

**THE ESTABLISHMENT OF IMPLICIT PERSONALITY
PERSPECTIVES AMONG TSONGA-SPEAKING PEOPLE IN
SOUTH AFRICA**

Crizelle Swanepoel, Hons BA

Mini-dissertation in partial fulfilment of the requirements for the degree Magister Artium in
Industrial Psychology at the North-West University, Potchefstroom Campus

Supervisor: Prof S Rothmann

Potchefstroom

2006

COMMENTS

The reader should keep the following in mind:

- The editorial style as well as the references this mini-dissertation follow the format prescribed by the Publication Manual (4th edition) of the American Psychological Association (APA). This practice is in line with the policy of the Programme in Industrial Psychology of the North-West University (Potchefstroom) to use APA style in all scientific documents as from January 1999.
- The mini-dissertation is submitted in the form of a research article.

ACKNOWLEDGEMENTS

I wish to express my sincere appreciation to the following persons who made the completion of this mini-dissertation possible:

- To my Heavenly Father above, for your grace and inspiration. I could not have done it without your unconditional love.
- To my supervisor, Prof Ian Rothmann, thank you for your guidance and support.
- To my co-supervisor, Deon Meiring, thank you for your patience and advice.
- A word of thanks to my fieldworkers, Kiddy Mongwe and Gibson Senwana, who has assisted me with the data collection for this study. I appreciate the time and effort that you have put into this study.
- I would like to express my sincere appreciation to all respondents in the Limpopo Province that have participated in this study. Without your interest in this research and your input, this study would not have been possible.
- A word of gratitude to my devoted partner Willem, for all the support, love and understanding.
- Special thanks to my parents for the opportunity to complete this course in Industrial Psychology. You have given me something no one can take away from me. Your inspiration and support have carried me through postgraduate studies and this mini-dissertation.
- Dr Amanda van der Merwe, thank you for your expertise in the language editing of this mini-dissertation and a word of thanks to Tom Chauke of the SAPS for the language editing of the original interviews.

TABLE OF CONTENTS

List of Tables	iv
Summary	v
Opsomming	vii
CHAPTER 1: INTRODUCTION	
1.1 Problem statement	1
1.2 Research objectives	5
1.2.1 General objective	5
1.2.2 Specific objectives	6
1.3 Research method	6
1.3.1 Literature review	6
1.3.2 Empirical study	6
1.3.2.1 Research design	6
1.3.2.2 Participants	7
1.3.2.3 Measuring battery	8
1.3.2.4 Data analysis	9
1.3.3 Research procedure	10
1.4 Overview of chapters	10
1.5 Chapter summary	10
References	11
CHAPTER 2: RESEARCH ARTICLE	15
CHAPTER 3: CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS	
3.1 Conclusions	49
3.2 Limitations	53
3.3 Recommendations	53
References	55
APPENDIX A	57

LIST OF TABLES

Table	Description	Page
Table 1	Five Factor Model	22
Table 2	Characteristics of the participants	32
Table 3	Personality clusters	36

SUMMARY

Title: The establishment of implicit personality perspectives among Tsonga-speaking people in South Africa.

Key terms: Personality, personality psychology, personality inventory, psychometric testing, cross-cultural assessment, indigenous psychology.

Cross-cultural assessment in South Africa has become more prominent since the first democratic elections held in April 1994, and stronger demands for the cultural appropriateness of psychological tests have arisen. The use of psychometric testing, including personality assessment in the workplace, is now strictly controlled by legislation, among others the Constitution of the Republic of South Africa (Act 108 of 1996), the Labour Relations Act (66 of 1995), and the Employment Equity Act (55 of 1998), and the Health Professions Act (56 of 1974).

Much controversy has arisen regarding the relevance and applicability of assessment instruments in South Africa. The majority of assessment procedures still make use of imported instruments that are either used in their original or adapted form. Psychological assessment instruments imported from abroad have an insufficient suitability in the multicultural South African context. There are various perspectives regarding the appropriate measurement of personality across cultures. In this research study implicit perspectives of personality, the lexical approach, indigenous psychology and the emic approach were used to determine the personality perspectives of the Tsonga culture in South Africa.

The objectives of this study were to investigate how personality is conceptualised in literature, to identify the problems surrounding personality measurement for the South African context, to explore how personality perspectives could be determined and to investigate the personality descriptive terms in the Tsonga language group.

A qualitative research design was used to collect the data of this research. A total of 5 502 personality descriptors were obtained through the 10-item interview questionnaires. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors obtained were reduced by removing superfluous words. These

personality descriptors were then interpreted and categorised into a total of 109 personality dimensions. These characteristics were categorised into nine clusters, namely Optimism, Agreeableness, Emotional Stability, Narrow-mindedness, Intelligence, Conscientiousness, Aggressiveness, Dominance and Sociability. The following personality dimensions had the highest frequency: Emotional Stability, Caring, Helpful, Hard working, Advising, Generous, Traditional, Aggression, Recreational, Substance use, Religious, Sociable and Loving.

Recommendations for future research were made.

OPSOMMING

Titel: Die bepaling van implisiete persoonlikheidsperspektiewe in Tsongasprekende Suid-Afrikaners.

Sleutelterme: Persoonlikheid, persoonlikheidsielkunde, persoonlikheidstoetsing, kruiskulturele assessering, inheemse sielkunde.

Kruiskulturele assessering het toenemend aandag begin geniet sedert die eerste demokratiese verkiesing wat in April 1994 in Suid-Afrika gehou is en die behoefte aan die kulturele toepaslikheid van psigologiese toetse het toegeneem. Die gebruik van psigometriese toetsing, insluitend persoonlikheidsassessering in die werksplek, word tans streng beheer deur wetgewing, byvoorbeeld die Grondwet van die Republiek van Suid-Afrika (Wet 108 van 1996), die Wet op Arbeidsverhoudinge (66 van 1995), die Wet op Regverdige Indiensneming (55 van 1998) en die Wet op Gesondheidsprofessies (56 van 1974).

Talle debatte het ontstaan rakende die relevansie en toepaslikheid van sekere assesseringsinstrumente in Suid-Afrika. Die meerderheid assesseringsprosedures maak gebruik van die oorspronklike en aangepaste weergawes van ingevoerde instrumente. Ingevoerde psigologiese toetse is nie toepaslik vir gebruik in die multikulturele konteks in Suid-Afrika nie. Verskeie perspektiewe met betrekking tot die gepaste meting van persoonlikheid tussen kulture kan gevolg word. In hierdie navorsingstudie is implisiete perspektiewe van persoonlikheid, die leksikale benadering, inheemse sielkunde en die emiese benadering gevolg ten einde persoonlikheidsperspektiewe van die Tsonga kultuur in Suid-Afrika vas te stel.

Die doelstellings van hierdie studie was om te ondersoek hoe persoonlikheid in die literatuur gekonseptualiseer is, om die probleme rakende persoonlikheidsmeting in die Suid-Afrikaanse konteks te identifiseer, om ondersoek in te stel na metodes waarop persoonlikheidsperspektiewe bepaal kan word, asook om persoonlikheidsbeskrywings in die Tsonga taalgroep te ondersoek.

'n Kwalitatiewe navorsingsontwerp is gebruik om die data vir hierdie studie in te samel. 'n Totaal van 5 502 persoonlikheidsbeskrywings is verkry deur die afneem van 10-item-

onderhoudsvraelyste. Inhoudsanalise is uitgevoer met die doel om die response wat van die deelnemers ingesamel is te analiseer, te verminder en te interpreteer. Die persoonlikheidsbeskrywings wat versamel is, is verminder deur oortollige woorde te verwyder. Hierdie beskrywings is vervolgens geïnterpreteer en in 'n totaal van 109 persoonlikheidsdimensies is gekategoriseer. Hierdie dimensies is verder verdeel in agt groepe, naamlik Optimisme, Inskiklikheid, Emosionele Stabiliteit, Verkramptheid, Intelligensie, Konsensieusheid, Aggressiwiteit en Geselligheid. Die volgende persoonlikheidsdimensies het die hoogste frekwensie getoon: Emosionele stabiliteit, Omgee, Hulpvaardig, Hardwerkend, Adviserend, Vrygewig, Tradisioneel, Aggressief, Rekreasioneel, Substansgebruik, Godsdienstig, Gesellig en Liefvallig.

Aanbevelings vir toekomstige navorsing is aan die hand gedoen.

CHAPTER 1

INTRODUCTION

This mini-dissertation focuses on the establishment of implicit perspectives of personality in Tsonga speaking South Africans.

Chapter 1 contains the problem statement and a discussion of the research objectives in which the general objective and specific objectives are set out. The research method is explained and the division of chapters is described.

1.1 PROBLEM STATEMENT

Over the last decade there has been a growing interest in the measurement of personality traits in applied settings, such as in selection, placement, therapeutic intervention and counselling. There is an increasing awareness in South Africa regarding “personality in the workplace”. Personality variables and issues related to their use, especially in work settings, have generated a vast amount of interest, research and publications (Bergh & Theron, 2003; Furnham, 1994)

A fundamental question for industrial psychologists interested in the measurement of personality and culture is whether personality traits are universal or culture-specific. The cross-cultural generalisability of personality characteristics has most often been investigated using an imposed etic approach (Berry, 1969), which implies that assessment instruments developed in Western countries were adopted in other cultural contexts, assuming that the underlying theories and constructs are universal (Berry, 1989; Church & Lonner, 1998). According to Church and Lonner (1998, p. 36), the imposed etic strategy may “optimize the chances of finding cross-cultural comparability and exclude culture-specific dimensions”. An obvious example of the use of the imposed etic approach is the growing number of studies investigating the cross-cultural replicability of the dimensions of the “Big Five” or five-factor model (FFM).

The FFM is composed of Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience (Costa & McCrae, 1992).

Several questionnaires measuring the FFM have been established (Costa & McCrae, 1989; Goldberg, 1990; John, Donahue, & Kentle, 1991) and widely applied in Western and other culture backgrounds. However, FFM can only be applied where it comes from, that is, where English is the native language of individuals (Cheung, 2004). Many researchers have confirmed the same FFM in different cultures (Caprara, Barbaranelli, Bermudez, Maslach, & Ruch, 2000; McCrae, & Costa, 1997; Trull & Geary, 1997), while others found quite different personality structures in different cultures (Bond, Nakazato, & Shiraishi, 1975; Caprara, Barbaranelli, Hahn, & Comrey, 2001; Church, Katigbak, & Reyes, 1996). Systematic lexical research on Chinese personality has also indicated that Chinese personality consists of seven factors (Cui & Wang, 2003), as opposed to the FFM personality structure.

Psychometric testing in South Africa, however, cannot be investigated without considering the country's political, economic, and social history (Claassen, 1997). Psychological assessment in South Africa has mainly followed international trends and an imposed etic strategy was pursued, which implies that assessment instruments developed in Western countries were adopted in South Africa, assuming that the underlying theories and constructs are universal (Berry, 1989; Church & Lonner, 1998). In the 1980s certain issues regarding fairness, bias and discriminatory practices were raised, which led to the development of separate psychological tests for the Afrikaans- and English-speaking groups (Claassen, 1997). Thereafter, bilingual tests were constructed for English- and Afrikaans-speakers and separate tests were constructed for speakers of African languages.

Cross-cultural assessment in South Africa has become more prominent since the first democratic elections held in 1994 and stronger demands for the cultural appropriateness of psychological tests culminated in the promulgation of the Employment Equity Act 55 of 1998, Section 8 (Government Gazette, 1998). This Act stipulates that: "Psychological testing and other similar assessments are prohibited unless the test or assessment being used: (a) has been scientifically shown to be valid and reliable, (b) can be applied fairly to all employees; and (c) is not biased against any employee or group."

The Employment Equity Act imposes very stringent criteria on South African psychologists and the onus of proof has shifted to professional test users, since they are compelled to attest that their instruments adhere to the regulations of the Employment Equity Act and can be applied in a multicultural society. It becomes apparent that there is an urgent need for

measuring instruments in South Africa that comply with the Employment Equity Act requirements and can be used for all the cultural and language groups in the country.

The question as to how it is determined that a measuring instrument can be regarded as a psychological test is addressed by the Psychometrics Committee in that “A test is classified as being a psychological test when its use results in the performance of a psychological act.” In addition, the Health Professions Act, 56 of 1974, Section 37 (2) (a), (b), (c), (d) and (e) states that a psychological act with respect to assessment is defined as being “the use of a psychometric measuring device, test, questionnaire, technique or instrument that assesses intellectual or cognitive ability or functioning, aptitude, interest, personality make-up or personality functioning, is constituted as being a psychological act” (Foxcroft, Roodt, & Abrahams, 2001).

There is an extensive amount of experience in personality assessment in South Africa in a professional context, as well as a research context. Much controversy has arisen regarding the relevance and applicability of certain assessment instruments in South Africa, as expressed by Sibaya, Hlongwane, and Makunga (1996). The majority of assessment procedures that are undertaken still make use of imported instruments that are either used in their original or adapted form. A study by Meiring, Van de Vijver, Rothmann, and Barrick (2005) showed that psychological instruments imported from abroad have an insufficient suitability in the multicultural South African context.

Multicultural personality research in South Africa is practically nonexistent (Abrahams, 1996, 2002; Abrahams & Mauer, 1999a, b; Meiring, 2000; Spence, 1982; Tact, 1999; Taylor, 2000; Taylor & Boeyens, 1991; Wallice & Birt, 2003). Research by Abrahams (1996) on the cross-cultural comparability of the Sixteen Personality Factor Inventory (16PF) suggests that little support was found for construct equivalence of the 16PF across the different cultural groups in South Africa. Individuals whose first language was not English experienced problems with the comprehensibility of the items. It was concluded that the 16PF was not suitable as an instrument in the South African multicultural context. Despite these limitations of this personality measure, a study by Foxcroft, Paterson, Le Roux, and Herbst (2004) which focuses on the test-use patterns and needs of psychological assessment practitioners, indicates that the Sixteen Personality Factor Inventory (16PF) is the most widely used test in South Africa.

According to Cheung, Cheung, Leung, Ward, and Leong (2003), the development of cross-cultural studies of personality psychology has piloted questions about the appropriateness of using translated personality tests which were developed in Western countries. However, the imposed etic strategy may “optimise the chances of finding cross-cultural comparability but may be biased toward the discovery of universals and may miss personality dimensions that are specific to particular cultures” (Church, 2001; Church & Lonner, 1998). Moreover, the specific values and tendencies of the Western culture may unknowingly lead to the de-emphasis or omission of some universal constructs. Consequently, the development of indigenous personality instruments was initiated by some psychologists in non-Western countries (Cheung & Leung, 1998). The Chinese Personality Assessment Inventory (CPAI) is such an indigenous personality test developed by Chinese psychologists in mainland China and Hong Kong, which provides a means to complement the predominance of Western instruments.

According to Ho (1998), indigenous psychology is “the study of human behaviour and mental processes within a cultural context that relies on values, belief systems, methodologies, and other resources indigenous to the specific cultural group under investigation”. Church (2000) explains that indigenous personality studies provide the best prospect for culture-unique dimensions to be identified.

Internationally, a growing number of studies that examine the dimensions of personality perception available to users of languages other than English have begun to emerge (Brokken, 1978; Yang & Bond, 1990). Investigators have collected trait terms under the proposition that the most salient individual differences in personality will be encoded in the natural language (Saucier & Goldberg, 1996). Louw and Edwards (1998) argue that many tests that are primarily standardised for people in Western countries, are available to Afrikaans- and English-speaking South Africans, although they are intended for first language speakers. The results of these tests will therefore be misleading in the case where test-takers are assessed in their second and even third language. Accordingly, the Health Professions Council of South Africa (HPCSA) stipulates that fair testing practices necessitate the administering of tests in the language in which the test-taker is most proficient. Personality assessment practitioners are therefore obligated to engage in studies regarding the development of culturally appropriate measuring instruments, since there are currently no sufficient personality tests available in all eleven official languages in South Africa.

At present there are no personality tests available for Tsonga speaking South Africans in their mother tongue, despite the fact that Tsonga is spoken by about 1 756 105 people in South Africa. This study is a first step towards developing a culturally appropriate personality measure for the Tsonga speaking people of South Africa.

This study will form part of an extensive project that aims to develop a comprehensive questionnaire to assess personality among all South African language (cultural) groups. This unified personality inventory will take both universal and unique personality factors found in the various culture groups in South Africa into consideration. It is anticipated that this research will contribute to the development of an indigenous personality psychology, and it is expected that this personality inventory may become a useful research tool in the South African context.

The following research questions emerge from the above problem statement:

- How is personality conceptualised in literature?
- What are the problems surrounding personality measurement for the South African context?
- How can personality perspectives be determined?
- What are the personality descriptive terms in the Tsonga language group?

1.2 RESEARCH OBJECTIVES

The aim of this project is to investigate the implicit perspectives of personality in Tsonga-speaking South Africans.

1.2.1 General objective

The general objective of this study is to identify specific personality traits of Tsonga-speaking people in South Africa.

1.2.2 Specific objectives

The specific objectives of this study are:

- To investigate how personality is conceptualised in the literature.
- To identify the problems surrounding personality measurement for the South African context.
- To establish how personality perspectives can be determined.
- To investigate the personality descriptive terms in the Tsonga language group.

1.3 RESEARCH METHOD

The research method involves a brief literature review and an empirical study. The results will be presented in the form of a research article.

1.3.1 Literature review

The literature review focuses on the development of personality measuring instruments in multicultural societies, current models in personality, possible issues regarding the assessment of personality in South Africa, as well as the history and characteristics of Tsonga speaking people in South Africa.

1.3.2 Empirical study

The discussion of the empirical study consists of an explanation of the research design that will be used, the participants, suitable measuring instruments that were used and the data analysis for the research project.

1.3.2.1 Research design

A qualitative research design is used to study the objectives of this research. Interviews are conducted with adult Tsonga-speaking persons from different age, gender, education and socio-economic status. Qualitative research attempts to describe and understand human behaviour, rather than to explain it (Babbie & Mouton, 2001). In contrast to quantitative

research that relies on the use of statistics and measurements, qualitative research is naturalistic, participatory and interpretative (Kerlinger & Lee, 2000).

The research may be classified as descriptive and explorative. According to Mouton and Marais (1994) the aims of exploratory and descriptive research designs are to:

- gain new insight into a phenomenon;
- undertake a preliminary investigation prior to conducting a more structured study of the phenomenon;
- elucidate the central concepts and constructs of the phenomenon;
- determine priorities for future research, and
- develop a new hypothesis about an existing phenomenon.

Christensen (1997) also indicates that the primary characteristic of the descriptive research approach is that it represents an attempt to provide an accurate description or picture of a particular situation or phenomenon. It attempts to identify variables that exist in a given situation and describes the relationship that exists between those variables.

For this research, an exploratory study is relevant since it serves as an exploration of a relatively unknown research area (Mouton & Marais, 1994). In this study the exploratory method is chosen in order to gain new insight, to discover new ideas and increase the knowledge of the personality traits of Tsonga-speaking South Africans. In this study the descriptive study is relevant to the literature study, as well as the qualitative research. In the literature study, conceptualisations of personality and the problem surrounding personality measurement for the South African context is described. In the qualitative research the conceptualisations of personality as found in the Tsonga culture are described.

1.3.2.2 Participants

The study population consists of a random sample of 120 Tsonga-speaking South Africans ($N = 120$).

1.3.2.3 Measuring battery

A 10-item interview questionnaire was used in order to gather information regarding the personality traits of Tsonga-speaking South Africans. Each participant was asked to describe a friend, a relative, a person whom he/she does not like, a superior or the councillor. Items of the interview included: "Please describe the following people to me by telling me what kind of person he/she is/was. Can you describe typical aspects of this person? How would you describe this person to someone who does not know him/her at all?" Interviews were conducted and tape-recorded in Tsonga by a trained Tsonga-speaking fieldworker, and transcriptions were translated into English.

a. Trustworthiness and adequacy of the research

In qualitative research the focus is on attaining insight and understanding, rather than the collection of accurate and applicable data (Mouton & Marais, 1994). Criteria related to the validity of qualitative studies (Terre Blanche & Durrheim, 1999) were used to ensure the validity of this study. These include truth value, credibility and transferability and consistency.

Truth value. The truth value of the study refers to whether the account of what is being studied is perceived as being honest and accurate by the subjects and the wider audience (Marshall & Rossman, 1995). In this study the truth value will be ensured by applying the strategies of credibility, namely prolonged engagement, referential adequacy and member checking.

Credibility. According to Streubert and Carpenter (1999), credibility is demonstrated when participants recognise the reported research findings as their own experiences. Activities which increase the probability of credibility are prolonged engagement, referential adequacy and member checking:

- *Prolonged engagement.* Prolonged engagement can be defined as the investment of sufficient time to learn about the culture being studied, and to build trust (Lincoln & Guba, 1985). In this study the fieldworkers who collected the data was part of the Tsonga

culture. The fieldworkers also established rapport with participants prior to conducting the interviews.

- *Referential adequacy.* Tape recorded interviews and field notes were used in order to ensure referential adequacy. The conclusions of this research were also presented to a colleague competent in the field of qualitative research. In addition, all data was submitted to a language expert in order to verify that all responses of the participants were correctly interpreted.
- *Member checking.* A literature review was conducted in order to link the research findings to previous studies. The researcher also ensured that the respondents' views of the phenomenon under investigation were accurately recorded.

Transferability. Transferability refers to the probability that the study findings have meaning to other individuals in similar situations. Transferability can be enhanced by the use of member checks.

Consistency. Consistency implies that the research must show evidence that repeating it with the same or similar participants in the same context will provide the same responses. In qualitative research, consistency is defined in terms of dependability (Babbie & Mouton, 2001). Semi-structured interviews that were tape-recorded were used to collect data. This will ensure the dependability, and therefore consistency, of the research.

Morse and Field (1995) define data adequacy as the amount of data collected and whether or not saturation occurred. In this study all data was captured on a draft scoring sheet until a saturation point was reached and no new responses were obtained.

1.3.2.4 Data analysis

In this study no statistical integrations, such as means and correlations, were performed. Rather, an adequate cover of the implicit theory of personality was attained. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors gathered from the interviews were read into an Excel Worksheet. An account of all person descriptive adjectives (in Tsonga and English), as well as their categorisation in fewer facets and clusters, are presented.

1.3.3 Research procedure

A 10-item interview questionnaire was conducted by a Tsonga speaking fieldworker among 120 Tsonga speaking participants. Responses obtained from the interviews were transcribed and translated into English, and then plotted on a draft scoring sheet until a saturation point was reached and no new responses were obtained. Ethical aspects regarding the research were discussed with the participants and a letter of consent explaining the rationale of the study was included.

1.4 CHAPTER DIVISION

This mini-dissertation is organised as follows:

Chapter 1: Introduction, problem statement and objectives.

Chapter 2: Article.

Chapter 3: Conclusions, limitations and recommendations.

1.5 CHAPTER SUMMARY

In this chapter the problem statement and research objectives were discussed. The measuring instruments and research method used were explained, followed by a description of how the mini-dissertation is organised.

REFERENCES

- Abrahams, F. (1996). *The cross-cultural comparability of the Sixteen Personality Factor Inventory (16PF)*. Unpublished doctoral thesis, University of South Africa, Pretoria, South Africa.
- Abrahams, F., & Mauer, K. F. (1999a). The comparability of the constructs of the 16PF in the South African context. *Journal of Industrial Psychology, 25*, 53-59.
- Abrahams, F., & Mauer, K. F. (1999b). Qualitative and statistical impact of home language on responses to the items of the Sixteen Personality Factor Questionnaire (16PF) in South African context. *South African Journal of Psychology, 29*, 76-86.
- Abrahams, F. (2002). Fair usage of the 16PF (SA 92) in South Africa: A response to C. H. Prinsloo and I. Ebersohn. *South African Journal of Psychology, 32*, 58-61.
- Anon (2005). The Tsonga language. Retrieved March 2, 2006, from the World Wide Web: <http://en.wikipedia.org/wiki/Tsonga>
- Babbie, E., & Mouton, J. (2001). *Practice of social research*. Oxford, UK: University Press.
- Bergh, Z. C., & Theron, A. L. (2003). *Psychology in the work context* (2nd ed.). Cape Town: Oxford University Press Southern Africa.
- Berry, J. W. (1969). On cross-cultural comparability. *International Journal of Psychology, 4*, 119-128.
- Berry, J. W. (1989). Imposed etics–emics–derived etics: The operationalizations of a compelling idea. *International Journal of Psychology, 24*, 721-735.
- Bond, M., Nakazato, H., & Shiraishi, D. (1975). Universality and distinctiveness in dimensions of Japanese person perception. *Journal of Cross-cultural Psychology, 6*, 346-357.
- Brokken, F. B. (1978). *The language of personality*. Unpublished doctoral thesis, University of Groningen, The Netherlands.
- Caprara, G. V., Barbaranelli, C., Bermudez, J., Maslach, C., & Ruch, W. (2000). Multivariate methods for the comparison of factor structures in cross-cultural research – An illustration with the Big Five questionnaire. *Journal of Cross-Cultural Psychology, 31*, 437-464.
- Caprara, G. V., Barbaranelli, C., Hahn, R., & Comrey, A. L. (2001). Factor analysis of the NEO PI-R inventory and the Comrey Personality Scales in Italy and the United States. *Personality and Individual Differences, 30*, 217-228.

- Cheung, F. M. (2004). Use of western and indigenously developed personality tests in Asia. *Applied Psychology: An International Review*, 53, 173-191.
- Cheung, F.M., Cheung, S.F, Leung, K., Ward, C., & Leong, F. (2003). The English version of the Chinese Personality Assessment Inventory. *Journal of Cross-Cultural Psychology*, 34, 433-462.
- Cheung, F. M., & Leung, K. (1998). Indigenous personality measures: Chinese examples. *Journal of Cross-Cultural Psychology*, 29, 233-248.
- Christensen, L. B. (1997). *Experimental methodology* (7th ed.). Boston, MA: Allyn & Bacon.
- Church, A. T., Katigbak, M. S., & Reyes, J. A. S. (1996). Toward a taxonomy of trait adjectives in Filipino: Comparing personality lexicons across cultures. *European Journal of Personality*, 10(1), 3-24.
- Church, A. T., & Lonner, W. J. (1998). The cross-cultural perspective in the study of personality: Rationale and current research. *Journal of Cross-Cultural Psychology*, 29, 32-62
- Church, A. T. (2001). Personality measurement in cross-cultural perspective. *Journal of Personality*, 69, 979-1006.
- Claassen, N. C. W. (1997). Culture differences, politics and test bias in South Africa. *European Review of Applied Psychology*, 47, 297-307.
- Costa, P. T., & McCrae, R. R. (1989). *Revised NEO Personality Inventory (NEO PI-R) and NEO Five-Factor Inventory (NEO-FFI)*. Lutz, FL: Psychological Assessment Resources, Inc.
- Costa, P. T., & McCrae, R. R. (1992). *Revised NEO Personality Inventory and Five-factor Model Inventory: Professional Manual*. Odessa, FL: Psychological Assessment Resources.
- Cui, H., & Wang, D. (2003). The re-validation of Chinese personality structure and the results from adjectives evaluation. *Psychology and Behavioral Research*, 1(2), 89-95. (in Chinese).
- Foxcroft, C., Paterson, H., Le Roux, N. & Herbst, D. (2004) Psychological assessment in South Africa: a needs analysis: the test use patterns and needs of psychological assessment practitioners: final report. July.
- Foxcroft, C.D., Roodt, G., & Abrahams, F. (2001). The practice of psychological assessment: Controlling the use of measures, competing values and ethical practice standards. In C.D. Foxcroft & G. Roodt (Eds.), *An introduction to psychological assessment in the South African context*. Cape Town: Oxford University Press.

- Furnham, A. (1994). The psychosocial consequences of youth unemployment. In Peterson, AC & Mortimer, JT (Eds.) *Youth Unemployment and society*. Cambridge, USA: Cambridge University Press.
- Goldberg, L. R. (1990). An alternative “descriptive of personality”: The big five structure. *Journal of Personality and Social Psychology*, 59, 1216-1229.
- Government Gazette, Republic of South Africa, Vol. 400, no 19370. Cape Town, 19 October 1998.
- Ho, D. Y. F. (1998). Indigenous psychologies: Asian perspectives. *Journal of Cross-Cultural Psychology*, 29, 88-103.
- John, O. P., Donahue, E. M., & Kentle, R. L. (1991). *The Big Five Inventory – Versions 4a and 54*. Technical Report, Institute of Personality and Social Research. Berkeley, CA: University of California.
- Kerlinger, F. N., & Lee, H. B. (2000). *Foundations of behavioural research* (4th ed.). Fort Worth: Harcourt College Publishers.
- Kline, P. (2000). *A psychometrics primer*. London, UK: Free Association Books.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.
- Louw, D. A., & Edwards, D. J. A. (1998). *Sielkunde: 'n Inleiding vir studente in Suid-Afrika* (2de uitgawe). Pietermaritzburg: Interpak Natal.
- Marshall, C. & Rossman, G.B. (1995). *Designing Qualitative Research*. California:Sage Publications.
- McCrae, R. R., & Costa, P. T. (1997). Personality trait structure as a human universal. *American Psychologist*, 52, 509-516.
- Meiring, D., Van de Vijver, A. J. R., Rothmann, S., & Barrick, M. R. (2005). Construct, item, and method bias of cognitive and personality measures in South Africa. *South African Journal of Industrial Psychology*, 31(1), 1-8.
- Meiring, D. (2000, June). *Revisiting the cross-cultural comparability of the 16 Personality Factor Inventory (16PF) in the South African context*. Paper presented at the Industrial Psychology Conference (incorporating the Psychometrics Conference), Pretoria, South Africa.
- Meiring, D., Van de Vijver, F.J.R., Rothmann, S., & Barrick, M.R. (2003). *Construct, item, and method bias of cognitive and personality tests in South Africa*. Manuscript submitted for publication.
- Morse, J. M., & Field, P. E. (1995). *Qualitative research methods for health professionals*. (2nd ed.). London: Sage Publications.

- Mouton, S., & Marais, H. C. (1994). *Basic concepts in the methodology of the social sciences*. Pretoria: HSRC.
- Saucier, G., & Goldberg, L. R. (2001). Lexical studies of indigenous personality factors: premises, products, and prospects. *Journal of Personality*, *69*, 847-879.
- Sibaya, P. T., Hlongwane, M., & Makunga, N. (1996). Giftedness and intelligence assessment in a third world country. *Giftedness Educational International*, *11*(2), 107-113.
- Spence, B. A. (1982). *A psychological investigation into the characteristics of black guidance teachers*. Unpublished master's dissertation, University of Pretoria, Pretoria, South Africa.
- Streubert, H., & Carpenter, D. (1999). *Qualitative research in nursing: Advancing the humanistic perspective* (2nd ed.). Philadelphia, United States: Lippincott Williams & Wilkins.
- Tact, H. (1999). *The cross-cultural validity and compatibility of the Sixteen Personality Factor Questionnaire*. Unpublished master's dissertation, University of Pretoria, Pretoria, South Africa.
- Taylor, I. A. (2000). *The construct comparability of the NEO PI-R Questionnaire for Black and White employees*. Unpublished doctoral thesis, University of the Orange Free State, Bloemfontein, South Africa.
- Taylor, T. R., & Boeyens, J. C. A. (1991). *A comparison of black and white responses to the South African Personality Questionnaire*. Pretoria: Human Sciences Research Council.
- Terre Blanche, M., & Durrheim, K. (1999). *Research in practice: Applied methods for the social sciences*. Cape Town: University of Cape Town Press.
- Trull, T. J., & Geary, D. C. (1997). Comparison of the Big Five factor structure across samples of Chinese and American adults. *Journal of Personality Assessment*, *69*, 324-341.
- Wallace, T., & Birt, M. (2003). A comparison of native and non-native English-speaking groups' understanding of the vocabulary contained within the 16PF (SA92). *South African Journal of Psychology*, *33*, 182-190.
- Yang, K. S., & Bond, M. B. (1990). Exploring implicit personality theories with indigenous or imported constructs: The Chinese case. *Journal of Personality and Social Psychology*, *58*, 1087-1095.

CHAPTER 2

RESEARCH ARTICLE

THE ESTABLISHMENT OF IMPLICIT PERSONALITY PERSPECTIVES AMONG TSONGA-SPEAKING PEOPLE IN SOUTH AFRICA

ABSTRACT

The objective of this study was to investigate implicit perspectives of personality among Tsonga-speaking South Africans. A qualitative research design was used. The study population consisted of a random sample of 120 Tsonga-speaking adults from different age, gender, education and socio-economic status. A semi-structured, 10-item interview questionnaire was conducted by a trained Tsonga speaking fieldworker. A total of 5 502 personality descriptors were obtained. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors obtained were reduced by removing superfluous words and were then interpreted and categorised into a total of 109 personality dimensions. These dimensions were categorised into eight clusters, namely Optimism, Agreeableness, Emotional Stability, Narrow-mindedness, Intelligence, Conscientiousness, Aggressiveness and Sociability.

OPSOMMING

Die doelstelling van hierdie studie was om die implisiete persoonlikheidsperspektiewe van Tsongasprekende Suid-Afrikaners te ondersoek. 'n Kwalitatiewe navorsingsontwerp is gebruik. Die ondersoekgroep het bestaan uit 'n ewekansige steekproef van 120 Tsongasprekende volwassenes van verskillende ouderdomme, geslag, onderrig en sosio-ekonomiese status. 'n Semigestruktureerde, 10-itemonderhoudsvraelys is deur 'n opgeleide Tsongasprekende veldwerker afgeneem. In totaal is 5 502 persoonlikheidsbeskrywings deur die 10-itemonderhoudsvraelys versamel. Hierdie beskrywings is vervolgens geïnterpreteer en in 'n totaal van 109 persoonlikheidsdimensies gekategoriseer. Hierdie dimensies is verder verdeel in agt groepe, naamlik Optimisme, Inskiklikheid, Emosionele Stabiliteit, Verkramptheid, Intelligensie, Nougesetheid, Aggressiwiteit en Geselligheid.

Psychological assessment tools are frequently used for selection and development purposes in South Africa. Van der Merwe (2002) points out that these tools contribute to the efficiency of selection, placement and management of human resources. Over the last decade there has been a growing interest in the measurement of personality traits in applied settings. There is an increasing awareness in South Africa regarding “personality in the workplace”. The importance of studying personality in industrial/organisational psychology is evident, with meaningful relationships between personality variables and criteria, such as job satisfaction, supervisory ratings, and the development of job-specific criteria, counterproductive behaviour, and organisational citizenship.

Personality variables and issues related to their use, especially in work settings, have generated a vast amount of interest, research and publications in South Africa. Psychometric testing in South Africa, however, cannot be investigated without taking the country’s political, economic, and social history into consideration (Claassen, 1997). Psychological assessment in South Africa has mainly followed international trends and an imposed etic strategy was pursued, which implies that assessment instruments developed in Western countries were adopted in South Africa, assuming that the underlying theories and constructs are universal (Berry, 1989; Church & Lonner, 1998). In the 1980s certain issues regarding fairness, bias, and discriminatory practices were raised, which led to the development of separate psychological tests for the Afrikaans and English-speaking groups (Claassen, 1997). Thereafter, bilingual tests were constructed for English- and Afrikaans-speakers and separate tests were constructed for speakers of African languages.

Cross-cultural assessment in South Africa has become more prominent since the first democratic elections held in April 1994, and stronger demands for the cultural appropriateness of psychological tests have arisen (Meiring, Van de Vijver, Rothmann, & Barrick, 2005). The use of psychometric testing, including personality assessment in the workplace, is now strictly controlled by legislation. In addition, the resolutions of the Health Professions Council of South Africa (HPCSA), and the Professional Board for Psychology also have a regulatory function in this regard. The application and use of psychometric testing in South Africa is in essence controlled by two streams of legislation. The one set includes the Constitution of the Republic of South Africa (Act 108 of 1996), the Labour Relations Act (66 of 1995), and the Employment Equity Act (55 of 1998). These Acts deal with matters of individuals’ rights and with specific substantive issues. The second set of legislation is the

Health Professions Act (56 of 1974), in which the scope of the profession of psychology, and the responsibilities and duties/functions of psychologists are addressed within the context of health care in the country (Mauer, 2000).

All legislation imposed on the use of psychological tests in South Africa is conclusively formulated in the Employment Equity Act 55 of 1998, Section 8 (Government Gazette, 1998). This Act stipulates that: “Psychological testing and other similar assessments are prohibited unless the test or assessment being used: (a) has been scientifically shown to be valid and reliable, (b) can be applied fairly to all employees; and (c) is not biased against any employee or group.” According to Van de Vijver and Rothmann (2004), the responsibility of proof has now shifted to professional test users, since they are compelled to attest that their instruments adhere to the regulations of the Employment Equity Act and relevant legislation, in order to ensure that these instruments can be applied in a multicultural society.

In South Africa an extensive amount of research has been done in the field of personality assessment. However, much controversy has arisen regarding the relevance and applicability of certain assessment instruments in South Africa, as expressed by Sibaya, Hlongwane, and Makunga (1996). The majority of assessment procedures that are undertaken still make use of imported instruments that are either used in their original or adapted form. A study by Meiring, Van de Vijver, Rothmann and Barrick (2003) showed that psychological instruments imported from abroad, such as the 15FQ+, have an insufficient suitability in the multicultural South African context.

Multicultural personality research in South Africa is practically nonexistent (Abrahams, 1996, 2002; Abrahams & Mauer, 1999a, b; Meiring, 2000; Spence, 1982; Tact, 1999; Taylor, 2000; Taylor & Boeyens, 1991; Wallice & Birt, 2003). Research by Abrahams (1996) on the cross-cultural comparability of the Sixteen Personality Factor Inventory (16PF) found little support for the construct equivalence of the 16PF across the different cultural groups in South Africa. Individuals whose first language was not English experienced problems with the comprehensibility of the items. It was concluded that the 16PF was not suitable as an instrument in the South African multicultural context. Despite these limitations of this personality measure, a study by Foxcroft, Paterson, Le Roux, and Herbst (2004) that focuses on the test-use patterns and needs of psychological assessment practitioners, indicates that the Sixteen Personality Factor Inventory (16PF) is the most widely used test in South Africa.

In South Africa none of the available personality tests have been found to be reliable and valid for the measurement of all cultural and language groups. Most instruments used in South Africa for the measurement of personality have been adopted from elsewhere and there is an urgent need in the country for the development of personality measuring instruments in South Africa that can be fairly used for all the cultural and language groups in the country (Meiring, Van de Vijver, Rothmann, & Barrick, 2005). Owen (1991) and Maree (2000) also report that the majority of South Africans regard the use of separate tests for different cultural groups as unacceptable. According to Huysamen (2002), the operative question currently is whether construct-irrelevant variance such as that due to language dynamics or cultural factors, rather than a poor standing on the construct of interest, accounts for poorer performance of some groups.

Definition of personality

The study of personality, known as personality psychology, has been a field of interest since the 1900s. The word *personality* is derived from the word “persona”, which has Greek and Latin roots and refers to the theatrical masks worn by Greek actors (Pervin & John, 2001). Saunder (2002) defines personality psychology as “the study of individuals’ distinct characteristics or personality traits that determine their differences in behaviour”. In addition, Bergh (2003) explains that personality psychology is the study of consistent and repetitive patterns of behaviour which affect people’s functioning in their environment.

In the field of psychology, and particularly personality psychology, there is no single, collectively accepted definition of personality. Bergh (2003), however, argues that there is, to a certain degree, some agreement on the aspects that should be included. These include the following: a) The external visible or observable physical appearances, behaviour and traits, the original meaning of personality; b) Possible invisible, covert, or unconscious behaviours, emotions, attitudes, values, thoughts and feelings within people; c) Enduring patterns and consistencies, but also the dynamic natures of behaviour, indicating motivation and change; d) The uniqueness of each person; e) Organisation and wholeness or differentiation in personality, a person being body and mind with all its separate and integrated functions; and f) The necessity to accept that personality refers to a living human able to adapt to situations.

Some of the most recent definitions of personality that take account of the above mentioned include the following: “Personality is a combination of mental abilities, interests, attitudes, temperament, and other individual differences in thoughts, feelings and behaviour.” (Aiken, 1994, p. 245); “Personality may be described as a person's characteristic totality of emotional and behavioural traits apparent in ordinary life, a totality that is usually stable and predictable.” (Kaplan & Sadock, 1998, p. 775); “... the ever changing, yet relative stable organization of all physical, psychological and spiritual characteristics of an individual that determine his or her behaviour while in interaction with the environment” (Meyer, Moore, & Viljoen, 1997, p. 12).

Personality theories could serve as conceptual frameworks for describing, predicting and explaining human behaviour (Barrick & Ryan, 2003; Bergh & Theron, 2003; Coetzee, 2003). For the purpose of this study, trait theories of personality are relevant.

Trait theory approach to personality

According to Edwards (1993), trait theorists attempt to classify people according to personality attributes called traits. An underlying assumption of personality trait theories is that personality can be divided into a restricted number of traits which are present in each individual. Trait theorists are concerned with the measurement of psychological characteristics (Arnold et al., 1995) and this approach forms the basis of the psychometric approach to personality analysis, as portrayed by the use of factor analysis, where the factors are conceptualised as measurements of traits (Heffner, 2002).

Bergh (2003) claims that within the framework of the trait theories, human behaviour is characterised by consistent patterns of behaviour known as traits, factors, dimensions or types. The trait approach can be divided into two paradigms, namely ideographic and nomothetic. Ideographic theorists (e.g. Allport) believe that every human being has his/her own unique set of traits that are fundamental to his/her personality. Nomothetic theorists (e.g. Cattell), on the other hand, believe that the exact same set of traits exist within each individual, but they differ from each other in the way and intensity to which each trait are manifested (Allport, 1961; Cattell, 1965; Sternberg, 1995).

Allport was concerned with the way in which people organise personality traits into a distinctive pattern (Mayer & Sutton, 1996). He distinguished between two types of traits: individual/personal traits and common traits. Individual traits are inherent to an individual and each trait is therefore unique. Common traits are traits which are shared by a number of people. The latter indicate the attributes which we use to compare people with each other (Meyer et al., 1997). Allport later renamed the term “individual trait” as “personal disposition”, but maintained the term “common trait” (Hergenhahn, 1984; Hjelle & Ziegler, 1992). Allport further distinguished between cardinal, central and secondary dispositions, as his studies have proven that not all dispositions had the same impact on personality (Pervin, 2001). A cardinal disposition is one that is all-encompassing and has an impact on almost every aspect of a person’s behaviour. Central dispositions tend to be highly characteristic of a person and very conspicuous. Secondary dispositions are less conspicuous and do not have such a great influence on a person's life (Liebert & Spiegler, 1990; Meyer et al., 1997; Pervin, 1993, 2001).

Cattell considers language a valuable tool to gather information regarding personality. He used this lexical approach to generate his original list of trait names. Cattell reduced Allport and Odbert’s list of more than 17 000 words to 4 500 words, and further categorised these words into 171 trait names. By means of the statistical technique known as factor analysis, Cattell identified 16 core personality traits and developed the well known personality assessment questionnaire, the Sixteen Personality Questionnaire (16PF) (Neill, 2003; Pervin, 2001). These 16 so-called first-order factors are categorised into six second-order factors, including anxiety, extroversion, independence, tough-poise, control and intelligence. According to Bergh and Theron (2003), the development of the 16PF has played an important role in the development of the Big Five Factor Model (John, 1990). An early preview of the Five Factor Model of personality is given in Table 1.

Table 1

Five Factor Model

Extraversion	1 Talkative	- Silent
	2 Frank, open	- Secretive
	3 Adventurous	- Cautious
	4 Sociable	- Reclusive
Agreeableness	5 Good-natured	- Irritable
	6 Not jealous	- Jealous
	7 Mild, gentle	- Headstrong
	8 Cooperative	- Negativistic
Conscientiousness	9 Fussy, tidy	- Careless
	10 Responsible	- Undependable
	11 Scrupulous	- Unscrupulous
	12 Persevering	- Quitting, fickle
Emotional Stability	13 Poised	- Nervous, tense
	14 Calm	- Anxious
	15 Composed	- Excitable
	16 Not hypochondriacal	- Hypochondriacal
Culture	17 Artistically sensitive	- Insensitive
	18 Intellectual	- Unreflective, narrow
	19 Polished, refined	- Crude, boorish
	20 Imaginative	- Simple, direct

Source: Norman (1963) in De Raad (2000)

The Big Five personality dimensions have generated a vast amount of interest and extensive research has been done on these five factors (John, 1990). Through the years, various measurements of personality have been developed based on this model. These include the NEO Personality Questionnaire by McCrae and Costa (1989), the Occupational Personality Questionnaire (OPQ) by Saville and Holdsworth, the Five Factor Personality Inventory (FFPI), and many more (Bergh & Theron, 2003; De Raad, 2000; Hendriks, Hofstee, & De Raad, 1999).

Cross-cultural measurement of personality

An extensive amount of research has been done on the issue of cross-cultural measurement of personality. Internationally, a growing number of studies that examine the dimensions of personality perception available to users of languages other than English have begun to emerge (Brokken, 1978; Yang & Bond, 1990). A fundamental question for industrial/

organisational psychologists interested in the measurement of personality and culture is whether personality traits are universal or culture-specific.

Personality tests are extensively used in South Africa. However, few studies have been executed on the comparability of the results of different cultural groups in South Africa (Van de Vijver & Rothmann, 2004). Louw and Edwards (1998) point out that many tests that are primarily standardised for people in Western countries, are available to Afrikaans- and English-speaking South Africans, but are intended for first language speakers. The results of these tests will therefore be misleading in the case where test-takers are assessed in their second and even third language. Accordingly, the Health Professions Council of South Africa (HPCSA) stipulates that fair testing practices necessitate the administering of tests in the language in which the test-taker is most proficient.

Various perspectives exist regarding the appropriate measurement of personality across cultures. Among these, implicit perspectives of personality, the lexical approach, indigenous psychology and the emic approach are relevant to this study.

Implicit perspectives of personality and the lexical approach

An implicit perspective of personality refers to an individual's everyday beliefs about personality (Rosenburg & Sedlak, 1972). According to Bruner and Tagiury (1954), this belief system includes the traits or attributes that the individual perceives as characteristics of the self and of others.

One of the most dynamic areas of personality research during the past two decades has been that of personality structure (Ashton & Lee, 2005). Despite the numerous debates regarding the most select structure of personality characteristics (Ashton et al., 2004), for the most part researchers who investigate this subject have agreed that the solution lies in lexical studies of personality structure. The lexical strategy supposes that the major dimensions of personality should be represented in the common personality descriptors of natural languages (Goldberg, 1982, 1993). Lexical studies of indigenous personality factors assumes that most meaningful personality attributes tend to become encoded in language as single-word descriptors (Saucier & Goldberg, 2001). Dominguez (1998) observes that "language is a tool or resource for communication, an expression of personality, and a signal of identity. Therefore, everyday

personality dimensions that are significant in a given culture may emerge from a careful analysis of that culture's language (Di Blas, 2005).

Lexical studies provide a basis for identifying a variety of personality characteristics that are of vital importance to be encoded in language. This strategy allows the researcher to develop an index of the personality attributes used by speakers of a given language. The primary significance of the lexical hypothesis is that it provides a strategy for research aimed at identifying the major dimensions of personality variation (Ashton & Lee, 2005).

Common personality descriptive adjectives of various languages and investigations of personality structure based on this lexical approach have been conducted in at least a dozen languages (Ashton, Lee, Marcus, & De Vries, in press). Results of lexical studies in numerous languages other than English began to appear in the late 1980s. Some of these investigations produced a five-factor solution closely indicative of the Big Five Model (FFM) (Ashton et al., 2004). The FFM is composed of Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience (Costa & McCrae, 1992). Several questionnaires measuring the FFM have been established (Costa & McCrae, 1989; Goldberg, 1990; John, Donahue, & Kentle, 1991) and widely applied in Western and other culture backgrounds.

However, FFM can only be applied where it comes from, that is, where English is the native language of individuals (Cheung, 2004). The results from several other studies indicated that the Big Five structure is less universal than supposed in the beginning of the 1990s (Digman, 1990; Goldberg, 1993). Systematic comparisons among the five-factor solutions of several lexical studies have also proven the instability of the Big Five across languages. Many researchers have confirmed the same FFM in different cultures (Caprara, Barbaranelli, Bermudez, Maslach, & Ruch, 2000; McCrae, & Costa, 1997; Trull & Geary, 1997), while others found quite different personality structures in different cultures (Bond, Nakazato, & Shiraishi, 1975; Caprara, Barbaranelli, Hahn, & Comrey, 2001; Church, Katigbak, & Reyes, 1996). Systematic lexical research on Chinese personality has also indicated that Chinese personality consists of seven factors (Cui & Wang, 2003), as opposed to the five of the FFM personality structure.

Saucier (2003) explains that in lexical studies the most salient words in a specific language that is descriptive of personality attributes are collected. These personality descriptive terms are then used as variables in studies and are applied to a range of target populations. By means of exploratory factor analysis of the intercorrelations, a candidate taxonomic or organising model for personality attributes among the descriptors is yielded. The personality structure identified from studying personality descriptors in a language is indigenous (or emic) to that specific language.

Indigenous psychology and the emic approach

Ho (1998) defines indigenous psychology as “the study of human behaviour and mental processes within a cultural context that relies on values, belief systems, methodologies, and other resources indigenous to the specific cultural group under investigation”. Indigenous personality studies provide the best prospect for culture-unique dimensions to be identified (Church 2001). According to Triandis (1996), personality is shaped by both genetic and environmental factors and among the most important of the latter are cultural influences. Yang and Bond (1990, p. 1094) argues that “... imported and indigenous instruments are likely to yield somewhat different theories about the local reality ... even though they are both true”. Cheung (2004) explains that “indigenous constructs enrich the understanding of personality and increase the prediction of social behaviour in the local context”.

Studies of indigenous psychology are most prevalent in India, Korea, the Philippines, Japan, and Taiwan (Cheung, Cheung, Wada, & Zhang, 2003). Various psychologists from these countries have identified personality characteristics inherent to their cultures that have been ignored in imported personality theories. Despite the long history of indigenous movements in psychology, merely a few indigenous personality measuring instruments exist (Cheung, Cheung, Wada, & Zhang, 2003).

In addition to indigenous psychology, an etic or emic approach to personality may be employed. According to Cheung, Cheung, Leung, Ward, and Leong (2003) the development of cross-cultural studies of personality psychology has piloted questions about the appropriateness of using translated personality tests that are developed in Western countries. The etic approach emphasises “universals” or “core similarities in all human beings. The emic approach, on the other hand, supposes a culture-specific orientation (Sue, 1983). The

cross-cultural generalisability of personality characteristics has most often been investigated by means of an imposed etic approach (Berry, 1969), which implies that assessment instruments developed in Western countries was adopted in other cultural contexts, assuming that the underlying theories and constructs are universal (Berry, 1989; Church & Lonner, 1998). According to Church and Lonner (1998, p. 36), the imposed etic strategy may “optimize the chances of finding cross-cultural comparability and exclude culture-specific dimensions”. Psychological assessment in South Africa has also mainly followed international trends and an imposed etic strategy was pursued, implying that assessment instruments developed in Western countries was adopted in South Africa (Church & Lonner, 1998). An obvious example of the use of the imposed etic approach is the growing number of studies investigating the cross-cultural replicability of the dimensions of the Five Factor Model (FFM), as mentioned in the discussion of the lexical approach to personality.

However, an imposed etic strategy may be biased toward the discovery of universals and may miss personality dimensions that are specific to particular cultures (Church, 2001; Church & Lonner, 1998). Moreover, the specific values and tendencies of the Western culture may unknowingly lead to the de-emphasis or omission of some universal constructs. The emic approach seeks to identify an optimal way of structuring personality variables reflecting the indigenous patterns of each culture (Saucier, 2003). Consequently, the development of indigenous personality instruments was initiated by some psychologists in non-Western countries (Cheung & Leung, 1998). The Chinese Personality Assessment Inventory (CPAI) is such an indigenous personality test developed by Chinese psychologists in mainland China and Hong Kong, which provides a means to complement the predominance of Western instruments. The CPAI was standardised on a representative sample of Chinese people in the People’s Republic of China and in Hong Kong. Emic personality characteristics relevant to the Chinese culture, thus, attributes indigenous to the Chinese personality, that were not covered by imported personality measures include (Cheung, et al, 1996): Harmony, Ren Quing (relationship orientation), Modernisation, Thrift versus Extravagance, Ah-Q Mentality (defensiveness), and Face.

Personality in the Tsonga culture

Tsonga is regarded as one of the 11 official languages in South Africa. The Tsonga is also known as the Xitsonga, Thonga, Tonga, Gwamba, Shangaan or Shangana. This language is

part of the Bantu (Ntu) language family and belongs to the group South Eastern Bantu. The language is divided into a number of varieties including Xinhlanganu and Xinkuna Ronga, Tonga (Tsonga-Shangaan) and Tswa (Olivier, 2006). *Thonga* has its origins in Zulu and the name can be traced back to the early twentieth century. The name “Shangaan” can be traced to the Zulu chief Soshangane who dominated many clans in the nineteenth century. Linguistically the languages are similar but culturally there is a difference between the Vatsonga and Mashangana people and the Xitsonga and Xishangana languages.

According to the Greater Tzaneen Tourism (2004) the ancestors of the Tsonga people lived in small, self-regulating chiefdoms, sometimes numbering a few thousand people in the eighteenth century. They relied on fishing for survival, although goats, chickens, and crop cultivation were also important. The Tsonga maintained a tradition of inheritance by brothers, in preference to sons, a common tradition in many Central African societies but not among other South Africans.

The peaceful lifestyle of the Tsongas in Mozambique was disturbed by the invasion of various Nguni groups from the south in 1820. These Nguni invaders of the Jele clan fled northwards to Mozambique due to the chaotic atmosphere caused by the Zulu king, Shaka, from 1815. The second invasion was by the Maseko and Msene of the Nxaba clan. Both these groups brusquely attacked the Tsonga clans in Mozambique. The last Nguni group to invade Mozambique from the south was the Shangana. They initially settled on the banks of the Tembe River, then moved northwards, and settled in the Limpopo valley. The Shangana left the Limpopo valley in 1835 and went northwards, reaching the Zambezi River. They then moved to Musapa in Zimbabwe and settled there. As a result of a “smallpox epidemic” in 1838 the Shangana moved back to their previous settlement in the Limpopo valley. During this expedition from 1838 to 1840 various Tsonga groups fled from Mozambique, westwards over the Lebombo mountains in fear of the Shangana and established themselves primarily in the North of Gazankulu. Others settled in uninhabited areas in the Transvaal Lowveld and in the North and North-eastern Transvaal (Terblanche, 2000).

The Tsonga-Shangaan homeland, Gazankulu, was established in the Limpopo Province during the 1960s and gained self-governing status in 1973. Traditionally, each Tsonga family had their own “village”, consisting of a few houses and a kraal. However, the Greater Tzaneen Tourism reports that from 1964, the government started resettling the Tsongas in

rural villages of 200 to 400 families, in order to redistribute the land. The Tsonga people had endured vast changes, with advantages such as roads, schools and water, but also with the disadvantages of scattered family, lack of privacy, problems with cattle, and distance from the fields. By 2001, 93,4% of the South African Tsonga inhabitants were located in the Limpopo, Gauteng and North West provinces (Statistics South Africa Census, 2001).

Traditionally the men of the Tsonga culture fulfilled the position of the warrior, the stockowner, the hunter and builder. Due to cattle's religious (as sacrificial animals) and social (as marriage goods/lobola) value, it was important for a Tsonga man to own cattle. As young boys of the culture grew older they became responsible for tending the cattle. It was taboo for women to come into contact with the cattle, but they did tend the pigs and poultry. Chickens have always been an essential part of the Tsonga's diet, but were also important for religious purposes (Terblanche, 2000).

Traditionally, Tsonga women played an important role in the economy, as they were responsible for the agriculture, fishing, collecting food, manufacturing of artefacts and salt productions. Women grew a variety of crops for their family. Initially, cassava was grown on a large scale and grain sorghum was the main staple food. Maize and sorghum later became increasingly important as sources of food. Today a variety of beans and groundnuts, tomatoes, onions, sweet potatoes and pumpkin are also cultivated. Calabashes are sowed for the purpose of making household articles, containers and spoons. Amber cane is grown as a snack and is used in beer brewing. The major fruits that are cultivated include pineapple, water melons, mango, banana, and pawpaw trees (Terblanche, 2000).

The main economic activities of the Tsonga community are agriculture, selling of labour on the job market and taking part in professional activities of the educated (Mathumba, 2000). The spring season is the beginning of the agricultural year. When the rains commence in the summer, the Tsonga begin sowing and by autumn they start producing an abundance of ripened grains, maize, beans, squash and root vegetables, many of which last well in to the winter months. At the end of autumn when the time for harvesting is done, the Tsonga people take time to socialise, repent and purify (Terblanche, 2000).

Traditional rituals play a very prominent role in the Tsonga culture. There are several rituals and traditions that celebrate certain phases of life. When someone passes away, for instance,

children and youngsters are not allowed to attend the funeral. The deceased is buried at night when the children are asleep and they are told that the person was fetched by an unacquainted person. The elders assume responsibility for the funeral. The neighbours provide for the culinary needs of the deceased's family, and the older women of the family then collect the food from the gate/ entrance to show respect to the deceased person's family. Upon return from the funeral various dishes are eaten, such as tihove, tshevo, misoho and meat. The bereaved people may not engage in sexual intercourse for seven days (Terblanche, 2000).

One year after a family member has passed away the grieving period is over. This is known as Kuhluluvula and is considered a very important occasion in the culture. The clothing worn during the mourning is removed and replaced with ordinary clothing. Family and acquaintances are invited for this occasion. The house and the homestead are decorated and renovated. This event lasts an entire day and in the morning a party of some seven people visit the graveyard where a branch from a Marula tree is taken and brought back home. The branch is then planted in a place indicated by the ancestors. This symbolic meaning of this ritual is that the deceased person comes home in this manner. According to the Tsonga this branch will never die and will grow into a big Marula tree (Terblanche, 2000).

The graduation school ceremony is a celebration before children start school for the first time where the children receive some sort of diploma and this is accompanied by dancing and music. Salads and cool drinks are served in a buffet form. The Tsonga also celebrate when children have passed the last grade in primary school. This celebration is attended by everyone in the township and the graduates receive gifts from family and friends. For this occasion a cow is slaughtered and an extensive meal is enjoyed by all who are present (Terblanche, 2000).

Over the years many traditions and rituals of the Tsonga culture have changed. Some traditions are still maintained by most people but weddings and funerals for example, are today prepared in a "Western" manner. The initiation school has also been adjusted: whereas it used to last three months for boys, it now lasts only one month, and whereas girls had to remain in the hut for one month, it is now only one week. The period was shortened because parents decided it was important for the children to attend school. The initiation school for girls are now held in December and the boys in June. Dancing, music, food and drinking at festivities are characteristic of the Tsonga culture. Traditional beer is brewed, and for most

rituals an animal is slaughtered. Primarily the manner in which Tsonga people celebrate is authentic within this culture (Terblanche, 2000).

Among the Tsonga culture it is believed that their ancestors are like angels, each assigned certain duties by God. In addition to this belief, God is regarded as the giver of life. In their Christian faith Tsonga people are taught that all respect and honour are due to God and that people's attitude towards Him is characterised by humbleness and submissiveness (Senosi, 2004). Many Tsongas have been converted to the Christian faith but there are others who exercise a dual loyalty to Christianity and traditional religion (Mathumba, 2000).

According to a qualitative study by Senosi (2004), few of the Tsonga men stay with their families, as they often engage in polygamous marriages. The man is considered to be an authority figure in a family, an identification figure for the children and responsible for disciplining, motivating and guiding the children. It is the responsibility of the mother to educate children in the Tsonga family. The parents of youngsters fulfil the role of teaching them faith, good manners, politeness, neatness and generosity. The Tsonga regards formal education as a determinant factor in the level of prosperity, welfare and security that an individual will achieve. The individuals in this culture consider formal education as a passport to a future desirable job, status and income (Senosi, 2004).

At the mother's knee Tsonga children are introduced to language as a means of communication and learning (Senosi, 2004). The Tsonga language is used in both spoken and written form in formal education; it serves as a medium of instruction in elementary education and is taught as a subject in higher education. Tsonga was reduced to writing in 1883 and the first work of creative writing, a novel, was published in 1938. Since then many novels, short stories, plays and anthologies of poems have been produced (Mathumba, 2000). Currently the total number Tsonga first language speakers in South Africa is approximately 1 756 105, which is an estimated 4,4% of the total population of the country. In the 1996 Census, 175 245 people have indicated that they use Tsonga as a second language; therefore a total of at least 1 931 350 South Africans would be able to understand and speak Tsonga (Mathumba, 2000).

It is evident that the Tsonga people are part of a distinct cultural community. It may thus be assumed that the Tsonga-speakers in South Africa people whose thoughts, feelings, attitudes

and behaviours differ from those of other communities. The personality characteristics of the Tsonga should not be left unaccounted and therefore it is of the essence that a personality assessment measure that is free of bias should be developed within an indigenous, lexical-emic approach to the Tsonga culture.

STUDY AIM

The aim of this study was to investigate implicit perspectives of personality in Tsonga-speaking South Africans.

METHOD

Research design

A qualitative research design was used to study the objectives of this research. Interviews were conducted among adult Tsonga-speaking people from different age, gender, education and social-economic status. Qualitative research attempts to describe and understand human behaviour, rather than to explain it (Babbie & Mouton, 2001). The research can be classified as descriptive and explorative (Mouton & Marais, 1994). An exploratory study was relevant since it serves as an exploration of a relatively unknown research area. In this study the exploratory method was chosen in order to gain new insight, to discover new ideas and to increase the knowledge of the personality traits of Tsonga-speaking South Africans.

Participants

The study population consists of a random sample of 120 Tsonga-speaking South Africans ($N = 120$) from the Limpopo Province, and more specifically in the Tzaneen area. The compilation of the participants is reported in Table 2.

Table 2

Characteristics of the Participants (N = 120)

Item	Category	Frequency	Percentage
Gender	Male	49	40,8
	Female	71	59,2
Race	African	120	100
Language	Tsonga	120	100
Province	Limpopo	120	100
Economic activity	Employed	21	17,5
	Unemployed	86	71,7
	Not economically active	13	10,8

The majority of the participants (59,2%) were females, while 40,8% were males. All the participants' home language was Tsonga and they were all located in the Limpopo Province. With regard to the economic activity of participants, 21 were employed, 86 were unemployed, while the other 13 participants were not economically active.

Data gathering

A semi-structured, 10-item interview questionnaire was used in order to gather information regarding the personality traits of Tsonga speaking South Africans. Biographical information of the participants was gathered by requesting their name, province, home municipality, race, gender, language, highest qualification and economic activity. Each participant was then asked to describe a friend, a relative, a person whom he/she does not like, a superior or the councillor. Items of the interview included: "Please describe the following people to me by telling me what kind of person he/she is/was. Can you describe typical aspects of this person? How would you describe this person to someone who does not know him/her at all?"

Interviews were conducted and tape-recorded in Tsonga by a trained Tsonga-speaking fieldworker, and transcriptions were translated into English. Criteria related to the validity of qualitative studies (Terre Blanche & Durrheim, 1999) were used to ensure the validity of this study. These include truth value, credibility and transferability and consistency.

The truth value of the study refers to whether the account of what is being studied is perceived as being honest and accurate by the subjects and the wider audience (Marshall &

Rossmann, 1995). In this study the truth value was ensured by applying the strategies of credibility, namely prolonged engagement, referential adequacy and member checking. Credibility is demonstrated when participants recognise the reported research findings as their own experiences (Streubert & Carpenter, 1999). Credibility is ensured through prolonged engagement, referential adequacy and member checking. Prolonged engagement can be defined as the investment of sufficient time to learn about the culture being studied, and to build trust (Lincoln & Guba, 1985). In this study the fieldworkers that collected the data were part of the Tsonga culture. The fieldworkers also established rapport with participants prior to conducting the interviews. Tape recorded interviews and field notes were used to ensure referential adequacy. The conclusions of this research were also presented to a colleague competent in the field of qualitative research. In addition, transcribed data was given to a language expert in order to verify that all responses of the participants are correctly interpreted. A literature review was conducted to link the research findings to previous studies. The researcher also ensured that the respondents' views of the phenomenon under investigation are accurately recorded.

Transferability refers to the probability that the study findings have meaning to other individuals in similar situations. Transferability was enhanced by the use of member checks. Consistency implies that the research must show evidence that repeating it with the same or similar participants in the same context will provide the same responses. In qualitative research consistency is defined in terms of dependability (Babbie & Mouton, 2001). Semi-structured interviews that were tape-recorded were used to collect data, which helped to ensure the dependability, and therefore consistency, of the research.

Data analysis

A total of 5 502 personality descriptive terms were obtained through the semi-structured, 10-item interview questionnaires. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors gathered from the interviews was read into an Excel Worksheet until a saturation point had been reached (i.e. no new responses were obtained). Responses that were not a description of personality, such as physical appearance and terms that were evaluative, were removed. The remaining responses were then reduced by removing superfluous words. The personality descriptors were

interpreted and each descriptor was categorised into a personality dimension most relevant to the descriptor at hand.

The broad personality dimensions obtained from the previous step were further categorised into refined clusters by grouping categories that were overlapping in meaning. Conclusively a total of eight distinct personality clusters were obtained from the data analysis, each comprising a number of related personality descriptions.

RESULTS

A total of 109 personality dimensions were identified by analysing the personality descriptors obtained through the interviews (refer to Appendix A). The most prominent personality dimensions, thus those dimensions with the highest frequency of personality descriptors, in the data analysis include the following: Emotional Stability (106 responses of personality descriptors), Caring (107), Helpful (110), Hard working (135), Advising (158), Generous (165), Traditional (168), Aggression (181), Recreational (246), Substance use (256), Religious (323), Sociable (325) and Loving (387).

The 109 personality dimensions were categorised into a total of eight personality clusters. The division of the 109 personality dimensions into the eight personality clusters are presented in Table 3.

The eight personality clusters that emerged from the data include the following: Optimism, Agreeableness, Emotional Stability, Narrow-mindedness, Intelligence, Conscientiousness, Aggressiveness and Sociability.

- *Optimism*. This personality cluster refers to positive emotionality and related behaviour, including being cheerful, enthusiastic, humorous and positive.
- *Agreeableness*. This implies feelings, attitudes and behaviours related to kindness and thoughtfulness. It includes the stance members of the Tsonga culture has towards others and their environment. The personality dimensions included in this cluster is appreciative, caring, comforting, community, compassionate, forgiving, friendly, generous, gentle,

gracious, helpful, intuitive, kind, likeable, loving, merciful, protective, respectful, self-respect, sensitive, understanding, selfish, advising, encouraging, guiding, motivating, role-model, abandoning, jealous and proud. This cluster is also representative of the attitudes present when Tsonga-speaking people engage in relationships with others.

- *Emotional Stability*. Emotional stability refers to the extent to which a person is able to control his/her behaviour and emotions in a given situation. The personality dimensions of this cluster are being emotional stable, fearful, patient, peaceful and relaxing.
- *Narrow-mindedness*. This includes attributes such as being ambitious, adventurous, boring, materialistic, competitive, fashionable, religious, superficial, traditional and open-minded. The narrow-mindedness personality cluster encompasses a person's openness to new and unfamiliar experiences. It is also an indication of a person's observation of reality and his/her willingness to change.
- *Intelligence*. The personality dimensions associated with intelligence include being analytical, competent, creative, factual, inquisitive, narrative and intelligent. This personality cluster refers to the cognitive behaviours and abilities of a person.
- *Conscientiousness*. This personality cluster include the way in which a person approaches any given task or responsibility. The personality dimensions included in this cluster are attentive, controlling, hard-working, neat, organised, persevering, punctual, reliable, responsible, trustworthy, truthful, complicating, confusing, careless, negligence, bad behaviour, like boys, like girls, promiscuous, provocative, roaming, substance use, disciplined and bad-mannered.
- *Aggressiveness*. The personality dimensions, namely abusive, accusing, aggression, arrogant, anti-social, argumentative, criticising, merciful, gossiping, interfering, destructive, discriminative, offensive, and verbally abusive, are all representative of destructive behaviour that is physically and/or emotionally harmful to others.
- *Sociability*. The following dimensions form part of this personality cluster: assertive, outspoken, sociability, reserved, secretive, self-confident, self-disclosing and needy. This

cluster refers to the inclination of a person to express his/her feelings and to be confident in his/her everyday behaviour, as well as the way in which a person engage in social activities and interact with others.

Table 3
Personality Clusters

Optimism	Agreeableness	Narrow-mindedness	Emotional Stability	Intelligence	Conscientiousness	Aggressiveness	Sociability
Cheerful	Appreciative	Ambitious	Emotionally stable	Analytical	Attentive	Abusive	Assertive
Enthusiastic	Caring	Adventurous	Fearful	Competent	Controlling	Accusing	Outspoken
Humorous	Comforting	Boring	Patient	Creative	Hard-working	Aggression	Sociability
Positive	Community	Materialistic	Peaceful	Factual	Neat	Arrogant	Reserved
	Compassionate	Competitive	Relaxing	Inquisitive	Organised	Anti-social	Secretive
	Forgiving	Fashionable		Narrative	Persevering	Argumentative	Self-confident
	Friendly	Religious		Intelligent	Punctual	Criticising	Self-disclosing
	Generous	Superficial			Reliable	Merciful	Needy
	Gentle	Traditional			Responsible	Gossiping	
	Gracious	Open-minded			Trustworthy	Interfering	
	Helpful				Truthful	Destructive	
	Intuitive				Complicating	Discriminative	
	Kind				Confusing	Offensive	
	Likeable				Careless	Verbally abusive	
	Loving				Negligence		
	Merciful				Bad behaviour		
	Protective				Like boys		
	Respectful				Like girls		
	Self-respect				Promiscuous		
	Sensitive				Provocative		
	Understanding				Roaming		
	Selfish				Substance use		
	Advising				Disciplined		
	Encouraging				Bad-mannered		
	Guiding						
	Motivating						
	Role-model						
	Abandoning						
	Proud						
	Jealous						
	Authoritative						
	Disciplinarian						
	Intimidating						
	Leadership						
	Submissive						

DISCUSSION

The aim of this study was to investigate implicit perspectives of personality in Tsonga-speaking South Africans. A total of 5 502 personality descriptors were obtained through 10-item interview questionnaires conducted among 120 Tsonga-speaking adults in the Limpopo Province. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors obtained were reduced by removing superfluous words. These personality descriptors were then interpreted and categorised into a total of 109 personality dimensions. These dimensions were categorised into eight clusters, namely Optimism, Agreeableness, Emotional Stability, Narrow-mindedness, Intelligence, Conscientiousness, Aggressiveness and Sociability.

The following personality dimensions were most prevalent and received the majority of personality descriptors: Emotional Stability, Caring, Helpful, Hard working, Advising, Generous, Traditional, Aggression, Recreational, Substance use, Religious, Sociable and Loving.

Considering the results of the data analysis, it became apparent that relationships and the way in which Tsonga-speaking South Africans interact is an important part of the culture. The responses gathered by means of the interview included numerous accounts of personality dimensions such as Caring, Helpful, Advising, Generous, Sociable and Loving. In general a great deal of Tsonga responses on the Agreeableness personality cluster were generated, which implies that positive relationships are highly regarded in the Tsonga culture. It is thus evident that the Tsonga culture can be considered a collectivistic culture. They are very much involved in community work and are very supportive of each other. This is also obvious in literature, considering, among other things, the compassionate manner in which the Tsonga people care for each other in times of bereavement (Terblanche, 2000). Great emphasis is placed on the norms and values transferred from the parents of a Tsonga family to the youngsters (Senosi, 2004), which also influences the way they interact with others.

Based on the results of this study, the Tsonga culture can also be regarded as a social culture. They generally enjoy engaging in social activity, with only a few responses indicating that a person of this culture does not take pleasure in the company of others. This is confirmed by Terblanche (2000), who reports that the Tsonga culture is characterised by numerous

celebrations throughout the year, including the festivities when a youngster starts his/her education, after a youngster have completed the last grade of primary school, and at the end of the initiation period of boys and girls in the culture. These celebrations are usually accompanied by dancing, music, food and drinking, and are authentic within this culture (Terblanche, 2000). The personality cluster Emotional Stability also includes dimensions emphasising the importance of relaxation and peacefulness.

The Tsonga culture, however, is not free from destructive and negative behaviours, as mentioned in the Conscientiousness and Aggressiveness personality clusters in Table 4. This includes deviant behaviour, such as an excessive use of substances, including alcohol, drugs and cigarettes. Accounts of physical and verbal aggression were also raised in a number of the interview responses and it was evident that these types of behaviours were not tolerated in the Tsonga community.

Authority and leadership, and mainly the role of men in the culture, form an integral part of the Tsonga culture and appropriate submissiveness is appreciated (Senosi, 2004). The latter is further fostered in this culture, as those who are believers in the Christian faith are taught that one should be submissive to the Word of God. In this culture discipline is essential, especially in the educational context, as presented in Table 4. Numerous responses captured from the interviews stated that the elderly or teachers can be considered disciplinarians. One reason why discipline is so prominently encouraged at school is the high regard the Tsonga has for education and the belief that further education will guarantee the opportunity for a prosperous and affluent future (Senosi, 2004). A great deal of attention is devoted to behaviours associated with realising members of the Tsonga culture's ambitions. Numerous personality descriptors conveyed the desire to be successful and to be educated, as presented in Table 3. The members of a Tsonga family and community in general have delineated duties and responsibilities to perform and considering the personality dimensions of the Conscientious cluster, they are willing to realise these responsibilities by means of hard work (refer to Table 3).

Despite the fact that many of the original traditions of the Tsonga culture has faltered due to Westernisation (Terblanche, 2002), many members of this culture are still devoted to the traditional way of doing things, especially those belonging to the older generation. A total of 168 responses generated through the interview verify this. This might imply that many

Tsonga-speaking people are not open to change and new experiences. However, responses signifying the aspiration for learning new things and exploring the unknown have also been gathered.

The Five Factor Model (FFM) of personality is an extensively used model for the measurement of personality and has received a great deal of attention in the literature. The FFM consists of Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience (Costa & McCrae, 1992). By comparing the results of the present research study of implicit perspectives among Tsonga-speaking South Africans and the five factors of personality as described in the FFM, the following conclusions can be drawn:

The Extraversion (preference for, and behaviour in social situations) factor of the FFM (Gomez, 2006) correlates with the Sociability personality cluster of this study, since the latter refers to the inclination of a person to express his/her feelings and to be confident in his/her everyday behaviour, as well as the way in which a person engages in social activities and interacts with others.

Agreeableness (concern and sensitivity towards others and their needs) as found in the FFM (Gomez, 2006) is also present in this study of Tsonga personality perspectives. The meaning attached to the construct of agreeableness is also similar in both cases, since it is representative of the attitudes present when a person engages in relationships with others.

The factor Conscientiousness (organisation, and persistent in pursuing goals) is included in both the FFM (Gomez, 2006) and this study. The principle meaning of this construct is the same for both cases, but in the study of the Tsonga personality perspectives this personality cluster explains the way in which a person approach any given task or responsibility.

Emotional stability is defined in the FFM as the tendency to experience negative thoughts and feelings (Gomez, 2006), and this factor is also identified in the present study. With regard to the meaning attached to “emotional stability”, the study of Tsonga personality also includes the extent to which a person is able to control his/her behaviour and emotions in a given situation, and thus not just how these emotions are experienced.

Another distinction between the FFM and the study of Tsonga personality can be made, since the latter includes the personality cluster Optimism, representing positive emotionality and the experience of positive feelings. In the FFM this is included in the Emotional Stability factor (Gomez, 2006). The results of the present study, however, support the conclusion that the experiencing and prominence of optimistic feelings in the Tsonga culture differ, for example, from the experience of tenseness, fear and impatience.

Components of the Openness to Experience (being imaginative, creative, and interested in cultural and educational experiences) of the FFM (Gomez, 2006) are also identified in the present study, including open-mindedness and adventurousness. The study of Tsonga personality, however, also include personality dimensions such as ambition and competitiveness, which signify a person's desire to be successful, as well as the tendency to remain faithful to tradition and a certain religion.

The intelligence personality factor in this study is representative of a person's cognitive functioning and ability. The FFM includes this construct in the Openness to Experience factor (Gomez, 2006). In essence the study of Tsonga personality resulted in the conclusion that creativity, intelligence and competence, for example, differ from a person's desire to be successful and the tendency to remain faithful to tradition and a certain religion, as previously mentioned.

In the study of implicit personality perspectives in the Tsonga culture Aggressiveness is one of the identified personality clusters. In the FFM, however, aggression forms part of the Agreeableness factor, as it is considered to mean the opposite of concern and sensitivity towards others and their needs. The present study, on the other hand, does not support the view that behaviours such as caring and loving can be considered the direct opposite of aggressiveness. Aggressive behaviour includes the physical or verbal abuse and harm done by one person to another. Failure to be generous, kind, respectful, etc. does not necessarily imply that a person engages in aggressive behaviour, such as beating or rebuking others.

The limitations of this study include that the results may not be representative of all Tsonga-speaking South Africans due to the sampling strategy that only included representatives in the Limpopo Province. Furthermore, the study population consisted of 120 adults of the Tsonga culture, which is a relatively small sample size. Another limitation of this research is that

very little scientific information of the Tsonga culture in South Africa is available in the literature, as few studies have previously been done on this culture. This implies that the researcher was unable to present a holistic view on the Tsonga culture. The issue of objectivity in interpreting the data was a limitation to this qualitative study. The content of interviews conducted in another culture than the researcher's own culture should be preserved as fully and purely as possible in order to reduce subjectivity in any research study. Lastly, the researcher created clusters of personality descriptive terms for the purposes of this study. However, these clusters cannot be regarded as final personality categories. Cultural and personality experts should be used in the next phase of the project to cluster the personality descriptive terms.

RECOMMENDATIONS

It is recommended that in future research a more representative sample of the Tsonga culture be drawn by including a larger sample size. Tsonga-speaking South Africans from other provinces, such as the North West and Gauteng (Statistics South Africa, 2001), should also be included in future research. More extensive research on the culture of the Tsonga is needed in South Africa, as very little information on the customs and traditions of the Tsonga culture is available in the literature.

By means of future quantitative research in the field of personality among the Tsonga culture, the accounts of objectivity may be increased and subjectivity on the part of the researcher may be eliminated. Various existing personality measures may be conducted among the Tsonga culture and relevant dimensions of personality this specific culture may be identified. In addition, the results obtained from this study, as well as future studies on Tsonga personality, may be compared to results of personality research conducted among other South African cultures. This will enable researchers to identify universal personality constructs among all eleven culture/language groups in South Africa. By means of these universal constructs a personality inventory may be developed that will produce unbiased results within the South African context.

REFERENCES

- Abrahams, F. (1996). *The cross-cultural comparability of the Sixteen Personality Factor Inventory (16PF)*. Unpublished doctoral thesis, University of South Africa, Pretoria, South Africa.
- Abrahams, F. (2002). Fair usage of the 16PF (SA 92) in South Africa: A response to C. H. Prinsloo and I. Ebersohn. *South African Journal of Psychology*, 32, 58-61.
- Abrahams, F., & Mauer, K. F. (1999b). Qualitative and statistical impact of home language on responses to the items of the Sixteen Personality Factor Questionnaire (16PF) in South African context. *South African Journal of Psychology*, 29, 76-86.
- Abrahams, F., & Mauer, K. F. (1999a). The comparability of the constructs of the 16PF in the South African context. *Journal of Industrial Psychology*, 25, 53-59.
- Aiken, L. R. (1997). Personality, self-concept, interests and intelligence: Which construct doesn't fit? *Journal of Personality*, 65, 171-204.
- Allport, G.W. (1961). *Pattern and growth in personality*. London: Halt, Rinkort and Winston Arnold, J., Cooper, C. L., & Robinson, I. T. (1995). *Work psychology: Understanding human behaviour in the workplace* (2nd ed.). London: Pitman Publishing.
- Ashton, M. C., & Lee, K. (2005). A defence of the lexical approach to the study of personality structure. *European Journal of Personality* 19, 5-24.
- Ashton, M. C., Lee, K., Perugini, M., Szarota, P., de Vries, R. E., Di Blas, L., Boies, K., & De Raad, B. (2004). A six-factor structure of personality-descriptive adjectives: Solutions from psycholexical studies in seven languages. *Journal of Personality and Social Psychology*, 86, 356-366.
- Barrick, M. R., & Ryan, A. M. (2003). *Personality and work: Reconsidering the role of personality in organisations*. San Diego, CA: Jossey-Bass.
- Benet-Martínez, V., & John, O. P. (1998). "Los Cinco Grandes" across cultures and ethnic groups: Multitrait-multimethod analyses of the Big Five in Spanish and English. *Journal of Personality and Social Psychology*, 75, 729-750.
- Bergh, Z. C. (2003). The foundations of personality. In Z. C. Bergh, A. L. & Theron (Eds.). *Psychology in the work context* (2nd ed.). Cape Town: Oxford University Press Southern Africa.
- Bergh, Z. C., & Theron, A. L. (2003). *Psychology in the work context* (2nd ed.). Cape Town: Oxford University Press Southern Africa.

- Berry, J. W. (1969). On cross-cultural comparability. *International Journal of Psychology*, *54*, 656-662.
- Berry, J. W. (1989). Imposed etics—emics—derived etics: The operationalizations of a compelling idea. *International Journal of Psychology*, *24*, 721-735.
- Bond, M., Nakazato, H., & Shiraishi, D. (1975). Universality and distinctiveness in dimensions of Japanese person perception. *Journal of Cross-Cultural Psychology*, *6*, 346-357.
- Brokken, F. B. (1978). *The language of personality*. Unpublished doctoral thesis, University of Groningen, The Netherlands.
- Bruner, J. S., & Tagiury, R. (1954). The perception of people. In G. Lindzey (Ed.), *Handbook of social psychology* (Vol. 2). Reading, MA: Addison-Wesley.
- Caprara, G. V., Barbaranelli, C., Bermudez, J., Maslach, C., & Ruch, W. (2000). Multivariate methods for the comparison of factor structures in cross-cultural research: An illustration with the Big Five questionnaire. *Journal of Cross-Cultural Psychology*, *31*, 437-464.
- Caprara, G. V., Barbaranelli, C., Hahn, R., & Comrey, A. L. (2001). Factor analysis of the NEO PI-R inventory and the Comrey Personality Scales in Italy and the United States. *Personality and Individual Differences*, *30*, 217-228.
- Carver, C. S., & Scheier, M. F. (1996). *Perspectives of personality* (3rd ed.). Boston, MA: Allyn & Bacon.
- Cattell, R. B. (1965). *The scientific analysis of personality*. London: Penguin Books.
- Cheung, F. M. (2004). Use of western and indigenously developed personality tests in Asia. *Applied Psychology: An International Review*, *53*, 173-191.
- Cheung, F. M., Cheung, S. F., Leung, K., Ward, C., & Leong, F. (2003). The English version of the Chinese Personality Assessment Inventory. *Journal of Cross-Cultural Psychology*, *34*, 433-462.
- Cheung, F. M., Cheung, S. F., Wada, S., & Zhang, J. (2003). Indigenous measures of personality assessment in Asian Countries: A review. *Psychological Assessment*, *15*, 280-289.
- Cheung, F. M., Leung, K., Fan, R. M., Song, W.Z., Zhang, W. Z., & Zhang, J. P. (1996). Development of the Chinese Personality Assessment Inventory. *Journal of Cross-Cultural Psychology*, *27*, 181-199.
- Church, A. T., Katigbak, M. S., & Reyes, J. A. S. (1996). Toward a taxonomy of trait adjectives in Filipino: Comparing personality lexicons across cultures. *European Journal of Personality*, *10*, 3-24.

- Church, A. T., & Lonner, W. J. (1998). The cross-cultural perspective in the study of personality: Rationale and current research. *Journal of Cross-Cultural Psychology, 29*, 32-62.
- Claassen, N. C. W. (1997). Culture differences, politics and test bias in South Africa. *European Review of Applied Psychology, 47*, 297-307.
- Coetzee, O. (2003). *The relationship between personality variables and work performance of credit controllers in a bank*. Unpublished doctoral thesis, Unisa, South Africa.
- Costa, P. T., & McCrae, R. R. (1989). *Revised NEO Personality Inventory (NEO PI-R) and NEO Five-Factor Inventory (NEO-FFI)*. Lutz, FL: Psychological Assessment Resources, Inc.
- Costa, P. T., & McCrae, R. R. (1992). *Revised NEO Personality Inventory and Five-factor Model Inventory: Professional Manual*. Odessa, FL: Psychological Assessment Resources.
- Cui, H., & Wang, D. (2003). The re-validation of Chinese personality structure and the results from adjectives evaluation. *Psychology and Behavioral Research, 1*(2), 89-95.
- Digman, J. M. (1997). Higher-order factors of the Big Five. *Journal of Personality and Social Psychology, 73*, 1246-1256.
- Di Blas, L. (2005). Personality-relevant attribute-nouns: A taxonomic study in the Italian language. *European Journal of Personality, 19*, 537-557.
- Dominguez, F. (1998). Toward a language-marketing model. *International Journal of the Sociology of Language, 134*, 1-13.
- Edwards, D. J. A. (1993). Persoonlikheid. In D. A. Louw & D. J. A. Edwards (Eds.), *Sielkunde: 'n Inleiding vir studente in Suider-Afrika*. Johannesburg: Lexicon Uitgewers.
- Goldberg, L. R. (1982). From ace to zombie: Some explorations in the language of personality. In Spielberger, C. D., & Butcher J. N. (Eds.), *Advances in personality assessment* (pp. 203-234). Hillsdale, NJ: Erlbaum.
- Goldberg, L. R. (1990). An alternative "descriptive of personality": The big five structure. *Journal of Personality and Social Psychology, 59*, 1216-1229.
- Goldberg, L. R. (1993). The structure of phenotypic personality traits. *American Psychologist, 48*, 26-34.
- Gomez, R. (2006). Gender invariance of the five-factor model of personality among adolescents: A mean and covariance structure analysis approach. *Personality and Individual Differences, 41*, 755-765.

- Government Gazette, Republic of South Africa, Vol. 400, no 19370. Cape Town, 19 October 1998.
- Greater Tzaneen Tourism. (2004). *Tsonga culture*. Retrieved September 20, 2006, from the World Wide Web: <http://www.tzaneeninfo.co.za>.
- Gross, J. J., & John, O. P. (1998). Mapping the domain of expressivity: Multimethod evidence for a hierarchical model. *Journal of Personality and Social Psychology*, 74, 170–191.
- Heffner, C. L. (2002). *Personality theories*. Retrieved September 3, 2006, from the World Wide Web: <http://www.apa.com>.
- Hendriks, A. A. J., Hofstee, W. K. B., & De Raad, B. (1999). The Five Factor Personality Inventory (FFPI). *Personality and Individual Differences*, 27, 307-325.
- Hergenhahn, B. R. (1984). *An introduction to theories of personality* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.
- Hjelle, L. A., & Ziegler, D. J. (1992). *Personality theories: Basic assumptions, the research, and applications* (3rd ed.). New York: McGraw-Hill.
- Ho, D. Y. F. (1998). Indigenous psychologies: Asian perspectives. *Journal of Cross-Cultural Psychology*, 29, 88-103.
- Huysamen, G. K. (2002). The relevance of the new APA standards for educational and psychological testing for employment testing in South Africa. *South African Journal of Psychology*, 32, 26-33.
- John, O. P. (1990). The Big Five factor taxonomy: Dimensions of personality in the natural language and in questionnaires. In L. A. Pervin (Ed.), *Handbook of personality: Theory and research*. New York: Guilford.
- John, O. P., Donahue, E. M., & Kentle, R. L. (1991). *The Big Five Inventory – Versions 4a and 54*. Technical Report, Institute of Personality and Social Research. Berkeley, CA: University of California.
- Kaplan, H. I., & Sadock, B. J. (1998). *Synopsis of psychiatry: Behavioural sciences/clinical psychiatry* (8th ed.). Baltimore: Lippencott Williams & Wilkins.
- Liebert, R. M., & Spiegler, M. D. (1990). *Personality: Strategies and issues* (6th ed.). Pacific Grove: Brooks/Cole Publishing Company.
- Louw, D. A., & Edwards, D. J. A. (1998). *Sielkunde: 'n Inleiding vir studente in Suider-Afrika* (2de uitgawe). Pietermaritzburg: Interpak Natal.
- Maree, J. G. (2000). 'n Oorsig van die faktore rakende die kompleksiteit van psigometriese toetsing in multikulturele Suid-Afrika. *Tydskrif vir Geesteswetenskappe*, 400, 318-329.

- Mathumba, D. I. (2000). *Unesco World Languages Report Survey Questionnaire*. Retrieved September 3, 2006, from the World Wide Web: <http://www.salanguages.com>.
- Mauer, K. F. (2000). *Psychological test and other similar assessment device classification and use in South Africa*. Retrieved September 3, 2006, from the World Wide Web: <http://www.workinfo.com>.
- Mayer, F. S., & Sutton, K. (1996). *Personality: An integrative approach*. Englewood Cliffs, NJ: Prentice Hall.
- McCrae, R. R., & Costa, P. T. (1997). Personality trait structure as a human universal. *American Psychologist*, 52, 509–516.
- Meiring, D. (2000, June). *Revisiting the cross-cultural comparability of the 16 Personality Factor Inventory (16PF) in the South African context*. Paper presented at the Industrial Psychology Conference (incorporating the Psychometrics Conference), Pretoria, South Africa.
- Meiring, D., Van de Vijver, A. J. R., Rothmann, S., & Barrick, M. R. (2005). Construct, item, and method bias of cognitive and personality measures in South Africa. *South African Journal of Industrial Psychology*, 31(1), 1-8.
- Meyer, W. F., Moore, C., & Viljoen, H. G. (1997). *Personology: From individual to ecosystem*. Johannesburg: Heinemann.
- Neill, J. (2003). Retrieved September 3, 2006, from the World Wide Web: <http://www.wilderdom.com>.
- Norman, W. T. (1963). Toward an adequate taxonomy of personality attributes: Replicated factor structure in peer nomination personality ratings. In De Raad, B. (2000). *The big five personality factors: The psycholexical approach to personality*. Germany: Hogrefe & Huber Publishers.
- Olivier, J. (2006). *Xitsonga: Introduction to the culture and people*. Retrieved September 3, 2006, from the World Wide Web: <http://www.ethnologue.com>.
- Owen, K. (1991). Test bias: The validity of the Junior Aptitude Test for various population groups in South Africa regarding constructs measured. *South African Journal of Psychology*, 21, 112-118.
- Pervin, L. A. (2001). *Personality: Theory and research* (8th ed.). New York: Wiley.
- Pervin, L. A., & John, O. P. (2001). *Personality: Theory and research* (8th ed.). New York: Wiley.
- Rosenburg, S., & Sedlak, A. (1972). *Structural representations of perceived personality trait relationships*. New York: Seminar Press.

- Saucier, G. (2003). An alternative multi-language structure for personality attributes. *European Journal of Personality, 17*, 179-205.
- Saucier, G., & Goldberg, L. R. (2001). Lexical studies of indigenous personality factors: premises, products, and prospects. *Journal of Personality 69*, 6.
- Senosi, S. S. (2004). *The support for learning provided by the parents of foundation phase learners in a township school*. Unpublished doctoral thesis, University of Pretoria, South Africa.
- Sibaya, P. T., Hlongwane, M., & Makunga, N. (1996). Giftedness and intelligence assessment in a third world country. *Giftedness Educational International, 11*(2), 107-113.
- Spence, B. A. (1982). *A psychological investigation into the characteristics of black guidance teachers*. Unpublished master's dissertation, University of Pretoria, Pretoria, South Africa.
- Statistics South Africa (1996). *Census 1996*. Retrieved September 20, 2006, from the World Wide Web: <http://www.statssa.org.za>.
- Statistics South Africa (2001) *Census 2001: Key Results*. Retrieved September 20, 2006, from the World Wide Web: <http://www.statssa.org.za>.
- Sternberg, R. J. (1995). *In search of the human mind*. New York: Harcourt Brace College Publishers.
- Sue, S. (1983). Ethnic minority issues in psychology: A reexamination. *American Psychologist, 38*, 583-592.
- Tact, H. (1999). *The cross-cultural validity and compatibility of the Sixteen Personality Factor Questionnaire*. Unpublished master's dissertation, University of Pretoria, Pretoria, South Africa.
- Taylor, I. A. (2000). *The construct comparability of the NEO PI-R Questionnaire for Black and White employees*. Unpublished doctoral thesis, University of the Orange Free State, Bloemfontein, South Africa.
- Taylor, T. R., & Boeyens, J. C. A. (1991). *A comparison of black and white responses to the South African Personality Questionnaire*. Pretoria: Human Sciences Research Council.
- Terblanche, P. (2000). *SA culture: Xitsonga*. Retrieved September 3, 2006, from the World Wide Web: <http://www.sedibafountain.org.co.za>.
- Triandis, H. C. (1996). The psychological measurement of cultural syndromes. *American Psychologist, 51*, 407-415.

- Trull, T. J., & Geary, D. C. (1997). Comparison of the big five factor structure across samples of Chinese and American adults. *Journal of Personality Assessment*, 69, 324-341.
- Van de Vijver, A. J. R., & Rothmann, S. (2004). Assessment in multicultural groups: The South African case. *SA Journal of Industrial Psychology*, 30(4), 1-7.
- Van der Merwe, R. P. (2002). Psychometric testing and human resource management. *South African Journal of Industrial Psychology*, 8, 77-86.
- Wallace, T., & Birt, M. (2003). A comparison of native and non-native English-speaking groups' understanding of the vocabulary contained within the 16PF (SA92). *South African Journal of Psychology*, 33, 182-90.
- Winter, D. (1996). *Personality: Analysis and interpretation of lives*. New York: McGraw-Hill.
- Yang, K. S., & Bond, M. B. (1990). Exploring implicit personality theories with indigenous or imported constructs: The Chinese case. *Journal of Personality and Social Psychology*, 58, 1087-095.

CHAPTER 3

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

This chapter presents conclusions regarding the literature review and the empirical study according to the specific objectives. The limitations of the research are discussed, followed by recommendations for future research.

3.1 CONCLUSIONS

The first objective of this research was to investigate how personality is conceptualised in literature.

The word “personality” was derived from the word “persona”, which has Greek and Latin roots and refers to the theatrical masks worn by Greek actors (Pervin & John, 2001). In the field of psychology, and particularly personality psychology, there is no single, collectively accepted definition of personality. Bergh and Theron (2003) indicate that personality can be explained by the concepts and assumptions of the various personality theories, as well as by research and assessment of personality. These theories are believed to serve as conceptual frameworks for describing, predicting and explaining human behaviour (Barrick & Ryan, 2003; Bergh & Theron, 2003; Coetzee, 2003).

For the purpose of this study the trait theories of personality were discussed. Allport (1961) is considered as the father of trait theories. The trait approach can be divided into two paradigms, namely ideographic and nomothetic. Ideographic theorists, including Allport, believe that every human being has his/her own unique set of traits that are fundamental to his/her personality. Nomothetic theorist such as Cattell and Eysenck, on the other hand, believe that the exact same set of traits exists within each individual, but they differ from each other in the way and intensity in which each trait is manifested (Cattell, 1965; Eysenck, (1970); Sternberg, 1995). According to Edwards (1993), trait theorists attempt to classify people according to personality attributes called *traits*. An underlying assumption of personality trait theories are that personality can be divided into a restricted number of traits which are present in each individual. Trait theorists are concerned with the measurement of psychological characteristics (Arnold et al., 1995) and this approach forms the basis of the

psychometric approach to personality analysis, as portrayed by the use of factor analysis, where the factors are conceptualised as measurements of traits (Heffner, 2002).

The second objective of this research was to identify the problems surrounding personality measurement for the South African context.

In South Africa there is an increasing awareness regarding “personality in the workplace”. Cross-cultural assessment in South Africa has become more prominent since the first democratic elections held in April 1994, and stronger demands for the cultural appropriateness of psychological tests have arisen (Meiring, Van de Vijver, Rothmann, & Barrick, 2005). The use of psychometric testing, including personality assessment in the workplace, is now strictly controlled by legislation. In addition, the resolutions of the Health Professions Council of South Africa (HPCSA), and the Professional Board for Psychology also have a regulatory function in this regard. The application and use of psychometric testing in South Africa are in essence controlled by two streams of legislation. The one set includes the Constitution of the Republic of South Africa (Act 108 of 1996), the Labour Relations Act (66 of 1995), and the Employment Equity Act (55 of 1998). These Acts deal with matters of individuals’ rights and with specific substantive issues. The second set of legislation includes the Health Professions Act (56 of 1974) in which the scope of the profession of psychology, and the responsibilities and duties/functions of psychologists are addressed within the context of health care in the country (Mauer, 2000).

All legislation imposed on the usage of psychological tests in South Africa is principally concluded in the Employment Equity Act 55 of 1998, Section 8 (Government Gazette, 1998). This Act stipulates that: “Psychological testing and other similar assessments are prohibited unless the test or assessment being used: (a) has been scientifically shown to be valid and reliable, (b) can be applied fairly to all employees; and (c) is not biased against any employee or group.”

Much controversy has arisen regarding the relevance and applicability of certain assessment instruments in South Africa, as expressed by Sibaya, Hlongwane, and Makunga (1996). The majority of assessment procedures that are undertaken still make use of imported instruments that are either used in their original or adapted form. A study by Meiring, Van de Vijver,

Rothmann, and Barrick (2003) showed that that psychological instruments imported from abroad have an insufficient suitability in the multicultural South African context.

The third objective of this research was to explore how personality perspectives could be determined.

There are various perspectives regarding the appropriate measurement of personality across cultures. In this research study, implicit perspectives of personality, the lexical approach, indigenous psychology and the emic approach was used in order to determine the personality perspectives of the Tsonga culture in South Africa.

An implicit perspective of personality refers to an individual's everyday beliefs about personality (Rosenburg & Sedlak, 1972). Bruner and Tagiury (1954) argue that "this belief system includes the traits or attributes that the individual perceives as characteristics of both self and others". Despite the numerous debates regarding the most select structure of personality characteristics (Ashton et al., 2004), for the most part researchers who investigate this subject have agreed that the solution lies in lexical studies of personality structure. This strategy supposes that the major dimensions of personality should be represented in the common personality descriptors of natural languages (Goldberg, 1982, 1993). Lexical studies of indigenous personality factors assumes that most meaningful personality attributes tend to become encoded in language as single-word descriptors (Saucier & Goldberg, 2001): "In lexical studies the most salient words in the local language descriptive of personality attributes are collected. These natural language terms are then used as variables in studies where these descriptors are applied to a range of targets (e.g. real persons). Exploratory factor analysis of the intercorrelations among the descriptors yields a candidate taxonomic, or organizing, model for personality attributes. The structure derived from studying descriptors from a single language is indigenous (or emic) to that single language." (Saucier, 2003).

According to Ho (1998), indigenous psychology refers to "the study of human behaviour and mental processes within a cultural context that relies on values, belief systems, methodologies, and other resources indigenous to the specific cultural group under investigation". Indigenous personality studies provide the best prospect for culture-unique dimensions to be identified (Church 2001). Cheung (2004) explains that "indigenous

constructs enrich the understanding of personality and increase the prediction of social behaviour in the local context”.

Cheung, Cheung, Leung, Ward, and Leong (2003) mention that the development of cross-cultural studies of personality psychology has piloted questions about the appropriateness of using translated personality tests that are developed in Western countries. The etic approach emphasises “universals” or “core similarities in all human beings. The emic approach, on the other hand, supposes a culture-specific orientation (Sue, 1983). The cross-cultural generalisability of personality characteristics has most often been investigated by means of an imposed etic approach (Berry, 1969), which implies that assessment instruments developed in Western countries was adopted in other cultural contexts, assuming that the underlying theories and constructs are universal (Berry, 1989; Church & Lonner, 1998). However, an imposed etic strategy may be biased toward the discovery of universals and may miss personality dimensions that are specific to particular cultures (Church, 2001; Church & Lonner, 1998). In contrast, the emic approach seeks to identify an optimal way of structuring personality variables reflecting the indigenous patterns of each culture (Saucier, 2003).

The fourth objective of this research was to investigate the personality descriptive terms in the Tsonga language group.

A total of 5 502 personality descriptors were obtained through the 10-item interview questionnaires. Content analysis was used to analyse, reduce and interpret the data obtained from the participants. The personality descriptors obtained were reduced by removing superfluous words. These personality descriptors were then interpreted and categorised into a total of 109 personality dimensions. These characteristics were categorised into nine clusters, namely Optimism, Agreeableness, Emotional Stability, Narrow-mindedness, Intelligence, Conscientiousness, Aggressiveness, Dominance and Sociability. Agreeableness, Emotional Stability and Conscientiousness correlate with the widely used FFM, while other personality dimensions were identified that can be considered prominent and unique to the Tsonga culture. The following personality dimensions with the highest frequency of personality descriptors and that were most prevalent in the data include: Emotional Stability, Caring, Helpful, Hard working, Advising, Generous, Traditional, Aggression, Recreational, Substance use, Religious, Sociable and Loving. The results of this study also represent the collectivistic nature of the Tsonga culture.

1.6 LIMITATIONS

The present research is not without limitations. The following limitations with regard to this study were identified:

The results of this study may not be representative of all Tsonga-speaking South Africans due to the convenience sampling that only included representatives in the Limpopo Province. Furthermore, the interviews were conducted among only 120 respondents of the Tsonga culture as a result of time constraints, which is a relatively small sample size.

With regard to the literature study, very little scientific information of the Tsonga culture in South Africa could be generated, as few studies have previously been done on this culture. This implies that the researcher was unable to present a holistic view on the Tsonga culture as it is embedded in South Africa.

The researcher was compelled to confront her own presuppositions with regard to personality in order to eliminate subjectivity in interpreting and classifying the personality descriptors obtained through the interviews. One needs to be aware that the meaning attached to words (in this case personality descriptors) differs among various cultures (Church, 2001; Church & Lonner, 1998). Thus, the content of interviews conducted in another culture than the researcher's own culture should be preserved as fully and purely as possible.

1.7 RECOMMENDATIONS

The following recommendations are made for future research:

A more representative sample of the Tsonga culture can be drawn by including a larger sample size in future research studies. It is recommended that Tsonga-speaking South Africans from other provinces, such as the North West and Gauteng (Statistics South Africa, 2001), be included in future research.

More extensive research on the culture of the Tsonga is needed in South Africa, as very little information on the customs and traditions of the Tsonga culture is available in literature.

By means of future quantitative research in the field of personality among the Tsonga culture, the accounts of objectivity may be increased and subjectivity on the part of the researcher may be eliminated. Various existing personality measures may be conducted among the Tsonga culture and relevant dimensions of personality this specific culture may be identified. In addition, the results obtained from this study as well as future studies on Tsonga personality may be compared to results of personality research conducted among other South African cultures. This will enable researchers to identify universal personality constructs among all eleven culture/language groups in South Africa. By means of these universal constructs a personality inventory may be developed that will produce unbiased results in the South African context.

REFERENCES

- Arnold, J., Cooper, C. L., & Robinson, I. T. (1995). *Work psychology: Understanding human behaviour in the workplace* (2nd ed.). London: Pitman Publishing.
- Allport, G.W. (1961). *Pattern and growth in personality*. London: Holt, Rinehart and Winston
- Ashton, M. C., Lee, K., Perugini, M., Szarota, P., de Vries, R. E., Di Blas, L., Boies, K., & De Raad, B. (2004). A six-factor structure of personality-descriptive adjectives: Solutions from psycholexical studies in seven languages. *Journal of Personality and Social Psychology*, 86, 356-366.
- Barrick, M. R., & Ryan, A. M. (2003). *Personality and work: Reconsidering the role of personality in organisations*. San Francisco, CA: Jossey-Bass.
- Bergh, Z. C. & Theron, A. L. (2003). *Psychology in the work context* (2nd ed.). Cape Town: Oxford University Press Southern Africa.
- Berry, J. W. (1969). On cross-cultural comparability. *International Journal of Psychology*, 54, 656-662.
- Bruner, J. S., & Tagiury, R. (1954). The perception of people. In G. Lindzey (Ed.), *Handbook of social psychology* (Vol. 2). Reading, MA: Addison-Wesley.
- Cattell, R.B. (1965). *The scientific analysis of personality*. London: Penguin Books.
- Cheung, F. M. (2004). Use of western and indigenously developed personality tests in Asia. *Applied Psychology: An International Review*, 53, 173-191.
- Cheung, F. M., Cheung, S. F, Leung, K., Ward, C., & Leong, F. (2003). The English version of the Chinese Personality Assessment Inventory. *Journal of Cross-Cultural Psychology*, 34, 433-462.
- Church, A. T. (2001). Personality measurement in cross-cultural perspective. *Journal of Personality*, 69, 979-1006.
- Church, A. T., & Lonner, W. J. (1998). The cross-cultural perspective in the study of personality: Rationale and current research. *Journal of Cross-Cultural Psychology*, 29, 32-62.
- Coetzee, O. (2003). *The relationship between personality variables and work performance of credit controllers in a bank*. Pretoria: Unisa.
- Edwards, D. J. A. (1993). Persoonlikheid. In D. A. Louw & D. J. A. Edwards (Reds.), *Sielkunde: 'n Inleiding vir studente in Suider-Afrika*. Johannesburg: Lexicon Uitgewers.
- Eysenck, H. J.(1970). *The structure of human personality*. London: Methuen & Co.

- Goldberg, L. R. (1982). From ace to zombie: Some explorations in the language of personality. In C. D. Spielberger, & J. N. Butcher (Eds.), *Advances in personality assessment* (pp. 203-234). Hillsdale, NJ: Erlbaum.
- Goldberg, L. R. (1993). The structure of phenotypic personality traits. *American Psychologist*, 48, 26-34.
- Government Gazette, Republic of South Africa, Vol. 400, no 19370. Cape Town, 19 October 1998.
- Heffner, C. L. (2002). *Personality theories*. Retrieved September 3, 2006, from the World Wide Web: <http://www.apa.com>.
- Ho, D. Y. F. (1998). Indigenous psychologies: Asian perspectives. *Journal of Cross-Cultural Psychology*, 29, 88-103.
- Mauer, K. F. (2000). *Psychological test and other similar assessment device classification and use in South Africa*. Retrieved September 3, 2006, from the World Wide Web: <http://www.workinfo.com>.
- Pervin, L. A., & John, O. P. (2001). *Personality: Theory and research* (8th ed.). New York: Wiley.
- Rosenburg, S., & Sedlak, A. (1972). *Structural representations of perceived personality trait relationships*. New York: Seminar Press.
- Saucier G., & Goldberg, L.R. (2001). Lexical studies of indigenous personality factors: Premises, products, and prospects. *Journal of Personality* 69, 6.
- Saucier, G. (2003). An alternative multi-language structure for personality attributes. *European Journal of Personality*, 17, 179-205.
- Sibaya, P. T., Hlongwane, M., & Makunga, N. (1996). Giftedness and intelligence assessment in a third world country. *Giftedness Educational International*, 11(2), 107-113.
- Sternberg, R. J. (1995). *In search of the human mind*. New York: Harcourt Brace College Publishers.
- Sue, S. (1983). Ethnic minority issues in psychology: A reexamination. *American Psychologist*, 38, 583-592.
- Van de Vijver, A.J.R. & Rothmann, S. (2004). Assessment in multicultural groups: The South African case. *SA Journal of Industrial Psychology*, 30(4), 1-7.

APPENDIX A

Personality dimensions and personality descriptors

Personality Dimensions	Personality descriptors	Frequency	Personality Dimensions	Personality descriptors	Frequency	
Abandoning	abandon	3	Neatness	clean	1	
	chase us from home	1		hate dirt	1	
	neglect family	1		neat	13	
Abusive	abusive	6	Needy	tidy	1	
	hate abuse	1		beggar	2	
	not abusive	2		need to be helped	1	
Accusing	accusing	1		needy	1	
Adventurous	like to travel by car	1		ask opinion on something she knows	1	
	like touring/traveling	1		strong character	1	
	dislike traveling	2		want attention	1	
Advising	advise	64	Negligent	absent from school often	1	
	advise about dangers of alcohol	1		come home late	2	
	advise about future	5		do not attend class regularly	1	
	advise about good behaviour	2		do not attend school	2	
	advise about life	8		do not attend school regularly	1	
	advise on good things	2		do not come home late	1	
	advisor	19		do not attend class sometimes	1	
	afraid to advise	1		do not attend school regularly	1	
	not good advisor	1		do not do school work	1	
	advisor	1		do not stay away from work	1	
	like to be advised	1		inform when leaving home	1	
	show us good things	1		stay away from work often	2	
	coaches youth	1		play truant	1	
	inform about good and bad issues	1		Offensive	insulting	6
	inform immediately when mistaken	1			dislike swearing	2
	like people who advise, motivates and guides	1			swear	2
	teach about education	1			swear at children	2

	teach about future	1		swear at others	10
	teach about good life	1		swear at school children	1
	teach about life	5		swear in class	1
	teach about love	1		swearing	4
	teach about respect	3		use bad language in class	1
	teach children to read	1		use foul language	11
	teach children ways of doing things	1		use vulgar language	1
	teach good behaviour	5		use vulgar words to insult others	1
	teach good manners	3		mock learners	1
	teach good things	1		mocking	1
	teach how to look after children	1		offensive	2
	teach importance of education	1		speak badly about others	1
	teach karate	1	Open	like to know and study other cultures	1
	teach leadership	1		like to learn my language and I'm also eager to know his	1
	teach manners	1		like visionary people	1
	teach me Sotho language	1		love open-minded people	1
	teach 'ncuva' game	1		do not accept transformation	1
	teach obedience	1		do not want to learn other's language	1
	teach obeying rules	1		hate people who is not open-minded	1
	teach others	1		like learning Xitsonga language	1
	teach good behaviour	1		like learning Xitsonga tradition	1
	teach people how to live well	1		like people who are open	1
	teach perseverance	1		like others of ethnic groups	1
	teach properly	1		want to know about our culture	2
	teach respect	2		want to learn Xitsonga language	4
	teach responsibility	4		take advice	2
	teach that people are different	1		open	9
	teach to be punctual	1		open to discuss anything	1
	teach to look after environment	1		accept criticism	1
	teach to participate in athletics	1		accept help	1
	teach to speak Sotho language	1		cannot take advise from others	1
	teach to take care about others	1		like free people	1
	teach to work hard	1		like open-minded people	1
Aggression	apply corporal punishment	7		like to be free	1

apply corporal punishment, use fists	1		open when speaking about life	2
apply corporal punishment to instill discipline	5		open-minded	4
assault	1		stubborn	3
assault learners	1		do not take advice	8
assault others when drunk	1		want us to feel free in class	1
beat children up	15	Organised	do not plan his life	1
beat female students up	1		do not plan teaching lesson	1
beat grandchildren up	2		organise trips	1
beat learners up	5		organiser	1
beat me up	3		plan things at the eleventh hour	1
beat neighbours' pets	1		prepare work before coming to class	2
beat others up	1		dislike disorder	2
beat people up sometimes	1	Outspoken	afraid to express	1
beat students up	5		scared to speak out	1
beat the disobedient up	1		straightforward	2
beat them up	2		outspoken	1
beat us up	6	Patient	coach until student understands	1
beat us up when arriving late	1		impatient	2
beat sisters up	1		patient	54
beat people up	2		want things to happen	1
bully	3	Peaceful	dislike conflict	6
dislike beating learners up	1		hate to make others angry	1
dislike fights	29		hate noisy people	1
dislike fighting	1		lead peaceful life	1
do not apply corporal punishment	2		like peace	3
not provoking	1		live happily with others	1
fight if provoked	1		live harmoniously with others	2
fighting	5		live harmoniously with others	1
harsh	1		live peacefully	3
like punishing	2		live peacefully with others	7
like punishing children	2		live well with others	10
like punishing learners	1		live well with sisters	1
like to punish	1		love peace	4
like fights	1		dislikes noise	11
provoking	1		do not live peacefully with others	1

	punish	1		peace loving	3
	punish children	2		peaceful	2
	punish children to deprive them of education	1		peacemaker	7
	punish during practice	1		reconcilability	2
	punish learners	2		harmonious	1
	punish students	1		help unite relatives	1
	punish us	3		cool	1
	punish without any cause	1		cool and calm	1
	use corporal punishment	1		dislike being annoyed	2
	like fights	18		hate being annoyed	1
	not aggressive	1	Perseverance	complete tasks assigned to him	1
	slap us	1		complete whatever starts	1
	wicked	1		endure trials and tribulations of life	1
	ill-treated learners	3		face life's challenges	1
	involved in conflicts	1		perseverance	1
	treat us badly	1	Positive	positive	1
	do bad things to others	1		talk positive things	1
	aggressive	25	Promiscuous	womaniser	9
	aggressive when drunk	1		not a womaniser	2
Ambitious	bring education to community	1	Protective	protective	1
	care about future	4	Proud	have no pride	2
	discuss future	2		proud	1
	dislike education	1		proud of himself	1
	dislike school	6		proud of his children	1
	do not care about education	1		provocative	1
	do not care about future	1	Provocative	fall in love with learners	5
	educate	1		in love with a learner	1
	educated	6		in love with educators	1
	go to university	1		in love with school children	1
	graduate	1		make love to school children	2
	have no goals in life	1		make love to students	1
	like attending school	3		propose love to learners	1
	like attending seminars where educational issues are tackled	1		propose love to me	4
	like development	1		propose love to school children	1

	like education	11		propose love to students	5
	like school	1		propose love to us	1
	like school work	1		prostitute	1
	like schooling	2		talk about how to abstain	1
	like to be successful	1		dislike prostitution	1
	like to build a nation	1	Punctual	latecomer	1
	like to learn	1		not punctual	3
	like to study	1		punctual	4
	like to succeed	1	Recreational	do not read	1
	like to succeed in life	1		do not read books	2
	like education	1		like reading	9
	hate school, I liked school	1		like reading books	22
	like studying books	1		like reading magazines	2
	like to acquire knowledge	1		like reading newspapers	2
	like to associate with elderly people in order to learn more about life	1		love books	1
	want to succeed	1		read magazines	1
	want to succeed in life	3		read newspapers	1
	willing to learn	1		coach football	1
	talk about education	1		coach hockey	1
	share about future and education	1		coach netball	1
	like good things	8		dislike games and sports	1
	like seeing things happen that I desire	1		dislike soccer	1
	not educated	5		dislike sports	19
	not serious about her life	1		do not play soccer	2
	remind about future	1		like athletics	3
	remind about future	1		like boxing	1
	university graduate	1		like boxing and soccer	1
	want to learn	1		like cricket	1
	want to see children educated	1		like football	15
	want to see us succeed	1		like netball	15
Analytical	analytical	1		like playing games	1
	find cause of disorder	1		like playing snooker	1
	help solving problems	14		like playing soccer	1
	solve problems	2		like snooker	1

	solve problems of community members	1		like soccer	32
	solve problems with children	1		like soccer and 'ncuva'	2
	solve problems	1		like soccer and snooker	2
	not to shy to help others solve problems	1		like sport e.g. Soccer and basketball	1
Anti-social	dislike ritual killings	1		like sports	45
	murderer	1		like sports (soccer)	2
	rapist	3		likes sports e.g. Karate	1
	kill people	1		like sports e.g. Morabaraba	1
	law-abiding	2		like sports e.g. Soccer	1
	combat theft	1		like 'ncuva' game	1
	dislike crime	1		like watching soccer	3
	do not steal	1		like watching sports	1
	hate sins	1		like sports e.g. Karate and soccer	1
	in prison	1		no sportsman spirit	1
	robs people	1		participate in 'ncuva' game	1
	steal	2		participate in cricket	1
	thief	10		participate in football	2
	thrives on goods bought through backdoors	1		participate in hockey	2
	habitual thief	1		participate in snooker	2
	not a thief	1		participate in soccer	11
	crook	1		participate in soccer and snooker	2
Appreciative	appreciate good things	1		like rugby	1
	appreciative	1		like wrestling	1
	do not appreciate effort	1		love doing exercises	1
	love nature	1		participate in 'ncuva' game	1
	complaining	1		participate in athletic	2
Argumentative	not quarrelsome	1		participate in football	3
	sometimes disagrees	1		participate in hockey	1
	quarrelsome	12		participate in karate	2
	argue with teachers	1		participate in 'ncuva' game	1
	argue with the principle	2		participate in netball	2
	argumentative	2		participate in netball and tennis	1
	dislike arguments	1		participate in rugby	1
	not argumentative	2		participate in soccer	7
	hate arguing	1	Reliable	reliable	8

	like arguments	1		unreliable	3
	like debate	1	Religious	atheist	2
	not quarrelsome	3		attend church	35
Arrogant	arrogant	8		believe in God	3
	arrogant	1		believe in witchcraft	2
	boasting	1		believer	1
	cheeky	5		bring religion to others	1
	humble	8		Christian	52
	not arrogant	1		dislike attending church	6
	talked about his family because they were rich	1		dislike Christianity	1
	tell others when giving you something	1		dislike church	6
	regard herself as best amongst others	1		dislike God	1
Assertive	questions others when they talk behind my back	1		dislike God-related things	1
	not afraid of others when he wants something from them	1		dislike God's work	1
	outspoken critic especially when something is beyond my comprehension	1		dislike occult	2
	consult others when uncertain of answer	1		dislike praying	1
Attentive	good listener	8		dislike those who oppose God's work	1
	listens attentively	1		do not attend church	15
	lose interest, do not attend lessons	1		do not believe in God	2
	observant	1		do not believe in religion	1
Authoritative	demand obedience	2		do not love God	2
	dictates	1		encourage about Christianity	1
	impose himself on others	1		encourage children to go to church	2
	instruct others	1		encourage to pray	1
	want his opinion being taken	1		friend is Jesus Christ	1
	want obedience	2		hate attending church	1
Bad behaviour	bad behaved	16		hate God's work	1
	dislike bad behaviour	2		hate occult	1
	like people who behaves	1		help understand the Bible	1
	well behaved	29		lead Christian lifestyle	1
	well behaved in front of children	1		like attending church	24
	not well behaved	2		like attending youth meetings in church	1
	not well behaved at soccer games	1		like God	1
	troublemaker	3		like God's word	2

	troublesome	1	like gospel music	18
	troublesome, noisy	1	like praying	27
	troublesome to parents	1	like religion	1
	naughty	4	like serving the Lord	2
	not a troublemaker	1	like singing in church during the service for the youth	1
Bad mannered	bad mannered	2	like studying the Bible	1
	impolite	1	like things of God	1
	well mannered	15	love attending church	6
	polite	1	love doing God's work	1
Boring	boring teacher	1	love God	33
Careless	careless	13	love God's work	2
Caring	caring	63	love the Lord God	2
	not caring	1	motivate with God's word	1
	take care of brothers and sisters	1	not a believer	1
	take care of children	2	not a Christian	4
	take care of family	2	not religious	1
	take care of grandchildren	1	opposes Christian faith	2
	take care of us	3	opposes God's work	1
	uncaring	17	preach God's word	1
	look after children	2	preacher	5
	look after each other	1	pretend to love God	1
	look after family	6	religious	14
	look after grandchildren	1	religiosity	1
	look after us	5	remind about God's love	1
	look after grandchildren	1	serve Lord God	1
	look after my home while I'm away	1	sing gospel music	1
Cheerful	cheerful	28	worship God	1
	happy	30	like praying	1
	jolly	3	like singing gospel	1
	joyful	2	believer	1
	fun loving	1	met in church	1
	unhappy	1	like church	1
	enjoy herself	1	like dancing at church	1
	playful	1	like dancing to gospel music	2

	hold in high esteem	3		love church	3
	like playing	1		pray	1
	make myself happy	1		praying	2
	not playful	1		worship ancestors	1
	occasionally happy	1		do 'church' dancing	1
Comforting	comforting	8		non-religious	2
Community	attend stokvels	1	Reserved	reserved	1
	committee member	1	Respectful	respect	14
	deputise for our induna	1		respect older people	3
	famous in community	1		respect others	8
	headman	1		respect parents	3
	help community	1		respect students	1
	involved in community affairs	1		respect teachers	1
	involved in community work	1		respectful	19
	like participating in community projects	1		disrespectful	23
	like serving her community	1		approach privately	1
	love serving community	1		show us our mistakes in polite way	2
	serve community	1		disrespect leadership and his colleagues	1
	member of building societies in community	1	Responsible	irresponsible	3
Compassionate	no compassion for others	1		lead bad life	2
	not compassionate	1		lead bad lifestyle	1
	sympathetic to the poor	1		lead nasty life	1
	sympathetic	2		dislike foolish, childish behaviour	1
	understand poverty	3		live recklessly and filthy	1
	compassionate	38		reckless life	1
	financed my education	1		responsibly	2
	focus on orphaned learners	1		lead double life	1
	like people who has compassion	1		lead good life	1
	expects others to sympathise	1		lead negative life	1
Competent	cannot teach properly	6		lead normal life	1
	poor teacher	3		leads a normal life	2
	teach well	7		let others into trouble	1
	inconsistent in teaching work	1		live different types of lives	1
	poor parent	1		live good life	1
Competitive	competitive	1		live his own life	1

Complicated	complicated	4		live normal life	1
	uncomplicated	1	Roaming	like roaming	6
Confusing	confusing	1		loitering	1
Controlling	make follow-ups	1		loiters	2
	do not revise his work	1		roam around	2
	revise work when we do not understand	1		persecutes at night	1
Creative	like sewing and decorating	1		wander around	2
	sew and decorates clothes	1		wander to others	1
	full of surprises	1	Secretive	dislike doing things in secret	1
	like to wear different hairstyles	1		secretive	17
Criticising	criticising	9		not secretive	1
	not criticising	2		not secretive, discusses problems with others	1
Destructive	destructive	2	Self disclosing	share problems	2
Disciplinarian	use corporal punishment when misbehaving	1		share problems with friends	1
	beat us up when misbehaving, love him	1		share secrets	1
	beats when misbehaved disciplinarian	1		share secrets	1
	disciplinarian	9		talk about ourselves	1
	punish children to correct the wayward behaviour/ disciplinarian	1		discuss problems	2
	punish when misbehaved	1		do not discuss problems	1
	like discipline	2		do not want to talk about past or future	1
	like to be disciplined	3		like discussing love life	1
	righteous	3		discuss life	1
	strict	14		tell about issues	1
Disciplined	disciplined	1	Self-confident	self-confident	1
Discriminative	discriminating	1	Selfish	selfish	3
	discriminative	5		think of others then herself	1
	accept other ethnic groups except Sotho speaking people	1		unselfish	3
	not discriminative	9		do not want to see students succeed	1
	like outsiders more than family	1		do not wish others good things	2
	live with all people	1		good wishes for children	1
	live with all people without segregation	1		like children succeeding	1
	live with all types of people	1		like others to succeed	1
	love children equally	2		want others to succeed	1
	love others without discrimination	2		happy when others succeed	1

	love people without discrimination	1		do not share knowledge with others	1
	not discriminative	2		want good things	1
	partial to boys	1		wish happy life	1
	segregate children	1		glutton	2
	not undermining	1	Self-respect	look after self	4
	hate people who think they are better than others	1		love himself	1
	love children only	1		love myself	2
	love equally	1		do not look well after himself	1
	love great grandchildren more than grandchildren	1	Sensitive	easily offended	1
	racist	1		sensitive	1
	separate himself from other teachers	1	Sociable	speak to each other	1
	treat people equally	1		anti-social	1
	treat students as his own children	1		like communication	2
	treat us like his own children	1		like company of elderly people	1
	treat grandchildren as his own children	1		like company of few people	1
	undermine African cultures	1		like company of mother	1
	undermining	17		like company of young people	1
	do not look down on others	1		like eating alone	1
	like teachers the same as pupils	1		call neighbours	1
	look down on others	2		chatting	18
	loved male children	1		dislikes parties	1
	dislike being undermined	1		do not associate with girls	1
	not discriminative	1		do not chat with others	2
	welcome all people	3		have many friends	2
Emotional Stability	temper tantrum	1		have no friends	1
	angry	2		like indoors	4
	control anger	1		like living with others	1
	dislike being angered	2		like making friends	1
	not easily angered	1		like meeting others	1
	easily angered	5		like receiving visitors	1
	short tempered	75		like socialising	4
	uncontrollable when angry	1		like staying alone	7
	furious	1		like staying at home	5
	not short tempered	6		like staying indoors	2

	always going up and down	1	like staying with children	1
	moody	6	like staying with Christians	1
	dislike moodiness	1	like staying with elderly people	1
	cannot contain when angry, voice it out	1	like staying with elderly people in order to be motivated	1
Encouraging	teetotaler	2	like staying with friends	1
	discouraging	1	like staying with parents	1
	encourage	17	like company of others	2
	encourage about future	1	like to stay alone	5
	encourage about future and education	1	like visiting friends	1
	encourage	2	like visiting to involve himself in discussions	1
	encourage children to attend school	1	mix with others	1
	encourage children to behave	1	not talkative	4
	encourage children to do well in order to succeed	1	social	17
	encourage education	5	sociable	1
	encourage good behaviour	2	social but not always	1
	encourage love	1	socialising	1
	encourage others to succeed	3	socialising	5
	encourage to work hard	1	dislike visitors	1
	encourage to attend church	1	do not make friends	1
	encourage to attend school	2	do not visit others	1
	encourage to live well	1	friends are no good	1
	encourage to participate in sport	3	friends are not faithful	1
	encourage to read books	5	good interpersonal skills	1
	encourage to study	1	good relationship	4
encourage to work hard	2	good relationship with child	1	
encouraging	1	good relationship with friends	1	
like to encourage	1	good relationship with others	8	
Enthusiastic	enthusiastic	1	good working relationship	4
Exemplary	exemplary	1	hate spending time with others	1
	not a role model	2	have friends	2
	role model	6	have friends of opposite sex	1
Factual	emphasise facts	1	hospitality	4
Fashionable	trendsetter	2	interact with neighbours	1
	fashion show specialist	1	introduce me to his friends	1

	like fashion	1	introduce relatives to one another	1
Fearful	afraid of accidents	1	lead private life	1
Forgiving	hold grudges	3	like attending parties	1
	not forgiving	1	like being with others	4
	refuse forgiveness	1	like chatting with friends	2
	not forgiving	1	like chatting with others	6
	not easily forgiving	2	like good relationship with others	1
	do not hold grudges	4	like company of neighbours	1
	forgiving	9	not good relationship with others	1
	not forgiving	1	not good working relationship with others	3
	easily forgiving	2	no shy	1
	want others to ask forgiveness	1	outgoing	1
Friendly	friendly	34	poor relationship with others	1
	like laughing	2	quiet	49
	like laughing	1	shy	5
	like smiling and laughing	1	stay alone	6
	smile	1	stay at home often	1
	smile, laugh	1	stay indoors	3
	smiling	1	talkative	16
	unfriendly	4	visit	1
Generous	generous	129	visit each other	4
	giver	3	visit grandchildren	1
	not stingy	5	visit learners	1
	generous	1	visit me	2
	share	1	visit others	1
	share food	1	visit when there is death or a party	1
	share with others	1	visit children	1
	do not share equipment with others	1	we are on good terms	1
	not generous	1	welcome visitors	1
	stingy	16	communicative	3
	like to receive than give	1	dislike staying with others	2
	long hearted	4	do not have friends	13
	offer services for free	1	good friendship	1
Gentle	soft-spoken	1	happy when son come with friends	1
	speak gently	1	like phoning and receiving calls	1

	speak loudly	1		like to be with children	2
	speak softly	2		like to live with others	1
Gossiping	like gossiping	12		noisy	9
	dislike gossiping	25		do not sleep out	1
	do not gossip	5		like to sleep over	1
	gossip	6		true friend	2
Gracious	gracious	4		entertain children	1
Guiding	guide	5		goes out at night	1
	guide others	2		like going out at night	1
	do not guide	1		like to go out at night	2
Hard working	dislike laziness	4		make friends with children	1
	do his work wholeheartedly	1		not noisy	7
	hard worker	74		poor communication	5
	hate laziness	2		dislike going out at night	3
	lazy	47		do not go out at night	5
	industrious	1		friend to school children	1
	like working	1		hate child who goes out at night	1
	love work	1		attends bad and noisy parties	1
	workaholic	1		nice when we are together, negative when apart	1
	productive	1	Submissive	listens to parents	1
	want children to work hard	1		dislike taking instructions	1
	useless	1		disobedient	1
Helpful	assist	4		do not take instructions	2
	not assisting	1		drew own rules and regulations	1
	not helpful	4		hate being looked down upon	1
	helpful	80		take instructions	1
	help others to get out of trouble	1		not rebellious	1
	supportive of family	1		not submissive to elderly people	1
	supportive	6		obedient	6
	counselor	13		obey and follow parents' teachings	1
Humorous	funny	2		obey parents	2
	humorous	85		uncooperative	1
	joking	2		cooperative	2
	make jokes	1	Substance use	alcoholic	1
	not humorous	1		come to school drunk	5

	sense of humour	3	come to work drunk	1
	like jokes	1	dislike alcohol	5
Inquisitive	want to know about children, their education	1	dislike beer	2
	inquisitive	2	dislike drinking	2
Intelligent	brilliant	3	dislike drugs	5
	intelligent	4	dislike frequenting shebeens	2
	knowledgeable	4	dislike others drinking beer	1
	understand easily	1	do not drink	4
	wise	1	do not drink alcohol	4
Interfering	spy on others	1	do not drink beer	5
	meddling in other people's affairs	2	do not drink or smoke	1
	meddling in other people's private affairs	2	do not go to shebeens	1
	do not meddle in other's affairs	1	do not smoke	1
Intimidating	threaten children	1	drink	11
	threaten others	1	drink alcohol	42
Intuitive	know when I'm happy or upset	1	drink alcohol during school hours	1
Jealous	jealous	14	drink and smoke	4
	not jealous	2	drink beer	51
	dislike jealousy	1	drink alcohol	1
Kind	kind	42	drinker	11
	kind to children	2	drink alcohol	1
	kind to earners	1	drinks or smoke	1
	kindhearted	10	drunkard	16
Leadership	like to lead	1	frequent bottle stores	2
	community leader	1	frequent shebeens	9
	chairperson	1	frequent bar lounges	1
	leader	2	hangover on Mondays	1
	lead soccer team	1	hate drunkards	1
Like boys	dislike boyfriends	3	lead drunken lifestyle	1
	dislike boys	1	like beer	2
	fall in love with many men	1	like drinking	1
	in love with many men	2	like drinking beer	2
	like boyfriends	4	like home-brewed beer	1
	like boys	2	non-drinker	4
	like chatting with boys	1	non-drinker, non-smoker	5

	like men	1		non-smoker	7
	like men	1		share beer with others	1
	love boyfriends	1		smoke	3
	socialise with men	1		smoke cigarettes	2
	afraid of boys	1		smoke dagga	5
Like girls	dislike girlfriends	2		smoke in class	1
	dislike girls	1		smoke dagga	1
	do not love girls	1		smoke tobacco	2
	entertain girls	1		smoker	13
	in love with school girls	2		smoke and drink	1
	like girlfriends	8		take dagga to school	1
	like girls	2		talkative when drunk	1
	like going out with girls	1		hate alcohol	1
	like women	1		hate beer	1
	like women friends	3		drink traditional beer	2
	love girls	4		noisy when drunk	1
	make love to school girls	1		difficult to live with when drunk	1
	make love to school girls	2		like Rastafarian lifestyle	1
	make students his girlfriends	1		make life difficult for children when drunk	1
	propose love to girls	1		good when sober	1
	propose love to ladies	1	Superficial	speak about silly things	1
	socialise with women	1		dislike pretenders	1
	treat school girls like his wives	1	Traditional	teach traditional dance	1
	like female friends	1		believe in traditional healing	3
	like playing with girls	1		do the Zulu traditional dance	1
	like to wear short skirts	1		do traditional dance	4
	love girlfriends	1		dress in traditional attire	1
Likeable	likeable	1		follow culture	1
	liked by others	1		leads traditional life	1
	loved by class	1		like 'mukhukhu' dance	1
	loved by everyone	1		like 'pantsula' dance	1
	loved by others	2		like cooking traditional food	2
	nice	67		like culture	1
	good person	14		like dancing to traditional music	1
	no good	1		like dancing traditional Xitsonga songs	1

Loving	not good person	1	like discussing culture	1
	like friendly people	2	like doing traditional dance	8
	like hard working children	1	like eating traditional vegetables	1
	like hard working people	1	like his culture	1
	like hard working learners	1	like initiation schools (traditional)	1
	adore people	1	like occult	1
	affectionate	1	like preparing traditional food	1
	hate children	2	like ritual dancing	1
	hate despising others	1	like traditional and gospel music	1
	hate grandchildren	2	like traditional attire and dance	1
	hate him	1	like traditional beer	1
	hate learners	1	like traditional beer and dance	1
	hate others	6	like traditional dance	35
	have no hatred	1	like traditional dance and food	1
	have true love	1	like traditional dance and music	1
	love all	1	like traditional dance known as 'xiseveseve'	1
	love and cares about brothers and sisters	1	like traditional dance	1
	love children	24	likes traditional dishes	3
	love children and neighbours	1	like traditional dresses	1
	love Christians	1	like traditional food	16
	love each other	5	like traditional food and vegetables	1
	love each other as brothers and sisters	1	like traditional food	4
	love family	4	like traditional healers	1
	love friends	2	like traditional healing	4
	love grandchildren	23	like traditional music	6
	love her	1	like traditional songs	4
	love him	1	like traditional stamp or crushed mealies	1
	love husband	1	like traditional stone tossing game	1
	love little children	3	like watching traditional dance	1
	love me	16	like wearing traditional attire	2
	love mother	1	like Xitsonga traditional dance	1
	love neighbours	4	like traditional dance	1
	love others	128	like traditional food	2
	love parents	1	love culture	2
love people	4	love traditional food	1	

love relatives and friends	1		love traditional games	1
love school children	6		participate in traditional dance	4
love sisters	1		participate in traditional dance/music	1
love small children	2		Prefer traditional food	3
love son	1		Prefer traditional healing	1
love students	3		remind about culture	1
love students and their parents	1		sangoma	1
love teacher	1		sing traditional music	2
love teachers	1		take children to traditional healers	1
love them	1		talk about culture	1
love us	3		talk about traditional issues in olden days	1
love whole class	1		traditional dancer	6
love us	1		traditional healer	1
loving	51		traditional leader (headman)	1
unconditional love	2		traditional woodcarver	1
unloving	11		traditionalist	2
despise school children	3		cook traditional food	1
despises others	4		do not believe in traditional healers	1
do not despises others	1		wear traditional attire	1
love brothers and sisters	1		Teach children their clan name	1
dislike others	12		Teach cultural values	1
do not hate others	1		like dancing 'modern dance'	1
like others	10		like doing kwaito dance	1
like people	2		like doing modern dances	1
like school children	1		like international music	1
like them all	1		like modern dance	1
like to see children love others	1		polygamist	1
like children	1	Trustworthy	do not keep secrets	1
like neighbours	2		keep secrets	9
hate secretive people	1		like to fulfill promises	1
like secretive people	1		do not keep secrets	2
hate liars	2		do not return borrowed items	1
like honest people	1		faithful	1
love friends of opposite sex	1		hate people who don't keep secrets	1
dislike people who is ashamed to talk	1		trustworthy	11

	dislike crooks	1		unfaithful	2
	dislike thieves	1		untrustworthy	2
	hate a thief	2		accountable	1
	hate criminals	2		cheating	1
	hate thieves	1		like fair people	1
Materialistic	like others who manages their family	1	Truthful	dislike liars	1
	love money	2		dislike lies	2
	like expensive things	4		liar	9
Merciful	cruel	32		lying	1
	merciful	1		not a liar	1
	not cruel	2		not truthful	2
	not merciful	1		truthful	13
	mercy	1		hate lies	3
	rude	2		like truth	18
	rude to students	1		opposes the truth	1
Motivating	do not motivate	1		tell lies	1
	motivate	15		habitual liars	1
	motivate about life	1		hate rumours	1
	motivate children	3		like rumours	1
	motivate children to succeed	1		like pretending	1
	motivate children to take part in sport	1		do not believe in rumours	1
	motivate class	1		admit mistakes	1
	motivate class to be educated	1	Understanding	understanding	2
	motivate friends	2		understand each other	1
	motivate learners	1	Verbally abusive	denigrating	3
	motivate me to work hard	1		not scolding	1
	motivate others	10		shouting at children	2
	motivate others to be positive about future	1		rebuke children	1
	motivate others to be successful	3		rebuke learners	2
	motivate school children	1		rebuke others	1
	motivate students	4			
	motivate to study	1			
	motivate us	1			
	motivational speaker	11			
	motivator	3			

	like motivating learners	1
	like to motivate	1
	good storyteller	3
	like storytelling	3
	like talking about the past	1
	life to tell old tales	1
	storyteller	1
	talk about the past	1
	teach about past things	1
	teach children to tell stories	1
	tell stories	1
	tell about his background	1
	tell about past	2
	tell old tales	25
	tell stories about our culture	1

Narrative