusion of at least one boy and one girl from each school class. The whole HS(W) sets were separately tested as girls and boys of doubtful stability and/or low standard homes might show very different results to those of their more fortunate peers.

In the ten year old age group the class discussions which followed each story had been of very uneven quality; some had been very short and in others the teacher had been ethically neutral, so it was decided to try out as well the influence of lively discussion in which the teachers had given a positive Christian or humanist lead. The following groups were chosen:

1. The nine year old boys and girls of St. Luke's school, sexes tested independently. They were picked out because they were only a year younger than the random selection children and because their master, an outstanding mature student of the college in his first year of teaching, had a recognizably good influence on his class.

2. Sets of boys and girls 13 came from a progressive fine Leicestershire high school and from a very East Anglian comprehensive. The high school was on the edge of the industrial spread of Leicester. It had a united staff and the class teacher was another good mature student of the college in her second year in school; her unstreamed class included a number of low status working class children. The comprehensive had a genuine house system, with full time house
masters, and the children came from the third year remedial class under a vigorous master, who specialized in this age of backward children; he put two of his discussions on tape, revealing that he gave more load than had been intended but his children had a lot to say.

Control groups were also tested. The nearest junior school to the college drew most of its children from a local council estate of quite good reputation. It was a friendly and informal school and the head was kind enough to administer the Osgood semantic differential to every ten year old child and to administer the re-test eight weeks later. The testing was limited to six concepts. No experimental teaching took place. The children numbered 44 boys and 46 girls, only seven belonged to middle class families and the rest were divided into six factorized groups, boys and girls W+, W and W8(W).

The hypotheses.

The following hypotheses were formulated:—

Main hypothesis (H1).

That the testing of the Osgood semantic differential pairs of test and re-test scores showed that the reading (or telling) of five hero stories in class, together with follow-up work upon these stories, had sufficient impact upon the children to cause changes in value laid upon the individual ethical concepts of this field of work.
Subsidiary hypothesis (H₁(a)).

That these changes included a substantial rise in the approval of violence and of modes of conduct related to violence, particularly among children assessed by teachers as of doubtful emotional stability and below standard homes, (i.e. in the HS(W) sets).

Subsidiary hypothesis (H₁(b)).

The changes in value laid by children upon individual ethical concepts of this research were desirable.

Subsidiary hypothesis (H₁(c)).

Desirable changes in value laid by children upon the individual ethical concepts of this research took place, if the class teacher presided over lively discussions during which he himself expressed mature ethical opinions.

Subsidiary hypothesis (H₁(d)).

That the perception of the good as strong is increased.

Parallel null hypotheses were also formulated. Odds of twenty to one against the null hypothesis, as in the Mann-Whitney U testing, were decided upon, that is .05% became the level of significance. H₁(b) only applied to the sets picked out as examples of classes with lively discussions. H₁(d) only applied to potency factor scores.

Multi-dimensional testing.

Each group was twice tested upon these hypotheses. As evaluation was the dominant factor of this field of work the evaluative scores were first investigated. Secondly, differences in the rating of the potency factor were measured as chapter III B presented evidence that ethical maturity was marked by the perception of the factors of evaluation and potency in association; therefore alteration in potency ratings might be more important than evaluative changes.
The checking of the activity factor was not measured as chapter III B also suggested that either activity was an unimportant factor of ethical perception or that the activity scales were too unreliable for valid conclusions to be drawn.

**Statistical basis of testing.**

Raw scores and not ranking were used as the basis of calculation for each child's own responses were being compared, so differences in individual styles of rating would not distort results.

**Results of the Wilcoxon matched-pairs signed-ranks test.**

It was certain before measurement began that many changes in direction and intensity would be found because the oral administration revealed that children rated from immediate feelings and first impressions. Osgood wrote,

"The average errors of measurement of the semantic differential scales are always less than a single scale unit (approximately three quarters of a scale unit), and for evaluative scales about a half of a scale unit.\(^*1\)

He also did not find "any appreciable difference between factors"\(^*2\) since "Cultural meanings of concepts prove to be very stable."\(^*3\) He was writing of adults though, not of children, and the control group's results showed four significant differences (that is 5.6% and 72.2% of overall change in the values laid upon concepts. The full results have been tabled in appendix III 9.

\(^*1\) Osgood, p.131.
\(^*2\) Ibid., p.138.
\(^*3\) Ibid., p.139-40.
Secondly, it was equally clear before measurement began that little change might be found, which could without doubt to put down to the influence of the experimental work in school. Five stories were too few in number and half a term too short a span of time. For as Kay pointed out the "intellectual model of development" is insufficient, since it was one thing to know the good and another to do it. *1

He suggested that:-

"It is exactly at those points where the "intellectual model" is inadequate that the "attitudinal model" is of value. Those otherwise inexplicable features of moral evolution becomes explicable when the process is thought of in terms of attitudes." *2

What is more, the conative side of attitude is deeply rooted in emotion and feeling that may partly be unconscious. Emotion engenders prejudices but men and women act with ethical integrity as the result of feeling judgments, that is by subjective but rational judgments which arise out of the inner self. Prejudice is notoriously difficult to eradicate and feeling is likely to go even deeper.

The total amount of change discerned:

1. Positive results. The control group showed 5.6% against 8.3% in the sets drawn from the statistical population.
2. Total evaluative change amounted to 72.2% against 89.6% in the statistical population.
3. Total potency change amounted to 44.4% against 91.7% in the statistical population.
4. Differences between the control group of ten year olds, and the combined ten year old statistical random selection and HS(W) sets:
   (a) The control boys showed a total of 66.7% and the experimental boys 89.6%.

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*1 Kay, W., Moral development, p.228.
*2 Ibid., p.236.
(b) The control girls showed a total of 50.0 while the experimental girls had 91.7%.
(c) The control stable children had 66.7% of change and the boys and girls of the random selection had 95.6%.
(d) The control HS(W) children had 41.7% and the statistical HS(W) sets had 85.4%.

5. The statistical sets with lively class discussions.
(a) The total incidence of change was 71.9%.
(b) The boys had 81.3% of change.
(c) The girls had 62.5% of change.

The reliability of these results.

On account of likenesses all percentages have been double checked. The reliability of the results should be beyond doubt for:

1. Two out of four of the positive results of the control group were supported, but six out of eight of the significant differences found in the statistical sets were either supported as being part of a general direction of change, or there was a corresponding alteration in value for the same concept, e.g. girls 10 (random selection) rated friendship significantly higher on the evaluative factor and also rated it higher on potency.
2. The HS(W) children had smaller amounts of change in both control and statistical populations.
3. The results of the boys and girls 10 HS(W) were so alike that it could not be due to chance. They made the same changes on nine out of twelve concepts (the other three had one no result each) and there were only three disagreements on the potency factor.
Criteria for estimating the influence of the experimental work in general and of class discussions in particular.

Since there was so much difference within the control group it was difficult to decide how much weight to lay on the very large amounts of change shown by the research population. But these aspects of the results must be meaningful, indeed significant:
1. The size of the differences.
2. The large increase in the girls' amount of change.
3. The large increase in the amount of change shown by the HS(W) sets.
4. The rise in the amount of potency change.

A reckoning up of desirable and undesirable results gave less support to the experimental work as on the potency factor the split was very even and a little in favour of the control group, but on the evaluative factor the statistical sets had 24 desirable to 19 undesirable changes while the control group reversed this with only 15 favourable against 23. Doing a good job of work was included in the control testing as a check concept, since it did not enter into any of the research stories; the control subjects yielded 4 pluses and 2 minuses while the research ten year olds split evenly and altogether there were seven higher and six lower scores, which may be evidence that some of the greater amount of change was not due to the experimental stories. Any rise in approval of fighting was counted as unfavourable since the oral administration of the differential proved that thirteen year olds still thought of it literally, but it is in fact amoral so the concept might come to mean, "Fight the good fight with all your might".
Evidence from the direction of change.

Valuable evidence came from comparing trends of change with the ethical content of stories and discussions as well as with the control results. Indeed it is impossible to read through detailed discussion records and to believe that the children's time was wasted. Examples, mostly from schools whose results are examined in this chapter, form appendix II 5.

The violence of the traditional hero story is one of the strongest objections to its use in school. Now the control group approved fighting more highly by six scores to one (one potency significantly higher) in contrast with five more and three less favourable (one evaluative significant) experimental results. Four of the five rises were on the potency factor, which was very understandable since the stories associated fighting with battle instead of with playground rough and tumble, so it was far more important that on evaluation the scores were three down to one up. This finding did not bear out Halloran's report, partly based on the evidence of a doubtful American experiment, that:-

"Violent programmes on television do not serve to reduce aggression vicariously as some people have attempted to show, but if anything increase it and encourage its later expression".

At the least, no impetus to violence had been given.*1

Halloran also stated that television violence intensified the difficulties of frustrated and maladjusted children. *2

With so many unstable children and youngsters from bad homes in our schools no teacher can ignore this statement, but the control group of HS(7) boys valued fighting more and the research group less highly (though potency went up). The thirteen year old sets were partly made up of the most frustr-

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*1 Halloran, J.D., The effects of mass communication, p.24.
*2 Ibid., p.25.
treated and maladjusted of secondary children, boys and girls from a remedial class; the boys scored more highly on evaluation but less on potency and the girls were lower on both factors. It does not look as if deprived children are endangered for the good reason that the hero stories were heard in a controlled environment.

Revenge was one of the main themes of the experimental stories. It was discussed in connection with Grettir the Strong, the most powerful of them and with the burghers of Calais by all classes, except at St. Luke's, while it came into the primary story of Drake and the secondary one of Coriolanus. In every discussion I presided over myself the large majority of boys insisted that it was right to get your own back and the St. Luke's master described his class as arguing with him almost pitifully: "this poor old grown up just did not understand that if you got your own back it was all over and done with and you could start afresh and be friends again". An increase in revenge was to be expected for it was observed by Piaget and the control group yielded six higher scores (one significant) to two lower ones. But the statistical ten year old gave six minuses to only one plus. To add to this evidence, both the thirteen year old boys and the St. Luke's girls showed a double minus; the thirteen year old drop in potency was particularly impressive as the remedial classes produced a number of drawings with vigorous and menacing hangmen executing the burghers. The ten year old H2(W) boys also yielded less favourable scores on both factors. Discussion had proved to be a powerful instrument of ethical education.
Anti-social conduct did not rise in esteem. Odysseus was the only hero who escaped the consequences of his actions and in discussion he was often roundly condemned. Here is Gary P. (the spoiled, self-centred child of a printing works employee who lived on the edge of the London south bank slums, clever, aged 9):

"He was a bad man because he went to the island to look for gifts, and he killed Polyphemus' sheep. Polyphemus was wrong to eat the sailors but they should not have bothered him."

The control groups did not rate this concept, but the research children had three rises to five falls, four of the latter on potency, of which the thirteen year olds yielded three minuses. Only the nine year old boys rated burglary more highly; the other experimental sets produced four minus evaluative scores and four lower potency, (one significant) against one rise. It was a remarkable reversal of direction. Remembering Gary, was it due to the Cyclops?

Also more desirable perception of two other concepts was clearly the result of the research stories. Companionship came into almost all of them; Odysseus stood by his men but the quarrelsome Jamestown settlers sent Smith back to England in chains (9 year old story of Pocahontas); Drake's men saved their leader and the burghers of Calais risked death for their fellows; above all Illugi stood by Grettir. The control group was not tested on Standing by your friends but the statistical children produced eleven pluses (one significant) to five minuses. The results obtained from Giving up something precious were equally remarkable; the control group scored three pluses and seven minuses (one of them significant) on both factors, but in the research stories Drake's men abandoned the treasure, Aodís said farewell to her youngest son, Illugi chose death and St. Francis became a Friar. The statistical sets showed
a total of 10 pluses (one significant) and five minuses.

More striking still, both ten year old HS(W) groups gave a
double plus, i.e. on potency as well as on evaluation, and
the thirteen year olds had three rises, two of them on
potency (one significant), against one minus. The discus­sion in the comprehensive school remedial class was put on
tape; when the master asked the children if any of them had
ever sacrificed anything a boy volunteered that he had
stopped staying out late because it worried his mother and
another added that he stayed away from club while his mother
was ill. It seems to me that this is the function of dis­
cussion, to translate heroic values into terms of everyday
life/that it indubitably proved effective. This technique
was deeply appreciated by college of education second year
students, who came voluntarily year after year to discussions
of justice based upon the first book of Plato's Republic.

Two concepts, Being a person you can trust and Being
sorry for a person had disappointing results. Trustworthiness
was not directly discussed and the children do not seem to
have made the association that the man who stood by his friends
could be trusted by them; in the oral administration of
Oscrood the children only thought in terms of being trusted by
adults (see Geoffrey in appendix III 3). The control group
showed five rises to three falls while the research children
had seven up to four falls in value; it looks as if perception
was not influenced. The results on Being sorry were disturbing
for the classes discussed being sorry for the Cyclops and
having pity on the burghers: evaluation fell on seven scores
out of eight but potency rose four times against three falls
in value. I suggest that the lower evaluations represented
both the perception of Polyphemus as an ogre and sympathy with Edward III's thirst for revenge, but the rises in potency may mean that the discussions influenced perception of the concept. At least no harm was done, for the control group had seven falls in esteem (one significant) to three rises.

Other results obtained did not seem favourable to the research:

**Being polite**

Ten year olds - 2 rises and 6 falls (one significant).
Nine year olds - Two evaluation ups and one potency down (significant).
Thirteen year olds - One up to three down.

**Being rude**

Three up and four down on evaluation and seven down on potency (one of the ten year old scores significant).

**Being kind**

Two up and three down on evaluation (one significant) and two up, two down on potency. The control group on the other hand had three rises and no falls.

The research stories did not emphasize these concepts though Drake was courteous to the Spanish spy, while both de Menny and Queen Philippa were courteous to the burghers of Calais. It is arresting that the rudeness of the settlers was discussed by the nine year olds and both boys and girls gave an evaluative plus. Wisdom was only presented and discussed in the form of the guile of Odysseus. Kindness is not a heroic virtue and was not talked about but the contrast in the scores of the control and the research children was all the more disturbing because the latter saw Queen Philippa as kind.

This evidence can be interpreted in two ways:
1. Heroic story causes children to value some peaceful and mature concepts less highly.

2. Discussions have so strong an influence that any ethical concept omitted from discussion is apt to fall in esteem. The nine year old results on courtesy bore out the second hypothesis but it is impossible to come to any conclusion on so small a sample of results. Further investigation is of great importance because the thirteen year old boys gave a double minus on both wisdom and kindness while the girls gave a double minus on politeness.

(3) Conclusions.

1. Hypothesis 1 can be accepted unreservedly.

2. Hypothesis 1(a) can be rejected equally unreservedly. In particular the value laid upon violence and related modes of behaviour by deprived and less stable children lessened.

3. Hypothesis 1(b) can be accepted with reservations as hypothesis 1(a) was rejected and very desirable changes in esteem took place for the concepts friendship and self-sacrifice, but the results of testing politeness, wisdom and kindness were disturbing. The following concepts need more investigation:

   Politeness.  Trustworthiness.
   Kindness.  Compassion and pity (Sorry).
   Wisdom.

4. Hypothesis 1(c) is unproved either way:

   (a) The nine year olds broke even but they did better than the control groups and appeared to respond to discussion of revenge and politeness.
(b) The thirteen year old set was one of the most difficult in the whole research population to influence, but its esteem of fighting and getting away with it fell sharply and the value it laid on self-sacrifice rose to an equal extent. Both revenge scores of the boys also fell, but the counts of approval and disapproval of concepts showed this to be a general trend at 13, apart from any experimental work. That these boys scored two double minuses on wisdom and kindness casts doubt on H1(c).

(c) Further the general amounts of change were smaller for the groups with lively discussions. Again more work needs to be done but it is possible that the teachers aroused opposition by giving too vigorous a lead. I remember discussing revenge in a rough "reelless Hill third year class, which had a gang of thirteen boys, all vociferously in favour of revenge. Appeals to the New Testament had no effect whatever. From the extreme back corner of the room a boy outside the gang, entirely silent till then, spoke up: "Two wrongs don't make a right", he said. We were all silent. The gang leader soon recovered but the boy had had the chance to show moral courage and he had done more than I had to educate the class.

5. Hypothesis 1(d) is unproved either way. Far more change took place than in the control group, but half the total number of differences showed a weakening of the association of good with strong. Omitting fighting which is immoral, and reckoning up the potency changes on the concepts clearly affected by the experimental discussion, one finds:
Own back - Weaker in potency by 4 to 1, i.e., the bad is weak.
Friendship - Stronger in potency by 4 to 4.
Self-sacrifice - Stronger in potency by 5 to 2.

Again more investigation is needed but these results are encouraging.

Finally, in weighing up these results it must be remembered that only five stories were heard in less than one term. What influence might this kind of work have if it was a thread running through the children's schooling? As was said at the start, children rate from first impressions and immediate feeling, so the effect of this experiment might quickly disappear if it were not followed up. I hold that there is clear evidence that it was the discussions which caused the changes and the discussions were successful because the heroic pattern of ethics were meaningful to children and heroic story enjoyed; therefore the talking over of ethical ideas without this basis of story might be far less influential. That is another subject for research. I also hold that heroic values have to be translated during discussion into terms of everyday life. If this method of moral education is as powerful as these results suggest, great care must be taken to bring the quiet virtues like courtesy to the fore. Finally, this kind of moral education can never replace religious instruction for religion associates goodness with the potency of God.
IN CONCLUSION.

The work upon this thesis, besides summing up my own experience of teaching history and of training students to teach, has uncovered a great deal of information upon the ethical standards of children and upon their moral development. Indeed three separate sets of results have been obtained. The first relates to traditional story and to the pattern of ethics displayed by its heroes. The response of children, aged from eight to thirteen, to such stories has been described and their influence, and that of the work which followed on from them, has been measured by the Wilcoxon matched-pairs signed-ranks test; heroic story has been shown to be an important educational tool. Secondly, children's approval and disapproval of a wide range of ethical concepts has been measured by the Osgood semantic differential; concepts were chosen from the primary heroic pattern of ethics and its extensions but, since this traditional morality covered the whole field of right conduct, the ethical standard of children in general has in fact been sampled and measured. Lastly, the statistical examination of the Osgood results by the Mann-Whitney U non-parametric test may have uncovered a model of ethical development, with much additional and detailed information about the influence of such variables as sex and intelligence. The questions asked at the start of the research and set down in the preface have substantially been answered.
The traditional heroic pattern of ethics.

Heroic ethics were illustrated from epic and legend and analysed into five main components:

- Splendour.
- Honour.
- Expertness.
- Courtesy, including hospitality and gifts.
- Companionship, including loyalty.

Every element of this pattern was shown to be splendid and honourable. It could probably be traced back in time to the Secondary Neolithic but it was not possible to come to a firm conclusion as to whether this pattern was archetypal or the product of a particular complex of social and economic factors; there was however evidence from primitive cultures all over the world that its elements were archetypal. These elements were also discerned in contemporary life, particularly in the behaviour of children and in fantasy; the cowboy hero, James Bond and Che Guevara all typified the heroic ethos.

The hero story and the part it can play in education.

Whether the traditional pattern of heroic ethics is archetypal or not, it cannot be ignored since some of children's behaviour is related to it, and since so much leisure time is spent in watching films and television or reading books, in which characters display the heroic virtues. It must either be combated as undesirable or transformed as Hindusism and the Catholic church transformed it, so that God became the supreme lord to whom loyalty was due or an act of mercy became more honourable than revenge.
The great hero stories upon which the experimental work in school was based were heard with enthusiasm by most classes and by all the age groups from eight to thirteen.

The one example of myth embedded in epic, the Cyclops from the Odyssey, proved the most popular of all the tales, with thirteen year olds as well as eight year olds and every age group in between. Its success is a strong argument for using the Epic of Gilgamesh and Beowulf in school, many neglected Greek myths like Phaeton and Atalanta and mythical heroes like Maui of other cultures. Next to the Cyclops in popularity came three tales of vigorous action, the death of Grettir the strong, Drake at Nombre de Dios and Pocahontas, but the full Christian story of the early life of St. Francis was not far behind, at least placed third by all age groups. The enjoyment of most children is beyond doubt. In classes where differences between the sexes were emphasized, some girls protested that these were stories for boys but classes in all girls schools appreciated them as much as boys.

The drama was a success, the art less vigorous. There was painting and drawing of quality but on the whole the children only achieved their average standard of work or fell a little below it; alternative work should always be suggested. There was a great deal of lively and enjoyable free drama, during which some growth took place, including control, characterization and speech. Though there were few girls' parts this only mattered in classes with strong sex division.
The sets of five stories stimulated some written work of quality and had a remarkable effect upon the fluency and the level of the children's writing. Twenty eight forms did four or five pieces of written work per class; in the third and fourth primary years 46% of both boys and girls raised their personal standards of work appreciably and secondary boys and girls improved their individual standards almost 49%, with a 10% drop in standard for the boys but less than 6% among the girls. The first year juniors on the whole found written work based on the stories too difficult, but the second year standards improved considerably. I believe that these results alone entirely justify the telling of hero tales in school.

The great rise in children's personal standards of written work can only be explained by their enjoyment of the action and by the imaginative impact of the stories. This imaginative impact could clearly be discerned in paintings of the Cyclops, in the numerous ladders of Drangey and gates of Calais and a number of other less common subjects. It also accounted for the success of the free drama and was responsible for the level of the discussion periods. There was not an incident in any story which was not "seen" as a "picture" by some child and from the way that the children talked about the stories it is clear that the characters had come alive to them. This also accounts for a number of penetrating remarks from young and/or deprived children.
Imaginative sympathy was aroused — for the mother who let her younger son leave her to accompany his brother to his death, for the starving people of Calais, for the women and children of Nombre de Dios and for the beggars of Assisi. There was hardly any jingoism; a few children voted that Edward III was braver and more knightly than the burghers of Calais but none thought the English archers braver than the French townsfolk. No contempt for the Spanish though plenty of patriotism was shown in the story of Drake. Young children condemned the behaviour of the English settlers towards the Red Indians. Stories such as this should be a weapon in the battle against racism and national prejudice.

One strong reservation must be made. The experimental work was outside the normal syllabus and purposive, while a number of teachers had been my students. The hero story might have less impact if it were part of normal school work.

The meaningfulness of the concepts of the heroic pattern of ethics.

All children rated five primary and five related concepts of heroic ethics by the evaluative scales of the Osgood semantic differential, of which the scales have positive and negative poles. All rating on the positive pole was counted as approval of the concept and vice versa. A summary of the results is given below; percentages are the largest and smallest found, irrespective of age or sex. These are taken from the test at the start of the experimental class work and represent the opinion of the children, unaffected by the research. They sum up the evaluations of over 1600 children of all English social and cultural groups and of every level of intelligence.
1. Primary concepts.

- Getting your own back (Honour, revenge). 66% to 42%.
- Being good at fighting (Expertness). 55% to 26%.
- Getting away with it (Wisdom). 47% to 26%.
- Being polite (Courtes)

Being sorry for a person (Courteous compassion). 97% to 76%.

Standing by your friends (Companionship). 99% to 84%.

2. Related or more morally mature concepts.

- Giving up something precious (Honour, the choice of death). 62% to 43%.
- Doing a good job of work (Expertness). 96% to 86%.
- Being wise. 97% to 78%.
- Being sorry for a person (Courteous compassion). 97% to 76%.
- Being a person you can trust (Companionship). 97% to 85%.

The percentages of approval and disapproval given above iron out differences. Conflicting and neutral rating reveal a great deal of uncertainty. Girls consistently rate rather more desirably than boys. On the whole favourable amounts increase gradually as the children grow older. Working class girls and boys, aged nine, rate more desirably than middle class children but at thirteen middle class boys' results are more moral. The culturally deprived children are capable of making very desirable ratings. Even these distinctions still iron out differences. The standard of morality is a function of the individual. In every set and sub-set of the statistical population of children, every degree of approval and disapproval of the concepts can be found.
No one can maintain that the concepts of heroic ethics have little meaning for children. It is possible to maintain that children rated in accordance with the attitudes of the teachers, but the evidence from the oral administration of the differential does not support this. Of the four, for which the least amount of approval fell below 50%, three are primary elements - revenge, guile and being good at physical fighting. Christianity has put its mark upon the values of our culture. The fourth is a test of the courage and love of any individual, self-sacrifice, and this concept was not unitary in meaning as some children certainly and many probably perceived it as being forced to give something up.

Again there must be a strong reservation. This is ideal conduct, but human beings do not live up to their standards of the good. These ratings mean that children know they should respect these values, not that they would. This research made no attempt to investigate or measure behaviour.

The influence of the experimental work upon the evaluation of the concepts.

The large majority of children scored a second differential at the end of the experimental work. These re-tests have only been sampled by a random selection of ten year olds and four other groups from classes where lively discussions took place. The results are highly encouraging:-
1. The violence inseparable from traditional hero story increased the perception of fighting as potent but the evaluation of fighting decreased; it increased in the ten year old control children.

2. The approval of the heroic elements of revenge and guile decreased and so did the amount of approval of antisocial conduct in the form of burglary.

3. Approval of standing by your friends and giving up something precious increased substantially; both concepts appeared in several stories and were discussed at some length.

At the least these results prove that in a controlled environment violence and related undesirable conduct need not be stimulated by the hero story.

On the other hand politeness, wisdom and the check concept of kindness fell in esteem. These results are very disappointing for the children perceived the compassion of the heroic stories as kindness and approval of this concept should also have risen; it did in the control group.

Children were divided on the subject of the "kindness" of Queen Philippa (many wanted the six burghers to be hung) and this may account for the fall.

These results are purely provisional. No firm conclusions can be drawn from a random selection of one age group and four arbitrary choices of children. What can be said for certain is that the hero story, followed up by other work, may be a very powerful instrument of ethical education. The effect on the perception of the good as strong is not clear; desirable and undesirable changes on
rating balanced each other. The influence of discussions is also in question, reading through the teachers' reports one has no doubt about their effectiveness, but the Wilcoxon test results show the groups, chosen on the grounds of lively discussions, as less affected by the research than the random selection of ten year olds. Further statistical examination of the re-tests is highly desirable.

Previous research has found that teachers have very little influence upon the ethical concepts of the children they teach. If the amount of effect upon the ten year olds, suggested by the Wilcoxon results is confirmed, here is a way by which teachers can lead their children towards a deeper understanding of what is good.

A model of ethical development.

A careful investigation of the ratings of the Osgood semantic differential by the experimental classes, together with the oral administration of the differential, leads to the conclusion that this is both a valid and valuable instrument of measurement, which reliably reveals the feelings and opinions of the children. It is flexible and has room for individual differences; for instance, conflicting and neutral rating reveal ethical uncertainty, emotional instability and insecurity, which can be distinguished from each other by the use of other sources of information.
This investigation included an attempt to relate the children's ratings on the three elemental factors of evaluation, potency and activity to each other. As a result four distinct modes of perception of ethical concepts in this field of research were distinguished and the following model of ethical development is submitted as a hypothesis for further investigation:—

1. The key to moral maturity is the perception of the good as strong (and vice versa).

2. There is steady development from the age of eight to mature adulthood of combined amounts of the perception of the good as strong and of the perceptions of the good as strong and, in addition, active.

3. The perception of the good as active is unimportant unless it is associated with the perception of the good as strong and decreases in importance with adulthood.

4. The perception of the good as weak and inactive (and vice versa) is an inferior and immature mode of perception, which decreases until mature adulthood is reached.

5. Adults with Christian religious conviction show larger amounts of the perception of the good as strong and of the combination of this mode of perception with the perception of the good as strong and, in addition, active. They also show smaller amounts of the perception of the good as weak and inactive.
6. Religious education of high quality in school may hasten the increase in the perception of the good as strong and the decrease of the perception of the good as weak and inactive.

This finding is of the greatest importance as so many teachers are reluctant to give religious instruction and it is under attack in the state schools. More research is urgently needed as each of these last conclusions is based upon only two sets of results.

Other aspects of ethical development in children.

Both the counts of approval and disapproval of concepts and the statistical results of the Mann-Whitney U non-parametric test suggest that ethical development is not broken into clear stages but progresses at all ages from eight years old to thirteen. The Osgood semantic differentials of the adult subjects of this research have not been statistically examined but the model of ethical development described above suggests that important development takes place during later puberty and continues in adulthood.

The general picture has been described above. Distinctions have been found through examination of the variables of age, sex, social class and intelligence. For instance the years eight to ten are more important for girls than for boys and the onset of puberty is more important for working class than for middle class children. The differences are intricate and the evidence for them has been fully reported in the relevant statistical chapters.
In conclusion.

In spite of all the differences detected the general impression given by the investigation into the ethical concepts of children in this field of heroic and related ethics is one of homogeneity. The differences between groups are only differences of degree. Very large differences exist but they are individual, not between groups of children factorized into sets, in order to minimise statistical variables.

The probable importance of the perception of the good as strong may be a key to ethical development. If this hypothesis is confirmed, the importance of religious education and of religious conviction has face validity, because religion associates goodness with the omnipotence of God.

The educational implications of the research are:-

1. Since the age group eight to thirteen is largely homogeneous, plans for middle schools can be favourably considered.

2. The hero story should have an honourable place in school curricula as it can stimulate good work, particularly written work, and may well be a valuable means of ethical education.
APPENDIX I.

SUBJECTS OF CHILD WATCHING & OF ORAL ADMINISTRATION OF THE OSGOOD DIFFERENTIAL.

A. The Child Watching Group.

Origins of group.

The local council estate had a socially disapproved street, one of those concentrations of difficult tenants in a good estate, and its children had a habit of touting for jobs. Two of the primary boys could be trusted to polish the car and one afternoon I invited them into the living room for orange juice and, to make conversation, showed them the trap doors to its two small cellars. That evening seven children turned up, aged six to thirteen. After two hours of exploring by candlelight they formed a club, The Secret Seven, and swore me to keep the secret of the cellars. The two eldest soon grew tired of it but the others became my friends and dropped in for the next five years. Quite often they brought other children and with fitting ceremony the girls introduced me to their first boy friends. I am not only grateful for their company but for the hours they spent stamping and stapling some two thousand test booklets. Two other children often visited, Susan, my domestic help's daughter and Jeremy from next door. The five who took the oral differential are marked with a star.

Sketches of the boys.

Charlie was the leading car washer. He was sturdy, bursting with energy and capable. His reputation was bad - a rough, troublesome boy - but in my house he worked hard and was to be trusted. He had outgoing friendliness and a passion for playing amusing tricks. With a high average intelligence he passed through the junior school in the bottom stream, but in his first secondary modern year he liked his form teacher enough to be promoted one stream. His family was officially middle class as the father owned a small clothing factory; he took some notice of the boy but his mother was a woman of low standards and Charlie was a typical street child, going home only for meals. The home broke up recently.

1 Wilson, R., Difficult housing estates, p.4.
Peter was the younger car washer, who tagged round after Charlie, though four years younger. He could be plaintively aggressive and seldom smiled, for he was one of the sadder children—little self-confidence, a backward reader and no friends in his peer group. He belonged to a family of seven children, whose father deserted after months of shouting at the mother and it affected the three youngest so deeply that all were emotionally disturbed. Their mother had love, dignity, and high standards.

Daniel was Charlie's only friend of his own age. He was a tall, broad shouldered and rather plump boy, who was cheerful and equable, friendly and willing. He was of average intelligence though in the bottom stream at school and he enjoyed using tools. He had two elder sisters and his father was in the fire service; his family had the highest standards and Daniel was very well cared for.

Jeremy was the younger boy from next door. Aged three he could not be parted from a white shawl, which always trailed on the ground behind him. In the primary school he never got out of the bottom stream, but he developed into a wolf cub, who had a twinkle in his eye and fossils for a hobby. His family was admirable. His father, a mechanic, had started up a successful motor-cycle business, while his mother had been to grammar school; their interests were widespread and they had energy, initiative and public spirit.

The girls.

Kate was Peter's elder sister and the fourth child of the family. She was a tall, slim girl, with a face that could have been a ballerina's. She washed her long hair daily and her interests were home and boys. Though she was in the second stream at school she went untrained into an office and was far from happy.

Molly was Kate's inseparable friend, though she went to a fee-paying Catholic school. She also was tall and slim but very fair and her outlook was as limited as Kate's. She persuaded her family to take her away from school without sitting for G.C.E. but she went to technical college. Her family was very respectable and not Catholic.

Jill was Karen's next sister, four years older than Peter. Outwardly, she was a cheerful, bright and busy girl, both very friendly and willing. Inwardly she was so deeply disturbed that at fifteen she was still bedwetting and just the once her feelings about her parents' separation poured out of her. Once also she said to me,
"I am a dunce"; she was in fact of average intelligence but she could not concentrate.

Susan, aged 11.10, was fair and quite pretty and clung to her best friend. Grammar school failed to kindle any intellectual interests. Her father was a respectable engineer, and her mother seemed among the salt of the earth, but their eldest son played truant and bullied his siblings, who all three lacked energy and confidence. It may well have been one of the "brittle" families, torn by internal anxieties (the father had a duodenal ulcer), which are difficult to detect. The family was so respectable that Susan almost stopped coming to see me, as she would not mix with rougher children.

B. The oral administration group.

Boys from the disapproved street.

Keith, aged 9.11, belonged to one of the least reputable families in the disapproved street; both parents worked late and he spent his time tagging round with older boys. He was a petty thief and at ten was sent to approved school for setting haystacks alight. He was gentle and slow, with a puzzled look and a reading age of 6+. Geoffrey, aged 11.8, was a boy of low average intelligence and much physical energy, with a bent for mischief, who needed stability and control in his home but, like Keith, home was a place where you ate your food and he was the ringleader in the haystacks fire. His family rated with Keith's.

Neville, aged 12.10, was Geoffrey's rather steadier elder brother. He was also unnecessarily delinquent.

Girls from the disapproved street.

Debby, aged 8.2, was very backward and immature and certainly disturbed. She was small and thin, a pathetic little girl.

Sandra, aged 8.11, was bright and attractive, but a quick fingered and audacious, little thief. Her mother gave her money whenever she asked for it. She was a barmaid, never at home after tea, and the youngest child, a boy, had muscular distrophy.

Wilson, R., Difficult housing estates, p.4.
Sandra spent much of her time in charge of him and street gossip related that both she and her parents hit the child. The mother also talked openly before him and Sandra about his approaching death or complete paralysis. The street strongly disapproved of the family - the mother was "common".

Angela, aged 11.4, was fat and "spiteful". She was in the third stream and her family was not well considered - an unattractive and unhappy child.

Elaine, aged 11.6, was led into stealing by Sandra, but she had a responsible elder sister. She was a plain, rather fat child, in the bottom stream at school.

Gloria, aged 11.8, was a fair and friendly girl who played little with the other street children and was therefore disliked. She was in the bottom stream and her family was quite well thought of.

Jenny, aged 13.4, was Gloria's elder sister. She was friendly and thoughtful and quite intelligent.

Children from other areas.

Jackie, aged 11.8, was one of Susan's best friends, a perky child from a respectable working class family. She was in the secondary modern top stream.

Margaret, aged 9.9, was a friendly child, who later passed into grammar school. Her middle class mother was a widow, who had joined an American religious sect.

Peggy, aged 12.2, was lively and enormously fat from the drug given her to keep cancer at bay. She had an enterprising younger brother, with whom she quarrelled, and was at grammar school. Her middle class mother, a mature student, was separated from her husband and found Peggy very difficult.

The adult group College of education students and children's mothers.

Students.

Peter was a second year student, with French as his main subject. He was a convinced Christian.
George, was a well liked second year science student.

Harry, was a third year history student, likeable and friendly, but immature.

John, was an outstanding mature student, middle class in origin, from the secondary education group.

Len, was a well liked and able mature student from the primary education group.

Judith, was quite a lively second year student with history as main subject.

Nicole, was an outstanding mature student, intending to be an infant teacher, with clear values and a vigorous mind.

Adult group - mothers.

Peter's mother.

Susan's mother.
APPENDIX II E.

THE RESEARCH SCHOOLS.

Explanatory Notes.

Schools have been numbered in the order in which results were registered, separately for junior (J) and secondary (S) schools. All classes for which no stream was entered were unstreamed.

Teachers. The number in brackets = no of years of teaching. Old student and mature student means that these teachers were trained at my college of education. T.P. denotes a student on teaching practice.

Shortenings for place names.

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<tr>
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<th>Place Name</th>
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<td>Leicester</td>
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<td>LS</td>
<td>Leicestershire</td>
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<td>Lon</td>
<td>Greater London area</td>
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<td>N</td>
<td>Northampton</td>
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<td>NS</td>
<td>Northamptonshire</td>
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Other shortenings.

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<td>F</td>
<td>Final round of experimental work</td>
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<td>P</td>
<td>Pilot round of experimental work</td>
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<td>Whether school was used in the pilot or final round of experimental work in school</td>
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<td>Group</td>
<td>Classification of school in accordance with appendix III I</td>
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The Secondary schools on account of shortage of time and because much relevant details are included in the text of the thesis. The information is available.
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<th>(b) Annual Stream</th>
<th>(c) Teaching method</th>
<th>Research</th>
<th>Build-</th>
<th>No. of classes</th>
<th>Entry, site.</th>
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<td>Pl &amp; FII. Very lively old student. 8 years. (F) IV Able and concerned. 16 years. (M).</td>
<td>Happy school. Progressive head. Concern for children. Discussed in chapter IIA. Good assembly. Very few valid tests from years I &amp; II. Pseudonym TREELESS HILL.</td>
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<td>J 3</td>
<td>I Average. 12 years (F). II Average. 10 years (M). IV Outstanding old student 4 years. (F).</td>
<td>Head and staff very proud of school. Highly socially approved area.</td>
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<td>J 5</td>
<td>T P student good and concerned. (F).</td>
<td>Not entirely happy or sound school.</td>
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<td>J 6</td>
<td>T P student good and concerned. (F).</td>
<td>Disunited staff. Some very clever children. Discipline fairly informal. Very few valid tests.</td>
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<tr>
<td>J 10 A Lon</td>
<td>1 F 1</td>
<td>1930-9</td>
<td>3</td>
<td>1A &amp;</td>
<td>Conventional but informal.</td>
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<td>J 11 A Lon</td>
<td>1 F 1</td>
<td>1930-9</td>
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<td>Informal.</td>
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<td>J 12 B Devon</td>
<td>1 F 1</td>
<td>Old</td>
<td>½</td>
<td></td>
<td>Informal.</td>
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<td>J 13 D L</td>
<td>1 F 1</td>
<td>Modern</td>
<td>4</td>
<td></td>
<td>Informal.</td>
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<tr>
<td>J 14 E Len.</td>
<td>1 F 1</td>
<td>Old</td>
<td>3</td>
<td>C</td>
<td>Informal.</td>
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<tr>
<td>J 15 A Han*8.</td>
<td>1 F II</td>
<td>Post-war.</td>
<td>3</td>
<td>A</td>
<td>Formal.</td>
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<td>J 16 E L</td>
<td>3 F II</td>
<td>Old</td>
<td>2</td>
<td></td>
<td>Informal.</td>
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<td>III</td>
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<td>J 17 B LS</td>
<td>1 F III</td>
<td>Old</td>
<td>1</td>
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<td>Informal.</td>
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<td>J 10</td>
<td>University woman.</td>
<td>Happy school with good Christian head. Teachers individualists but worked as a team. Hardly any valid tests from 1c as most children aged 7.</td>
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<td></td>
<td>Christian. 30 years.</td>
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<tr>
<td>J 11</td>
<td>Able and concerned</td>
<td>School with very high standard of work. Hardly any valid tests as most children aged 7.</td>
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<td></td>
<td>1 year. (F).</td>
<td>Pseudonym BRIGHTSIDE.</td>
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<td>J 12</td>
<td>Good 1st year mature student. (M).</td>
<td>Happy typical village church primary school with 3 classes.</td>
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<tr>
<td>J 13</td>
<td>Average mature student 1st year. (F).</td>
<td>Not an easy school to teach in. Served decaying housing estate. Staff not united.</td>
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<tr>
<td>J 15</td>
<td>Ambitious teacher getting primary experience. 12 years. (M).</td>
<td>Scholarship school in Southampton middle class suburb.</td>
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<td>J 16</td>
<td>Very concerned old student. 1 year. (F)</td>
<td>Happy head, young, progressive and concerned. Staff united and concerned.</td>
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<td></td>
<td>III Average. 5 years (F)</td>
<td>Pseudonym GASWORKS ROAD.</td>
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<td></td>
<td>IV Volunteer, unimaginative. 34 years in same school. (F)</td>
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<td>J 17</td>
<td>Outstanding mature student, 1st year. (M).</td>
<td>Church school in village being surrounded by urban spread of Leicester.</td>
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<td></td>
<td>Pseudonym ST. LUKES.</td>
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<tr>
<td>School number</td>
<td>Group*</td>
<td>Place*</td>
<td>(a) No. classes</td>
<td>Building and site.</td>
<td>(b) Research round</td>
<td>(c) School year</td>
<td>(a)(b)(c)</td>
<td>Annual entry, No. of classes</td>
<td>Stream. Teaching method.</td>
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<td>J 18 B L 1</td>
<td>F III</td>
<td>1930-9</td>
<td>5</td>
<td>Informal.</td>
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<td>J 19 B L 2</td>
<td>F III</td>
<td>Post-war.</td>
<td>6</td>
<td>Quite progressive.</td>
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<td>J 20 C NS 1</td>
<td>F IV</td>
<td>Post-war.</td>
<td>4</td>
<td>Informal.</td>
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<td>J 21 D NS 1</td>
<td>F IV</td>
<td>1933.</td>
<td>3</td>
<td>Cautiously progressive.</td>
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<td>J 22 D LS 1</td>
<td>F IV</td>
<td>Old.</td>
<td>2</td>
<td>Informal.</td>
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<tr>
<td>J 23 C EA 1</td>
<td>F IV</td>
<td>1930-9.</td>
<td>4</td>
<td>Informal.</td>
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<td>J 24 E NS 1</td>
<td>F II</td>
<td>Old.</td>
<td>1½</td>
<td>Informal.</td>
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<tr>
<td>J 25 B L 1</td>
<td>P III</td>
<td>Post-war</td>
<td>5</td>
<td>Informal.</td>
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<td>Comment upon school.</td>
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<td>J 18</td>
<td>Good average. 30 years. (F).</td>
<td>Unimaginative but sound.</td>
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<tr>
<td>J 19</td>
<td>Capable mature student. 7 years. (F). Good average. 25 years.(F).</td>
<td>Mixed catchment area, including council estate and high status children. Happy. Some good teaching. Pseudonym LIME AVENUE.</td>
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<td>J 20</td>
<td>Mature student. 3 years. (M).</td>
<td>In steel works town. Many Scottish children. Staff united.</td>
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<td>J 21</td>
<td>Very efficient old student. 2 years. (M).</td>
<td>Well known market town with new light industry - New working class population has low ethical standards. High delinquency rate. No class syllabuses.</td>
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<td>J 22</td>
<td>Able old student. 4 years. (M).</td>
<td>Typical old country school in industrialized village.</td>
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<td>J 23</td>
<td>Keen old student. 13 years. (F).</td>
<td>Happy school without any serious problems. Pseudonym - ARTISAN ROAD.</td>
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<td>J 24</td>
<td>Very concerned mature student. 1 year.(M).</td>
<td>Old church school serving the housing estate with the worst reputation in Northamptonshire. Absence and delinquency. Very few valid tests. Pseudonym ST JUDE'S.</td>
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<td>J 25</td>
<td>Student on T.P. (F).</td>
<td>Quite progressive but disunited.</td>
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APPENDIX II 2.

The request sent to teachers for information about their children in their class.

INSTRUCTIONS TO TEACHERS

THE CHILD POPULATION.

INFORMATION ABOUT THE CHILDREN AND THEIR HOME AREAS.

The catchment area.

Please write me a short account telling me about the standard of the homes, the amount of delinquency, social class, playing space, flat dwelling - anything that seems relevant to you and that affects the children's behaviour.

Information about individual children. (1) Date of birth.

(2) Please may I have a class list giving on a five point scale:
   a) IQ or estimate of intelligence.
   b) Estimate of emotional stability.
   c) Estimate of the standard of the home.

The five point scale.

++ Considerably above average.  — Below average.
+ Above average.                                      —— Considerably below average.
0    Average.

Emotional Instability.

This can only be safely estimated by a trained psychologist. Please think in terms of children with problems. The stable child can manage his problems, so he looks happy, works to capacity, has friends and has fun.

Children often reveal the gravity of their problems in their behaviour. Danger signs are:

Too quiet and good,
Always wanting attention.
Lack of concentration, poor work, uneven work, daydreaming.
Moodiness, inconsistent behaviour, playing up, outbreaks of anger.
Timid, lacking in self-confidence, very easily depressed.
Fussy about cleanliness.
Few or no friends, an isolate in the class, a class butt.
Clumsiness and accidents.
Nail biting, twitching, stammering, bed wetting.
To sum up. If you know of something lacking in the home and the child shows any of these danger signals, consider a minus or double minus. If you know of nothing lacking in the home, but one or more of these danger signals are very clear, again consider a minus or double minus.

The parents and the standard of the home.

We all know so well that the kind of home children have is far more important than social class or money income. Please give me an estimate, using the five point scale again, in terms of the amount of care and interest the children receive from their parents. Criterions for bad homes are:

a) Broken homes. b) Low parental standards.
c) Inadequate mothers or fathers. d) Neglect of children.

Social class.

There are many borderline cases nowadays, but please add to the class list:

a) The father's profession or job, if known.
b) Social class of the family, in terms of middle or working class.

LASTLY - Special children.

(I must have this for children marked on stability and homes).

Children are individuals and statistics iron out individuality. Therefore I am hoping to do a number of "portraits", choosing representative children and following them through all their responses. I need to be able to picture them. Could you possibly find time to write notes on a handful of children you yourself are particularly interested in, or/and are making interesting responses to the stories? This is the kind of thing that helps me:

"The mother works night shift. The mother is irritable.
He has a weak father. His father pushes John hard.
A chirpy little fellow. The boy looks like a young Viking.
On the edge of the boys gang. She mothers the class.
If his shoes get dirty, he wipes them with his hankie".
APPENDIX II 3. INSTRUCTIONS TO TEACHERS.

CLASSWORK

Prelude.

In the pilot round, procedure was explained in personal interviews with teachers. These written instructions were drawn up as a result of a conference at the end of the first part of pilot testing and they reflect first hand experience. A number of practical teaching hints have been cut from the text.

A. The Stories & Story Procedure

STORY ORDER

First junior year.
- Dreams of St. Francis, (link with Bible stories).
- Cyclops, (really Jack the Giant Killer).
- Pocahontas, (Red Indian).
- Raleigh's Cloak.
- Burghers of Calais.

Second and third junior years.
- Cyclops.
- Pocahontas or Grettir in third year.
- Drake's Revenge, (keep Raleigh in backward 2nd year).
- Burghers of Calais,
- Dreams of St. Francis.

Fourth junior year.
- Cyclops.
- Drake's Revenge.
- Grettir the Strong.
- Burghers of Calais.
- Dreams of St. Francis.

Secondary Schools.
- Cyclops.
- Grettir the strong.
- Coriolanus.
- Burghers of Calais.
- Dreams of St. Francis.

COMMENT UPON THIS CHOICE OF STORY.

1. These stories are all rich, rich in incident and rich in elements of the heroic pattern.

2. On the whole conduct is not in sharp blacks and whites; for instance the ogreish Cyclops is also the shepherd, who gives each lamb to its mother.

3. Except for the Cyclops, women play important parts.

4. Except for the first junior year, stories are arranged in ethical sequence. Odysseus is the type of primitive wisdom,
getting away with it through lies and guile. Pocahontas, Drake and Grettir present courage and revenge.

But the stories also represent great values. The hero has to pay a price for honour by the sacrifice of what is precious. Raleigh spoils his splendid cloak & Drake's men give up the gold and pearls. Asdis says farewell to her youngest son & Illugi makes the choice of death. The pride of Coriolanus has put him in the position that he can not choose right; he must either betray his city or his friends. The last two stories are fully Christian. The church has transformed knightly ethics and pity is more honourable than revenge. Francis displays moral courage and gives up knightly splendour for the splendour of service to God.

READING OR TELLING THE STORIES.

This is a decision I should like you to make. Any research procedure must be standardized as much as possible and reading the stories cuts out an important variable.

On the other hand good telling is more forcible than reading and, most important, you can adapt to the feel of your class.

I am sure it is better to tell in the first two primary years. If you decide to tell, please study the stories very carefully and keep close to the text.

STORY PARTS.

These represent the design of the story and the beginning of a new part should be marked by a pause, a change of voice or gesture.

STARTING OFF THE STORIES.

Each story takes nearly 20 minutes and you need 20 minutes for the discussion after it, so it is necessary to plunge in with a minimum of explanation.

.............

Check on vital words in the vocabulary e.g. alms and burghers. These are few as I checked the vocabulary with seven year olds. If you tell the older classes you can of course enlarge the vocabulary: use siege, for instance.

PATTERNS OF REPETITION.

Repetition forms part of my personal story telling style, but I leave it to your discretion as you may not feel at ease with it and older children may not like it. I use it for the following reasons:

(a) It unifies and gives shape to the story.
(b) Many younger children and backward children are given security and enjoy joining in.
(c) The fine speech of heroic ethics.
B. SEEING PICTURES & DISCUSSIONS.

IN GENERAL.

Timing.

Please take 20 minutes directly after the story is over. In the pilot teachers found this just enough; you might wish to use an extra 10 minutes, possibly in a later period. Cutting down may be necessary.

I hope that you yourselves will find these discussion periods valuable; for me they are a vital part of the research and the "picture" evidence supplements the "like best" evidence.

SEEING PICTURES.

Remind the children at the start of each story.

Help is needed as many children are not used to this. Before you start the first story, say something to this effect:

"I do not want you just to listen. I want you to see the places and to see the people in the story. I want you to see what is happening and to hear what is happening. I am going to stop to ask you what you have seen and heard."

For the first story only, stop at the end of part I and ask if they have seen any pictures. Give a lead if necessary. Record answers. Stop again and record at the end of Part II and after the story.

Procedure for remaining four stories. Stop at the end of Part II and ask, "Did you see any pictures?" Record the answers, as far as possible in the children's own words.

Ideally, I need the child's name, but time is very short. It would help me greatly if you put a B (boy) or G (girl) against the record and the child's name if he or she is a child who particularly interests you.

At the end of the story. Ask, "Did you see any more pictures?" and record in the same way.

LIKE AND LIKE BEST.

1. At the end of the story, when you have recorded the pictures seen, say to the children, "What did you like best in the story and what did you like a lot?"

2. Record the answers as for pictures. Question the child if the answer seems queer or ambiguous.

3. Do not show moral approval or disapproval of choices.

Just comment enough to keep the children going.
VOTING for LIKE BEST.

1. Before the children vote, add to the 'like best' list any crucial points which the children have omitted, e.g. the "Nobody" trick of Odysseus. Tell the children you are doing this, saying that you are adding the things you like.

2. By show of hands in the first primary year and probably in the second primary year. Count boys and girls separately.

3. By written votes for older classes.

THE ETHICAL DISCUSSIONS.

These are the most valuable responses of all and must not be cut down on. It might be possible to find another quarter of an hour for them. The ethical discussion must not come first, because it might affect what the children say they liked or saw.

Try to get the children talking about each discussion question. When they dry up, take the lead yourself and put the Christian viewpoint, talking it over rather than teaching it. Quote from the N.T. if you can and if it seems to fit. Do not do this in the questions voted upon till the vote is taken. Where the children have voting papers, use them. Take in voting papers at the end.
For teachers inexperienced in drama, only.

C. ACTING THE STORIES.

IN GENERAL.

I very much hope that you will be able to act the stories, because research into TV programmes has shown that dramatic presentation greatly increases impact.

Equally, I hope that the children will gain from this experience and that you will be able to use these periods to develop the class standard of acting.

Please stress movement & mime, not speech. For this reason, move furniture to get as large a free space as you can; the hall is ideal. If you like, use the stories for dance-drama.

There is seldom time to act the whole story. On the record sheets I have suggested sections, but if the children want to include something I have left out, e.g. the birds of Mt. Pheasant, please let them. If you are short of time or want to work in groups please cut.

The record sheets are important to me.

PROCEDURE:

1. **Timing** - Please use a period within a week of telling the story, at most ten days.

2. **Give out parts** - Let the children volunteer.

3. **Set the stage** - Decide on exits and entrances, where the gates of Calais are etc.

4. **Practice 3 or 4 movements** - This is a chance to teach. Say, for instance, "How does a giant walk?" And let several children demonstrate. Or, "Show me how to light a fire".

5. **Start them off** - telling the children to feel their parts.

6. **Recording** - Please retire to a corner, watch and record. As far as possible let the story be acted straight through with, ideally, no intervention by yourself.

   **Record on the 5 point scale.** A double plus means out of proportion emphasis and a double minus means that an item is omitted altogether.
APPENDIX II 3.

ACTING RECORD - ST. FRANCIS.

Part I - Record to be kept while the children act.
(N.B. Please use 5 point scale. -- = omitted, ++ = disproportionally long).

Beggars
Beggar into shop
Repentance of Francis
News of crusade
The poor knight
The first dream
Equipped a second time
Riding out on crusade
The second dream
The struggle with himself to obey
The guards jeer at him
The people jeer at him
Children - cowardly Francis
He faces his mother and father
Gives to beggars
Gives his shirt
Father does not understand
His mother understands
Becomes a friar.

Were any phrases from the text used by the children?

Part II - General Summary.

Were the children keen?

How many took part?

How was the acting organized?

Anything interesting about the allocation of parts?

What was the standard of the acting?

Anything specially interesting? Any further comments?

Please use the back of this page for your answer.
IN GENERAL.
I hope that you will use these stories as teaching material, so that the research periods will be art and English lessons as well.

Please mark each piece of work on the five point scale. Take 0 as average & double plus & double minus as much above or much below the average standard of each child's normal work. I do not want the standard of the class; I need the individual standard of each child.

HOW MUCH WORK?
Originally I hoped for acting, writing and painting in each class for each story, but the pilot scheme proved this to be not practicable in most schools. Please will you do at least one of these for each story and try all three ways of following up the stories.

ART MATERIALS
I have written about painting, but please use any stimulating materials and avoid small pencil or coloured pencil drawings if you can.

CHOICE OF SUBJECT.
In Art please leave the children an absolutely free choice, except for encouraging them to tackle a scene, not a single figure.

In English I have made a list of alternative subjects; all of them stimulated some creative writing in the pilot scheme. In spite of this, some children will certainly re-tell the story; some because it did not stir their imaginations and some because they like it. Do what you can at the start of each lesson to avoid this.

STARTING THE LESSON.
Please start each period in your usual way, giving your usual type and amount of help.

DURING THE LESSON.
Please go round the class or answer questions as you usually do, giving your normal amount of help and comment.

AFTER THE LESSON.
Please treat the work as you usually treat work: such as marking it, commenting on it, displaying it, reading it aloud, etc.
E. SUBJECTS SUGGESTED FOR WRITTEN WORK
IN THE FINAL ROUND.

In General.
"Songs" need not rhyme or scan. Children can write beautiful poetic prose. Please encourage this.

Choices to be given for all stories.

a) The sight you saw in the story, the sounds you heard, the smells you smelled and the feel of the things that were touched.

b) What is a hero like?

c) Make up another adventure, if children are keen on this.

The Cyclops.
A song the blind Polyphemus sang to his sheep or to his black ram.
A song Odysseus sang at a feast after he had escaped from the Cyclops.
A story about a very crafty person, who lives somewhere near you today.

Raleigh's cloak.
A song Raleigh sang on his way to see the Queen.
The Queen talked to Raleigh when he came to the palace. What did they say to each other?

Pocahontas.
A song sung by the medicine men to the music of their loud rattles.
Captain John Smith and a settler of Jamestown are talking about the painted Indians. What did they say to each other?
What did Pocahontas and Captain John Smith talk about when they met in England? What did they say to each other?

Drake's revenge.
A song sung by Drake's men when they were rowing their pinnaces away from Nombre de Dios.
The children of Nombre de Dios are talking about Drake.
The boy is called Pedro and the girl Maria. What do they say to each other?
Make up a story about a group of friends, who find treasure to-day, only to lose it again.
Grettir the strong.

A song sung by Grettir and Illugi in the winter dark on Drangey.
A song sung by Aseis after she had said goodbye to Grettir and Illugi.
Illugi is waiting to die when the sun rises. What does he think about? What does he say to himself?
Make up a story about a mother and two brothers, who live near you today.

Coriolanus.

A song sung by the Roman legions on the march.
The song of the mothers of Rome on their way to see Coriolanus.
A story about a boy or a girl today, who let their friends down because they want to get their own back.

Burghers of Calais.

A song sung by the archers in Newtown the Bold.
A song sung by the women and children of Calais while they are waiting for the King of France.
Make up a story about someone courteous, who lives near you today.

Dreams of St. Francis.

A song sung by the beggars of Assisi.
Francis and his mother, Pia, are talking together about how he can live right royally. What do they say to each other?
Tell me about someone who lives right royally in your own home town today. You can make up a story if you like.
THE CYCLOPS.

Source - Odyssey, Penguin translation, end of Book VIII and Book IX.

Story Parts.

2. The Cyclops.
3. Odysseus plans escape.
4. The trick succeeds - Cyclops blinded.
5. Escape from the cave.

Pattern of repetition.

Homer himself used Homeric epithets, which are of two kinds:-

(a) Single adjectives.
   e.g. black ship, black ram, crafty Odysseus, friendly gift,
   windy Troy, glittering sea, curly wool, polished ears.

(b) Phrases.
   e.g. white-armed Athene, rosy-fingered dawn.
   At times they are long phrases, e.g. a stone so heavy that
   20 men could not shift it.
   Persons and objects have a choice of epithets that are
   specially attached to them. e.g. black ship, hollow ship,
   red-prowed ship, blue-painted ship. or wine dark sea,
   grey sea, glittering sea.
   Odysseus is: Odysseus of the nimble wits (crafty).
   The all daring Odysseus (brave). Sacker of Cities (pirate).

Repetition pattern in this story.

I have used some of these epithets. With the older children
put in more of them, e.g. hollow ship and all daring Odysseus.
I have aimed at using crafty Odysseus whenever he shows 'wisdom'.

In addition:-

One round eye in the middle of his forehead.
A-bleating and a bleating (for the young children).
He milked his ewes one by one, and one by one he gave each
lamb to its mother.
Telling the story.

(a) The metaphors. These are the great glory of Homer; I have lifted the one about children running to their mother from the Iliad and put in two or three simplified ones.

(b) Beauty. The climax of anguish comes when the blind Polyphemus says, "Sweet ram".

(c) Backward children and the trick. It matters enormously to backwards to guess the way the Cyclops is to be tricked; then they are cleverer than that enormous giant.

All important heroic value of story.
Wisdom — The archaic wisdom of lies and tricks. The supreme story.

Other heroic values.
Honour. Gift of ten goats is the recognition of honour. Rash boasts — Odysseus' taunts are very good examples of the rash and selfish pursuit of honour which leads to the death of the hero's friends. Revenge of both Odysseus and the Cyclops.

Prowess. The strength of the Cyclops. Friendly gift is peculiar to Homer.

Companionship. Odysseus and his twelve men.

Discussion questions.
1. Was it wise of Odysseus to lie to the Cyclops? Is a crafty man a wise man?
2. Ought Odysseus, when he and his men were safe in the ship, to have called out to Polyphemus?
3. Are you sorry for the Cyclops? (VOTE).

TEXT OF THE STORY

Part I.

After ten long years of fighting beneath the walls of Troy, pirate king Odysseus was sailing home with twelve black ships. One night a woolly white fog rose out of the sea and curled round the masts; they went on blindly till there came a-crunching and a-grinding — they had sailed right up onto a beach. The men jumped into the water, waded ashore and fell asleep on the sand.
When the Greeks woke up next morning, they found that they had landed on an island of little hills. Goats bleated everywhere, black, white and brown goats. The sailors took their spears and hunted them up and down the hillsides; they killed nine for each ship, but ten for the ship of Odysseus because he was their king. Then they lit fires on the beach and feasted till sunset.

Crafty Odysseus had not gone hunting. Instead he had sat looking across the sea at the mainland. It was so near that he could see the blue smoke of wood fires. "It looks a rich country," he thought.

Next day, when morning came and painted the sky pink, the king said to his men, "I'll take my blue-painted ship and cross over to the mainland; the people may give us friendly gifts."

So they pulled their hollow ship into the glittering sea and climbed on board. Wily Odysseus brought a skin full of sweet-scented wine with him. As they got out their oars and struck the bright water, feathers of white foam flew up into the air.

Soon they saw a huge cave, bushes growing about it and a wall of great stones in front of it. An enormous stone, a stone so heavy that twenty men could not shift it, lay beside the cave mouth and lambs were a-baaing and a-bleating inside.

"A giant lives there," said the Greeks.

Odysseus was the craftiest of kings. He picked up his sweet-scented wine and said to a dozen of his best men, "You twelve come with me. As for the rest of you, hide the ship and stay on guard till we get back to you."

When they entered the cave the noise deafened them for all the lambs and the kids set up a-baaing and a-bleating. There were large lambs, born in the spring, middling size summer lambs and baby newborn lambs. The three kinds were sorted out, each in its separate pen. All over the floor were baskets, piled high with cheeses, and pails and bowls for milking which were swimming with curds and whey.

The sailors were afraid. "Let's take a basket of cheese each and drive the lambs to the ship," they pleaded, but the all-daring Odysseus was ever ready for an adventure. "We'll risk it," he answered. "If we wait here for the shepherd, he may give us friendly gifts," so they killed and cooked a lamb, ate some cheeses and waited.
Part II.

At last they heard a-baaing and a-bleating from the hillside. Polyphemus, the Cyclops giant, was striding home. He carried a bundle of firewood on his shoulder and drove his sheep and goats before him. He was as high as a hill and he had one round eye in the middle of his forehead.

He flung his wood down onto the ground with such a crash, that the Greeks ran into be back of the cave, like little frightened children, running for shelter behind their mother's skirts. Polyphemus took no notice. He drove his flock inside and blocked the cave mouth with that enormous stone, a stone so heavy that 20 men could not shift it.

The noise was deafening. Sheep and goats bleated to their lambs and kids, while the lambs and kids bleated for their mothers. One by one, Polyphemus milked his ewes, and one by one he gave each lamb and kid to its mother. The cave grew quiet; he curdled half the milk to turn it into cheese and kept the rest for supper. Then he lit a fire and when it blazed up he saw the Greeks.

The Cyclops was as high as a hill, with one round eye in the middle of his forehead. "Who are you, strangers? Pirates or peaceful men?" he asked in a deep, booming voice.

The Greeks shook with fear, as leaves shake on a tree in a light wind, but wily Odysseus stepped forward and told him, "We are shipwrecked sailors, trying to reach home. We are proud to have fought beneath the towers of windy Troy. We waited for you in the hope that you would treat us as guests and give us friendly gifts. Kindness to guests is the law of the Gods."

The Cyclops answered, "I don't care a jot for the Gods," and he seized 2 sailors and ate them, bones and all. He washed down his revolting meal by drinking half his white milk. Then he lay down, stretched out among his sheep. Odysseus longed to kill him while he slept, but the crafty king remembered that enormous stone, a stone so heavy that twenty men could not shift it.

When morning came and painted the sky pink (Greek - rosy-fingered dawn) the lambs started a-baaing and a-bleating. One by one the Cyclops milked his ewes and one by one he gave each lamb and kid to its mother. Then he stretched out his huge hands, seized another couple of sailors, tore them to pieces and ate them, bones and all.
Part III.

High as a high hill, with one round eye in the middle of his forehead, Polyphemus opened up the cave. Whistling to his sheep and goats, he drove them out to graze on the rocky hillside and blocked the cave mouth easily.

The all-daring Odysseus was left behind with murder in his heart.

"I have only eight men left. Twenty men can not move that stone out of the way. The giant Cyclops must shift it himself or we will be prisoners for ever, so I can not kill him."

He walked round and round and round the cave. And there, by the pens of lambs, was a stick, as long and thick as the mast of a black ship with twenty oars. He cut off a piece.

"Come on men! Sharpen one end to a point."

When they had finished they poked it into the fire to harden it. Then they hid it under a pile of dirt and rubbish.

"This pole is too heavy to use by myself," he said to his men. "Pick out four of you to help me to lift it and to twist it round in that giant's eye."

"Crafty Odysseus," shouted his sailors. "You can always think of a plan to save us."

Evening came. High as a high hill, with one round eye in the middle of his forehead, the Cyclops came striding home behind his sheep and goats. Once again he closed the cave mouth with that enormous stone, a stone so heavy that twenty men could not shift it. Once again he milked his ewes and gave each lamb and kid to its mother. Once again he tore to pieces and ate a couple of the Greek sailors.

At last Odysseus' chance had come. He filled a wooden bowl with his sweet-scented wine and gave it to the giant. "Polyphemus, wash down your revolting meal with this. I brought wine here for you as a gift in the hope that you would help me to find my way back home. But you are a cruel monster."

The Cyclops took the bowl and drank up the wine. "Let me have some more," he said, "and tell me your name so that I can make you a friendly gift. This wine is splendid."

The pirate king filled up the bowl three times and Polyphemus emptied it three times. Poo! that he was, he drank three bowlfuls of that sweet scented wine. Only then did the crafty Odysseus answer him, "Savage Cyclops, you wish to know my name. I'll tell it you and in return give me the friendly gift you promised me. My name is Nobody."

"So your name is Nobody. A very queer name, Nobody. Well I'll keep my word. I'll eat Nobody last of all. That is my gift to you."
He had hardly spoken before he toppled over and fell down on the floor, face upwards, fast asleep and snoring drunkenly. But Odysseus pushed the sharp point of his pole into the fire to make it hot.

"Be ready, men. Here's our chance to escape," he said.

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**Part IV**

They waited till the sharp point was red hot. Then, helped by four sailors, wily Odysseus plunged the pole into the giant's eye and twisted it round.

That fool of a Cyclops was on his feet. He was roaring, screaming, shrieking, "Help!" High as a high hill, he stretched out his huge hands and stumbled about the cave, feeling for the men who had blinded him, groping here, groping there. (feeling here and feeling there).

Other giants had heard him and were running up. "What is wrong, Polyphemus?" they called out. "Why are you shouting for help? Who is hurting you?"

"Nobody. Nobody. Nobody is hurting me," cried the Cyclops.

"Well, if nobody is hurting you, you must be ill and we'd better go back to bed." And away they went as Odysseus laughed to himself.

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**Part V**

The Greeks had still got to escape from the cave. It was a question of life or death. Crafty Odysseus thought furiously. Plan after plan went through his head, and this was the scheme he chose at last. There were rams in the flock, fine, large animals, with curly black wool. He took them in threes, tied them together and under each of them he fastened one of his men. The largest and blackest ram of all was left over; it was the leader of the flock.

When morning came and painted the sky pink, there was a-bleating as the sheep and goats tried to get out of the cave, away up the rocky hills to graze on the sweet grass. In order to let them out, their shepherd had to move that enormous stone, a stone so heavy that twenty men could not lift it. He sat at the cave mouth and, as each animal passed, he felt it. He passed his hands over their woolly backs, searching, searching for the Greeks. But he never thought to feel underneath. Three by three the black rams passed him, carrying his enemies to safety.

Last of all the great black ram came to his master. Odysseus
had had no one to tie him up, so he had taken firm hold of its wool, curled himself up under the beast, and lay there upside down.

It came up to Polyphemus slowly, the last of the flock.

The blind Cyclops passed his hands over its back and felt nothing but its soft wool.

He said, "Sweet ram. Why are you the last to leave the cave, who you who always lead the flock, you always step out so proudly? You are always the first to reach the long grass and graze."

"Yet today you are last. Are you sad? Are you sad for your master, blinded by that wicked man. Nobody is his name and I swear that he has not got away yet. If only you could find a voice to tell me where he's hiding."

And he let the great black ram out of the cave, with Odysseus clinging to its curly wool.

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**Part VI**

When they had gone a little way, the pirate king let go, got up from under his woolly, black ram and cut his men free. Then they drove the sheep down to the ship. The crew first laughed with joy to see them and then wept for the missing men, till Odysseus said, "Hurry to get the sheep on board. Get out your oars. Row, men row!"

But he had to bid Polyphemus farewell. "Cyclops!" he shouted. "I've tricked you and paid you out! I've taught you not to eat your guests, you great brute!"

High as a high hill, the blind Polyphemus came down to the shore. He tore off an enormous lump of rock and threw it at the black ship. It fell just ahead of the blue-painted bows and the great wave it made swept the ship backwards, almost to the shore. The king seized a long pole and pushed off. "Row men. To save your lives, row!"

Their oars struck the grey sea and they pulled away safely, but Odysseus shouted again, "Cyclops, if anyone asks who blinded you, tell him that Odysseus, Sacker of Cities, tricked you."

"Be quiet," pleaded his men, "do stop taunting him. He's still dangerous."

The Cyclops groaned and cried out, "God of the sea, hear your son. I pray that Odysseus may never reach Ithaca, his island home. But if he ever gets back home, let him return late and alone, having lost all his ships and men."

Then he picked up a second rock, as easily as a shepherd lifts a woolly fleece, and hurled it at the Greeks. It just missed.
White spray flew high, but this time the wave drove the ship forward.

So Odysseus, the all daring, rowed back over the glittering sea to the island of little hills. There his men feasted on the Cyclops' sheep, but they never saw their own homes again. It was nine long years before Odysseus himself got home and he reached home alone.

(2) **Summaries of the Other Stories.**

**The Burghers of Calais.**

*Age groups* - All classes.

*Source* - Froissart, Chronicles.

*Heroic Ethics*

**All important** (1) The christianization of heroic ethics so that mercy replaced revenge as honourable.

(2) The choice of death by the six burghers in order to save their fellows.

**Splendour** - The heralds, the English camp, starvation (!).

**Prowess** - Calais held out for eleven months.

**Honour** - Courage of burghers.

Revenge - Edward's terms of surrender.

The "verray parft gentil knyghts", de Vienne & de Manny.

Ransom refused by de Vienne and his garrison knights.

Dishonour of the King of France, who retreated without fighting.

**Courtesy & gifts** - Forms of speech.

Edward's treatment of the poor folk, turned out of Calais.

Six burghers tended by Queen Philippa.

**Companionship** - Loyalty of Calais to its lord, the King of France.

The six burghers were kinsmen and friends.

**Questions for ethical discussion**

(1) Would you have been sorry for the burghers or got your own back? (Vote).

(2) Who is bravest in the story?

(3) Who is most knightly in the story? Is Queen Philippa a knightly lady?

* 1 Chaucer, Prologue to the Canterbury Tales.
Synopsis of story.

Part I - The siege began. Summoned to surrender, Calais shut its gates. Edward III encircled the town and built a town to house his forces. The Governor turned the poor and needy out of Calais; Edward showed mercy, let them through the English lines and gave two silver pieces in alms to each unfortunate.

Part II - Waiting for the King of France. The seasons passed as the defenders watched and waited on the walls for the relieving force of the King of France. The burghers were starving when at last he came, only to retreat without giving battle.

Part III - Surrender terms. Edward demanded the unconditional surrender of the town but offered ransom to the governor, Sir John de Vienne and his garrison of knights. Sir John answered that to accept ransom and abandon the townsfolk to their fate would be dishonourable. Plead for mercy followed, particularly from Sir Walter de Manny, and Edward consented to receive six of the most worthy burghers as scapegoats.

Part IV - The six burghers. The townsfolk assembled in the market square to hear the terms; in turn six burghers stripped to their shirts, tied ropes about their necks and set out, carrying the keys on Calais. To honour them, de Manny & de Vienne walked beside them.

Part V - Edward had pity. Edward rejected all pleas for mercy till Queen Philippa knelt before him. She had asked nothing of him since she crossed the sea to join him. At last Edward yielded and spared the six. Philippa clothed them, fed them and gave six gold pieces to each.
The Dreams of St Francis

Age range - All classes.
Source - The Legend of St Francis by the three companions.

Heroic ethics

All important - St Francis gave up the splendour of knighthood, to live right royally in the sight of God as a friar.

Splendour - tournament practice, clothes, the first dream, riding out on crusade, the beggars.

Honour - the desire to be a knight and a prince.

Courage to return from crusade.

Pride of the father.

Dishonour - the jeers of the crowd.

Wisdom - Contrast in the amount of understanding shown by his father and mother.

Obedience to God.

Courtesy and gifts - To beggars in general, with the contrast of his discourtesy to the beggar who came into the shop.

His father's gifts to Francis, particularly the second crusading equipment.

St Francis' gift of his original equipment to the poor knight.

Synopsis of story.

Part I - Brought up to be a knight. Francis' father, Bernadino, was a cloth merchant of Assisi, with the ambition that his son should become a knight. Francis longed to live right royally; he attended tournament practice, was splendidly dressed and became the leader of the young men. Assisi was crowded with beggars, one of whom came into Bernadino's shop to be repulsed by Francis.

Part II - Setting out on crusade. When a crusade was proclaimed, Bernadino equipped Francis lavishly, but the boy gave everything to a poor knight. A dream followed of a palace of knightly and princely splendour. His father equipped him a second time and he set out, but that night at the inn God spoke to him in a second dream and commanded him to return.

Part III - The return to Assisi. It was a struggle to obey but Francis returned. The guards at the gate, the crowds in the streets, the beggars and the children all jeered at him. His father did not understand.
Part IV - Marking time. Francis went back to work in his father's shop but he gave everything he had to beggars. One day when he had nothing left he even gave his shirt away. His father was enraged but his mother understood. Finally Francis stripped off his splendid clothes and went barefoot, carrying a beggar's bowl. He was the first friar.

Sir Walter Raleigh

Age groups - First & second year junior classes.

Source - Traditional

Heroic ethics

All important - Raleigh sacrificed his splendid cloak (choice of death).

Splendour of the magical islands, the birds, the mountain of gold, the materials in the shop, the Queen, and of Raleigh himself.

Honour - Serving the Queen.

Courtesy of the Queen.

Questions of ethical discussion.

(1) Would you have given up your precious cloak? (Vote)

(2) Should the Queen have thanked Raleigh at once?

Synopsis of story.

Part I - Boyhood. The boy Raleigh lived in a Devon farmhouse by the sea and often talked with the fishermen. They spoke of magical islands oversea, where birds with buttercup tails could be found, and of a mountain of gold. On winter nights he listened to his half-brothers who served the Queen. Young Raleigh boasted that he would serve the Queen and find the mountain of gold.

Part II - Buying the cloak. Raleigh returned to London after serving the Queen overseas and was determined to see her. His cloak was shabby and he had only two gold pieces in his purse. He found a street of tailors' shops and ordered a blue taffeta cloak, embroidered with birds with buttercup tails.
Part III—The puddle. As he arrived at the palace the Queen's procession came down the road. As she reached him, a large puddle barred the road and she hesitated to step in it. He swept off his cloak and the Queen and her court all stepped on it. It was ruined. He thought to himself that he had served the Queen but that she had taken no notice of him.

Part IV—The Palace. A courtier asked his name as the Queen had commanded him to attend at the palace. He borrowed another cloak in time to see the Queen enter the long gallery. She thanked him and appointed him a gentleman adventurer of her bodyguard, as she liked his bold black eyes and his swaggering ways. He saw the magical islands but never found the mountain of gold.

The Story of Pocahontas.

Age groups — Younger junior classes.
Source — The autobiography of Captain John Smith.

Heroic ethics.

All important — Courage shown by Pocahontas in saving Smith.
Splendour — The woods and the medicine men.
Prowess — The cartwheels of Pocahontas.
Honour — Cool courage and pride of Smith.

Recognition of honour, in the names, James River and Jamestown.

Dishonour — The settlers chained Smith and captured Pocahontas.

Wisdom — Quarrels of the settlers, their greed for gold and ill treatment of the Indians were unwise. Peace with the Indians was wise.

Smith's stratagem of showing his compass.

Courtesy — Settlers were discourteous to Indians.

Gifts — Given by Indians to the settlers and Pocahontas' necklace.

Questions for ethical discussion.

(2) What was the best way to treat the painted Indians?
(3) Would you feel proud to have a house or street named after you? Is it good to be proud?
Synopsis of story.

Part I - To Virginia in America. Settlers set out for Virginia. Captain John Smith, who had distinguished himself in single combat against the Turks, accompanied them. James River was explored and named, the forest cut down and Jamestown built. Settlers searched for gold and quarrelled.

Part II - Settlers and painted Indians. The Indians brought food to Jamestown but, in their greed for gold, the settlers ill treated them, so food became short and hostilities began. Having pleaded in vain for peace, Smith decided to explore up river and trade with the Indians for food. He had to abandon his canoe and fell in with a war party; in his flight he was trapped by a bog and captured but he saved his life by showing the braves his compass.

Part III - Smith as a prisoner. The war party took him to the village of their great chief, Powhatan, whose daughter, Pocahontas, admired his bearing. That night seven painted medicine men entered the longhouse where he was imprisoned and danced; they danced for hour after hour to the music of loud rattles and gradually Smith grew frightened.

Part IV - Pocahontas saves Smith. When four braves brought Smith before Powhatan, Pocahontas stood behind him. Smith apologised for the illtreatment of the Indians, offered gifts and asked for the pipe of peace, but the war chief demanded Smith's death. He was flung on the ground, his head on a white stone and tomahawks flourished. Pocahontas ran towards him and covered his body with her own until Powhatan confirmed her claim to his life. Set free, Smith gave her a necklace of white beads and silver bells and he kept on good terms with the Indians.

Part V - The fate of Pocahontas. Peace did not last long and the quarrelsome settlers sent Smith back to England in chains. Pocahontas herself came to Jamestown, made peace and turned cartwheels for joy in the street. Soon afterwards the settlers kidnapped her and married her to Thomas Rolfe. Rolfe took her to England, where she was presented to James I and met Smith again. She was very unhappy for Rolfe exhibited her in a tour round England. She fell ill, died and was buried at Greenwich.
The Treasure Port of Nombre de Dios.

Age groups - Upper junior classes.

Source - Sir Francis Drake Revived, reprinted by Upcott, J.D. in Three Voyages of Drake.

Heroic ethics.

All important - (1) His men abandoned the treasure to save their leader.
(2) Revenge on the Spaniards.

Splendour - The birds, the leaden letter, the tree on fire, and the giant tree at Port Pheasant.

The treasure.

Drake's bloodstained footprints.

Honour - The courage and daring of a handful of men, who bearded an empire.

Wisdom - The whole Port Pheasant episode.
- Packing of arms into barrels.
- Primitive element of eloquent speech.
- Tricked men into thinking the sun had risen.
- John Drake's flank attack.

Courtesy and gifts - Set the negroes free.
- Forbad men to break open the church door.
- Hospitality and gifts to the Spanish spy.

Companionship - The Drakes and their 73 men.

Questions for ethical discussion.

(1) If you were one of Drake's men, would you have saved him or taken the treasure? (Vote).
(2) Was Drake a pirate?
(3) Should Drake have wanted to get his own back?

Synopsis of story.

Part I - The start. Drake and his brother John sailed for the Indies with two tiny ships and 73 men. The ships had stores for a year and three pinnaces packed in the holds. He wanted revenge upon the Spaniards.

Part II - Port Pheasant. A fire was burning on the island so Drake armed his landing party. They discovered a tree on fire and a warning letter, scratched on lead and fixed to a giant tree. Drake refused to be alarmed but built a fort before putting the pinnaces together.
Part III - The voyage to Nombre de Dios. On the way Drake captured a couple of Spanish ships manned by negroes, whom he set free after questioning. He packed arms and a couple of trumpets in barrels, made a stirring speech and manned the pinnaces. At dusk the expedition hid behind the point of Nombre de Dios Bay and waited for dawn, but the men grew nervous, so when the moon rose Drake tricked them into thinking it was sunrise.

Part IV - The attack. Drake divided his tiny force. The main body marched, trumpets sounding and torches blazing, for the market place where the Spanish rallied, only to be routed by John Drake's flank attack. Drake ordered the alarm bell to be silenced, if the church doors were not barred. He rejected the governor's treasure of silver and made for the royal treasure house.

Part V - Drake or treasure? The Spaniards were mustering. As Drake organized the defence, he fell from a serious wound in his leg. His footprints in the sand were pools of blood. He urged his men to seize the treasure but they carried him back to the pinnaces. Two days later a Spanish envoy reached Drake's resting place. He gave the envoy dinner and sent him away with gifts.

The Death of Grettir the Strong.

Age groups - Fourth year junior and secondary classes.
Source - The Saga of Grettir the strong.
Heroic ethics.

All important - the choice of death.

(1) Asdis parted with her last and youngest son.
(2) Illugi refused to renounce his duty to avenge Grettir.

Splendour - The grim splendour of Drangey with its ladders.
Being avenged in Constantinople.

Honour - Grettir was afraid of the dark.
The dishonour of Angle, who resorted to witchcraft and cut off Grettir's hand and head.
The dishonour of Glaum, who betrayed his master.

Prowess - Grettir was the greatest outlaw in Iceland in that he remained uncaptured for 20 years.
Grettir's defeat of a ghost.
Grettir hit the witch with a rock.
Grettir cut a man in half, though mortally wounded.
Illugi's defense of Grettir.

Wisdom - Grettir was "ever an unlucky man", for instance, he struck and crippled the witch.

Companionship - The loyalty of Illugi, who accompanied his brother to Drangey, never left his brother's bedside, defended him to the death and died rather than renounce avenging him.

Questions for ethical discussion.

(1) Who is the real hero, Grettir, Illugi or Asdis? (Vote).
(2) Is it right to revenge yourself?
(3) What do you think of Glaum and Angle?

Synopsis of story.

Part I - The greatest outlaw in Iceland. Grettir was the greatest outlaw in Iceland for he remained at large for twenty years. The time came when no one dared shelter him for the winter and he had been afraid of the dark ever since he looked into the rolling eyes of a ghost, which he slew.

Part II - The self-sacrifice of Asdis. Grettir rode home to his mother but refused to spend the winter with her lest his enemies attacked her. He knew of a safe refuge on the island of Drangey, "but I can not live there alone even to save my life". His young brother, Illugi, offered to accompany him and Asdis let the boy go. Now Illugi was only fifteen and the last of her sons. In her farewell she foretold their death.

Part III - Grettir takes Glaum to Drangey. Glaum, a masterless man, whom they met on the journey, amused Grettir and joined the brothers. They reached the island, climbed its pair of ladders, drew them up to the cliff top and were safe for three years. They found a hut, made friends with the ram, Greybelly and went up and down the ladders to collect driftwood. Glaum grumbled continually.

Part IV - Witchcraft. Thorbjorn Angle, a local bondi, failed three times to clear the brothers out of Drangey and sought help from a witch. He sailed with her across to the island, where Grettir crippled her by hurling a rock at her. She bewitched a stump of driftwood, which the outlaw twice flung back into the sea, but Glaum brought it up to the hut and taunted him. In a fury he struck the stump, for the axe to glance off and wound him in the thigh. Illugi never left his brother's bedside and one afternoon Glaum fell asleep on the cliff top, leaving the ladders down.
Part V - The brothers last fight and their death. That very day Angle led men to the attack. Having climbed the ladders they found Glaum, who told the news of Grettir's wound. Illugi held the door of the hut until Angle's men tore a hole in the roof. The dying Grettir cut an enemy in half, but was stabbed in the back and Illugi guarded his brother's body to the admiration of the enemy, so they thrust him against the wall with their shields instead of killing him. Angle cut off Grettir's hand and head, then offered Illugi his life if he forswore revenge. Illugi refused and was slain next sunrise. As their mother had foretold, the brothers were buried side by side on Drangey.

Coriolanus.

Age groups - Secondary classes.


Heroic ethics

All important - His pride was so destructive that in the end he had to choose between the dishonour of deserting his friends or of ruining his city.

Honour - Courage of Coriolanus.

Pride of Coriolanus and the senators,
Recognition of honour - the wreath of oak leaves, the tenth of plunder, the stallion and the name, Coriolanus.
Revenge - Coriolanus joined the Volsci.
Dishonour of giving back conquered territory.

Frowess - The great shout of Coriolanus.

The single handed capture of Corioli.

Wisdom - Lack of wisdom in relation to plebeians.

The Volsci tricked into war.

Courtesy and gifts - Coriolanus; choice of freedom for his host.

Discourtesy to plebs.

Gifts of honour, e.g. stallion.

Questions for ethical discussion.

(1) You are Coriolanus. Would you listen to your mother or stick to your friends, the Volsci? (Vote).

(2) It is a sad ending. Was it Coriolanus' own fault?

(3) Is it good to be proud?
Synopsis of story.

Part I - Volumnia and her son. Coriolanus belonged to a senatorial family and his mother, Volumnia, taught him its traditions of pride, military distinction and the consulship. He exercised assiduously, also training his voice so that he could shout from hill to hill of Rome.

In his first battle he saved a comrade's life and was awarded a wreath of oak leaves, which he laid before Volumnia.

Part II - Capture of Corioli. During the siege of Corioli, the Volsci routed the small Roman force in a sudden attack, but Coriolanus rallied the legionaries, dashed through the gate on the heels of the retreating Volsci and captured the town almost single handed. As gifts of honour, the consul awarded him a black stallion and one tenth of the plunder. Coriolanus gave up the booty in exchange for the freedom of a prisoner, who had been his host. The consul then named him Coriolanus.

Part III - Conflict with the plebeians. Coriolanus stood for consul and showed his scars in the market place but lost the election. It was an age of acute political conflict between patricians and plebeians and Coriolanus spoke insultingly against a free distribution of corn. The plebeian leaders tried him and condemned him to banishment.

Part IV - Revenge. Coriolanus went to Tullus, the military leader of the Volsci; as a suppliant he asked for revenge on Rome and the two joined forces. They tricked the Volsci into war by getting them turned away from games the Romans were holding.

Part V - Volumnia destroyed her son. Coriolanus marched victoriously upon Rome in command of the Volsci army. He demanded the return of Volsci conquered territory but the senate refused. Volumnia, accompanied by his wife and children and a host of women, walked to the Volsci camp. Coriolanus greeted her but she repulsed him and reproached him. "Am I your mother or your prisoner?" Coriolanus answered, "You have saved Rome but you have destroyed your son".

The fate of Corilanus is unknown. He may have been killed by the Volsci or he may have lived on, dishonoured.
APPENDIX II 5

THE ETHICAL DISCUSSIONS

EXAMPLES CHOSEN FROM THE TEACHERS' RECORDS

Extracts from seven and young eight year old discussions.

Sir Walter Raleigh.

Most children think he was a 'goodie', wanting to serve the Queen. But he only spread his cloak to be noticed (selfish). Three out of thirty nine think he just did not want her to get her feet wet, but do not think much of the cloak episode - it was waste. "The water probably went through anyway and her feet would still get wet."

The burghers of Calais.

Extracts from two schools: (1) Brightside, (2) another school in a largely professional suburb of Leicester.

"Who was the bravest person in the story?"

The six men. (Boy, aged 7. Twelve boys and thirteen girls agreed. (School 1) All the girls of School 2 also agreed.

King Edward - all the boys of School 2.

The Captain of Calais, "because he would not give in." - some in both classes.

The English soldiers - some in both classes.

"Who was the most knightly person in the story?" (Question to both classes)

The King "because he waited so long and never punished anyone."

The Captain of Calais, "because he wouldn't let people die".

The queen, "because she thought of other people".
"If you were King Edward would you have killed the burghers?"

Yes, "because they killed our sailors".

You don't know that they sank the ships so you ought to save them.

Don't kill them because they were very brave.

Records of second year primary discussions. (Cockhill School, ages 8 & 9).

Drake at Nombre de Dios.

"Would you have saved Drake or got the treasure?"

They could get more gold but not another Drake. (Girl).

Drake was the only person to know how to get gold. (Boy).

Drake was worth more than all the gold. (Boy).

You can buy lots of things with treasure. (Girl).

Drake was the only one able to get them home. (Girl).

Drake would save his crew from death or prison. (Boy).

It would be a sort of murder to let him die. (Girl).

Five girls thought that Drake was not a pirate, giving as reasons:

Spain was Elizabeth's enemy; he was nice to slaves; he cared for the church; if he didn't take silver Spain would; Spaniards broke their promises.

All the boys thought he was a pirate.

Record of discussion in a class of children aged 8 and all deprived.

St Francis School, Gasworks Road.

"Were the children fair to call out cowardly Francis?"

No, unfair because God was telling Francis what to do and he had only misunderstood the first dream. (Kenneth, low I.Q.)
No, he wasn't fit to fight because he was kind. You can't fight and be kind. (Boy, highest I.Q. in class).

No, because he would get a palace from God if he went back. (Alan, low I.Q.).

Wrong, because he was doing what he wanted to. (Boy, low I.Q., mother left home.)

It took courage to do what was right, so he wasn't a coward. (Ronald, sight defect, below average I.Q.).

It took courage to understand an order he didn't want to take. (Boy, high I.Q.).

"Did Francis live right royally?"

No, because he gave everything away and you can't live right royally with nothing. (Girl, high I.Q.).

Yes, by being kind he was able to give a lot away and so live right royally. (Kenneth).

"Was it right of Francis to give away so much?"

No, he made his family come to poverty. (Ronald).

No, because if he had kept well in with his father, his father would have given him more to give away. (Boy, very low I.Q., mother left home).

He was closer to his family; he should have looked after them first. (Boy, low I.Q., sight defect).

Extracts from the records of the third year discussions. (St Luke's School).

The tests and re-tests of these children were measured by the Wilcoxon matched-pairs signed ranks test and the results discussed in Chapter III D. The children were all aged 9.

The wisdom of Odysseus.

Odysseus was wise. He wanted to escape to save his men, which was good;
he was also trying to save himself. It isn't a good thing to tell lies.
A wise person is sensible, gentle, honest and considerate, yet clever.
A crafty person is deceitful, cruel and selfish, unkind but still clever.

Knightliness from the burghers of Calais.

Teacher: "Are there any such people as knights in the world today?"
"Not like there were in the old days. (Neil, middle class, high I.Q.)."
"No, but there are people like them. (Robert, middle class, high I.Q.)."
"People nowadays do good things, but it's because they are paid for it. I was thinking of the police and nurses. (Julia, father farmworker, average I.Q.)."
"I think there are lots of people who are as good as knights, but we don't hear a lot about them." (Mark, middle class, average I.Q.).
"Teachers are a kind of knights." (Mandy and Gail, Fathers a farmworker and a warehouseman. Children of low and very low I.Q.).

Sir Francis Drake

"What kind of a person is a pirate?" (Chris),
"A strong, brave man." (Martin), "A pirate stole things" (Mandy), "He stole gold and milky, white pearls." (Julia) "He couldn't be a pirate. He was trying to get his own back".
"Was it a good thing to get his own back?" General agreement that it was. "If someone did something wrong to you, would you get your own back?"
17 yes : 5 no : 2 not sure. Teresa (not sure) "If I liked them I would not get my own back." Robert (not sure) "It depends on what they've done. If it were a small thing I wouldn't bother."
A third year junior discussion. School, Lime Avenue. Children aged 10.)

Pocahontas.

"Who did you like best, Captain John Smith or Pocahontas?"

Pocahontas, because she was brave and young and proud enough to save her life despite the whites' abuse of her people.

John Smith, because he tried to save his people from starvation.

Pocahontas, because her part in the story was bigger.

John Smith. He was brave and sensible.

John Smith, because he was noble and sensible to want to make friends and went alone to do this.

"How should the Red Indians have been treated?"

 Indians should have been treated like humans instead of with contempt.

The English were ill-mannered.

They should have been respected, because the only difference was that of colour.

A first year secondary discussion. (From an independent school which stressed religious education. The girls were aged 12.)

Coriolanus.

"Is it a good thing to be proud?"

He wouldn't have liked to be treated as he treated the commoners.

He was a snob. He didn't know hardship.

Pride was in his blood.

It was his mother's fault - with her tales of his father.

As he was brave he got proud.

He had a right to be angry. They should have treated him with more respect.

It depends, I would be proud if someone offered me charity.

You've got to be slightly proud.

If everyone was humble, no one would get to the top.

Proud people aren't liked.
A second year secondary discussion. Commonwealth Road Boys' School.

Half the children in the school were immigrants but there were few in this class as it was the A stream. The boys were aged 12.

The Cyclops

(1) They all seemed in favour of Odysseus lying to save his own skin, though it was pointed out that he had no right to take the sheep as they belonged to another. They did not find him wise, but credited him with a degree of low cunning - a useful asset.

(2) They did not feel a great deal of sympathy with him. Odysseus forfeited this altogether when he hurled his taunts at Polyphemus.
Some would have been glad to see his boat back on the shore and Odysseus, at least, eaten, "bones and all".

(3) Much sympathy for Polyphemus - 21 out of 32 present on this occasion. They commented, of their own accord, on the humanising of Polyphemus by Homer - the lamb being given to the mother, the gentle conversation with the Ram.

A third year secondary discussion. Outward Bound high school.

The tests and re-tests of these children were measured by the Wilcoxon matched-pairs test and are discussed in chapter IID. The children were aged 13.

St Francis.

"Were the children fair when they called out cowardly Francis?"
2 said it was only human nature to assume this.
27 said they should have taken the trouble to find out the position first.

"The children didn't know that he wasn't a coward (D.Tyler).
"It would be natural to assume that he was (Y.Wood).
"They wouldn't have believed him if he had told them anyway"(M.Leatherbarrow.)
"The kids weren't old enough to bother anyone, anyway" (G.Lepreux).
"He could have come back hurt for all they knew" (J.Paling).

"He didn't answer their questions - they were probably suspicious".

"Most of them wouldn't have believed God had spoken even if he had told them" (J.Paling).

Teacher: "Do you think God had spoken to him?"

"They would have thought he was a bit funny in the head" (M.Wright).

The 'toughs' of the form - who did not want anything to do with religion - thought the story incredible, as a group.

"They wouldn't have understood him if he had said so" (Y.Wood).

"He's the same as Coriolanus. They all knew about him, but they still thought he was a coward at the end" (P.Thurlow).

"No, it was different circumstances. Coriolanus was a traitor. Francis wasn't" (D.Tyler).

"They're the same inasmuch as they both had something to do with fighting. The one chose to fight, the other not to." (C.S.).

"Coriolanus fought for revenge, his mother, glory and for himself. Francis wanted to be a knight for self glory. His father was pushing him instead of his mother" (J.Paling).

What is living right royally?

"It's when everyone looks up to you" (D.Tyler). "It's living for money" (G.Lepreux) "Anyone who's posh and has everything they want" (G.Price).

"Francis wanted to live right royally" (J.Paling). "He thought it was living in a palace - but really it was going back to nature, like looking after the worm" (P.Thurlow). "It's giving everything away" (T.Wells).

"He wanted to be a knight for his father - it was a story-book knight, brave and dashing" (Y.Wood). "When he gave things away they were his father's things. His own sacrifice was when he became a beggar." "Before he gave things away as to be popular, afterwards he lived right royally for others and God". All children approved of these ideas. Truth of story: majority thought a basic idea had snowballed resulting in this story.
APPENDIX II 6.

EVIDENCE FROM DRAMATIZATION.

Explanation of the layout of the tabulations and principles on which they are based.

a) The headings (red) represent aspects of the traditional heroic pattern of ethics.

b) The incidents of each story are classified under these headings, story by story.

c) The figures on the left of both double columns represent the percentage of classes which stressed that particular incident during dramatization.

d) For the purposes of this table stress is defined by the teachers' assessment of the incident at plus or double plus.

e) The figures in brackets at the right represent the percentage of classes which omitted that particular incident.

f) Percentages of classes, which laid average or little stress upon any incidents have been omitted.

Table I, showing the percentages of junior and secondary classes, which emphasized or omitted incidents in the research stories during dramatization.

<table>
<thead>
<tr>
<th>THE CYCLOPS</th>
<th>(all classes).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incidents in the story</td>
<td>JUNIOR %</td>
</tr>
<tr>
<td>Classified according to heroic ethical content.</td>
<td>(21 reports)</td>
</tr>
<tr>
<td>Honour.</td>
<td></td>
</tr>
<tr>
<td>Sailors eaten.</td>
<td>67</td>
</tr>
<tr>
<td>Revenge.</td>
<td></td>
</tr>
<tr>
<td>Blinding.</td>
<td>71</td>
</tr>
<tr>
<td>Rocks thrown.</td>
<td>57 (5)</td>
</tr>
<tr>
<td>Cyclops' curse.</td>
<td>38 (19)</td>
</tr>
<tr>
<td>Rash boasts.</td>
<td>52 (5)</td>
</tr>
<tr>
<td>Prowess.</td>
<td></td>
</tr>
<tr>
<td>Cyclops blocked cave.</td>
<td>43 (5)</td>
</tr>
<tr>
<td>Wisdom.</td>
<td></td>
</tr>
<tr>
<td>Pole sharpened.</td>
<td>43 (5)</td>
</tr>
<tr>
<td>Gift of wine.</td>
<td>48</td>
</tr>
<tr>
<td>Cyclops' gift.</td>
<td>24 (19)</td>
</tr>
<tr>
<td>My name is Nobody.</td>
<td>38 (5)</td>
</tr>
<tr>
<td>Nobody hurt me.</td>
<td>43</td>
</tr>
<tr>
<td>Cyclops feels sheep.</td>
<td>48</td>
</tr>
<tr>
<td>Courtesy.</td>
<td></td>
</tr>
<tr>
<td>Odysseus asked for hospitality.</td>
<td>29 (29)</td>
</tr>
<tr>
<td>Outside the pattern.</td>
<td></td>
</tr>
<tr>
<td>Beauty.</td>
<td></td>
</tr>
<tr>
<td>Lambs &amp; milking.</td>
<td>24 (10)</td>
</tr>
<tr>
<td>&quot;Sweet ram&quot;</td>
<td>33 (5)</td>
</tr>
</tbody>
</table>
Table II, showing the percentages of junior and secondary classes, which emphasized or omitted incidents in the research stories during dramatization.

The Six Burghers of Calais (all classes)

<table>
<thead>
<tr>
<th>Incidents in the story</th>
<th>Junior %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>classified according to heroic ethical content.</td>
<td>(12 reports)</td>
<td>(14 reports)</td>
</tr>
</tbody>
</table>

**Splendour**
- Watching and waiting on the walls: 50 (17) 71 (14)
- Building English camp: 25 (8) 36 (50)

**Vonour**
- King of France retreats: 8 (17) 21 (50)
- Revenge - first surrender terms: 25 (42) 43 (7)
- Ransom refused by de Vienne: 8 (58) 36 (50)
- 'Choice of death' - Six burghers volunteer: 58 79

**Courtesy (Christianized)**
- Edward had pity on poor folk turned out of Calais: 50 (8) 43 (21)
- Knightly pleas for pity on burghers: 8 (33) 57 (29)
- Philippa's plea for pity: 42 (29) 64 (7)
- Philippa tends burghers: 42 (25) 50 (29)

*1 The children made it clear that they found these parts of the story splendid.
Table III. showing the percentages of junior and secondary classes, which emphasized or omitted incidents in the research stories during dramatization.

The Dreams of St. Francis (all classes).

<table>
<thead>
<tr>
<th>Incidents in the story classified according to heroic ethical content</th>
<th>Junior %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(10 reports)</td>
<td>(13 reports)</td>
</tr>
<tr>
<td><strong>Splendour.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First dream of splendour.</td>
<td>30 (40)</td>
<td>46 (31)</td>
</tr>
<tr>
<td>Riding out on crusade.</td>
<td>40 (10)</td>
<td>46</td>
</tr>
<tr>
<td>Beggars.</td>
<td>80</td>
<td>69</td>
</tr>
<tr>
<td>Became a friar.</td>
<td>30 (40)</td>
<td>54 (31)</td>
</tr>
<tr>
<td><strong>Honour.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jeering of the crowd.</td>
<td>70</td>
<td>69</td>
</tr>
<tr>
<td><strong>Courtesy.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rudeness to beggar in shop.</td>
<td>60 (10)</td>
<td>69</td>
</tr>
<tr>
<td><strong>Gifts.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gift to poor knight.</td>
<td>50 (20)</td>
<td>69 (15)</td>
</tr>
<tr>
<td>Father's gift of equipment.</td>
<td>40 (30)</td>
<td>62 (8)</td>
</tr>
<tr>
<td>Gift of shirt to beggar.</td>
<td>60 (10)</td>
<td>62 (15)</td>
</tr>
<tr>
<td><strong>Companionship.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obeyed his Lord God in dream.</td>
<td>40 (20)</td>
<td>69 (8)</td>
</tr>
</tbody>
</table>
Table IV, showing the percentages of junior and secondary classes, which emphasized or omitted incidents in the research stories during dramatization.

**Pocahontas. (first three primary years).**

<table>
<thead>
<tr>
<th>Incidents in the story classified according to heroic ethical content.</th>
<th>Percentages (9 reports).</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Splendour.</strong></td>
<td></td>
</tr>
<tr>
<td>Pocahontas visits the King &amp; Queen.</td>
<td>22 (11)</td>
</tr>
<tr>
<td><strong>Courtesy.</strong></td>
<td></td>
</tr>
<tr>
<td>Ill-treatment of Red Indians.</td>
<td>22 (11)</td>
</tr>
<tr>
<td><strong>Honour.</strong></td>
<td></td>
</tr>
<tr>
<td>Courage of Smith – compass incident.</td>
<td>0/ (44)</td>
</tr>
<tr>
<td>Courage of Pocahontas in saving Smith.</td>
<td>33</td>
</tr>
<tr>
<td><strong>Companionship.</strong></td>
<td></td>
</tr>
<tr>
<td>Disunity and quarrels of settlers.</td>
<td>44 (33)</td>
</tr>
<tr>
<td><strong>Tragedy.</strong></td>
<td></td>
</tr>
<tr>
<td>Death of Pocahontas.</td>
<td>33 (22)</td>
</tr>
</tbody>
</table>
APPENDIX III.

ANALYSIS OF DISTRIBUTION OF CHILDREN WITHIN FACTORIZED SETS BY PRIMARY SCHOOL CATCHMENT AREAS.

Classification of Types of catchment area of primary schools.

A. Largely middle class area, including upper middle class residents.
B. Socially approved area, including both middle class and working class families, private building and council housing estate.
C. Socially approved council housing estates.
D. Mixed area, in part socially approved, in part socially disapproved.
E. Socially disapproved council housing estates and decaying working class housing.

ANALYSIS OF DISTRIBUTION OF CHILDREN WITHIN FACTORIZED SETS BY SECONDARY SCHOOL STREAMS.

F. Grammar school classes, and A streams of Leicestershire high schools.
G. Unstreamed classes in a comprehensive school and in Leicestershire high schools, with socially approved catchment areas.
H. B streams of Leicestershire high schools in socially disapproved areas and A & B streams of secondary modern schools.
J. Middle and lower streams of all types of secondary school, grammar schools excepted.
K. Special remedial and backward classes.

<table>
<thead>
<tr>
<th>Numbers of schools and classes per age group.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age ranges.</td>
</tr>
<tr>
<td>No: of schools.</td>
</tr>
<tr>
<td>No: of classes.</td>
</tr>
</tbody>
</table>
## Age 8

### Boys

<table>
<thead>
<tr>
<th></th>
<th>A.</th>
<th>B.</th>
<th>C.</th>
<th>D.</th>
<th>E.</th>
</tr>
</thead>
<tbody>
<tr>
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The Osceola Semantic Test.

This is a new American test, which has aroused a great deal of interest in English universities. It is quite an important scientific advance because it provides a general yardstick of measurement; hitherto psychologists have had to invent a new test for each of a large number of new inquiries.

The test is based primarily on feeling and secondarily on association. For instance, I might say, "Do turn off the telly - it's slow." Of course the telly is no slower than usual, but I am bored with the programme so it feels slow. You might say, "My brother has had a sharp disappointment;" because it is a severe disappointment, it feels sharp.

I have attached the standard adult instructions as well as my modified version for children as they may be of help to you in administering the test. Since this is a scientific yardstick, instructions must be followed exactly, except in so far that they have to be further modified because your class is very young in age or seriously backward.

The concepts are the headings stamped upon each page and the scales are pairs of opposite adjectives printed on each page. These scales are chosen from the official, computer-tested list as the most meaningful ones for children.

I have chosen my 12 concepts in this way:—
5 from the heroic pattern of ethics, e.g. good at fighting.
5 from possible extensions of the pattern e.g. prowess at work.
2 check concepts e.g. being kind.

Giving the test to the children The less the children understand the theory of it the better. Stress two things: "What does it feel like?" "There is only your answer". In addition, make it clear that the middle space is there to use, but that it is better to use one of the side spaces if it feels a little nasty, a little nice, etc.

Children may race through too quickly. The average adult time is twelve minutes. At the end of three minutes check up on how much
they have done and slew them up or hurry them up if necessary. The test has no time limit though.

Test Instructions modified for the children - Test 1.

Prologue - Test 1.

I have a friend who writes stories for boys and girls of your age. This term I am going to read/tell you five of her stories and I hope that you will like them. My friend wants to find out how to write better stories, stories you will enjoy even more. You can help her by answering a set of puzzle questions. Will you? I told her that I was sure you would do your best to help.

Actual instructions,

1. Tell them to fill in the top of the first page of the booklet with name etc.
2. Tell them to look through the books. Point out the headings in capitals and the scales. With the help of questions and answers get these points clear:
   a) What do the headings mean, not to grown-ups but to boys and girls of their age?
   b) It is not ordinary dictionary meaning but what they feel about the headings. Does it feel beautiful or ugly to be good at fighting? Does it feel nice or nasty to do a good job of work? (You must NOT give a lead as to what to answer).
   c) The scales are word pairs of opposites.
   d) For juniors there are five and for secondaries there are seven spaces between each pair of opposites.
3. Do an example (two if necessary) on the board to explain the values of the spaces. Choose a concept outside the test booklet, e.g. Being a sailor, and use three of the printed scales.

Values of scales,

5 spaces Nice/quite nice/not nice or nasty/quite nasty/nasty.
7 spaces Begins very nice and ends very nasty.
4. End like this.

Now listen carefully. What I am going to say is very important. Mark every single line. Do not miss out one. Put one cross and only one cross on each line.

Do not worry or spend time puzzling but put your crosses carefully.

There is no right answer and no wrong answer; there is only your answer.
Instructions for second test.

Prologue. Now that we have finished the stories, there is a second puzzle test to be done, in the same way as the first one. Now it is even more important than the first one, so I want you to do it as carefully as you can.

Repeat the first test instructions.

At the end of the test:-

Say to the children: Did you think of any of the people in the five stories when you were making your crosses? Or did you think of any Jesus stories? For instance, when you were making your crosses for, "Being good at fighting", did you think of the English archers or did you think of anything Jesus said or did? If you did, write down the name of the person or of the story you thought of, but only if you thought of it when you were making the crosses.

Write it down on the top of the page, called, "Being good at fighting". Now go carefully through all the pages and write the name of any person or story you thought of when you were making the crosses. Do it page by page, but be careful only to write one down if you thought of it when you were making the crosses."
APPENDIX III (3)

ORAL ADMINISTRATION OF THE OSGOOD DIFFERENTIAL

Subjects.

The subjects are described in Appendix I. Numbers interviewed are six boys, eleven girls, seven college of education students, two of the children's mothers and two lecturers. Subjects did at most five concepts each as the procedure was tedious and answers were likely to become progressively less spontaneous.

Procedure.

a) A short request for help. I badly need to try out an American test I am using. Would you be kind enough to help?

b) Short explanation of the differential. I need to know what you think about what is written at the top of each of these pages. Look at this book carefully. You see there are eight pairs of adjectives, which have opposite meanings, with five spaces between each pair. This space means very beautiful............You put one cross and one cross only on each line.

It is not an ordinary kind of test at all, for there is no right and no wrong answer; there is only YOUR answer. Put down what you feel as your answer.

c) The subject then marked one concept.

d) Questioning.

Why did you mark? 'Being good at fighting', quite beautiful? etc. through the scales.

A clear answer or, 'I don't know', was accepted. A supplementary question followed if the reply was ambiguous or unusually interesting.

e) Other concepts were marked in turn and the same procedure followed.

Records.

Answers were jotted down as they were given in a shortened form of the subject's replies.
EXTRACTS FROM RECORDS OF THE BOYS.

Keith, aged just nine and backward, on Being good at fighting.

Very ugly - "'Cause it's unfair".
Very slow - Unable to answer.
Very dirty - "'Cause you're (sic) fighting".
Very small - "'Cause it's a small fight."
Very unfair - "If someone hurts you, it's unfair."
Very blunt - No answer.
Very awful - "It is not kind".
Very weak - "'Cause it's soft fighting on grass."

"Yes, it's you yourself fighting".

Comment. Notice how the evaluative scales, beautiful and fair, awful and kind were related with each other. Notice also that all eight scales were marked negatively, as the three semantic factors were perceived in association. There was no fine discrimination in the use of scales, which was common in his age group. He is answering from limited personal experience.

Geoffrey, aged 11 and delinquent, on Being a person you can trust.

Very beautiful - "It feels good to know they trust you".
Very fast - "If you're tempted, just leave it and get on with the job you're doing."
Very clean - "You wouldn't be very dirty, stealing and so on".
Very big - "It's just big".
Very fair - "It feels fair because you've done a job and been trusted."
Very sharp - "Quick. Just get on with your job and that's that".
Very nice - "It feels nice, 'Cause you can be trusted. They let you do jobs."
Very strong - "You like to be trusted and you do your job well."

Comment. These were surely feeling answers. Notice how beautiful and good were equated. Here all scales were positive and the answers on fast and strong were examples of three factor association. Again there was no fine discrimination.

Charlie, aged twelve, on Being kind.

Very beautiful - No answer recorded.
Very slow - "You have to take things slowly, kind of".
Very clean - "It feels clean if you're helping people".
Very big - "Same as clean. It's big helping people".

1 Kind-cruel is a high reliability scale. 2 Os good, Os good perceived this moderating as scale shift towards connotation (p. 187) creating a "single dimension" (p. 74).
Very fair - "It's fair for yourself and fair for others".
Very sharp - "Always keep a sharp look out for things".
Very nice - "It's nice to know you are helping other people".
Very strong - "Do large jobs and all that".

Comment. This seemed a clear ease of feeling answers and I suggest that slow only looked ambivalent to the other scales; indeed the factors were again perceived in association and kind was slow since acts of considerable kindness take time, an example of concept-scale interaction. Consistent with this interpretation, big was "the same as clean". His reason for rating sharp was a case of verbal association. Again there was no fine discrimination.

Daniel, aged 12, extracts from 'Getting away with it'.

Quite dirty - "It's not right, like cheating".
Quite heavy - "You don't feel right after. It makes you feel dull."
Very blunt - "There's no point in it. You're going to be found out in the end."
Very weak - "You are not being like a man. You are being utterly feeble. Its not clever to cheat. He most times gets found out and regrets (not the boy's word) it afterwards".

Comment. Here was a mixture of conscious ethical value (dirty), inner ethical feeling (heavy) worldly wisdom and pride in his growing manhood. Interesting aspects were the use of dull, since dull was the alternative polar opposite to sharp.

Daniel aged 12, extracts from 'Standing by your friends'.

Very fair - "Perhaps he'll do the same by you. If he's bullied by a fourth year boy, jump on his back and give him time to get away".
Very clean - "It's quite fair, two against the big boy".
Quite sharp - "It's QUICK. - don't say you're sorry. It is fast, it is sharp."

Comment. The activity scales were used interchangeably and so were fair and clean. Daniel was drawing from his own experience of his school playground.

Neville, aged 13, on 'Being kind'.

Very beautiful - "It feels nice".
Very slow - "Slow do them right, fast don't do them properly."
Very clean - "There's not any dirty work. It's not scruffy".
Very fair - It's unkind to be unfair to them if they are kind to you".
Very sharp — It don't feel blunt — blunt's not being very nice".
Very strong — You feel strong when you know have done someone good".

Comment. The factors were fused except for seemingly ambivalent fast-slow (as with Charlie), only Neville made the reason explicit and proved that this scale had also associated with the dominant evaluative factor and that it was used positively like all the others but reversed. He had largely rated from feeling.

EXTRACTS FROM THE GIRLS' RECORDS.

Debbie, aged 8, very disturbed and backward on Being good at fighting.

Very ugly — "Ever so mad".
Very fast — "Have to run fast".
Very dirty — "People get mucky".
Very blunt — "Pencils are blunt" (blunt and sharp pencils enter into the replies of two other concepts).
Very unfair — "Unfair at fighting".
Very small — "People are small and big".
Very awful — "Awful means you're mad".
Very weak — "People are weak".

Comment. On the face value of these replies. Debbie is unfit to use the differential and her answers cast doubt on the validity of eight year old tests. On the other hand I suspect that her mental age was less than seven and Gloria, age 11, of low average intelligence said, of, 'Being sorry for a person.

Very weak — "Weak people, who are ill".

This reply would have seemed equally inappropriate if she had not told me afterwards that she had been thinking of a family friend, who was ill in hospital. It also seemed a strong pointer to the validity of Debbie's index that she followed the dominant pattern of this oral trial of the index, in that the factors associated. Pencils could be explained away as inability to verbalize her feeling. It is impossible to be sure, especially as her replies on her other three concepts seemed still less trustworthy.

Sandra, almost 9, with a tragic history, on 'Being sorry for a person'.

Very beautiful — "When my brother hits me he starts giggling at me".
Very slow and very clean — Don't know.

Very unfair — "It would be unfair if a crippled man hit a crippled boy and pushed him out of his wheeled chair. Sorry for the boy."
Quite awful and quite blunt. - "Don't know".
Quite weak - "If a weak man was pushed down hill by an elderly man and fell on a brick he would split his back open and you'd be sorry for him."
Very small - "My brother's sorry he's run over my small brother's feet with his wheelchair".

On 'Getting my own back'.

Very ugly - "Hitting back brother".
Very unfair - Long and complicated story about children hitting children.

Very big - "Big person tried to bully smaller person".
Very blunt - "Blunt fingernails".
Very fast - "Daddy runs away fast and hides".
Very strong - "Daddy fights brother and knocked a cup off and he got told off and said he'd never did it".

Other scales - "Don't know".

Comment. Sandra was deeply disturbed. It was indeed ugly to hit her brother back, as he had muscular distrophy and was two years younger (Own back), but who did the beautiful hitting and giggling of 'Being sorry for a person? Sandra herself? She could be solicitous but the other children reported that she often hit the boy. She said that 'Being good at fighting was very strong because, "If there were a baby and a child of seven, the big one could hit it hard and thump it". All through the session she showed how much her crippled brother was on her mind and this probably accounted for the fantasy of the elderly man and the brick. Blunt fingernails linked up with her explanation of rating 'Being good at fighting' as fast, "He might have sharp finger nails and might bite you". Again Sandra herself? And was it Sandra who knocked down the cup and ran away? Lies were also loaded with guilt and she really confessed to being a liar in 'Being a person you can trust', as she rated the concept very beautiful because, "There's a little girl who tells lies. She can't be trusted. She thinks it's beautiful to get her sister into trouble".

Osgood stated in his conclusions that, "It should be possible to develop a semantic tool for use in psychotherapy". I suggest that Sandra's answers show that the differential might be revealing if used as a means of diagnosis in children's psychiatric clinics.

1 Osgood. p.330.
Susan, aged 11, on 'Giving up something precious'.

Ugly and awful - "Don't like it".
Slow - you'd be slow to do it.
Clean and fair - "If it was a dirty thing you'd be giving up something that was stolen.
Big - "It's a big thing to give something up".
Sharp - "You wouldn't just give something away, you'd struggle to keep it."
Strong - "You'd have to be strong".

Comment. This was an example of Osgood's potency and activity being fused into dynamism; slow was only seemingly ambivalent as the answer on sharp proves. Susan was of superior intelligence and she showed a great deal of ambivalence; for instance kindness was both slow and fast and both beautiful and ugly because, "it could be kind to get something out of a person". She rated from experience and feeling.

Jackie, aged 11, on 'Being a burglar'.

Beautiful neutral - "A burglar is sometimes beautiful not always ugly."
Very fast - "If he was slow he'd get caught".
Quite dirty - "He uses explosives so he'd get dirty".
Light neutral - "He could be light or heavy himself".
Very unfair - "To people who put money in the bank, say, and had earned all the money".
Very awful - "You wouldn't be nice - no nice burglars around".
Quite strong - "You'd have to be strong to carry the loot".
Quite small - "For getting through holes".

Comment. Jackie is one of the children who had difficulty in using beautiful-ugly metaphorically, but otherwise she disapproved of burglars. The potency ratings were ambivalent to each other and this was an example of contra - P.A. The reasons for her ratings all came from the girl's knowledge of burglary. Comments on dirty and small were amusing rationalizations.

Jenny, aged 13, on 'Being a burglar'.

Beautiful and fair neutral - not applicable (my wording).
Very slow - "He'd have to be cautious but have to work fast. I want to put two crosses".

1 Ibid., p.74.
2 See chapter III B.
Very clean - "Everything has to be done in clean fashion, he'd wipe away his finger tips".

Very light - "It could be both. His footsteps have got to be as light as possible, agile you know, but things are heavy to carry away?".

Very sharp - "He has to have both sharp wits and sharp tools!"

Very awful - "It is".

Weak neutral - "It's a tricky one. It's weak to have to burgle but you need strong nerves".

Comment. Again judgment was made on the basis of knowledge of burglary and knowledge was dominant, causing the ambivalence. Burglary was not emotive to either of these girls.

The adults.

Nicole, an impressive mature student, on 'Being wise'.

Very beautiful, very fair and very clean - no comments recorded.

Very awful - "Wisdom can be a very frightening thing".

Light neutral - "It can be either. On the practical level wisdom deals with light contacts and deals with people. I am using heavy in the sense of depth, to create new worlds or new philosophy. It is a question of degree.

Very slow - "It rises out of the depths of one's being".

Very strong - "Wisdom is some form of strength".

Very sharp - No comment recorded.

Comment. Evaluation was dominant and this was an example of three factor perception. There was no true, only seeming ambivalence, for both awful and slow were used to express the mystery of wisdom: as in the cases of Charlie and Neville the polar axis of the scale, fast-slow was reversed and slow was positive. Her discussion of light-heavy was based on her experience and showed that her personal meaning of wisdom was not unitary.

John, outstanding mature student, on 'Polite'

Beautiful clean and nice neutral - "I like to think of children as polite but it can be very ugly in parents and adolescents, a sort of insolence".

Very slow - "it takes thought".

Very very fair - "I feel it, I do not know why".
Quite sharp - "A sharp person remembers his training. I do not associate blunt at all with politeness."

Very strong - "I can't express it strongly enough. At all times it needs a tremendous amount of strength. It costs - absolutely."

Comment. In the first answer it was clear that his experience as a secondary teacher had interfered with a feeling judgment. The explanation of sharp was an example of ratioicination, or rather an attempt to rationalise feeling. Slow was used positively. There were three feeling judgments, the last of them intense.

Extracts from the mothers of Susan and Peter.

On Sorry for a person - "You have to be fast in your reactions to be sorry for them, or have you to think if it is right to be sorry for them. Have you done anything you ought to be sorry about?"

Comment. This was a clear case of ratioicination.

On Getting my own back - "I don't often, only when I am annoyed. It is a childish way, I've given it up. It's just tolerance, and horrid tolerance. You get more tolerant as you grow older."

Conclusion. These extracts were chosen on two criterions, the intrinsic interest of what was said and the light thrown upon the use of the differential. It is clear that both adults and children judge partly from feeling, and partly from experience. The neutral position may signify either ambivalence or lack of association. It seems certain that in ethical judgments the elemental factors were most often perceived in association. A lesser point was that slow-fast often reversed its axis. It is a matter of personal judgment as to how far the children's answers ring true, how far they are ratioicinations to please the adult.
APPENDIX III A.

ADMINISTRATION AND PROCEDURE.

RELIABILITY OF SCALES.

Osgood printed three main tables of results of factor analysis.

Table I - Rotated factor loadings - Analysis I, p.36.
Table 2 - Rotated dimension coordinates - Analysis II, p. 43.
Table 5 - Unrotated square root factor analysis - Thesaurus study, pp.53-61.

Loadings are given below.

Evaluative scales - evaluative loadings.

<table>
<thead>
<tr>
<th>Scale</th>
<th>Table I</th>
<th>Table 2</th>
<th>Table 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beautiful-ugly</td>
<td>.86</td>
<td>2.40</td>
<td>.52</td>
</tr>
<tr>
<td>Clean-dirty</td>
<td>.82</td>
<td>2.38</td>
<td>.45</td>
</tr>
<tr>
<td>Nice-awful</td>
<td>.87</td>
<td>2.39</td>
<td>omitted</td>
</tr>
<tr>
<td>Fair-unfair</td>
<td>.83</td>
<td>2.22</td>
<td>omitted</td>
</tr>
<tr>
<td>Highest loadings</td>
<td>.87</td>
<td>2.40</td>
<td>1. (good-bad) .68 &amp; .52</td>
</tr>
</tbody>
</table>

The highest loadings for other factors are .19 (activity, table I).

1.07 (potency, table II) both of these on nice-awful. Beautiful-ugly carries .29 potency on table V.

Potency scales - potency loadings (activity in brackets).

<table>
<thead>
<tr>
<th>Scale</th>
<th>Table I</th>
<th>Table 2</th>
<th>Table 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Large-small</td>
<td>.62 (.34 A)</td>
<td>1.76 (-.02 A)</td>
<td>.21 (-.05 A)</td>
</tr>
<tr>
<td>Hard-soft</td>
<td>.55 (.16 A)</td>
<td>1.06 (-.68 A)</td>
<td>.97 (-.00 A)</td>
</tr>
<tr>
<td>Strong-weak</td>
<td>.62 (.20 A)</td>
<td>1.81 (-.67 A)</td>
<td>.40 (-.10 A)</td>
</tr>
<tr>
<td>Heavy-light</td>
<td>.62 (-.11 A)</td>
<td>1.68 (-.92 A)</td>
<td>.48 (-.02 A)</td>
</tr>
<tr>
<td>Highest loadings</td>
<td>.62</td>
<td>1.81</td>
<td>.97 &amp; .48</td>
</tr>
</tbody>
</table>

Activity scales - activity loadings (potency in brackets).

<table>
<thead>
<tr>
<th>Scale</th>
<th>Table I</th>
<th>Table 2</th>
<th>Table 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sharp-dull</td>
<td>.52 (-.07 P)</td>
<td>1.88 (1.31 P)</td>
<td>.29 (-.17 P)</td>
</tr>
<tr>
<td>Sharp-blunt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fast slow</td>
<td>.70 (-.00 P)</td>
<td>1.50 (1.10 P)</td>
<td>.35 (-.26 P)</td>
</tr>
<tr>
<td>Highest loadings</td>
<td>.59 &amp; .52</td>
<td>1.88</td>
<td>.98 &amp; .35</td>
</tr>
</tbody>
</table>

Comments: Language familiar to eight year old children was a necessity. This rules out a number of scales with high loadings so it was not possible to avoid some heavy activity loadings on potency scales and vice-versa, for instance active-passive had the highest activity loading of .98 on Table 5.
APPENDIX III 5.

SCRUTINIES – POPULATIONS AND PROCEDURE.

No attempt has been made to scrutinize the whole mass of scores. Instead groups of subjects, deliberately of varying composition, have been picked out for investigation. The aim was to sample ways in which scores could be compared and conclusions drawn. A brief account of each group of subjects follows and some procedural notes.

The Pilot Scrutiny, based on a tabulation of potency and activity scales.

The primary aim of the Pilot Scrutiny was to eliminate the potency scores of any children, who seemed to have rated light-dark instead of heavy-light, or at least reversed the scale. Subjects comprised:

(1) Every child from eight to thirteen inclusive, who had rated an otherwise valid pair of test and re-test from the first pilot stage of experimental work in school. They numbered 127 boys and 149 girls, but only 25 boys and 25 girls were aged 12 and 13.

(2) A random selection, equal in numbers for each age group drawn from this population of 25 children, who were rated by their teachers as being emotionally stable and having average or good homes. (Named P.S. stable).

(3) A second random selection equal in numbers for each age group, of 25 children from the H.S. (W) factorized set, that is children rated by their teachers as having emotional problems or bad homes. (Named P.S. (H.S.(W.).)

Both random selections consisted of 12 boys and 13 girls. All potency and activity scales were tabulated for the whole population for both test and re-test, a total of 26,496 scale ratings. Each random selection had a total of 2,400 scale ratings.

Investigation of the reliability of heavy-light.

This was carried out on the whole population of the Pilot Scrutiny and its twenty-six and a half thousand scales. All Osgood's potency and activity scales carry loadings of other factors; but scales of supposedly high reliability had been selected and face validity requires a high degree of stability across a related set of concepts. For example, if the concept is rated strong, you would expect it to be perceived as big rather than small.
In the pilot Scrutiny I counted, in the whole population, each pair of potency scales in which one scale was positive and the other negative for 24 concepts, that is, all concepts in both tests and re-test. I repeated this for activity scales and then compared totals. Here is an example:

Potency and activity ratings of Elizabeth T., aged 13, (intensity omitted).

<table>
<thead>
<tr>
<th>Potency</th>
<th>First test</th>
<th>Re-test</th>
</tr>
</thead>
<tbody>
<tr>
<td>strong-weak</td>
<td>++ + 0 + 0</td>
<td>+ ++ + +</td>
</tr>
<tr>
<td>Heavy light</td>
<td>++ 0 + 0</td>
<td>++ + ++</td>
</tr>
</tbody>
</table>

Activity

| Fast-slow | + ++ + + + - | - + + + - + + - + |
| Blunt-sharp | - + 0 - + 0 | - + + + - - + - 0 |

The asterisks represent conflict within a factor, six potency instances and eight activity instances; therefore she has two more conflicting activity than potency scales, and on this criterion her rating of heavy-light is valid.

Other Scrutinies.

1. Eight year old children, based upon summed and recorded scores.
   The whole population was investigated.

2. Eleven year old children, based upon the tabulation of all scales.
   A stratified and representative sample of 25 children, consisting of 12 boys and 13 girls.
   The age group comprised:

<table>
<thead>
<tr>
<th>Primary children.</th>
<th>Secondary children.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys. 62</td>
<td>86</td>
</tr>
<tr>
<td>Girls. 71</td>
<td>66</td>
</tr>
</tbody>
</table>

In the random selection, social class and intelligence were taken into account; an almost equal number of children were drawn from junior and secondary schools and every school was represented by at least one child, as Butcher advised small clusters from a number of schools, in order that random selections might not be more homogeneous than the national population. All H.S.(W) children were omitted, so that this is a selection from children rated by teachers as average or good in stability, with average or good homes. The secondary special remedial classes were represented by one boy and one girl.
(3) Twelve year old children, based upon summed and recorded scores.

(a) The whole population.

(b) A larger stratified and representative sample of 40 children, twenty of them boys and twenty girls. The H.S. (W) sets were included.

The eleven year old selection procedure was followed.

(4) A set of forty nuns, who were practising teachers belonging to teaching orders, and who had gathered in London for a music course. Their ages ranged from 18 to 72. All scales were tabulated.
APPENDIX III 6

PERCENTAGED AND TABULATED RESULTS OF SCRUTINIES OF SELECTED SETS OF OSGOOD SEMANTIC DIFFERENTIALS

Shortenings.

Concepts - the most important word is used, e.g. away for getting away with it.

P.S. = Pilot scrutiny. See Appendix III 5.

R = Random selection.

Factors.

E = evaluation
P = potency
A = activity.

Table I. Total percentaged incidence of factor scores affected by conflicting rating in various groups of subjects.

<table>
<thead>
<tr>
<th>SUBJECTS</th>
<th>Factors</th>
<th>Age 8</th>
<th>Age 11 (R)</th>
<th>Age 12</th>
<th>Nuns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys E</td>
<td></td>
<td>27.5</td>
<td></td>
<td>31.5</td>
<td></td>
</tr>
<tr>
<td>Girls E</td>
<td></td>
<td>27.1</td>
<td></td>
<td>18.6</td>
<td></td>
</tr>
<tr>
<td>Group total</td>
<td></td>
<td>27.3</td>
<td>24.0</td>
<td>26.5</td>
<td>6.9</td>
</tr>
<tr>
<td>Boys P</td>
<td></td>
<td>14.7</td>
<td></td>
<td>12.9</td>
<td></td>
</tr>
<tr>
<td>Girls P</td>
<td></td>
<td>15.4</td>
<td></td>
<td>12.2</td>
<td></td>
</tr>
<tr>
<td>Group total</td>
<td></td>
<td>15.0</td>
<td>9.6</td>
<td>12.9</td>
<td></td>
</tr>
<tr>
<td>Boys A</td>
<td></td>
<td>15.2</td>
<td></td>
<td>15.2</td>
<td></td>
</tr>
<tr>
<td>Girls A</td>
<td></td>
<td>19.0</td>
<td></td>
<td>17.1</td>
<td></td>
</tr>
<tr>
<td>Group total</td>
<td></td>
<td>17.1</td>
<td>15.0</td>
<td>16.3</td>
<td>20.2</td>
</tr>
</tbody>
</table>
### APPENDIX III 6

#### Table II. Ages 8 and 12. Total percentaged incidence of factor scores affected by conflicting rating in factorised sets of children.

<table>
<thead>
<tr>
<th>Factorised sets</th>
<th>M+</th>
<th>M</th>
<th>W+</th>
<th>W</th>
<th>HS(W)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Evaluation</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys</td>
<td>24.2</td>
<td>27.8</td>
<td>20.1</td>
<td>27.7</td>
<td>33.6</td>
</tr>
<tr>
<td>Girls</td>
<td>14.8</td>
<td>28.1</td>
<td>18.9</td>
<td>31.4</td>
<td>39.6</td>
</tr>
<tr>
<td>Age 12 Boys</td>
<td>21.1</td>
<td>19.0</td>
<td>22.9</td>
<td>25.0</td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>16.3</td>
<td>16.6</td>
<td>12.5</td>
<td>21.1</td>
<td></td>
</tr>
<tr>
<td><strong>Potency</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys</td>
<td>9.1</td>
<td>11.7</td>
<td>13.2</td>
<td>15.5</td>
<td>20.8</td>
</tr>
<tr>
<td>Girls</td>
<td>7.6</td>
<td>11.9</td>
<td>11.2</td>
<td>21.5</td>
<td>20.4</td>
</tr>
<tr>
<td>Age 12 Boys</td>
<td>7.5</td>
<td>13.4</td>
<td>7.4</td>
<td>15.7</td>
<td>23.6</td>
</tr>
<tr>
<td>Girls</td>
<td>5.5</td>
<td>*1</td>
<td>5.2</td>
<td>22.5</td>
<td>21.9</td>
</tr>
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<td><strong>Activity</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 8 Boys</td>
<td>16.3</td>
<td>8.3</td>
<td>14.7</td>
<td>14.0</td>
<td>20.0</td>
</tr>
<tr>
<td>Girls</td>
<td>7.6</td>
<td>14.3</td>
<td>19.2</td>
<td>27.5</td>
<td></td>
</tr>
<tr>
<td>Age 12 Boys</td>
<td>19.2</td>
<td>16.2</td>
<td>11.2</td>
<td>14.5</td>
<td>26.4</td>
</tr>
<tr>
<td>Girls</td>
<td>14.5</td>
<td></td>
<td>11.5</td>
<td>17.8</td>
<td>26.6</td>
</tr>
</tbody>
</table>

*Girls 12M consisted of 10 children but only 3 had valid potency and activity scores.

#### Table III. Percentaged amounts of factor scores summed at nought on account of neutral space rating for various group of subjects.

<table>
<thead>
<tr>
<th>SUBJECTS</th>
<th>Age 8</th>
<th>Age 11(R)</th>
<th>Age 12(R)</th>
<th>Nuns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Factors</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Evaluation</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>3.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>2.0</td>
<td></td>
<td>NIL</td>
<td>.4</td>
</tr>
<tr>
<td>Group total</td>
<td>2.7</td>
<td>.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Potency</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>18.9</td>
<td></td>
<td>10.0</td>
<td>3.0</td>
</tr>
<tr>
<td>Girls</td>
<td>22.7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group total</td>
<td>20.8</td>
<td>20.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>20.5</td>
<td></td>
<td>19.6</td>
<td>10.4</td>
</tr>
<tr>
<td>Girls</td>
<td>13.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group total</td>
<td>19.9</td>
<td>21.0</td>
<td>15.6</td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX III 6

**ALL CHILDREN**

**Table IV. Total incidence of neutral rating for four groups of subjects, by scales.**

<table>
<thead>
<tr>
<th>Group of subjects</th>
<th>P.S. Boys</th>
<th>P.S. Girls</th>
<th>Age 11 (R)</th>
<th>Nuns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Evaluative Scales</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beautiful-ugly</td>
<td>15.0</td>
<td>2.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clean-dirty</td>
<td>16.3</td>
<td>5.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair-unfair</td>
<td>7.7</td>
<td>4.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nice-awful</td>
<td>7.7</td>
<td>2.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Factor total</td>
<td>12.1</td>
<td>3.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Potency Scales</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heavy-light</td>
<td>37.2</td>
<td>39.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Big-small</td>
<td>35.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strong-weak</td>
<td>31.7</td>
<td>34.3</td>
<td>34.3</td>
<td>3.5</td>
</tr>
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<td>Factor totals on</td>
<td></td>
<td></td>
<td>34.7</td>
<td></td>
</tr>
<tr>
<td>big &amp; strong</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity Scales</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fast-slow</td>
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<td>33.4</td>
<td>30.7</td>
<td>16.3</td>
</tr>
<tr>
<td>Sharp-blunt</td>
<td>45.3</td>
<td>44.7</td>
<td>40.0</td>
<td>23.6</td>
</tr>
<tr>
<td>Factor totals</td>
<td>36.6</td>
<td>39.1</td>
<td>35.3</td>
<td>19.9</td>
</tr>
</tbody>
</table>
### APPENDIX III 6

Table V. Examples of Individual Styles of rating of the research concepts.

<table>
<thead>
<tr>
<th>Name of child</th>
<th>Mary B.</th>
<th>Dawn F.</th>
<th>Stephen G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age and factorised group</td>
<td>G13 M+</td>
<td>G9 W</td>
<td>B12 HS(W)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Fight</th>
<th>Back</th>
<th>Away</th>
<th>Polite</th>
<th>Friends</th>
<th>Sorry</th>
<th>Trust</th>
<th>Precious</th>
<th>Job</th>
<th>Wise</th>
<th>Kind</th>
<th>Burglar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0c</td>
<td>0c</td>
<td>12</td>
<td>6</td>
<td>6c</td>
<td>6c</td>
<td>6c</td>
<td>-6</td>
<td>6c</td>
<td>6c</td>
<td>-12</td>
<td>0c</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>0c</td>
<td>6</td>
<td>0c</td>
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<td>6c</td>
<td>0c</td>
<td>0c</td>
</tr>
<tr>
<td></td>
<td>-3c</td>
<td>-2</td>
<td>-3</td>
<td>-3c</td>
<td>2c</td>
<td>2c</td>
<td>-2c</td>
<td>2c</td>
<td>2c</td>
<td>2c</td>
<td>3c</td>
<td>2c</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>-2</td>
<td>0c</td>
<td>2c</td>
<td>2c</td>
<td>2c</td>
<td>0c</td>
<td>0c</td>
<td>2c</td>
<td>0c</td>
<td>-2</td>
<td>2c</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>-3</td>
<td>-3c</td>
<td>0c</td>
<td>0c</td>
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<td>1</td>
<td>0c</td>
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<td>-4c</td>
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<td>-2</td>
<td>-2c</td>
<td>-2c</td>
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<td>6</td>
<td>1c</td>
<td>-3</td>
<td>3</td>
<td>-3c</td>
<td>-2c</td>
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<tr>
<td></td>
<td>-1c</td>
<td>2c</td>
<td>-2</td>
<td>-2c</td>
<td>-2c</td>
<td>-2</td>
<td>1</td>
<td>1c</td>
<td>-1</td>
<td>-1</td>
<td>-2</td>
<td>-2c</td>
</tr>
<tr>
<td></td>
<td>-1</td>
<td>-1c</td>
<td>0c</td>
<td>-2c</td>
<td>0c</td>
<td>0c</td>
<td>0c</td>
<td>1c</td>
<td>-2</td>
<td>-1</td>
<td>-2</td>
<td>-2c</td>
</tr>
</tbody>
</table>

*Mary— Example of combination of high and conflicting rating.*

Notice: (1) though of high intelligence, marking without discrimination.

(2) eight evaluative ratings show conflicting marking (including burglary) values are confused and insecure.

*Dawn— Example either of a score of doubtful validity or of an insecure personality.*

Notice: (1) The rating of trust is repeated three times.

(2) The scale strong-weak is alone clearly meaningful in the potency and activity factors, while activity rating conflicts consistently.

(3) The conflicting evaluative rating of ten factors points to insecurity and, in this case, their low marks probably constitute evidence of uncertainty.

*Stephen— Example from a boy in a remedial class.*

Notice: (1) Rating with discrimination. (2) Most values sound, e.g. 'Away' is negative) but four cases of conflicting evaluative rating.
## APPENDIX III 7

### MODES OF ETHICAL PERCEPTION

Table I. The distribution of 4 modes of ethical perception among selected groups of subjects

The no results column represents factors summed at nought.

<table>
<thead>
<tr>
<th>AGE</th>
<th>SETS</th>
<th>Modes of perception</th>
<th>3 factor %</th>
<th>E-P %</th>
<th>Contra P-A %</th>
<th>E-A %</th>
<th>No results %</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Boys</td>
<td>28.3</td>
<td>17.5</td>
<td>14.0</td>
<td>10.7</td>
<td>29.5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls</td>
<td>20.2</td>
<td>15.7</td>
<td>15.4</td>
<td>14.2</td>
<td>34.5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td>25.2</td>
<td>15.4</td>
<td>14.7</td>
<td>12.3</td>
<td>31.4</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Girls M+</td>
<td>17.6</td>
<td>15.5</td>
<td>13.7</td>
<td>8.6</td>
<td>44.6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls W</td>
<td>22.5</td>
<td>14.5</td>
<td>15.5</td>
<td>17.0</td>
<td>30.7</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Girls M+</td>
<td>33.7</td>
<td>14.1</td>
<td>11.6</td>
<td>10.9</td>
<td>29.7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls W</td>
<td>21.4</td>
<td>15.5</td>
<td>17.5</td>
<td>9.8</td>
<td>35.8</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Random S.</td>
<td>30.6</td>
<td>23.1</td>
<td>10.8</td>
<td>16.6</td>
<td>18.9</td>
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</tr>
<tr>
<td></td>
<td>Girls M+</td>
<td>17.8</td>
<td>9.8</td>
<td>14.1</td>
<td>11.2</td>
<td>47.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls M+ (R edn)</td>
<td>29.2</td>
<td>3.9</td>
<td>11.0</td>
<td>7.4</td>
<td>18.5</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Boys (R)</td>
<td>31.6</td>
<td>26.0</td>
<td>12.0</td>
<td>17.0</td>
<td>19.4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls (R)</td>
<td>29.6</td>
<td>26.2</td>
<td>9.5</td>
<td>16.2</td>
<td>18.5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Group (R)</td>
<td>30.6</td>
<td>23.1</td>
<td>10.8</td>
<td>16.6</td>
<td>18.9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls M+</td>
<td>37.3</td>
<td>21.5</td>
<td>7.2</td>
<td>12.0</td>
<td>22.0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls M+ (R edn)</td>
<td>24.2</td>
<td>31.7</td>
<td>13.3</td>
<td>10.8</td>
<td>20.0</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Girls M+</td>
<td>33.0</td>
<td>28.9</td>
<td>8.3</td>
<td>9.7</td>
<td>20.1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Boys W</td>
<td>30.2</td>
<td>14.9</td>
<td>17.2</td>
<td>9.4</td>
<td>28.3</td>
<td></td>
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<tr>
<td></td>
<td>Boys in approved school</td>
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<td>15.1</td>
<td>6.5</td>
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<td>21-23</td>
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<td>27.1</td>
<td>7.8</td>
<td>7.8</td>
<td>30.8</td>
<td></td>
</tr>
<tr>
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<td>Students(F)</td>
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<td>54.7</td>
<td>3.0</td>
<td>6.1</td>
<td>20.4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Students (F) (R edn)</td>
<td>31.3</td>
<td>48.8</td>
<td>5.7</td>
<td>5.1</td>
<td>9.1</td>
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<tr>
<td>Over</td>
<td>Mature students(M)</td>
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<td>45.2</td>
<td>6.5</td>
<td>8.3</td>
<td>23.3</td>
<td></td>
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<tr>
<td></td>
<td>Mature students(F)</td>
<td>21.4</td>
<td>52.1</td>
<td>3.1</td>
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<td>19.8</td>
<td></td>
</tr>
<tr>
<td></td>
<td>W class fathers</td>
<td>43.5</td>
<td>36.7</td>
<td>3.3</td>
<td>8.3</td>
<td>8.4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>W class mothers</td>
<td>34.1</td>
<td>36.4</td>
<td>5.3</td>
<td>7.6</td>
<td>16.6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nuns(teachers)</td>
<td>48.3</td>
<td>40.8</td>
<td>4.8</td>
<td>2.7</td>
<td>7.4</td>
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</tr>
</tbody>
</table>
APPENDIX III 7

Table II. The distribution of 4 modes of ethical perception among the factorized sets of children aged 8.

<table>
<thead>
<tr>
<th>Modes of perception</th>
<th>3 Factor</th>
<th>E-P</th>
<th>E-A</th>
<th>Contra</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys M+</td>
<td>35.3</td>
<td>17.5</td>
<td>12.3</td>
<td>7.9</td>
<td>27.0</td>
</tr>
<tr>
<td>Girls M+</td>
<td>15.5</td>
<td>9.9</td>
<td>16.7</td>
<td>13.7</td>
<td>44.2</td>
</tr>
<tr>
<td>Boys M</td>
<td>28.3</td>
<td>13.9</td>
<td>10.0</td>
<td>12.8</td>
<td>35.8</td>
</tr>
<tr>
<td>Girls M</td>
<td>32.2</td>
<td>17.3</td>
<td>16.7</td>
<td>13.7</td>
<td>20.1</td>
</tr>
<tr>
<td>Boys W+</td>
<td>28.4</td>
<td>17.2</td>
<td>5.4</td>
<td>25.8</td>
<td>23.2</td>
</tr>
<tr>
<td>Girls W+</td>
<td>16.3</td>
<td>16.7</td>
<td>13.1</td>
<td>18.1</td>
<td>35.8</td>
</tr>
<tr>
<td>Boys W</td>
<td>30.9</td>
<td>18.6</td>
<td>11.2</td>
<td>13.4</td>
<td>25.9</td>
</tr>
<tr>
<td>Girls W</td>
<td>21.3</td>
<td>15.8</td>
<td>12.9</td>
<td>13.7</td>
<td>35.3</td>
</tr>
<tr>
<td>Boys HS(W)</td>
<td>28.3</td>
<td>17.2</td>
<td>9.4</td>
<td>15.0</td>
<td>30.1</td>
</tr>
<tr>
<td>Girls HS(W)</td>
<td>15.0</td>
<td>19.7</td>
<td>14.2</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**JOINT TOTALS**    25.2 16.4 12.3 14.7 31.4

Table III. The distribution of 4 modes of ethical perception among the factorized sets of girls aged 13.

<table>
<thead>
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<th>Modes of perception</th>
<th>3 Factor</th>
<th>E-P</th>
<th>E-A</th>
<th>Contra</th>
<th>No results</th>
</tr>
</thead>
<tbody>
<tr>
<td>M+</td>
<td>33.0</td>
<td>28.9</td>
<td>8.3</td>
<td>9.7</td>
<td>20.1</td>
</tr>
<tr>
<td>M</td>
<td>39.0</td>
<td>20.1</td>
<td>10.1</td>
<td>8.3</td>
<td>22.5</td>
</tr>
<tr>
<td>W+</td>
<td>31.1</td>
<td>21.7</td>
<td>10.0</td>
<td>10.6</td>
<td>26.6</td>
</tr>
<tr>
<td>W</td>
<td>28.3</td>
<td>18.7</td>
<td>12.9</td>
<td>14.9</td>
<td>25.2</td>
</tr>
</tbody>
</table>
RESULTS OF MANN-WHITNEY U NON-PARAMETRIC TEST

The MANN-WHITNEY U NON-PARAMETRIC TEST was used:

a) To test whether the factorised groups into which the statistical population of children had been divided were in fact separate populations or not. The significance level and below is shown in red.

b) To discover which set, of any pair tested, approved each individual concept more highly, which is shown by a +.

The following symbols have been used in the tables:

Red in colour = significance level or below.

i) $U_1$, = The smaller group valued the concept more highly.

ii) $+$ = $N_1$, i.e. the group on the left at the top of the column, valued the concept more highly.

iii) $T$ = a result so near the significance level that if the result were tested for ties it would in all probability prove to be significant. These results have been treated in the text of the thesis as significant.

iv) Underlining in black = odds of 10 to 1 or less against the two groups belonging to the same population, i.e. a high probability. All results of high probability are therefore underlined and the criterion employed is one standard error below the mean.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TABLE I** $H_S(W)/W$. 

- 403 -
APPENDIX III 8

RESULTS OF MANN-WHITNEY U NON-PARAMETRIC TESTS

TABLE I  HS (W)/W. VARIABLES OF EMOTIONAL STABILITY AND STANDARD OF HOME

Only working-class of average or below average intelligence children have been placed in the HS (W) sets. HS (W) children were reported by teachers as showing symptoms of emotional instability and/or as having below average homes. They were tested against the main sets of working class children of average or below average intelligence.

<table>
<thead>
<tr>
<th></th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Age 8</td>
<td>Age 13</td>
</tr>
<tr>
<td><strong>N₁ x N₂</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32HS(W) x 53W</td>
<td>1696</td>
<td>46HS(W) x 35W = 1610</td>
</tr>
<tr>
<td><strong>Mean</strong></td>
<td>848</td>
<td>805</td>
</tr>
<tr>
<td><strong>1 Standard error</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>below mean</td>
<td>738</td>
<td>700</td>
</tr>
<tr>
<td><strong>Significance Level</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>628</td>
<td>595</td>
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<tr>
<td>CONCEPTS</td>
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<td></td>
</tr>
<tr>
<td>----------------</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Fighting</td>
<td>+ 784.5</td>
<td>+ 641</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 803.5 (U₁)</td>
<td>+ 727</td>
</tr>
<tr>
<td>Away with it</td>
<td>542</td>
<td>+ 799.5</td>
</tr>
<tr>
<td>Polite</td>
<td>621.5</td>
<td>+ 749.5</td>
</tr>
<tr>
<td>Friends</td>
<td>685.5</td>
<td>716 (U₁)</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 825 (U₁)</td>
<td>801.5 (U₁)</td>
</tr>
<tr>
<td>Trust</td>
<td>757.5</td>
<td>+ 766.5</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 754.5 (U₁)</td>
<td>730.5 (U₁)</td>
</tr>
<tr>
<td>Good Job</td>
<td>728</td>
<td>+ 748.5</td>
</tr>
<tr>
<td>Wise</td>
<td>652</td>
<td>+ 795</td>
</tr>
<tr>
<td>Kind</td>
<td>651.5</td>
<td>761.5 (U₁)</td>
</tr>
<tr>
<td>Burglar</td>
<td>+ 627 (U₁)</td>
<td>+ 646.5</td>
</tr>
</tbody>
</table>
APPENDIX III 8

VARIABLE OF SOCIAL CLASS

Table II(a)  
N/W - MIDDLE CLASS BOYS TESTED AGAINST  
WORKING CLASS BOYS

The sets consist of the whole statistical population of middle class and working class children of average or below average intelligence to which have been added proportionate numbers of children of above average intelligence so as to approximate to a normal curve of intelligence. The children of above average intelligence were selected at random, but not more than one child was taken from any one school, so as to avoid homogeneity of population.

<table>
<thead>
<tr>
<th></th>
<th>Age 8</th>
<th>Age 10</th>
<th>Age 13</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>25M x 54W = 1350</td>
<td>18M x 70W = 1260</td>
<td>18M x 27W = 486</td>
</tr>
<tr>
<td>Mean</td>
<td>675</td>
<td>630</td>
<td>243</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>580</td>
<td>523.5</td>
<td>200</td>
</tr>
<tr>
<td>Significance Level</td>
<td>485</td>
<td>437</td>
<td>157</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>+ 418.5 (U₁)</td>
<td>+ 475 (U₁)</td>
<td>+ 221.5 (U₁)</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------</td>
<td>------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Fighting</td>
<td>+ 664.5 (U₁)</td>
<td>+ 518 (U₁)</td>
<td>145.5</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 534.5 (U₁)</td>
<td>+ 600 (U₁)</td>
<td>+ 236 (U₁)</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 588.5</td>
<td>472</td>
<td>+ 240 (U₁)</td>
</tr>
<tr>
<td>Polite</td>
<td>+ 599.5 (U₁)</td>
<td>+ 569.5 (U₁)</td>
<td>212.5</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 397.5 (U₁)</td>
<td>+ 397.5 (U₁)</td>
<td>178.5</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 663</td>
<td>+ 535 (U₁)</td>
<td>223.5</td>
</tr>
<tr>
<td>Trust</td>
<td>+ 546</td>
<td>573</td>
<td>+ 230 (U₁)</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 664.5</td>
<td>436</td>
<td>193.5</td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 649.5 (U₁)</td>
<td>+ 570 (U₁)</td>
<td>+ 186 (U₁)</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 571.5</td>
<td>564.5</td>
<td>172</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 624 (U₁)</td>
<td>240</td>
<td>+ 198.5 (U₁)</td>
</tr>
</tbody>
</table>
TABLE II (b) M/W.
### Appendix III B

**Variable of social class**

**Table II (b)**

| N/W - Middle Class Girls Tested Against Working Class Girls |

The sets consist of the whole statistical population of middle class and working class children of average or below average intelligence to which have been added proportionate numbers of children of above average intelligence so as to approximate to a normal curve of intelligence. The children of above average intelligence were selected at random, but not more than one child was taken from any one school, so as to avoid homogeneity of population.

<table>
<thead>
<tr>
<th>N₁ x N₂</th>
<th>Age 6</th>
<th>Age 10</th>
<th>Age 13</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>21N x 72W = 1512</td>
<td>14N x 58W = 812</td>
<td>31N x 45W = 1488</td>
</tr>
<tr>
<td>Mean</td>
<td>756</td>
<td>406</td>
<td>744</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>647</td>
<td>336</td>
<td>644</td>
</tr>
<tr>
<td>Significance Level</td>
<td>538</td>
<td>265</td>
<td>544</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>+ 661.5 (U₁)</td>
<td>+ 356.5 (U₁)</td>
<td>+ 641.5 (U₁)</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------</td>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Fighting</td>
<td>+ 710.5 (U₁)</td>
<td>327</td>
<td>700.5</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 633 (U₁)</td>
<td>+ 399.5 (U₁)</td>
<td>722.5</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 755.5 (U₁)</td>
<td>385</td>
<td>+ 613 (U₁)</td>
</tr>
<tr>
<td>Polite</td>
<td>657</td>
<td>+ 327 (U₁)</td>
<td>735.5</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 755.5 (U₁)</td>
<td>385</td>
<td>+ 613 (U₁)</td>
</tr>
<tr>
<td>Sorry</td>
<td>714</td>
<td>+ 405.5 (U₁)</td>
<td>655.5</td>
</tr>
<tr>
<td>Trust</td>
<td>607</td>
<td>+ 396 (U₁)</td>
<td>681.5</td>
</tr>
<tr>
<td>Precious</td>
<td>570</td>
<td>+ 324 (U₁)</td>
<td>+ 698.5 (U₁)</td>
</tr>
<tr>
<td>Good Job</td>
<td>596.5</td>
<td>+ 393 (U₁)</td>
<td>+ 701.5 (U₁)</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 736 (U₁)</td>
<td>+ 345 (U₁)</td>
<td>+ 668.5 (U₁)</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 736 (U₁)</td>
<td>+ 381 (U₁)</td>
<td>600</td>
</tr>
<tr>
<td>Burglar</td>
<td>678</td>
<td>+ 316 (U₁)</td>
<td>601</td>
</tr>
</tbody>
</table>
### APPENDIX III B

**VARIABLE OF SOCIAL CLASS**

Table II(c)  

D/A. **SOCIALLY DISAPPROVED AND APPROVED AREAS**

D/A. A Sub-sets of boys from socially disapproved areas (b) tested against boys from socially approved areas. (A).

<table>
<thead>
<tr>
<th>Sub-sets</th>
<th>Age 8 M</th>
<th>Age 8 W+</th>
<th>Age 10 W+</th>
<th>Age 8 W</th>
<th>Age 10 W</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4D x 13A = 52</td>
<td>5D x 10A = 50</td>
<td>6D x 20A = 160</td>
<td>18D x 29A = 522</td>
<td>17D x 20A = 340</td>
</tr>
<tr>
<td><strong>Mean</strong></td>
<td>26</td>
<td>25</td>
<td>80</td>
<td>261</td>
<td>170</td>
</tr>
<tr>
<td><strong>1 standard error</strong> below mean</td>
<td>17</td>
<td>16.5</td>
<td>60.5</td>
<td>217</td>
<td>137.5</td>
</tr>
<tr>
<td><strong>Significance Level</strong></td>
<td>8</td>
<td>8</td>
<td>41</td>
<td>173</td>
<td>105</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>+ 15.5 ($U_1$)</td>
<td>+ 10 ($U_1$)</td>
<td>+ 35.5 ($U_1$)</td>
<td>+ 250.5 ($U_1$)</td>
<td>+ 115.5 ($U_1$)</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------</td>
<td>--------------</td>
<td>----------------</td>
<td>-----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Fighting</td>
<td>13</td>
<td>+ 4 ($U_1$)</td>
<td>60.5</td>
<td>249.5 ($U_1$)</td>
<td>138 ($U_1$)</td>
</tr>
<tr>
<td>Own Back</td>
<td>14</td>
<td>17</td>
<td>+ 63 ($U_1$)</td>
<td>184.5</td>
<td>+ 112.5 ($U_1$)</td>
</tr>
<tr>
<td>Away with it</td>
<td>24</td>
<td>+ 17.5 ($U_1$)</td>
<td>50.5</td>
<td>228 ($U_1$)</td>
<td>152.5</td>
</tr>
<tr>
<td>Polite</td>
<td>24.5</td>
<td>+ 4.5 ($U_1$)</td>
<td>236</td>
<td>159.5</td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td>13</td>
<td>+ 18 ($U_1$)</td>
<td>63</td>
<td>224.5</td>
<td>+ 147.5 ($U_1$)</td>
</tr>
<tr>
<td>Sorry</td>
<td>15.5</td>
<td>+ 21 ($U_1$)</td>
<td>215</td>
<td>+ 142.5 ($U_1$)</td>
<td></td>
</tr>
<tr>
<td>Trust</td>
<td>+ 25.5 ($U_1$)</td>
<td>+ 21.5 ($U_1$)</td>
<td>76</td>
<td>259.5 ($U_1$)</td>
<td>130</td>
</tr>
<tr>
<td>Precious</td>
<td>21</td>
<td>+ 18 ($U_1$)</td>
<td>228.5</td>
<td>+ 152.5 ($U_1$)</td>
<td></td>
</tr>
<tr>
<td>Job</td>
<td>+ 24 ($U_1$)</td>
<td>48</td>
<td>+ 170 ($U$)</td>
<td>+ 163 ($U_1$)</td>
<td></td>
</tr>
<tr>
<td>Wise</td>
<td>+ 16 ($U_1$)</td>
<td>+ 15 ($U_1$)</td>
<td>252 ($U_1$)</td>
<td>+ 101.5 ($U_1$)</td>
<td></td>
</tr>
<tr>
<td>Kind</td>
<td>24.5</td>
<td>+ 17.5 ($U_1$)</td>
<td>+ 70.5 ($U_1$)</td>
<td>246.5</td>
<td>+ 114 ($U_1$)</td>
</tr>
<tr>
<td>Column 1</td>
<td>Column 2</td>
<td>Column 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data 1</td>
<td>Data 2</td>
<td>Data 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Data 4</td>
<td>Data 5</td>
<td>Data 6</td>
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<td>Data 7</td>
<td>Data 8</td>
<td>Data 9</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TABLE II(a) D/A.**
APPENDIX III 8

VARIABLE OF SOCIAL CLASS

Table II(d)  
D/A. SOCIALLY DISSAPPROVED AND APPROVED AREAS

D/A. A Sub-sets of girls from socially disapproved areas (b) tested against girls from socially approved areas. (A).

<table>
<thead>
<tr>
<th>Sub-sets</th>
<th>Age 8 W+</th>
<th>Age 10 W+</th>
<th>Age 8 W</th>
<th>Age 10 W</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10D x 15A = 135</td>
<td>10D x 21A = 210</td>
<td>15D x 24A = 360</td>
<td>16D x 15A = 240</td>
</tr>
<tr>
<td>Mean</td>
<td>67.5</td>
<td>105</td>
<td>180</td>
<td>120</td>
</tr>
<tr>
<td>1 standard error</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>below mean</td>
<td>50.5</td>
<td>62</td>
<td>145</td>
<td>95</td>
</tr>
<tr>
<td>Significance Level</td>
<td>34</td>
<td>59</td>
<td>111</td>
<td>70</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>53.5</td>
<td>102</td>
<td>+ 161 ((u_1))</td>
<td>+ 101.5</td>
</tr>
<tr>
<td>----------</td>
<td>------</td>
<td>-----</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Fighting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Own Back</td>
<td>55</td>
<td>+ 58 ((u_1))</td>
<td>+ 132 ((u_1))</td>
<td>+ 112 ((u_1))</td>
</tr>
<tr>
<td>Away with it</td>
<td>38.5</td>
<td>+ 90.5 ((u_1))</td>
<td>146</td>
<td>+ 109</td>
</tr>
<tr>
<td>Polite</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td>51.5</td>
<td>+ 69.5 ((u_1))</td>
<td>173</td>
<td>107.5 ((u_1))</td>
</tr>
<tr>
<td>Sorry</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trust</td>
<td>+ 56 ((u_1))</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Precious</td>
<td></td>
<td>56.5</td>
<td>+ 121 ((u_1))</td>
<td>+ 57</td>
</tr>
<tr>
<td>Good Job</td>
<td>47.5</td>
<td>64</td>
<td>166</td>
<td>118 ((u_1))</td>
</tr>
<tr>
<td>Wise</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kind</td>
<td>+ 55.5 ((u_1))</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burglar</td>
<td>+ 48 ((u_1))</td>
<td>+ 81 ((u_1))</td>
<td>162.5</td>
<td>+ 79</td>
</tr>
</tbody>
</table>
**APPENDIX III B**

**VARIABLE OF SOCIAL CLASS**

*Table II(e) - SPECIAL/A SECONDARY REMEDIAL CLASSES*

Sub-sets of thirteen year old working class children from special remedial classes tested against working class children from all but the remedial streams of socially approved schools or from the A and B streams of school with socially mixed catchment areas.

HS(w) designates children assessed by teachers as having below average intelligence and/or homes.

<table>
<thead>
<tr>
<th>Sub-sets</th>
<th><strong>BOYS</strong></th>
<th></th>
<th><strong>GIRLS</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Age 13 W</td>
<td>Age 13 HS(w)</td>
<td>Age 13 W</td>
</tr>
<tr>
<td>Mean</td>
<td>40</td>
<td>159.5</td>
<td>52</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>28.5</td>
<td>126.5</td>
<td>32</td>
</tr>
<tr>
<td><strong>Significance Level</strong></td>
<td>17</td>
<td>94</td>
<td>24</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>20.5 ((v_1))</td>
<td>+ 145</td>
<td>+ 32.5 ((v_1))</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>-------</td>
<td>------------------</td>
</tr>
<tr>
<td>Fighting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 15.0</td>
<td></td>
<td>148.5 ((v_1))</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 28.0</td>
<td></td>
<td>149.5 ((v_1))</td>
</tr>
<tr>
<td>Polite</td>
<td>28.5 ((v_1))</td>
<td>+ 127</td>
<td></td>
</tr>
<tr>
<td>Friends</td>
<td>+ 31.0</td>
<td></td>
<td>139.5 ((v_1))</td>
</tr>
<tr>
<td>Sorry</td>
<td>29.5 ((v_1))</td>
<td>+ 143</td>
<td></td>
</tr>
<tr>
<td>Trust</td>
<td>+ 36.0</td>
<td></td>
<td>102.5</td>
</tr>
<tr>
<td>Precious</td>
<td>38.5 ((v_1))</td>
<td>+ 125</td>
<td></td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 15.5</td>
<td></td>
<td>154</td>
</tr>
<tr>
<td>Wise</td>
<td>39 ((v_1))</td>
<td>+ 139</td>
<td></td>
</tr>
<tr>
<td>Kind</td>
<td>27 ((v_1))</td>
<td>+ 132.5</td>
<td>+ 48 ((v_1))</td>
</tr>
<tr>
<td>Burglar</td>
<td>+ 16</td>
<td></td>
<td>155</td>
</tr>
</tbody>
</table>
TABLE III (a) M/M+ BOYS.
Appendix III (a)

VARIABLE OF INTELLIGENCE

Table III (a)  

M/K+. MIDDLE CLASS BOYS

Children of average and below average intelligence (M) tested against children of above average intelligence (K+).

<table>
<thead>
<tr>
<th>$N_1 \times N_2$</th>
<th>Age 6</th>
<th>Age 10</th>
<th>Age 12</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M/K+</td>
<td>M/K+</td>
<td>M/K+</td>
</tr>
<tr>
<td>17M x 21K+ = 357</td>
<td>178.5</td>
<td>120</td>
<td>126</td>
</tr>
<tr>
<td>Mean</td>
<td>144.5</td>
<td>94.5</td>
<td>99.5</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>110</td>
<td>69</td>
<td>73</td>
</tr>
<tr>
<td>Significance Level</td>
<td>110</td>
<td>69</td>
<td>73</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>Value 1</td>
<td>Value 2</td>
<td>Value 3</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Fighting</td>
<td>132</td>
<td>+ 121.5 (U₁)</td>
<td>117</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 174 (U₁)</td>
<td>+ 117.5 (U₁)</td>
<td>84.5</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 147 (U₁)</td>
<td>+ 81.5 (U₁)</td>
<td>120.5</td>
</tr>
<tr>
<td>Polite</td>
<td>+ 128 (U₁)</td>
<td></td>
<td>+ 93.5 (U₁)</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 137.5 (U₁)</td>
<td>+ 56.5 (U₁)</td>
<td>+ 66 (U₁)</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 158.5 (U₁)</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Trust</td>
<td>+ 152 (U₁)</td>
<td>64</td>
<td>101.5</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 169 (U₁)</td>
<td></td>
<td>+ 117 (U₁)</td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 174.5 (U₁)</td>
<td>115.5</td>
<td>+ 66 (U₁)</td>
</tr>
<tr>
<td>Wise</td>
<td>175.5</td>
<td></td>
<td>125</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 177.5 (U₁)</td>
<td>97.5</td>
<td>106.5</td>
</tr>
<tr>
<td>Burglar</td>
<td>115.5 (T)</td>
<td>104</td>
<td>+ 99.5 (U₁)</td>
</tr>
</tbody>
</table>
TABLE III(b) M/M+ GIRLS.
### APPENDIX III 8

**VARIABLE OF INTELLIGENCE**

Table III(b)  
N/1+. MIDDLE CLASS GIRLS

Children of average and below average intelligence (N) tested against children of above average intelligence (N+).

<table>
<thead>
<tr>
<th>N₁ x N₂</th>
<th>Age 9</th>
<th>Age 10</th>
<th>Age 13</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N/N+</td>
<td>N/N+</td>
<td>N/N+</td>
</tr>
<tr>
<td>14N x 22N+ = 308</td>
<td>14N x 22N+ = 308</td>
<td>9N x 21N+ = 279</td>
<td>21N x 25N+ = 525</td>
</tr>
<tr>
<td>Mean</td>
<td>154</td>
<td>139.5</td>
<td>262.5</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>123</td>
<td>109</td>
<td>217</td>
</tr>
<tr>
<td>Significance Level</td>
<td>92</td>
<td>78</td>
<td>172</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td>( +119 (U_1) )</td>
<td>( +109 (U_1) )</td>
<td>( +255.5 (U_1) )</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------</td>
<td>------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Fighting</td>
<td>+ 109 ( (U_1) )</td>
<td>120.5</td>
<td>212</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 109 ( (U_1) )</td>
<td>120.5</td>
<td>212</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 85.5 ( (U_1) )</td>
<td>+ 108 ( (U_1) )</td>
<td>+ 208 ( (U_1) )</td>
</tr>
<tr>
<td>Polite</td>
<td>+ 149.5 ( (U_1) )</td>
<td></td>
<td>220</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 71 ( (U_1) )</td>
<td>79.5 ( (U_1) )</td>
<td>+ 218.5 ( (U_1) )</td>
</tr>
<tr>
<td>Sorry</td>
<td>132</td>
<td></td>
<td>173 ( r )</td>
</tr>
<tr>
<td>Trust</td>
<td>120.5</td>
<td>122.5</td>
<td>184</td>
</tr>
<tr>
<td>Precious</td>
<td>128</td>
<td></td>
<td>210</td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 140.5 ( (U_1) )</td>
<td>100</td>
<td>+ 216.5 ( (U_1) )</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 150 ( (U_1) )</td>
<td></td>
<td>189</td>
</tr>
<tr>
<td>Kind</td>
<td>152</td>
<td>+ 135.5 ( (U_1) )</td>
<td>244</td>
</tr>
<tr>
<td>Burglar</td>
<td>142.5</td>
<td>+ 59.5 ( (U_1) )</td>
<td>279</td>
</tr>
</tbody>
</table>
TABLE III(a) \( \frac{W}{W} \) BOYS.
### Table III.C

<table>
<thead>
<tr>
<th>Age 8</th>
<th>Age 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>$\text{IQ} \times \text{IQ}$</td>
<td>$394 \times 477$</td>
</tr>
<tr>
<td>Mean</td>
<td>477</td>
</tr>
<tr>
<td>$1 \text{ standard error}$ below mean</td>
<td>401</td>
</tr>
<tr>
<td>Significance Level</td>
<td>526</td>
</tr>
<tr>
<td>Concepts</td>
<td>3</td>
</tr>
<tr>
<td>Fighting</td>
<td>1</td>
</tr>
<tr>
<td>Own Back</td>
<td>0</td>
</tr>
<tr>
<td>Away with it</td>
<td>0</td>
</tr>
</tbody>
</table>

Boys of above average intelligence (IQ) tested against children of below average intelligence (IQ).
<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Polite</td>
<td>+ 405.5</td>
<td>+ 746.5</td>
<td>146</td>
</tr>
<tr>
<td>Friends</td>
<td>457.5</td>
<td>772.5</td>
<td>138</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 375.5</td>
<td>+ 759</td>
<td>+ 103</td>
</tr>
<tr>
<td>Trust</td>
<td>+ 462.5</td>
<td>+ 735</td>
<td>+ 131.5</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 469</td>
<td>714</td>
<td>80.5</td>
</tr>
<tr>
<td>Good Job</td>
<td>440</td>
<td></td>
<td>95.5</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 403</td>
<td>+ 705</td>
<td>+ 111.5</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 449.5</td>
<td>687</td>
<td>+ 151</td>
</tr>
<tr>
<td>Burglar</td>
<td>407.5</td>
<td>638.5</td>
<td>+ 157</td>
</tr>
</tbody>
</table>
TABLE III (a) W+/W GIRLS.
### Table III(d)

<table>
<thead>
<tr>
<th>Variable of Intelligence</th>
<th>Age 13</th>
<th>Age 12</th>
<th>Age 10</th>
<th>Age 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/W Working Class Girls</td>
<td>N/M</td>
<td>N/M</td>
<td>N/M</td>
<td>N/M</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>624</td>
<td>524</td>
<td>624</td>
<td>524</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>623</td>
<td>524</td>
<td>623</td>
<td>524</td>
</tr>
<tr>
<td>Significance level</td>
<td>417</td>
<td>516</td>
<td>417</td>
<td>516</td>
</tr>
</tbody>
</table>

Girls of above average intelligence vs. tested against children of below average intelligence (W).
<table>
<thead>
<tr>
<th>CONCEPTS</th>
<th>+ 623 (U₁)</th>
<th>724</th>
<th>+ 319.5 (U₁)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fighting</td>
<td>623</td>
<td>615</td>
<td>298.5</td>
</tr>
<tr>
<td>Own Back</td>
<td>425</td>
<td>649</td>
<td>+ 300 (U₁)</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 500.5 (U₁)</td>
<td></td>
<td>172</td>
</tr>
<tr>
<td>Polite</td>
<td>+ 375.5 (U₁)</td>
<td>594</td>
<td>261.5</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 516.5 (U₁)</td>
<td></td>
<td>+ 261 (U₁)</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 473 (U₁)</td>
<td>+ 712 (U₁)</td>
<td>252.5</td>
</tr>
<tr>
<td>Trust</td>
<td>+ 514 (U₁)</td>
<td>689</td>
<td>312.5</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 595 (U₁)</td>
<td>703</td>
<td>291</td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 513.5 (U₁)</td>
<td></td>
<td>290</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 478.5 (U₁)</td>
<td>+ 710 (U₁)</td>
<td>247</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 555.5 (U₁)</td>
<td>+ 624 (U₁)</td>
<td>308</td>
</tr>
</tbody>
</table>
TABLE III(e) W+/W− BOYS.
APPENDIX III

VARIABLE OF INTELLIGENCE

Table III(a)
W+/W−, WORKING CLASS BOYS

Boys of above average intelligence (W+) tested against children of below average intelligence (W−).

<table>
<thead>
<tr>
<th>N₁ x N₂</th>
<th>Age 8 W+/W−</th>
<th>Age 10 W+/W−</th>
<th>Age 13 W+/W−</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Age 8 W+/W−</td>
<td>Age 10 W+/W−</td>
<td>Age 13 W+/W−</td>
</tr>
<tr>
<td>mean</td>
<td>279</td>
<td>306</td>
<td>58.5</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>246</td>
<td>254</td>
<td>43.5</td>
</tr>
<tr>
<td>Significance level</td>
<td>213</td>
<td>202</td>
<td>28</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fighting</td>
<td>176.5</td>
<td></td>
<td>+ 49 (U₁)</td>
</tr>
<tr>
<td>Word</td>
<td>Value</td>
<td>Formula</td>
<td>Result</td>
</tr>
<tr>
<td>--------------</td>
<td>-------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Own Back</td>
<td>147.5</td>
<td>(\text{U}_1)</td>
<td>262</td>
</tr>
<tr>
<td>Away with it</td>
<td>+244.5</td>
<td>(\text{U}_1)</td>
<td>+45</td>
</tr>
<tr>
<td>Polite</td>
<td>+221.5</td>
<td>(\text{U}_1)</td>
<td>51</td>
</tr>
<tr>
<td>Friends</td>
<td>275</td>
<td>251 (\text{U}_1)</td>
<td>35.5</td>
</tr>
<tr>
<td>Sorry</td>
<td>+211</td>
<td>(\text{U}_1)</td>
<td>+32.5</td>
</tr>
<tr>
<td>Trust</td>
<td>244.5</td>
<td>(\text{U}_1)</td>
<td>57.5</td>
</tr>
<tr>
<td>Precious</td>
<td>266</td>
<td>281.5 (\text{U}_1)</td>
<td>20.5</td>
</tr>
<tr>
<td>Good Job</td>
<td>272.5</td>
<td>(\text{U}_1)</td>
<td>23.5</td>
</tr>
<tr>
<td>Wise</td>
<td>+237</td>
<td>(\text{U}_1)</td>
<td>38</td>
</tr>
<tr>
<td>Kind</td>
<td>+242</td>
<td>(\text{U}_1)</td>
<td>+54</td>
</tr>
<tr>
<td>Burglar</td>
<td>218</td>
<td></td>
<td>41</td>
</tr>
</tbody>
</table>
TABLE III(f) \( W^+ / W^- \) GIRLS.
**APPENDIX III 8**

**VARIABLE OF INTELLIGENCE**

**Table III(f)**  
**W+/W-, WORKING CLASS GIRLS**

Girls of above average intelligence (W+) tested against children of below average intelligence (W-).

<table>
<thead>
<tr>
<th></th>
<th>Age 8</th>
<th>Age 10</th>
<th>Age 13</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>W+/W-</td>
<td>W+/W-</td>
<td>W+/W-</td>
</tr>
<tr>
<td>N x N</td>
<td>26W+ x 30W- = 780</td>
<td>37W+ x 8W- = 296</td>
<td>16W+ x 22W- = 352</td>
</tr>
<tr>
<td>Mean</td>
<td>390</td>
<td>148</td>
<td>176</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>329</td>
<td>114</td>
<td>142</td>
</tr>
<tr>
<td>Significance level</td>
<td>268</td>
<td>81</td>
<td>108</td>
</tr>
<tr>
<td>Concepts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fighting</td>
<td>353</td>
<td>+ 147</td>
<td>151.5</td>
</tr>
<tr>
<td>Own Back</td>
<td>+ 357.5 ( (U,_{1}) )</td>
<td>110 ( (U,_{1}) )</td>
<td>146.5</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------------</td>
<td>-----------------</td>
<td>------</td>
</tr>
<tr>
<td>Away with it</td>
<td>298.5</td>
<td>104 ( (U,_{1}) )</td>
<td>+ 103.5 ( (U,_{1}) )</td>
</tr>
<tr>
<td>Polite</td>
<td>325</td>
<td></td>
<td>+ 76.5 ( (U,_{1}) )</td>
</tr>
<tr>
<td>Friends</td>
<td>+ 291 ( (U,_{1}) )</td>
<td>113 ( (U,_{1}) )</td>
<td>134.5</td>
</tr>
<tr>
<td>Sorry</td>
<td>+ 344.5 ( (U,_{1}) )</td>
<td></td>
<td>+ 167.5 ( (U,_{1}) )</td>
</tr>
<tr>
<td>Trust</td>
<td>+ 268 ( (U,_{1}) )</td>
<td>121 ( (U,_{1}) )</td>
<td>152.5</td>
</tr>
<tr>
<td>Precious</td>
<td>+ 322 ( (U,_{1}) )</td>
<td>146 ( (U,_{1}) )</td>
<td>170</td>
</tr>
<tr>
<td>Good Job</td>
<td>+ 367 ( (U,_{1}) )</td>
<td></td>
<td>123.5</td>
</tr>
<tr>
<td>Wise</td>
<td>+ 290.5 ( (U,_{1}) )</td>
<td></td>
<td>151</td>
</tr>
<tr>
<td>Kind</td>
<td>+ 290.5 ( (U,_{1}) )</td>
<td></td>
<td>147</td>
</tr>
<tr>
<td>Burglar</td>
<td>378</td>
<td>141 ( (U,_{1}) )</td>
<td>+ 166.5 ( (U,_{1}) )</td>
</tr>
</tbody>
</table>
Table IV (1) VARIABLE OF AGE

Selected sets of eight and thirteen year old children tested against each other.

<table>
<thead>
<tr>
<th>M1 x N2</th>
<th>B8M+/B13W</th>
<th>G8M+/G13W+</th>
<th>B8W/B13W</th>
<th>G8W/G13W</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>21 x 21 = 441</td>
<td>22 x 25 = 550</td>
<td>53 x 35 = 1655</td>
<td>48 x 42 = 2016</td>
</tr>
<tr>
<td>Mean</td>
<td>280.5</td>
<td>275</td>
<td>927.5</td>
<td>1008</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>180</td>
<td>228</td>
<td>810</td>
<td>584</td>
</tr>
<tr>
<td>Significance level</td>
<td>141</td>
<td>161</td>
<td>693</td>
<td>761</td>
</tr>
</tbody>
</table>

CONCEPTS

<table>
<thead>
<tr>
<th>Fight</th>
<th>+ 187 (U₁)</th>
<th>220</th>
<th>+ 583</th>
<th>1023 (U₁)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own Back</td>
<td>Away with it</td>
<td>Forlorn</td>
<td>Friendly</td>
<td>Sorry</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
<td>---------</td>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>+ 174 (ⅰ)</td>
<td>+ 219 (ⅱ)</td>
<td>+ 154 (ⅰ)</td>
<td>+ 199.5 (ⅰ)</td>
<td>+ 239</td>
</tr>
<tr>
<td>+ 532</td>
<td>+ 200.5 (ⅰ)</td>
<td>+ 628.5</td>
<td>+ 882.5 (ⅰ)</td>
<td>+ 818</td>
</tr>
<tr>
<td>+ 745.5</td>
<td>+ 529</td>
<td>+ 702.5 (ⅰ)</td>
<td>+ 749.5 (ⅰ)</td>
<td>+ 276.5</td>
</tr>
</tbody>
</table>
TABLE IV (2) VARIABLE OF SEX

H/G. Selected factorised groups of boys and girls, aged 8, and the equivalent 13 year old groups tested boys against girls for sex differences.

<table>
<thead>
<tr>
<th></th>
<th>Age 8</th>
<th></th>
<th>Age 13</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N+</td>
<td>W</td>
<td>N+</td>
<td>W</td>
</tr>
<tr>
<td>Mean</td>
<td>312</td>
<td>1272</td>
<td>262.5</td>
<td>735</td>
</tr>
<tr>
<td>1 standard error below mean</td>
<td>190</td>
<td>1125</td>
<td>217</td>
<td>637</td>
</tr>
<tr>
<td>Significance level</td>
<td>149</td>
<td>978</td>
<td>172</td>
<td>539</td>
</tr>
<tr>
<td>CONCEPTS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fighting</td>
<td>121 (u)</td>
<td>+ 974</td>
<td>144</td>
<td>+ 513 (u)</td>
</tr>
<tr>
<td>Own Back</td>
<td>222</td>
<td>+ 1124</td>
<td>240 (u)</td>
<td>676</td>
</tr>
<tr>
<td>Away with it</td>
<td>+ 217 (u)</td>
<td>1021 (u)</td>
<td>+ 236 (u)</td>
<td>+ 703.5 (u)</td>
</tr>
<tr>
<td>Polite</td>
<td>$216 \ (u_1)$</td>
<td>+ 954</td>
<td>124</td>
<td>451</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
<td>-------</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Friends</td>
<td>$+148 \ (u_1)$</td>
<td>+1125</td>
<td>213.5</td>
<td>654.5</td>
</tr>
<tr>
<td>Sorry</td>
<td>171</td>
<td>+1228</td>
<td>218</td>
<td>526.5</td>
</tr>
<tr>
<td>Trust</td>
<td>214</td>
<td>+1259</td>
<td>253</td>
<td>+666.5 \ ($u_1$)</td>
</tr>
<tr>
<td>Precious</td>
<td>183</td>
<td>1258 \ ($u_1$)</td>
<td>195</td>
<td>463</td>
</tr>
<tr>
<td>Good Job</td>
<td>$+163 \ (u_1)$</td>
<td>1257 \ ($u_1$)</td>
<td>194</td>
<td>+724 \ ($u_1$)</td>
</tr>
<tr>
<td>Wise</td>
<td>$+169 \ (u_1)$</td>
<td>+1001</td>
<td>186</td>
<td>+704 \ ($u_1$)</td>
</tr>
<tr>
<td>Kind</td>
<td>200</td>
<td>+1140</td>
<td>227</td>
<td>493</td>
</tr>
<tr>
<td>Burglar</td>
<td>219</td>
<td>+1212</td>
<td>205 \ ($u_1$)</td>
<td>716</td>
</tr>
</tbody>
</table>

Middle and working class groups are both represented. M+ was chosen in preference to M because the group numbers were larger. Therefore W groups had to be selected so as to include the less intelligent children.
### RESULTS OF APPLYING THE WILCOXON MATCHED-PAIRS SIGNED-RANKS NON-PARAMETRIC TEST

Table I, showing the results of the Wilcoxon test applied to the control group of ten year old children.

- **C** = control group
- **E** = evaluation
- **R** = significant
- **P** = potency
- **+/−** = more/less favourable rating of the concept
- **0** = no statistical result.

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Sets</th>
<th>C/B W+</th>
<th>C/B W</th>
<th>C/B HS(W)</th>
<th>C/G W+</th>
<th>C/G W</th>
<th>C/G HS(W)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fight</td>
<td>E</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>−</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>+</td>
<td>+</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Back</td>
<td>E</td>
<td>0</td>
<td>−</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>−</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Trust</td>
<td>E</td>
<td>−</td>
<td>−</td>
<td>+</td>
<td>0</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>+</td>
<td>0</td>
</tr>
<tr>
<td>Precious</td>
<td>E</td>
<td>+</td>
<td>−</td>
<td>−</td>
<td>+</td>
<td>−</td>
<td>−</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>−</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Job</td>
<td>E</td>
<td>−</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>+</td>
<td>−</td>
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<tr>
<td></td>
<td>P</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>+</td>
<td>0</td>
</tr>
<tr>
<td>Kind</td>
<td>E</td>
<td>+</td>
<td>+</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>0</td>
<td>+</td>
<td>0</td>
<td>−</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Table II, showing the results of testing of groups from the statistical population.

R = random selection

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II MYTH AND FOLK TALE


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Heroic ethics and story in the middle school age range.

ABSTRACT.

Part I analyses the traditional pattern of heroic ethics into six components: splendour, honour, expertness, wisdom, courtesy and companionship. Its importance in contemporary life and the archetypal quality of its components are discussed.

Part II reports experimental work in eighty-two English primary and secondary school classes, grammar schools included. Hero stories were much enjoyed. They stimulated lively free drama and a rise in individual standards of written work of over forty per cent for both girls and boys in the third primary year upwards. Ethical discussions were thoughtful.

Children rated the semantic differential, developed by C.E. Osgood et al., before and after the classwork. Statistical examination showed that the evaluation of violence did not increase. Further, the rating of anti-social behaviour decreased and approval of loyalty in friendship and self-sacrifice rose; both may be ascribed to the stories and discussions.

The concepts were related to heroic ethics and covered a wide field from revenge to compassion. All age groups overwhelmingly approved desirable notions, but opinion was divided upon the more primitive such as guile. Ratings of deprived children were not morally inferior.

The semantic differential furnished evidence that the key to mature morality may lie in perception of the good as strong, which may be increased by religious education and
conviction. Perception of the good as weak and inactive may be an immature mode diminished in amount by Christian influence. Rating of the differential was closely examined, including an experiment in oral administration.

Further examination of results, largely statistical, suggested intricate differences in development, due to variables like intelligence, but within the framework of gradual moral development from childhood to mature adulthood. They also supported the homogeneity of the population and plans for middle schools from nine to thirteen.