

**THE ESTABLISHMENT OF IMPLICIT PERSONALITY PERSPECTIVES AMONG
ISINDEBELE-SPEAKING SOUTH AFRICANS**

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COMMENTS

The reader should keep the following in mind:

- The editorial style as well as the references in this mini-dissertation follow the format prescribed by the Publication Manual (5th 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.

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SUMMARY

Title: The establishment of implicit personality perspectives among isiNdebele-speaking South Africans

Key terms: Personality psychology, indigenous psychology, cross-cultural psychology, Ndebele, isiNdebele-speaking people

Most psychometric instruments used in South Africa are based on Western theory. Questions have arisen on the suitability and validity of these instruments in this context. Usually tests are imported from foreign countries and then applied with the same confidence in terms of the accuracy and prediction that these tests have in those foreign countries. However, studies in recent times have found that there exist numerous problems with these assessments in the South African context.

In South Africa personality assessment instruments are used for the purpose of recruitment, placement, to identify training and development and for performance appraisal of workers. Currently none of the available personality questionnaires have been found to be reliable and valid for all cultural groups. This presents a particular predicament seeing as the Labour Relations Act (66 of 1995), which regulates the use of these assessments, states that these tests are prohibited unless they are shown to be scientifically valid, reliable and can be fairly applied over all without any discrimination.

The objectives of this study were to investigate how personality is conceptualised in literature, to identify problems with personality measurement in South Africa, to explore how personality perspectives could be determined and to investigate the personality descriptive terms of the Ndebele people.

A qualitative research design was used with an interview as data-gathering instrument. isiNdebele-speaking fieldworkers were recruited to interview 107 isiNdebele-speaking South Africans from the Mpumalanga Province. A total of 4165 responses were obtained from the respondents and translated into English. Content analysis was used to analyse, interpret and reduce these descriptors to a total of 151 personality facets.

The personality characteristics were divided into nine categories, namely: Agreeable, Tough-minded, Gregarious, Emotional Stability, Conscientious, Self-absorbed, Intellect/Open, Influential and Relationship Harmony. These findings were compared to the Five Factor Model and evidence was found for all of its dimensions.

Recommendations for future research were made.

OPSOMMING

Titel: Die bepaling van implisiete persoonlikheidsperspektiewe in isiNdebele-sprekende Suid-Afrikaners

Sleutelterme: Persoonlikheidsielkunde, inheemse sielkunde, kruiskulturele sielkunde, Ndebele, isiNdebele-sprekend

Die meeste psigometriese instrumente wat in Suid-Afrika gebruik word, is gebaseer op Westerse teorieë. Vrae rakende die gepastheid en geldigheid van instrumente, in die Suid-Afrikaanse konteks, het ontstaan. Toetse word allerweë van ander lande verkry en word sodoende toegepas deur dieselfde vertroue in terme van akkuraatheid en voorspelling soos in daardie lande te aanvaar. Daar is egter onlangs bevind dat daar talle probleme met die instrumente in die Suid-Afrikaanse konteks bestaan.

In Suid-Afrika word assesseringsinstrumente gebruik vir die doel om: Te werf, te plaas, opleiding en ontwikkeling te identifiseer en vir prestasiemeting. Tans is daar geen beskikbare persoonlikheidsinstrumente wat geldig en betroubaar ten opsigte van alle kulture bevind is nie. Dit skep 'n probleem, aangesien die Wet op Arbeidsverhoudinge (66 van 1995), wat die gebruik van die assesserings reguleer, staaf, dat die toetse nie gebruik mag word indien dit nie wetenskaplik as geldig, betroubaar en regverdig ten opsigte van alle groepe bewys is en toegepas kan word sonder om te diskrimineer nie.

Die doelstellings van hierdie studie was: Om te ondersoek hoe persoonlikheid gekonseptualiseer word in die literatuur, om die probleme rakende persoonlikheidsmeting in Suid-Afrika te identifiseer, om ook te kyk hoedat persoonlikheidsperspektiewe daargestel kan word en hoe om persoonlikheidsbeskrywers van die Ndebele-groep, te ondersoek.

'n Kwalitatiewe navorsingsontwerp met 'n onderhoud as data insamelingsinstrument, is gebruik. isiNdebele-sprekende veldwerkers is gebruik om met die 107 isiNdebele-sprekende Suid-Afrikaners van die Mpumalanga Provinsie, onderhoude te voer. 'n Totaal van 4165 persoonlikheidsbeskrywers is uit die respondente verkry en in Engels vertaal. Hierdie beskrywers is vervolgens geanaliseer, geïnterpreteer en gereduseer om 151 persoonlikheidsfasette te identifiseer. Dié persoonlikheidsfasette is vervolgens in nege

persoonlikheidskatagorieë, naamlik: Inskiklik, Gehard, Sosiaal, Emosioneel stabiel, Pligsgetrou, Selfgeabsorbeerd, Intellektueel/Oop, Invloedryk en Verhoudingsharmonie, verdeel. Hierdie bevindinge is vergelyk met die Vyf-Faktor model en ooreenkomste ten opsigte van al die dimensies is gevind.

Derhalwe, is daar ook aanbevelings vir toekomstige navorsing aan die hand gedoen.

CHAPTER 1

INTRODUCTION

This mini-dissertation focuses on the establishment of implicit personality perspectives among isiNdebele-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 given.

1.1 PROBLEM STATEMENT

In South Africa a real concern exists about the validity and reliability of psychological assessments for different cultural groups. In the post-apartheid era this is especially a concern given the multi-diverse cultures and language groups. One of the main reasons for this concern can be attributed to the previously unfair allocation of resources and segregation policies of the Apartheid regime. Even before the National Party came to power, the psychological instruments were standardised mostly for groups from Western and European origin (Claassen, 1997; Foxcroft & Roodt, 2001; Huysamen, 2002), and excluded the indigenous speaking people who make up the largest part of the South African population.

Current legislation protects individuals against possible bias that may exist. It is stated in the Employment Equity Act 55 of 1998, Section 8 (Government Gazette, 1998) that psychometric testing and other similar assessments of an employee are prohibited unless the test or assessment:

- 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 above mentioned legislation clearly calls for the fairness of all instruments used for any assessment purpose.

Personality is the set of psychological traits and mechanisms within the individual that are organised and relatively enduring and that influence his or her interactions with, and adaptations to, the intrapsychic, physical and social environments (Larsen & Buss, 2005).

The famous “Big Five” or five-factor model (FFM) is generally accepted as the base model for personality, especially in Western societies. The five factors of the five-factor model are Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience (Costa & McCrae, 1992; Murphy & Davidshofer, 2005). A cross-cultural study that compared the five-factor model over 13 countries found that the five factors can be generalised in all of those countries, although in parallel analysis seven to nine. (Hendriks et al., 2003) In a study conducted in two non-Indo-European languages (Estonian and Finnish) it was found that the “Big Five” does appear and explains most of the variance in the study, although language and culture dependent differences were observed (Pulver, Allik, Pulkkinen, & Hamalainen, 1995). Therefore, it could be posited that the “Big Five” will be retained in South Africa, although the likelihood exists that additional components could be found that will be unique to the South African context.

According to Lin and Church (2004), the central question for psychologists interested in personality should be whether personality dimensions are inherent in a culture, i.e. culture-specific, or universal, i.e. cross-cultural. In countries where psychology has not fully matured, the usual practice is to borrow or to adapt tests from other countries. Observed differences of cultures may be the result of differences in genetic make up or in features of culture. Acculturation studies and the investigation of other experiments are needed to understand the origins of geographical differences in personality traits (McCrae, 2004).

It has been found that different groups achieve different mean scores on translated personality inventories (Cheung, Leung, & Fan, 1996). An example of this bias and inconsistency can be found in a study by Meiring, Van de Vijver, and Rothmann (2006) where low consistency was found in an adapted version of a test instrument. Furthermore, it was found that some indigenous and non-English speaking individuals have trouble providing the correct synonyms for the matching English word.

Few studies on the cross-cultural suitability of cognitive and personality tests had been carried out in South Africa before the 1980s (Meiring, Van de Vijver, Rothmann, & Barrick,

2005). According to Ho, Peng, Lai, and Chan (2001), the new generation of psychological knowledge is culture dependent. Church (2001) asserts that indigenous personality studies provide the best prospect for culture-unique dimensions to be identified. 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 (Ho, 1998). This study forms part of a larger project that will attempt to develop a unifying, reliable and valid personality measure for all 11 official language groups in the Republic of South Africa. However, this study only focuses on the isiNdebele language group and attempted to identify implicit perspectives of personality within the group.

South Africa is a multicultural society comprising of various languages and cultures. The Nguni tribes represent nearly two thirds of the South African black population and can be divided into four distinct groups; the Central Nguni (isiZulu-speaking), the Southern Nguni (Xhosa-speaking), the Swazi people from Swaziland and adjacent areas and the Ndebele people of the Mpumalanga Province (Kruger Park, 2007). The isiNdebele language is spoken by an estimated 1,6% of the total South African population (South Africa.Info, 2007).

The following research questions emerged from the abovementioned problem statement:

- How is personality conceptualised in the literature?
- What are the problems surrounding personality measurement in the South African context?
- How could implicit personality perspectives be determined?
- What are the characteristics of the Ndebele culture?
- What are the conceptualisations of personality as found in isiNdebele as a South African language group?

1.2 AIMS OF THE RESEARCH

The aim of this project is to identify implicit personality perspectives for isiNdebele-speaking South Africans.

1.2.1 General objective

With reference to the above formulation of the problem, the general objective of this research is to develop a personality inventory for the isiNdebele-speaking South Africans.

1.2.2 Specific objectives

The specific objectives of this study are as follows:

- To investigate how personality is conceptualised in the literature.
- To investigate how implicit personality perspectives could be determined.
- To investigate the characteristics of the Ndebele culture.
- To determine implicit personality descriptive terms as found in isiNdebele-speaking individuals.

1.3 RESEARCH METHOD

The research method consists of a literature study, as well as an empirical study.

1.3.1 Literature review

In the literature review, the focus will be on previous research that has been conducted on the development of personality inventories in multicultural societies, current models in personality, problems surrounding the use of these models in South Africa and the history and characteristics of the isiNdebele-speaking people of South Africa.

1.3.2 Empirical study

1.3.2.1 Research design

A qualitative research design is used in this study. Qualitative research attempts to describe and understand human behaviour (Babbie & Mouton, 2001). Qualitative research does not rely on the use of numbers or measurements, but is naturalistic, participatory and interpretive (Kerlinger & Lee, 2000).

1.3.2.2 Participants

The research is conducted on adult isiNdebele-speaking people of South Africa. This implies ages 18 and older. Interviews were conducted among participants whom, ideally, would differ in terms of: age, gender, education, urban versus rural and socio-economic status. A random convenient sampling method will be used. The sample consists of isiNdebele-speaking South Africans ($N = 107$).

1.3.2.3 Data gathering

A questionnaire will be used to conduct structured interviews with the Ndebele. The interview questionnaire will be completed by the fieldworkers conducting the interviews. Biographical information as well as the 10 descriptive questions will be asked. Interviews will be conducted in isiNdebele and tape-recorded by an isiNdebele speaking fieldworker. Respondents will be asked to describe people in 10 questions. Then the responses will be translated into English.

1.3.2.4 Data analysis

In this study there will be no statistical integration such as means and correlations, but an adequate coverage of the implicit theory of personality. All the responses will be recorded in a Microsoft Excel spreadsheet. The data will then be cleaned, i.e. superfluous terms will be removed. There will be a description of the person-descriptive terms used (in isiNdebele and in English) as well as their categorisation, in fewer facets and even fewer clusters, until a saturation point is reached.

1.3.2.5 Research procedure

Interviews consisting of 10 questions will be conducted and tape-recorded with 107 candidates by an isiNdebele-speaking fieldworker and then transcribed and translated to English. Anonymity and confidentiality will be guaranteed. The interviews will be conducted in isiNdebele and will be transcribed to English and then read into a datasheet in Microsoft Excel to investigate saturation in the personality descriptions provided.

1.3.2.6 Ethical aspects

Research ethics provide researchers with a code of moral guidelines on how to conduct research in a morally acceptable way. The following are applicable at all times to retain an ethical climate (Struwig & Stead, 2001):

- The researcher should be honest, fair and respectful towards the participants and should not attempt to mislead or deceive the research participants.
- The researcher should respect the rights and dignity of participants. This includes respecting the privacy, confidentiality and autonomy of the research participants. The researcher should be mindful to cultural and individual differences among people, such as age, gender, ethnicity, religion, language and socio-economic status. The researcher should not discriminate against people on the basis of such factors.
- The welfare of others is of major concern. The researcher should avoid or minimise any harm befalling the research participants because of interaction with them.

1.4 CHAPTER DIVISION

The chapters are presented as follows in this mini-dissertation:

Chapter 1: Introduction, problem statement and objectives

Chapter 2: Research 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 were explained, followed by a description of how the mini-dissertation is structured.

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CHAPTER 2

RESEARCH ARTICLE

THE ESTABLISHMENT OF IMPLICIT PERSONALITY PERSPECTIVES AMONG ISINDEBELE-SPEAKING SOUTH AFRICANS

ABSTRACT

The objective of this study was to establish implicit personality perspectives among isiNdebele-speaking South Africans. This research was based on a qualitative research design through an interview method. This study consisted of a sample of 107 isiNdebele-speaking South Africans from the Mpumalanga Province. An interview was conducted with each participant by a trained fieldworker. A total of 4165 responses were obtained. Content analysis was performed to remove superfluous words, to interpret the responses and to isolate personality descriptors. A total of 151 personality facets were identified. These descriptors were then clustered together to create nine personality constructs: Agreeable, Influential, Conscientious, Tough-minded, Intellectual/Open, Gregariousness, Emotional Stability, Self-absorbed and Relationship Harmony.

OPSOMMING

Die doel van hierdie studie was om die implisiete persoonlikheidsperspektiewe van isiNdebele-sprekende Suid-Afrikaners daar te stel. Die navorsing is gebaseer op 'n kwalitatiewe navorsingsontwerp wat deur middel van 'n onderhoudsmetode uitgevoer is. Die studie se streekproef het uit 107 isiNdebele-sprekende Suid-Afrikaners van die Mpumalanga provinsie bestaan. 'n Onderhoud was gevoer met elke deelnemer deur 'n opgeleide veldwerker. In totaal was 4165 beskrywings ingesamel. Vervolgens is die data geïnterpreteer en geanaliseer deur ontslae te raak van enige onnodige woorde en om persoonlikheidsbeskrywers te isoleer. Daar is 151 persoonlikheidsfasette identifiseer. Die beskrywers is toe saam gegroepeer om nege persoonlikheidskonstrukte te vorm: Inskiklik, Invloedryk, Pligsgetrou, Gehard, Intellektueel/Oop, Sosiaal, Emosioneel stabiel, Selfgeabsorbeerd en Verhoudingsharmonie.

Psychological assessment in South Africa is applied for various purposes. Aptitude and interest tests are used to assist students in making subject and career choices. In the business environment tests can be used to recruit employees, identify current personnel that can be promoted, as well as the training needs within the workforce (Swanepoel, Erasmus, Van Wyk, & Schenk, 2003).

Psychological assessments have received a great deal of attention in recent years. Many questions have been raised with regard to the validity and reliability of these assessment tools in the South African context. These questions have been raised, in part, because of the introduction of the Employment Equity Act 55 of 1998 which prohibits the use of these assessments if they are not scientifically proven to be valid, reliable and that they can be fairly applied to all groups. The aim of personality assessment is to identify a person's key personality traits (Swanepoel et al., 2003). Research studies that have been conducted by *inter alia* Meiring, Van de Vijver, Rothmann, and Barrick (2005), and Abrahams (2002), Abrahams and Mauer (1999) have found that some instruments that are used are not completely in satisfactory accordance with the aforementioned legislation. Furthermore, it was found that certain indigenous and non-English speaking cultures have trouble providing the correct synonyms for the corresponding English word.

According to Cheung, Leung, Fan, Song, Zhang and Zang (1996), the challenge of cross-cultural personality assessment is to construct an inventory suited to the local needs, while retaining the standards of validity and reliability that are expected of established assessment instruments. Bias can be defined as the presence of systematic error in score comparisons across cultures. Bias occurs if score differences on the indicators of a specific construct do not relate to actual differences in the underlying trait (Van de Vijver & Leung, 2001). The reliability of a psychological test is an indication of the amount of measurement error that is present in a test. Tests that are relatively free of measurement error can be deemed reliable (Kaplan & Saccuzzo, 2001). Kaplan and Saccuzzo (2001) defined validity as the agreement between a test score and the quality it is believed to measure. This means the validity of a test score is on how well the test is in accordance with the objectives it was created to measure. The central question for psychologists interested in personality should be whether personality dimensions are inherent to a culture, i.e. culture-specific, or universal, i.e. cross-cultural (Lin & Church, 2004). The most frequently used strategy when it comes to the acquirement of psychological assessment instruments is the imposed-etic approach. This strategy basically

entails importing assessments from one country and using them in another (Cheung, et al., 1996). Imported assessment instruments are often changed significantly as they are transported from one country to another, leaving uncertainty about the comparability of measures being used across different languages (Hambleton & Kanjee, 1995). Furthermore, there is a lack of indigenous research in creating culture-specific instruments. The majority of South Africans consider the use of separate tests for different cultural groups as unacceptable (Maree, 2000; Owen, 1991). In South Africa there is currently no personality instrument available that demonstrates validity and that is unbiased towards its population (Rothmann, 2004).

The “Big Five” or five-factor model (FFM) is accepted as the core model of personality in Western societies. These five factors are Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience (Costa & McCrae, 1992; Murphy & Davidshofer, 2005). A cross-cultural study that compared the five-factor model in 13 countries found that the five factors can be generalised in all of those 13 countries, although in parallel analysis seven to nine. (Hendriks et al., 2003) In a study conducted in two non-Indo-European languages (Estonian and Finnish) it was found that the five factors do appear and explain most of the variance in the study, although language and culture dependent differences were observed (Pulver, Allik, Pulkkinen, & Hamalainen, 1995). Therefore, it could be stated that the five-factor model will be retained in South Africa, although the likelihood exists that additional constructs could be discovered that will be unique to the South African context.

The South African workforce is comprised of various cultures, languages and races. South Africa has 11 official languages: Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sesotho sa Leboa, Sesotho, Setswana, siSwati, Tshivenda and Xitsonga. It is for these reasons that the South African Personality Inventory (SAPI) project has been undertaken. The SAPI project has, at this point in time, already collected data from all 11 language groups in South Africa and aims at investigating the personality of all these groups and hopefully to create a unifying theory of personality for this context. This specific study will focus on the Ndebele group.

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

Definition of personality

The term personality has its origin from the Greek word “persona” which refers to the mask used by actors in theatrical play. Based on this description it may be deduced that personality is the external and visible characteristics displayed to observers (Schultz & Schultz, 2001, p. 8). However, according to the authors, this description is limited and does not encompass the person as a whole. Despite the numerous definitions of personality, it is generally accepted that personality is a psychological construct that is the dynamic and organised set of characteristics possessed by a person, which uniquely, influences his or her cognitions, motivations and behaviours in various situations (Ryckman, 2004, p. 4). This definition is also echoed by Larsen and Buss (2005, p. 4): “Personality is the set of psychological traits and mechanisms within the individual that are organised and relatively enduring and that influence his or her interactions with, and adaptations to, the intrapsychic, physical and social environments”.

The study of personality addresses three main issues: Human universals, individual differences and individual uniqueness (Pervin, Cervone, & John, 2005, p. 6). Human universals (or human nature) are traits that are inherent and that can be generalised over the species as a whole. Individual differences are the second level and this specifically refers to differences between people. Individual uniqueness refers to the uniqueness of every individual in the world, seeing as identical twins do not even have the exact same personalities (Larsen & Buss, 2005, p. 11-12).

The trait approach is based on the works of Allport, Cattell, Eysenck and Murray. This approach is focused on describing personality in terms of traits (Burger, 1986). Trait theory is a view of the world that sees the essence of human nature in individual differences (McCrae & John, 1992). Dictionaries define a trait as “a distinguishing characteristic or feature of your personal nature” (www.dictionary.com). This captures the essence of what a personality trait is. It is a characteristic inherent in an individual that is consistent over time. Unlike a state which changes, a trait is more likely to be stable. McCrae, Costa and Piedmont (1993, p. 4) stated that traits are “consistent patterns of individual differences in thoughts, feelings and behaviours”. Gordon Allport distinguished between traits of various types: “individual” which are possessed by an individual, “common” which are possessed by many people, “cardinal” which is a trait that dominates the person and “central” refers to a small number of

traits that may affect many behaviours. "Secondary" refers to consistent traits that are not often displayed, "motivational" refer to strongly felt traits and "stylistic" to less strongly felt traits (Neill, 2007). According to Matthews, Deary, and Whiteman (2003, p. 5), personality traits are in need of a satisfactory theory: Researchers are able to deduce a person's level of extraversion, but this does not tell us why it predicts aspects of behaviour. Pervin (1994) argues that trait theorists express only one of many possible models of personality and that it is premature to assume that the basic foundation of personality has been discovered.

The lexical hypothesis assumes that most socially relevant and notable individual differences will become encoded as single word descriptors in natural language (Goldberg, 1990). Lexical studies undertaken by researchers have suggested that possibly more than just the well-known five factors of personality exist in non-Western cultures. A study abroad by Ashton et. al. (2004) found six dimensions of personality which they came to call the HEXACO-model. Furthermore, Raymond Cattell used the lexical approach to generate his list of traits. Cattell reduced Allport and Odbert's list of over 17 953 to 4 500 words and categorised these into 171 traits. He then utilised factor analysis and identified 16 personality traits that are the core of the Sixteen Personality Factor Questionnaire (16PF) (Pervin & John, 2001). It is notable that the 16PF, five-factor model and the HEXACO-model were all obtained by studies using the lexical hypothesis. This study attempted to investigate personality descriptors of the Ndebele by conducting interviews in their natural language, isiNdebele, to identify the personality descriptors in the culture. According to Goldberg (1990) the analyses of any reasonably large sample of English trait descriptors will evoke a variant of the Big Five factor structure, and therefore virtually all such terms could be represented within the model. Although this raises the challenge that given that the Big Five structure seems to characterise the relations among English trait adjectives, it is sensible to investigate its generalisation in other cultures' languages.

Approaches to personality research

In South Africa, the majority of assessments used to assess personality are not indigenous. Tests are usually developed in one country and are then exported to other countries; this is known as the imposed-etic strategy (Berry, 1969). This presents a particular problem in South Africa given the legislative framework which prohibits psychological assessments if they are

not proven to be: valid and reliable, fairly applied over groups, and not discriminatory towards any group of people (Government Gazette, 1998).

There has been a lack of indigenous personality research in South Africa. The etic approach assumes that methodologies and standards developed in a specific culture are universally applicable to all cultures. In contrast, the emic approach focuses on locally developed methodologies by examining local culture (Berry, 1989). The combined emic-etic approach is the measurement of culture-specific personality characteristics that provides cultural relevance and the measurement of universal personality characteristics that would allow cross-cultural comparisons of similar constructs (Van der Vijver & Leung, 1997). For the purposes of this study the emic-approach was used since there is an investigation into culture-specific personality descriptives of the Ndebele people.

In a study conducted by Meiring, Van de Vijver, Rothmann, and Barrick (2005) to examine construct, item and method bias of psychological assessments in South Africa it was found that in the Fifteen Factor Questionnaire (15FQ+) that structural equivalence was problematic in *inter alia*, the Ndebele group. Structural equivalence implies that there is a similarity in the psychometric properties of data sets from different cultures. This means if equal factor structures are obtained for two cultural groups the assumption is made that the psychological construct being measured is the same in both groups. However, it does not imply that the origin or unit of measurement of the instrument is identical for the different groups (Van de Vijver & Leung, 1997). The Revised NEO Personality Inventory (NEO PI-R; Costa & McCrae, 1992) is a questionnaire measuring 30 traits that define the comprehensive five-factor model (FFM) of personality. In a study by Zhang and Akande (2002) to test the reliability and validity of the NEO Five-Factor Inventory among South African University students, two interesting findings were found: The first is that the majority of the items were reliable to measure the 5 personality traits. Secondly it was concluded that the research participants' personality traits varied as a function of gender, race, level of education and socio-economic status. They advised caution to avoid stereotypical views being formed about certain groups of people.

In the studies of Abrahams (2002) and Abrahams and Mauer (1999) when addressing specifically the fair use of the Sixteen Personality Factor Questionnaire (16PF) in the South African context, it is asserted that the necessary research should be conducted on all imported

assessments before its adoption in this context. It was concluded from these studies that respondents whose first language was not Afrikaans or English had problems comprehending words, as well as the construction of sentences. Furthermore, it was found that there were significant mean differences when different groups had been compared. This is a significant conclusion, seeing that South Africa has 11 official languages and numerous recognised cultures.

Research into finding cultural specific theories of personality will enable researchers to take the right direction in developing personality assessments that are fair and unbiased towards all groups. This will result in a more reliable, improved and accurate assessment of personality of the groups concerned (Ashton, Lee, & Goldberg, 2004).

The Ndebele culture

The term Ndebele refers to a broad spectrum of ethnic groups dispersed across Zimbabwe and the then Transvaal Province (now: Mpumalanga, Gauteng, Eastern North-West and Limpopo). This group is undoubtedly descendent from a proto-Nguni tribe that was resident in KwaZulu-Natal approximately 400 years ago (Courtney-Clarke, 1986). The Nguni tribe is a collective term for the Zulu, Ndebele, Xhosa and Swazi. Each of their languages and dialect, when spoken, can often be found mutually intelligible. As a result of rivalry over leadership certain factional feuds scourged the then current tribal systems. This led to a division into three groups: the Ndebele of Zimbabwe, the Northern Ndebele and the Southern Ndebele (Courtney-Clarke, 1986). The Southern Ndebele will be the focus of this study.

Traditional homes in the Ndebele culture were beehive-shaped and were made from saplings and thatch, but by the closing of the nineteenth century their homes were built with bricks made from mud. Their houses had distinctive multi-coloured art patterns on the walls, which was mainly done by the females of the tribe. Beadwork is an important aspect of the Ndebele culture; it usually identifies the age and social status of the user, usually this phenomenon is prevalent with females who wear heavily beaded blankets and, when married, also wear thick brass rings around their necks, legs and arms. The male attire was much simpler than that of the females; usually comprised of an apron that could be adorned with beads. Ndebele children usually wore beads before any other type of clothing. Traditionally, beaded dolls

were made and given to females as a fertility charm; this had a dual function seeing as girls used them as toys. Today these dolls are sold in markets to acquire income (Anon, 2006).

The Southern Ndebele have maintained the customs and language of their ancestors in contrast to the Northern Ndebele. Despite geographical divisions and conflicting European and Christian attitudes, the Southern Ndebele have adhered to their tribal culture. This applies to old customs such as initiation rites, marriage ceremonies and witchcraft (Courtney-Clarke, 1986). The initiation of teenage boys and girls is an important aspect of Ndebele culture (Anon, 1983, p. 142). These initiation schools are held about every four years where girls and boys are separately prepared for adult life. Circumcision plays an important role in male initiation, but not before they have been taught about warfare. The girls spend most of their initiation rite on creating new attire and beaded fertility dolls. After initiation girls are ready for marriage which is usually preceded by a long negotiation period between the families involved. In the Ndebele society it was believed that illnesses were caused by external force, i.e. a spell or curse that was cast upon an individual or family (Kruger Park, 2007). The extent of the power of a traditional healer was measured by his or her ability to defeat the force. Cures were either induced by medicines or by the throwing of bones. Traditional beliefs are in ancestral spirits who are contacted with the help of the traditional healer. Traditionally, the Ndebele also acknowledge a higher being called “Zimu” or “Mlimu” who is located in the heavens. This higher being, however, is not worshipped directly though (Anon, 1983). With Westernisation many Ndebele have adopted Christianity and belong to mainstream or Africanised churches (Courtney-Clarke, 1986).

It is evident that the Ndebele have similarities, but also differences to other cultures. Therefore it is necessitated that a personality investigation be done within the Ndebele culture, which is free from bias, with the intention to help assist in the development of a fair and accurate personality assessment.

METHOD

Research design

A qualitative research design was chosen to meet the objectives of this study. Interviews were conducted with isiNdebele-speaking people with differing demographics, such as: age,

gender and education. Qualitative research attempts to describe and understand human behaviour, rather than to explain it (Babbie & Mouton, 2001). An exploratory study was necessitated because it serves as an exploration of a relatively new and unknown research area, therefore; to gain new insight and to discover new ideas of the personality characteristics of isiNdebele-speaking South Africans. This research can, therefore, be classified as descriptive and explorative (Mouton & Marais, 1994).

Participants

The study population consisted of a random sample of 107 isiNdebele-speaking South Africans ($N = 107$) from the Mpumalanga Province, around the Witbank and Bronkhorstspuit areas. The participants are described and reported in Table 1.

Table 1

Characteristics of the Participants (N=107)

Item	Category	Frequency	Percentage
Gender	Male	46	43
	Female	61	57
Race	African	107	100
Language	Ndebele	107	100
Economic Activity	Employed	60	56
	Unemployed	34	32
	Not economically active	13	12
Education	No education	12	11,2
	Grade 1 - 9	12	11,2
	Grade 10 - 12	9	8,4
	General education	4	3,7
	Further education	41	38,3
	Higher education	29	27,1
Province	Mpumalanga	107	100

The majority of participants were female (57%) and 43% were male. All the participants were from the Mpumalanga Province and had isiNdebele as their first language. With regard to education: 11,2 % had no education, 3,7% of participants had a general education, while

38,3% had further education and 27,1% higher education. Of all the participants 56% were employed, 32% were unemployed and 12% were not economically active.

Data gathering

A 10-item interview questionnaire was utilised to gather information regarding the personality descriptive terms of isiNdebele-speaking South Africans. Biographical information of the participants was gathered by requesting their name, province, race, gender, first language, highest qualification and economic activity. Interviewers asked participants to describe a friend, a relative, a person whom he/she does not like, a sibling or a neighbour. Questions from 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?"

Interviews were conducted in isiNdebele and tape-recorded. These interview questionnaires were then transcribed into English by the fieldworkers. All fieldworkers went through a training session on how to conduct themselves and what the protocol would be for the interviews. The reliability of qualitative research is the result of the consistency and neutrality of the research (Krefting, 1991). The significance of the study, as well as the importance of honest answers was explained to all participants to further reliability. It was also expected of the interviewer to maintain his or her professionalism at all times, and to remain as neutral as possible as to not lead the participants in any direction. The validity of qualitative research is the result of its credibility and transferability (Krefting, 1991). Credibility was ensured by fieldworkers establishing rapport with the participants beforehand. Participants could voluntarily elect to be part of the study, anonymity was guaranteed. Each interview was tape-recorded, so that the honesty and integrity of each interview could be investigated and assured.

Data analysis

The biographical data along with all the responses were read into a Microsoft Excel datasheet. From the 107 interviews there emerged 4165 responses to the 10 questions asked. This data was then copied into another Excel sheet. This data sheet was then sent to an isiNdebele language expert who investigated if translations by the fieldworkers were done correctly. When the language expert was finished, cleaning was done on the data sheet.

Cleaning was done by removing some superfluous words, as well as responses that did not contain any personality descriptive terms. This resulted in 3639 personality descriptive responses remaining.

Content analysis was then performed and a personality descriptive term was then attributed to each cleaned response in Excel e.g. “likes to be among people” was classified as “sociable”. One direction was used for the facets e.g. responses that would be classified as generous and stingy would both be named “generous”. Definitional dictionaries were also used to investigate certain words, or if uncertainty existed about the facet term attributed to a response. This was done with every remaining line and then the sheet was sorted alphabetically to cluster all the facets together.

A count was done to investigate frequency and the facets were sorted into high frequency facets (HFF) and low frequencies facets (LFF). The LFF were disposed of and the HFF were kept. Similar facets were then clustered together e.g. empathetic, sympathetic and compassionate. Much attention was paid to literature on the FFM and CPAI when these facets were clustered together. These HFF were then clustered to create nine personality constructs: Agreeable, Influential, Conscientious, Tough-minded, Intellectual/Open, Gregarious, Emotional Stability, Self-absorbed and Relationship Harmony.

RESULTS

A total of 151 personality descriptive facets were reduced from the 4165 responses that were collected from the interviews. Table 2 contains the 151 facets in alphabetical order with the frequency of occurrence.

Table 2

Description of the 151 Personality Facets

Facet	Frequency	Facet	Frequency
abusive	40	malicious	43
achievement-orientated	71	materialistic	15
advising	62	mature	7
aggressive	27	merciful	13
agreeable	3	moralistic	8
appreciative	29	naughty	7
approachable	7	needy	2
arrogant	11	noisy	6
articulative	11	obedient	5
assertive	29	open for others	8
attention-seeking	3	open-minded	11
attentive	40	optimistic	3
authoritarian	17	organised	21
believe in ancestors	7	particular	5
captivating	4	patient	20
caring	160	peaceful	65
cheerful	57	peacekeeper	2
communicative	34	perceptive	6
community-involvement	7	perseverance	36
competent	33	playful	18
concrete work	23	pleasant	9
conscientiousness	6	pleasure-seeking	3
content	8	presentable	1
co-operative	18	pretending	6
courageous	4	problem-solving	25
creative	2	progressive	13
critical	4	proud	8
dedicated	17	provoking	3
delinquent	65	punctual	6
denigrating	9	rebellious	3
determined	11	reckless	6
didactic	64	recreational	80
disciplinarian	53	religiosity	131
discriminative	75	respectful	75
emotional	2	responsible	20
emotional sharing	47	role-model	11
emotional stability	6	secretive	4
encouraging	28	self-centered	1
enterprising	9	self-confident	3
even-tempered	6	self-insightful	3
extrovert/introvert	13	selfish	18
fearful	12	self-reflecting	1

forgiving	8	self-respectful	16
free person	8	sensitive	14
friendly	4	serious	2
future-orientated	16	shameful	6
generous	16	short-tempered	42
good person	29	shy	10
good relations	26	sociable	101
gossiping	43	story-teller	7
grateful	3	straightforward	1
greedy	1	strict	46
guiding	32	stubborn	11
hard-working	94	submissive	7
helpful	79	substance use	44
home-orientated	4	supportive	19
humane	18	talkative	132
humble	27	temperamental	5
humorous	28	tidy	23
impulsive	1	tolerant	2
independent	28	traditional	57
industrious	5	troublesome	25
inquisitive	19	trusting	2
intelligent	23	trustworthy	34
interest	1	truthful	52
interfering	5	undermining	12
jealous	26	understanding	49
kind	100	unique	6
leadership	3	uplifting	4
like men	6	verbally aggressive	15
like to travel	13	vivacious	4
like women	5	wandering	6
likeable	6	welcoming	8
logical	1	well-mannered	24
loving	306	witchcraft	4

Among the most frequent recurring facets were: Loving (306 responses), Caring (160), Talkative (132), Religiosity (131), Sociable (101), Kind (100) and Hard-working (94). These 151 facets were then clustered together into nine broader constructs. These constructs are: Agreeable, Influential, Conscientiousness, Tough-minded, Intellectual/Open, Gregariousness, Emotional Stability, Self-absorbed and Relationship Harmony.

- *Agreeable*. This refers to soft-heartedness, positive emotionality, and encompasses facets such as: understanding, merciful, fair, compassion, delinquent and integrity.

- *Influential*. This construct refers to people having an influential effect on others, and contains facets such as: guiding, advising, empowering, leadership and uplifting.
- *Conscientious*. The way an individual approaches a task or responsibility is referred to here, facets clustered under this construct were: presentable, conscientiousness, punctual and tidy.
- *Tough-minded*. Refers to people facing difficulties realistically and with determination and contain facets such as: assertive, aggressive, disciplinarian, authoritative and obedient.
- *Intellectual/Open*. This construct covers an individual's openness to new and unfamiliar experiences, as well as an indication of an individual's perception of reality and their willingness to change. Facets that were clustered here were: intelligence, achievement-orientated, traditional and open-mindedness.
- *Gregariousness*. This construct refers to an individual's social interactions and social activities and contains facets such as: sociable, talkative, cheerful, humorous and entertaining.
- *Emotional Stability*. This construct refers to the degree to which a person is able to control his/her behaviour and emotions in a given circumstance. Facets clustered under this construct are: even-tempered, fearful, emotional, emotional stability and temperamental.
- *Self-absorbed*. Absorbed in one's own thoughts and interests. Facets clustered were: selfish, greedy, proud, stubborn, materialistic, humble and self-centered.
- *Relationship Harmony*. This construct encompasses the dynamics of relationships between individuals and groups. This construct contains facets such as: peacekeeper, good relations, peaceful and tolerant.

The clustering process is depicted in Table 3.

Table 3

Clustering of the Personality Constructs

AGREEABLE	INFLUENTIAL	CONSCIENTIOUS	TOUGH-MINDED	INTELLECTUAL / OPEN	GREGARIOUS	EMOTIONAL STABILITY	SELF-ABSORBED	RELATIONSHIP HARMONY
compassion	empowering	conscientiousness	tough-minded	intelligence	sociability	emotional stability	self-absorbed	relationship harmony
caring	advising	conscientiousness	authoritarian	intelligent	sociable	emotional stability	selfish	peaceful
loving	guiding	organised	disciplinarian	articulative	emotional sharing	emotional	greedy	peacekeeper
generous	didactic	particular	assertive	competent	talkative	patient	self-centred	good relations
compassionate	leadership	presentable	strict	concrete work	reserved	mature	materialistic	interfering
attentive	encouraging	punctual	straightforward	creative	communicative	even-tempered	arrogant	troublesome
problem-solving	uplifting	tidy	critical	enterprising	extrovert/introvert	fearful	humble	gossiping
understanding	story-teller	responsible	aggressive	inquisitive	Noisy	reckless	self-respectful	co-operative
agreeable	captivating	well-mannered	verbally aggressive	logical	Shy	impulsive		tolerant
accommodating	likeable	wandering	conformable	perceptive	courageous	jealous		provoking
merciful	captivating	naughty	trusting	self-insight	independence	temperamental		
supportive	role-model		obedient	self-reflecting	independent	short-tempered		
helpful	unique		rebellious	trusting	free person	shameful		
community-involvement			submissive	progressive	demanding	serious		
forgiving			undermining	achievement-oriented	needy	sensitive		
good person			thankful	progressive	attention-seeking	stubborn		
humane			grateful	determined	positive emotionality	self-confident		
respectful			appreciative	future-oriented	cheerful	proud		
kind			content	perseverant	vivacious			
welcoming				dedicated	humorous			
friendly				hard-working	entertaining			
cruel				home-oriented	optimistic			
abusive				industrious	playful			
denigrating				traditional	pleasant			

AGREEABLE	INFLUENTIAL	CONSCIENTIOUS	TOUGH-MINDED	INTELLECTUAL / OPEN	GREGARIOUS	EMOTIONAL STABILITY	SELF-ABSORBED	RELATIONSHIP HARMONY
malicious				believe in ancestors				
delinquent				traditional				
integrity				witchcraft				
pretending				open-minded				
trustworthy				open-minded				
truthful				open for others				
secretive				recreational				
fair				interest				
discriminative				like to travel				
moralistic				religiosity				

DISCUSSION

The objective of this study was to determine implicit personality perspectives among isiNdebele-speaking South Africans. Through the interview method a grand total of 4165 responses were obtained from 107 isiNdebele-speaking individuals with differing demographic characteristics. These 4165 responses were then checked by an isiNdebele language expert to investigate if translations were done correctly, accurately and if the correct meaning was carried over into English. From there the data was cleaned and reduced by removing superfluous words—this was done so that the personality descriptive terms could be isolated. This resulted in a total of 3639 personality descriptive responses remaining. Each isolated response was then labelled into a facet with a corresponding personality descriptive term, such as: “loving” for “he loves people”. In the end 151 facets were reduced from the responses and then grouped/clustered into 9 personality constructs: Agreeable, Influential, Conscientious, Tough-minded, Intellectual/Open, Gregariousness, Emotional Stability, Self-absorbed and Relationship Harmony.

Comparing the personality facets found in the Ndebele group with the 22 Chinese Personality Assessment Inventory's (CPAI) personality traits significant congruence does exist (see Cheung, et al., 1996). Especially interesting is the congruity between the CPAI's *Ren Qin* (Relationship) Orientation and the Ndebele's Relationship Harmony construct seeing as Africans are also more prone to be collectivistic and prefer femininity to masculinity, whereas Western countries prefer masculinity and individualism (McFarlin & Coster, 1999).

The Five Factor Model (FFM) of personality consists of Extraversion, Agreeableness, Conscientiousness, Neuroticism versus Emotional Stability, and Intellect or Openness to Experience. Individuals high on the extraversion scale tend to be sociable that prefer to work in situations where they can have interaction with other people. Individuals high on the agreeableness scale are fundamentally altruistic, sympathetic and readily helpful to others. Individuals high on the conscientiousness scale are characterised as being purposeful, strong-willed, responsible and trustworthy. Individuals high on the neuroticism scale tend to experience negative affects such as emotional instability, embarrassment, guilt, pessimism and low self-esteem. Intellectual/Openness is characterised by such attributes as open-mindedness, active imagination, preference for variety and independence of judgment (Costa & McCrae, 1992).

By comparing the results of the present study of implicit perspectives among isiNdebele-speaking South Africans and the five factors of personality as described in the FFM, the following comparisons can be made: The Agreeableness construct was replicated in this study and was tied with Intellectual/Open construct (also replicated) for the most facets clustered under it (Refer to Table 2). Conscientiousness was also regained. Furthermore, the other dimensions were also replicated under differing construct names: Emotional Stability (The opposite of Neuroticism) and Gregariousness (Extraversion). However, even though the FFM was replicated, many other facets were yet to be clustered, and an additional four constructs had to be created. These constructs were: Influential (11 facets), Tough-mindedness (16 facets), Self-absorbed (7 facets) and Relationship Harmony (9 facets). Therefore, as this study has found, there appear to be nine broad personality descriptive constructs in the Ndebele culture. The FFM was replicated, but an additional four factors have emerged. Any minor clustering errors in the data analyses that could be identified would, with a high probability, still lead to these nine constructs being replicated. Similar results were found by Swanepoel (2006) and Kruger (2006) in their studies on other South African language groups. In the study by Swanepoel (2006) on the implicit perspectives of personality of Xitsonga-speaking South Africans eight personality constructs emerged with the FFM replicated. Furthermore, Kruger (2006) in her study of Sesotho-speaking South Africans, seven personality constructs were found.

It is evident from the results that the Ndebele people put great emphasis on interpersonal relationships and principles of “ubuntu”. This hypothesis is confirmed by the constructs “Relationship harmony” and “Gregariousness”; and facets such as: loving, caring, talkative, sociable, kind, emotional sharing and good relations which are some of the highest occurring facets. The influential construct shows that Ndebele like to have an influence on each other. Some of the facets clustered under influential were: advising, guiding, didactic and uplifting. This means that the Ndebele people will be concerned for the welfare of others, and be willing to assist people with their problems. The Ndebele people appear to be tough-minded, hard-working and an achievement-orientated culture as reflected by these constructs and facets (Refer to Table 2). Their culture, tradition and religion are also held in high regard as is confirmed by the facets: religiosity and traditional. Facets such as “believe in ancestors” and “witchcraft” also confirm the aforementioned. However, it appears, like in any other culture, there are some occurrences which can be construed as negative behaviours. These are facets

such as: abusive, verbally aggressive, self-centeredness and selfishness. The latter was grouped together under the personality construct labelled: Self-absorbed.

It could, therefore, be postulated from this study on isiNdebele-speaking South Africans that it is likely that the FFM, by itself, is not sufficient to fully describe personality in the South African context, specifically in the Ndebele group. This being the case, more questions are raised on the bias and equivalence of current personality assessment instruments in the South African context.

Limitations to this study should be highlighted. The study population was limited to members of the Ndebele people in the Mpumalanga Province, which could have had an influence on the representation of the Ndebele people. However, the isiNdebele-speaking people are concentrated in the Mpumalanga Province. Another possible limitation that should be mentioned is the subjectivity of the researcher in labelling and clustering facets. To help to counter this, attention was paid to the literature and other similar personality studies.

RECOMMENDATIONS

A questionnaire could be developed that is based on these constructs and the validity and reliability could be estimated. Comparative research could be done on similar datasets to investigate universal personality factors in the South African context. This could lead to a unifying South African personality inventory and to a context specific personality assessment being developed.

It is recommended that in future research a larger and more representative sample of Ndebele could be extracted. A sample could be gathered from the Zimbabwe Ndebele and a comparative study could be done. Quantitative methods could also be applied to test the validity of these research findings. Furthermore, a cross-validation study could be conducted which could investigate whether these research findings will be replicated, and if so, could confirm these results. It was difficult to obtain *reliable* literature on the Ndebele culture and even more difficult to find research on personality within the culture, therefore, it is recommended that more research be done on the Ndebele customs and traditions in order to broaden the reliable literature on the Ndebele culture and people.

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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.

1.1 CONCLUSIONS

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

The term personality has its origin from the Greek word “persona”, which refers to the mask used by actors in theatrical play. Despite the numerous definitions of personality, it is generally accepted that personality is a psychological construct that is the dynamic and organised set of characteristics possessed by a person, which uniquely influences his or her cognitions, motivations and behaviours in various situations (Ryckman, 2004, p. 4).

According to Pervin, Cervone, and John (2006, p. 6), the study of personality addresses three main issues. The first is human universals: traits that are inherent and that can be generalised to the human species as a whole, e.g. the desire of all human beings to interact with others. Secondly, individual differences: differences between people, for example, some like going out to parties while others prefer to watch a television programme in the comfort of their home. Finally, individual uniqueness which refers to the uniqueness of every individual in the world, even as identical twins do not have the exact same personalities.

The second objective of this study was to investigate how implicit personality perspectives could be determined.

Dictionaries define a trait as “a distinguishing feature of your personal nature” (www.dictionary.com). This captures the essence of what a personality trait is. It is a characteristic inherent in an individual that is consistent over time. Unlike a state which changes, a trait is more likely to be stable. McCrae, Costa and Piedmont (1993, p. 4) stated

that traits are “consistent patterns of individual differences in thoughts, feelings and behaviours.

The lexical hypothesis assumes that most socially relevant and notable individual differences will become encoded as single word descriptors in natural language (Goldberg, 1990). Lexical studies undertaken by researchers have suggested that possibly more than just the well-known five factors of personality could exist in other cultures. A study abroad by Ashton et. al. (2004) found six dimensions of personality which they came to call the HEXACO-model. It is notable that both the Five-factor model and the HEXACO-model were obtained by studies using the lexical hypothesis.

There has been a lack of indigenous personality research in South Africa. The etic approach assumes that methodologies and standards developed in a specific culture are universally applicable to all cultures. In contrast, the emic approach focuses on locally developed methodologies by examining local culture (Berry, 1989). This study was, therefore, a emic study, as use was made of the lexical hypothesis and interviews were undertaken to determine implicit personality perspectives of isiNdebele-speaking South Africans.

The third objective of this study was to determine implicit personality descriptive terms as found in indigenous Ndebele.

A total of 151 personality descriptive facets were reduced from the 4165 responses that were collected from the interviews. Content analysis was performed and among the most frequent recurring facets were: Loving (306 responses), Caring (160 responses), Talkative (132 responses), Religiosity (131 responses), Sociable (101 responses), Kind (100 responses) and Hard-working (94 responses). These 151 facets were then clustered together into nine broader constructs. These constructs were: Agreeable, Influential, Conscientious, Tough-minded, Intellectual/Open, Gregariousness, Emotional Stability, Self-absorbed and Relationship Harmony (Refer to Table 2).

It is apparent from the high frequency facets that the Ndebele are inherently a collectivistic culture and place emphasis on social and interpersonal relationships with others. This is consistent with Hofstede’s collectivistic cultural dimension which states that Africans are more prone to collectivism and not individualism (McFarlin & Coster, 1999).

A further objective of this study was to determine to what extent the personality structure found in Western theory is applicable to the Ndebele group.

The combined emic-etic approach is the measurement of culture-specific personality characteristics that provides cultural relevance and the measurement of universal personality characteristics that would allow cross-cultural comparisons of similar constructs (Van der Vijver & Leung, 1997). The Five Factor Model (FFM) of personality 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 study of implicit perspectives among isiNdebele-speaking South Africans and the five factors of personality as described in the FFM, the following comparisons can be made: The Agreeableness construct was replicated in this study and was tied with Intellectual/Open construct (also replicated) for the most facets clustered under it. Conscientiousness was also regained. Furthermore, the other dimensions were also replicated under differing construct names: Emotional Stability (Neuroticism vs. Emotional Stability) and Gregariousness (Extraversion). Even though the FFM was replicated, many other facets were yet to be clustered, and an additional four constructs had to be created. These constructs were: Influential (11 facets), Tough-minded (16 facets), Self-absorbed (7 facets) and Relationship Harmony (9 facets). Therefore, as this study has found, there appears to be nine broad personality descriptive constructs in the Ndebele culture. The FFM was replicated, but an additional four factors have emerged. Because of the saturation point being reached, it could be assumed that any minor clustering errors in the data analyses that could be identified would, with a high probability, still lead to these nine constructs being replicated.

1.2 LIMITATIONS

The following limitations with regard to this study could be identified:

The sample taken could not be representative of all isiNdebele-speaking people in South Africa. This is because the sample was taken only from the Mpumalanga Province (Witbank and Bronkhorstspuit areas) and did not include the Ndebele people that are dispersed in other parts of South Africa or even other countries; such as Zimbabwe. The reason why the Mpumalanga province was chosen was because the vast majority of Ndebele live in the Mpumalanga Province (South Africa-info, 2007).

With regard to the literature study, it was difficult to find *reliable* sources on the Ndebele culture, so it is recommended that more research be conducted on the Ndebele customs and traditions in order to broaden the reliable literature on the Ndebele culture and people. It is for this reason that a comprehensive comparison could not be attempted to relate the results found with the Ndebele culture and traditions.

1.3 RECOMMENDATIONS

The question that should be considered is whether the five factors of the five-factor model (FFM) are applicable to the Ndebele culture. Studies such as Hendriks et al. (2003) have replicated the FFM in numerous countries across cultures, but some variance did occur. In this study it is concluded that the FFM would be identifiable in the Ndebele culture. However, the FFM is not sufficient to fully encompass all aspects of personality in the Ndebele culture. In addition to Neuroticism, Openness, Extraversion, Conscientiousness and Agreeableness from the five-factor model, Influential, Self-absorbed, Tough-minded and Relationship Harmony also emerged in this study.

Furthermore, a questionnaire could be developed that is based on the nine constructs. Items that measure the constructs could be created and the validity and reliability thereof could be estimated. Comparative research could be done on similar datasets to investigate universal personality constructs in the South African context. This could lead to a unifying South African personality inventory and a context specific personality assessment being developed.

It is recommended that in future research a larger and more representative sample of Ndebele should be extracted. A sample could be gathered from the Zimbabwe Ndebele and a comparative study could be done. A cross-validation study could be conducted which could investigate whether these research findings will be replicated, and if so, could further confirm these results. Quantitative research could be applied to findings to investigate statistical significances of results.

It is also recommended that more research be done on the Ndebele values, customs and traditions in order to broaden the reliable literature on the Ndebele culture and people. This will also present a research opportunity to compare results found in this study reliably with literature on the Ndebele.

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Personality facets and example responses

Facet and frequency	Cleaned response	Facet and frequency	Cleaned response
abusive (37)	Abused	interfering (5)	changed their life
	abused him		dislike to interfere in other peoples lives
	abuses me		interferes with other's affairs
	abusive person		is a kind of a child, when I talk with him his mother intervenes
	beat her		lived happy together, until her mother in law interfered
open for others (8)	accepts everyone	intimidating (1)	competitive and bully
	Open	jealous (26)	jealousy
	open and speaks to other people		full of jealousy
	Open		is jealous
	open for everyone		is jealous
accommodating (2)	accommodates other peoples problems		jealous
	he accommodates everybody	kind (100)	kind person
achievement-orientated (71)	always says when finishes school will have her own house		kind
	better to be educated and work then life will be easy for you		not kind
	denied a chance to be educated		good heart
	dislike education		good heart
	dislike schooling	knowledgeable (3)	not so enlightened
progressive (13)	developing or progressing a lot		understands or knows history well
	likes winning/progress		has knowledge in most things
	likes progress	leadership (3)	am the leader
	likes progress		leader of my life
	likes progress		under my leadership
adventurous (13)	dislike travel	likeable (6)	person I don't like, don't click
	doesn't like travelling		lovely/likable
	likes foreign language and towns		she is lovely
	we travel together		she is lovely
advising (62)	Advise	lost (1)	lost person

aggressive (24)	advise to change, changed her life	loud (2)	had noise and spoke loud
	advised each other about relationships		she talks loud
	advises children and teach them about life	loving (306)	person who dislike people
	advises you about the consequences		dislike people
	always had fights at school		love people
	dislike to fight		love people
	Fighting person		love people
agreeable (3)	fights if annoyed	malicious (43)	bad person, hurt others
	fights too much		cruel
	agree in almost everything		cruel heart
	when you disagree upon something you end up fighting		harsh person
anxious (2)	who always disagrees		hurt me
	he worries	materialistic (15)	fond of money
apologetic (4)	Relaxed		like working with money
	apologise		likes money
	do ask apology if I have done any wrong		like things that are not needed
	knows how to apologise		wastes money
appreciative (29)	went out to ask apology from different people	mature (1)	mature
	always appreciate things	merciful (13)	does not have mercy
	doesn't appreciate good of others		does not have mercy
	Enjoyed being with us		had mercy
	like beautiful things		had no mercy
approachable (6)	like good things		has mercy
	approachable, easy to talk to	monk (1)	very monk
	approachable, exemplary	moralistic (3)	if you do good things will make sure that also do the same
	easy to talk to		like people who are doing good things
	not difficult to be spoken to		looking for good things
argumentative (1)	was unapproachable	naughty (7)	naughty person
	always arguing		is naughty

arrogant (7)	arrogant, difficult to understand her		is naughty
	can see that is someone who is too much of herself		naughty
	likes show offs		who is naughty
	sees himself being better	neat (1)	like to be neat and is fond of palatable food
articulative (11)	self praising person	needy (2)	going around asking food from other people
	difficult to understand her		likes borrowing money
	difficult to understand	noisy (4)	noisy person
	does not explain his work clearly		like to drink liquor and make a lot of noise
assertive (22)	easy to understand		who is noisy
	explained his work very well		had noise and spoke loud
	did not keep quiet when there was something did not like	obedient (4)	good child
	dislike to be undermined		if tell me not to do, I don't
attention-seeking (3)	doesn't hide how feels about something		never argued with my father
	don't take shit		person who would never listen when reprimanded
	self assertive	observant (3)	can get a person from the way he talks
	likes to be seen		differentiate when you are angry or happy
attentive (40)	likes to be seen		not knowing others
	like to be liked	observing (1)	come and observe
	always listens	open-minded (11)	all religions are acceptable
	do not listen to others		allowed learners to voice out their dissatisfaction
authoritarian (13)	does listen to me		also wants to know my language
	does not listen		follow and know our culture
	does not listen		keen to learn other languages
	call me to order where necessary	optimistic (3)	are always negative about me
avoiding (2)	did not want us to grow our hair and put on earrings		does not see anything nice in life
	didn't believe in rights of children		likes to always hear bad news
	didn't want to hear from children wanted what said to stand	organised (21)	an orderly person
	likes a person to do exactly as he says		disciplined and orderly
	avoid him/her		disorderly person

	don't hate, avoid him		do things accordingly/chronologically
beautiful inside (1)	beautiful inside and outside		had order
believe in ancestors (7)	believe in ancestors	partial (1)	he is always on my side
	believed in ancestors	particular (4)	answers only what is required
	carefully looks at his background the way ancestors did		changes like a robot
	doesn't believe in ancestors		is choosy/picky
	person who liked ancestors and believed in them		he is choosy
captivating (4)	is cool	passionate (1)	had passion
	is powerful	patient (20)	patient
	people related to her		can be patient
	wants to associate with him		doesn't become annoyed
caring (155)	anyone who wants something from him gets it		doesn't become annoyed
	care less about others		doesn't become annoyed easily
	cares	peaceful (65)	against fighting
	checks up on her		hates fights
	dislike people to go short of something		always want peace
reckless (6)	careful		did not tolerate war
	careful of everything		peaceful
	dislike to take chances	peacekeeper (2)	bring peace where there is misunderstanding
	is steady and careful		plays a big role in our living together harmoniously
	he is very careful	perceptive (2)	could notice if a child has a problem
cheeky (4)	cheeky		he could see a child who is not well
	cheeky	perfectionistic (1)	want perfect things
	is cheeky sometimes	perseverance (36)	person who does not persevere
	cheeky		can face challenges
cheerful (58)	always happy		cannot persevere
	always happy and laughing all the time		persevere
	always laugh		persevere even when situation is tough
	always laughing	playful (17)	always plays with children

cleanliness (13)	always laughing		likes playing
	always dirty		dislike playing
	dislike a person who does not wash herself		like playing with children
	dislike dirty things		likes playing
	doesn't wash	pleasant (9)	was nice
comforting (1)	hates cleanliness		nice person
	likes to sing and comforting		like nice people
communicative (38)	talk about her problems		nice
	didn't leave him in the dark		nice person
	good for us to talk about it	pleasing (3)	if does something wrong, tries by all means to make it up
	doesn't like something will tell me		wants to please everyone
community-involvement (7)	if something I don't like I talk about it		wants to satisfy others
	contribute to the community	politically minded (1)	politically minded
	feels pity for people in communities in homes		polite
	do things that don't abuse the community	polite (6)	is polite
	working with the community		polite, no matter how provoking
competent (33)	helps the community		polite person
	able to explain things		polite, likes going to church
	answers all questions	presentable (1)	wants him to be presentable
	believe that a person must know what he is doing	pretending (6)	does not pretend
	can do all types of work		doesn't pretend
competitive (2)	didn't know what was doing		others pretend
	competitive and bully		pretend to be what they are not
	forces to have things that others have		pretends to love me but does not
complaining (1)	always complaining	problem-solving (25)	able to resolve issues
concrete work (23)	I am a farmer		analyses everything
	grew up looking after goats		comes up with solutions on how to solve it
	like farming		discuss it and get solutions

	like livestock		likes solving problems
	likes working with his hands	promiscuous (1)	girls are always available when you need them
conforming (1)	does not accept changes	protective (3)	protective
conscientious (4)	likes to make follow ups		not overprotecting
	looks for wrong things and correct them		my family shift my brother for safety
	makes follow-ups	proud (8)	has pride
	makes follow-ups		proud of being Ndebele
content (7)	just living his life		proud of my mother
	likes his job		person who is proud
	likes his work		pride
	never satisfied	provoking (3)	open, polite, no matter how provoking
	nothing impresses him		provoke others
controlling (2)	wants to control me		provokes me, get hurt, angry, hate no one
	wants to control my friend	punctual (6)	did not want her to be late
co-operative (18)	cooperates		does things on time
	cooperative		is punctual
	dislike working with others		person who do his things on time
	like working with people		person who is punctual
	likes learners and work with them	rebellious (3)	against customs and culture
courageous (4)	brave		do not take other's opinions
	is a coward		you show him the right thing, does not listen
	was a very brave man	recreational (80)	always I am reading
	she is courageous		chess and soccer
creative (2)	creative		is a person who like watching films
	he is creative		like jogging and keeping my body fit
critical (4)	criticizes		like listening to radio and watching television
	did not like his ways	regretful (1)	don't have children, I wish I could
	don't like my lifestyle	religiosity (131)	a Christian
	totally against girls who woke up late		adore church

dedicated (16)	committed in whatever I do		are Christians
	dedicated to his job		believes that God created us
	dedicated to his school work		likes praying
	not dedicated to his work	reserved (1)	hates attention
	dedicated at work	respectful (75)	doesn't respect
delinquent (65)	person who does thing I do not like		respectful
	a thief		does not have respect for others
	bad attitude		does not respect others
	be tempted, do wrong things		doesn't act contemptuously
	didn't differentiate between right and wrong	responsible (20)	does not behave like a man who is supposed to have a house
denigrating (8)	humiliate learners		carries out the responsibility of a man
	make other learners to laugh at you		dislike carelessness
	provocative jokes		family man who does nothing for his family
	will break your spirit		is responsible
	would say bad things	impulsive (1)	thinks before does and think about the pros and cons
determined (11)	always strives for things cannot afford	right friend (1)	right friend
	does not push hard to get something in life	righteous (2)	is not right
	drive to learn this language		right
	if I want something I work for it until I get it	role-model (11)	role model in my life
	determined		exemplary
didactic (64)	explain everything		follows on their footsteps
	taught us, showed direction		does not set a good example
	taught him life		good example
	taught him respect and to know people	rude (2)	rude
	taught me how to take good care of my wife		rude
disciplinarian (53)	locked us outside when we are late	rule-bound (1)	likes rules
	administering corporal punishment	sarcastic (1)	was sarcastic to me
	calls me to order	secretive (4)	open hearted/not secretive
	come to class carrying sjambok		open hearted/not secretive

	didn't believe in corporal punishment		person with no secret
disciplined (2)	disciplined		she is secretive
	disciplined and orderly, liked truth and was straight to point		selfish person
discriminative (75)	despises amaNdebele	self-centered (1)	she care about herself
	are all the same	self-confident (3)	likes the she way carries herself since they lived together
	believed we are all brothers and sisters		sure about herself
	discrimination		she was too sure of herself
	dislike a gay	self-esteem (1)	doesn't like herself
dominating (1)	dominate others	self-insightful (2)	who know too much of herself
easy person (1)	easy person		know too much about herself
emotional sensitivity (2)	does not cry	selfish (18)	dislike to see others succeed
	he has feelings and cares about everybody		does not care about others
emotional sharing (50)	believe a friend is someone you share with		does not feel for other people
	cannot share your problems with her		selfish
	discuss family issues		selfish person
	discuss our feelings when we are together	self-knowledge (1)	knows himself
	do not have secrets for one another	self-reflecting (1)	do self-introspection
emotional stability (6)	always up and down	self-respectful (15)	likes herself
	brings her back and calms her down		person who doesn't like himself
	is steady and careful		likes herself
	saw her changing		she respects herself
	she change like the weather		she loves herself
encouraging (28)	always encourage us	sensible (1)	ask from different perspective about what you talk about
	believes in me that I have capability	sensitive (14)	as long as I am not hurt in my heart
	does not motivate		cries easily
	encourage		cries easily
	encourage to study		cry very easy
energetic (3)	active, strict		dislike to hurt
	is active	serious (2)	is serious

enterprising (9)	like jogging and keeping my body fit	shameful (6)	likes serious stuff
	business minded		avoids people/shameful
	likes selling brooms and mats		is shameful
	makes and sells brooms		like to hide his language
	selling blankets and duvets		shameful
even-tempered (4)	sells mielies and brooms	sharing (1) short-tempered (42)	shameful of doing wrong
	calm down easy		share and help each other with school work
	calm down very fast		easily annoyed
	wakeup angry, sometimes wake up happy		easily annoyed
	doesn't like to be made angry		easily becomes annoyed
extrovert/introvert (12)	an extrovert	shy (10)	get angry easy
	an introvert		short-tempered
	an introvert		not shy to say whatever
	an introvert		shy
	an introvert		shy
faithful (3)	unfaithful	silly (3)	shy person
	not unfaithful		shy person
	not faithful		dislike a silly person
fashionable (6)	dresses well	sociable (101)	is silly
	wears very beautiful		silly
	he like smart clothes		does not have a friend
	likes doing window shopping especially for clothes		likes visiting
	likes fashion and grooving		like to be with people
fearful (8)	afraid of her	spoiled (3)	social being
	afraid of him		socialise with others
	afraid of people		is not spoiled
	afraid to confront parents		spoil us when visit
	avoids people/shameful		spoiled but very kind
forgiving (8)	cannot forgive	story-teller (7)	narrate folktales

	does not hold grudges		narrates folktales
	doesn't bear grudges		narrate folktales
	easily forgives		she'd tell about tales
	forgives		teaches story tales
free person (8)	becomes free when with close people	straightforward (1)	straight to the point
	feel free with him	strict (46)	strict
	free		good but strict
	is always free		good with strict rules
	is free		is strict
friendly (4)	is unfriendly		is strict
	likes people and he is friendly	strong person (2)	strong and persevere in life
	friendly and likes everybody		strong person
	they are friendly	stubborn (10)	stubborn, if says wants something wants it
future-orientated (16)	ambitious		does not take opinion from others
	dreams are the same (i.e vision)		doesn't like to be shown something that is true
	like us to talk about our future and build one another		stubborn
	think for future		is stubborn
	dreams of having his own car one day	submissive (7)	does things accordingly
generous (16)	borrow me money		everything that they want me to do, I do it
	bought her all she wants		listens to commands
	buys me clothes		agree with whatever is said
	dislike to borrow people anything		easily convinced by peer pressure
	generous	supportive (18)	give me support
good brother (1)	good brother		always supportive
good character (3)	good character		been with me in difficult and good
	persons character is better defined by others than himself		comfort each other
	proud of them they had good character		is supportive
good friend (1)	good friend	sweet person (1)	sweet person
good person (29)	good person	sympathetic (1)	sympathetic

good relations (26)	good	talkative (132)	dislike talk
	good woman		quiet friend
	good people		dislike talking a lot
	good people		dislike to talk
	good relationship		is talkative
	good relationship with neighbours		tease him
	good relationship with other people		always angry
gossiping (43)	good terms with friend	temperamental (5)	becomes furious
	has a relationship with people		furious
	speak about other people		moody
	cannot find him talking bad things about people		used to his moods
	cannot keep some things to myself		is neat
	dislike gossiping		like neat place
	dislike rumouring around		like neatness
grateful (3)	does not give thanks to whatever you do for him	tidy (9)	liked neatness
	does not give thanks to whatever you have done		liked neatness
	don't appreciate other peoples good things		does not tolerate things that are out of the way
greedy (1)	greedy	tolerant (2)	don't tolerate such people
guiding (31)	guide each other		like my culture
	gives direction/guidance		attend to traditional events together
	guide one another about life	traditional (61)	attends Ndebele activities
	guide us		like our culture
	has guidance		like singing and eat African food
	hard worker	troublesome (23)	always is in trouble
	dislike working		doesn't like chaotic situations
hard-working (94)	does not want to leave home for work		doesn't have problem
	does not work for what wants		don't want to be troubled
	enjoy working		sometimes females are troublesome
harassing (2)	harassing and abusing me	trusting (2)	do not trust you

helpful (79)	that person harrasses you	trustworthy (31)	don't trust them
	assist each other		not trustworthy
	assisting people who need help		person with lies
	dislike to assist people		trustworthy
	does help		trustworthy person
home-orientated (4)	does not help other people	truthful (52)	trustworthy person
	domestic worker		tells the truth
	works at home		truthful teacher
	likes working in the house		would say the truth as it is
	gives a lot of work to do at home		likes the truth
humane (18)	humane	undermining (12)	always tells the truth
	humane in the community		didn't undermine others
	humane person		undermine others
	humanity		undermine people
	ubuntu		undermine
humble (27)	down to earth	understanding (49)	undermines Ndebele
	humble		does not understand
	humble person		dislike him because he does not understand
	humble person		do not understand/like him
	humble person		doesn't understand me
humorous (28)	always joking	unique (6)	understand him
	fond of jokes		are different
	likes cracking jokes		don't click naturally
	humorous		they are the same
	full of jokes		we are not the same
pleasure-seeking (3)	loves fun and jokes	uplifting (4)	we differ in terms of our cultures
	likes fun but not in tarvens, at church		was building learners
	person who likes church, who dislike fun		was not building learners
hyperenergetic (1)	hyperactive person who does not miss a thing		when you are seated with her. build you

ill-treat (3)	don't like his parents, don't treat them well		who like to build us
	treat his family very well	upset (2)	does not get upset easy
	treats her well		does not get upset easy
independent (28)	able to do things on her own and be successful	values (1)	brought up her kids in a different way (values, respect)
	works alone	verbally aggressive (15)	abusive speech
	cannot rely on friendship solemnly		dislike ill talk
	does not rely on parents		does not abuse her even with words
	do it yourself		say nasty things to them
	does not rely on parents		likes scolding
industrious (5)	likes his work	wandering (6)	lives with different people
	he was working because of money		not a person who likes to move around
	she is working		travels at night
	she is working		she is always on the way
	he is working because he has no choice		she walks around
initiative (1)	come up with suggestions and am the leader	welcoming (8)	her home is for everybody
inquisitive (19)	always ask when there is a misunderstanding		warmly welcomes visitors
	always wants to know Ndebele secrets		welcomed her in her arrival
	asks whatever thinks of		welcomes everyone
	interest of knowing our cultural things		welcoming
	like searching for information from others	well-mannered (16)	bad manners
intelligent (19)	child who understands easily		behaved well
	clever		behaves bad
	clever at school		behaves well
	intelligent		brought us up well
	intelligent	wise (1)	wise
		witchcraft (4)	like to talk about witchcraft
			like witchdoctors
			practices witchcraft