

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

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Dedicated to Andi who started it all on the 10th of March 1993. Thank you for enriching my life. You gave me hours of endless joy and pleasure!

To you, Andi ...

COMMENTS

The reader should take the following into account:

- The publication and reference style used in this mini-dissertation are in accordance with the instructions for the publication (5th ed.) 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 the APA style in all scientific documents as from January 1999.
- This mini-dissertation is submitted in the form of a research article.

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SUMMARY

Subject: The establishment of implicit perspectives of personality in Sepedi-speaking South Africans.

Keywords: Personality, personality measurement, personality inventory, personality theories, implicit personality perspectives, cross-cultural measurement, the Pedi, Northern Sotho, Sesotho sa Leboa.

The use of personality assessments for purposes of selection, placement, therapeutic intervention and counselling has generated a vast amount of interest, research and publications; especially measurement of “personality in the workplace” has been studied widely in the last decade. Since 1994 and the election of South Africa’s first democratic government, the application, control and development of assessment measures have become contested. With a growing resistance to assessment measures and the ruling African Nationalist Congress’ expressed purpose to focus on issues of equity in order to redress past imbalances, the use of tests in industry and education in particular has been placed under the spotlight.

The Employment Equity Act has major implications for assessment practitioners in South Africa. The onus is on testers not only to be familiar with the broad domain of psychometric theory and research regarding the use of tests and test results, but also to be familiar with and contribute to specific empirical studies related to the psychometric properties of the tests they use. One of the objectives of this study was to discover implicit perspectives of personality within the Pedi culture.

A qualitative research design was used with semi-structured interviews as data gathering method. A Sepedi-speaking fieldworker was recruited to conduct 120 personal interviews with the participants from different sections of the Sepedi-speaking population in the Limpopo and Gauteng Provinces.

A total of 5 000 Pedi personality descriptors were obtained from the 10-item interview questionnaire, and translated into English. Content analysis was used to analyse, interpret and

reduce the descriptors to 136 personality characteristics which highlight the most important perspectives of personality for Sepedi-speaking individuals.

These characteristics were grouped into nine clusters, namely Agreeableness, Conscientiousness, Emotional Stability, Intelligence, Maliciousness, Manneredness, Openness, Sociability and Truthfulness. The findings of this study were compared to the Five Factor Model and evidence related to all five clusters plus four extra clusters were found.

Limitations in this research were identified and recommendations for future research were made.

OPSOMMING

Onderwerp: Die bepaling van implisiete perspektiewe van persoonlikheid by Sepedi-sprekende Suid-Afrikaners.

Sleutelwoorde: Persoonlikheid, persoonlikheidsmeting, persoonlikheidsinventaris, persoonlikheidsteorieë, implisiete persoonlikheidsperspektiewe, kruiskulturele meting, die Pedi, Noord-Sotho, Sesotho sa Leboa.

Die gebruik van persoonlikheidstoetse vir doeleindes van selektering, plasing, terapeutiese intervensie en berading het heelwat belangstelling, navorsing en publikasies ontlok; veral die meting van “persoonlikheid in die werksplek” is die afgelope dekade wyd bestudeer. Sedert 1994 en die verkiesing van Suid-Afrika se eerste demokratiese regering het die aanwending, kontrole en ontwikkeling van assesseringsmetodes in ’n debat ontaard. Te midde van ’n toenemende weerstand teen assesseringsmaatreëls en die regerende ANC se uitgesproke oogmerk om op gelykheid te fokus met die doel om wanbalanse van die verlede aan te spreek, is die gebruik van toetse in die bedryf en die onderwys spesifiek in die kollig geplaas.

Die Wet op Indiensnemingsgelykheid het reuse implikasies vir assesseringspraktisyns in Suid-Afrika. Die onus rus nou op assesserders om nie alleen bekend te wees met die breë domein van psigometriese teorieë en navorsing oor die gebruik van toetse en toetsresultate nie, maar om ook op hoogte te wees van en ’n bydrae te lewer tot spesifieke empiriese studies aangaande die psigometriese eienskappe van die toetse wat hulle gebruik. Een van die doelwitte van hierdie studie was om die implisiete perspektiewe van persoonlikheid by Sepedi-sprekende mense te bepaal.

’n Kwalitatiewe navorsingsontwerp is gebruik, met semi-gestruktureerde onderhoude as data-insamelingsmetode. ’n Sepedi-sprekende veldwerker is in diens geneem en het 120 persoonlike onderhoude met die respondente gevoer uit verskillende segmente van die Sepedi-sprekende bevolking in Limpopo en Gauteng.

Vyfduisend Pedi-persoonlikheidsbeskrywings is deur die 10-item-onderhoudsvraelys versamel, waarna dit in Engels vertaal is. Inhoudsontleding is gebruik om beskrywings te

ontleed, te vertolk en te verminder na 136 persoonlikheidskenmerke, wat die belangrikste persoonlikheidsperspektiewe van Sepedi-sprekende individue beklemtoon.

Hierdie persoonlikheidskenmerke is gegroepeer in nege kategorieë, naamlik: Inskiklikheid, Pligsgetrouheid, Emosionele Stabiliteit, Intelligensie, Kwaadwilligheid, Gemanierdheid, Ontvanklikheid, Sosialiteit en Waarheidsliewendheid. Hierdie bevindinge is met die Vyffaktor-model vergelyk en bewyse vir al vyf kategorieë wat met die Model verband hou is gevind, plus vier ekstra kategorieë.

Beperkings in hierdie navorsing is geïdentifiseer en aanbevelings vir toekomstige navorsing is aan die hand gedoen.

CHAPTER 1

INTRODUCTION

This mini-dissertation deals with the establishment of implicit perspectives of personality amongst Sepedi-speaking South Africans.

In Chapter 1, the problem statement and research objectives in terms of the general objective and specific objectives are discussed. An outline of the research method is provided and the chapter is concluded by a brief overview of the division of chapters.

1.1 PROBLEM STATEMENT

Since the 1960s, a debate has been raging in the United States of America on the issue of whether the results of various types of psychological tests could reasonably be regarded as fair when compared across groups (Abrahams & Mauer, 1999b). Various difficulties might be equally applicable in the South African context, because members of the historically disadvantaged groups in South Africa suffered similar patterns of discrimination as had minority groups in the United States of America (Abrahams & Mauer, 1999b). Since 1994 and the election of South Africa's first democratic government, the application, control and development of assessment measures have become contested. With a growing resistance to assessment measures and the ruling African Nationalist Congress' expressed purpose to focus on issues of equity in order to redress past imbalances, the use of tests in industry and education in particular has been placed under the spotlight. School readiness testing, as well as the routine administration of group tests in schools, was banned in many provinces, as such testing was seen as exclusionary and perpetuating the discriminatory policies of the past (Foxcroft & Roodt, 2004).

According to the Health Professions Council of South Africa (HPCSA, 2006), past apartheid policies impacted negatively on test development in South Africa in that separate tests were designed for different racial categories, with the result that few tests are available that have been designed and standardised for all South Africans. Given the lack of measures, the practice has arisen of using tests developed for a white, westernised population with other cultural groups and applying the norms with caution. As very few empirical studies have

been undertaken into test bias, testers are left with very little empirical certainty about the validity and cultural appropriateness of the measures that they use.

Recently, cross-cultural assessment in South Africa has been placed on the agenda with the promulgation of the Employment Equity Act (Meiring, Van de Vijver & Rothmann, 2006). In the Employment Equity Act, 55 of 1998, Section 8 (Government Gazette, 1998), it is stated that: "Psychometric testing and other similar assessments of an employee 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 has major implications for assessment practitioners in South Africa, because many of the measures currently in use, whether imported from the United States of America and Europe or developed locally, have not been investigated for bias and have not been cross-culturally validated here (Foxcroft & Roodt, 2004).

The HPCSA (2006) states that fair testing practices entail administering tests in the language in which the test-taker is sufficiently competent. This is difficult to achieve at present, as there are neither sufficient psychologists, psychometrists and psychotechnicians in South Africa who are fluent in African languages nor sufficient psychometric tests available in all eleven official languages. In view of this, it would be unwise not to address the development and adaptation of culturally appropriate measures as a matter of great urgency. The HPCSA (2006) further states that the onus is thus on testers not only to be familiar with the broad domain of psychometric theory and research regarding the use of tests and test results, but also to be familiar with and contribute to specific empirical studies related to the psychometric properties of the tests they use.

Some of the more popular personality tests currently in use in the industry have been scrutinised for validity, reliability, fairness and bias amongst cultures, with troublesome results to date. Meiring, Van de Vijver and Rothmann (2006) addressed the cross-cultural suitability of an adapted version of the Fifteen Factor Questionnaire (15FQ+) in South Africa. It was concluded that because of the low internal consistencies of some scales and the lack of construct equivalence, the 15FQ+ was not suitable as an instrument in the South African multicultural context. A similar study regarding construct, item and method bias of cognitive and personality tests in South Africa by Meiring, Van de Vijver, Rothmann and Barrick (2005) clearly demonstrated that psychological instruments imported from abroad could have

a limited suitability for South Africa. Serious problems were found concerning the unacceptably low internal consistencies in various personality scales. It was found that the cognitive tests did not show much bias, whereas some personality tests were problematic. The reliability values of various personality scales were so low that they could not be adequately used for individual assessment and selection purposes.

A study undertaken by Abrahams (1996) challenged the continued usage of the 16 Personality Factor Inventory (16PF) version SA92 and found that this imported personality test was biased against black mother-tongue speakers in the South African context. In 1999, two related studies done by Abrahams and Mauer focused on the suitability of the 16PF (SA92) within the South African context. Results of the research showed that test scores were influenced by race and language variables. Problems existed with the construct and item comparability, and when the different race groups were compared, significant mean differences were found. The results of the qualitative research showed that participants whose home language was not English or Afrikaans had difficulty in understanding many of the words and the construction of sentences contained in the 16PF (Abrahams, 2002).

A study by Taylor and Boeyens (1991) showed that an instrument that was developed specifically for South Africa – the South African Personality Questionnaire (SAPQ) – showed shortcomings in various items. Two black and two white groups of participants were used to investigate the psychometric properties of the SAPQ. The majority of items failed to meet the no-bias criteria that had been set, while modest support was found for the construct comparability between the groups. In addition, Spence (1982) (as quoted by Van de Vijver & Rothmann, 2004), found that the SAPQ yielded poor alpha coefficients for black guidance teachers.

Personality tests are widely used in South Africa. However, few studies have been conducted on the comparability of the results of different cultural groups (Van de Vijver & Rothmann, 2004). Still, many psychologists and psychometrists currently use these personality measurement tools on a daily basis amongst various cultures for large-scale, high-stakes assessment. Suggestions from well-respected cross-cultural researchers such as Poortinga and Van de Vijver (1987) included that when investigating cross-cultural differences it is of great importance to measure and consider the consequences of other contextual variables, such as mother tongue, that might have an influence on test scores (Abrahams & Mauer, 1999b).

According to Van de Vijver and Rothmann (2004), multicultural assessment came to South Africa not long ago, but it is fair to assume that it will stay for more than a while. There is an urgent need for measuring instruments that can be used for all cultural and language groups in South Africa that meet the requirements of the Employment Equity Act (Meiring et al., 2005).

Currently, there is no personality inventory available for any Sepedi-speaking persons in their home language. Therefore, the aim of this study is to address the development and adaptation of a culturally appropriate measuring instrument of personality for the Sepedi-speaking people of South Africa. This study will be part of a larger project that aims to develop a single, unified personality inventory for South Africa and that takes into consideration both universal and unique personality factors to be found across the various culture groups in South Africa. The project involves three stages, the first being the establishment of implicit theories of personality in all South African language groups by means of analyses of interviews. This study will be part of the first stage of the overall research project mentioned above and will focus on the identification of personality traits of Sepedi-speaking South Africans.

On the basis of the above-mentioned problem statement, the following research questions originated:

- How is personality conceptualised in the literature?
- What are the possible problems surrounding personality measurement in the South African context?
- How can personality perspectives be determined?
- What are the everyday conceptualisations of personality as found in the Sepedi-speaking language group?

1.2 RESEARCH OBJECTIVES

The aim of this project is to establish the implicit perspectives of personality amongst the Sepedi-speaking people of South Africa.

1.2.1 General objective

The general objective of this study is to explore the specific personality traits of the Sepedi-speaking people of South Africa.

1.2.2 Specific objectives

The specific research objectives of this study are:

- To establish how personality is conceptualised from the literature.
- To identify possible problems surrounding personality measurement in the South African context.
- To determine the different perspectives of personality.
- To explore the everyday conceptualisations of personality as found in the Sepedi-speaking language group.

1.3 RESEARCH METHOD

The research method consists of a brief literature review and an empirical study. The results are presented in the form of a research article.

1.3.1 Literature review

The literature review focuses on previous research that has been done on the development of personality inventories in multicultural societies, current models in personality, possible obstacles coupled with the use of these models in the South African context, as well as the history and characteristics of Sepedi-speaking people of South Africa.

1.3.2 Empirical study

The empirical study consists of a description of the research design used, the participants participating in the project, an explanation of the relevant data gathering method and the data analysis and research procedure used for this particular project.

1.3.2.1 Research design

This mini-dissertation makes use of the qualitative paradigm as a research strategy. Mouton (2004) explains that the research design is a plan, or a blueprint, of how one intends to conduct the research. Huysamen (1993) states that the research design is a plan, or a blueprint, according to which data are collected to investigate the research hypothesis or question in the most economical manner. De Vos, Strydom, Fouché, and Delport (2002) refer to a qualitative research design as the option available to the qualitative researcher to study certain phenomena according to certain formulas suitable to his or her specific research goal.

The qualitative paradigm stems from an antipositivistic, interpretative approach, is idiographic and thus holistic in nature, aims mainly to understand social life and the meaning that people attach to everyday life. Qualitative research provides descriptive data in the participant's own written or spoken words. It involves the identification of the participant's beliefs and values underlying the phenomena. (De Vos et al., 2002).

According to De Vos et al. the qualitative researcher is therefore concerned with understanding rather than explanation, naturalistic observation rather than controlled measurement, and the subjective exploration of reality from the perspective of an insider as opposed to the outsider perspective that is predominant in the quantitative paradigm.

Quantitative researchers seek explanations and predictions that can be generalised to other persons and places. The intent is to establish, confirm, or validate relationships and to develop generalisations that contribute to theory. Qualitative researchers regard their research task as coming to understand and interpret how the various participants in a social setting construct the world around them. They tend to adopt an attitude of discovery or exploration that leads to discovering, building, or enhancing theory, as opposed to testing it (Leedy, 1997). Leedy (1997) furthermore states that the quantitative approach is typically used to answer questions about the relationships among measured variables with the purpose of explaining, predicting and controlling phenomena, whereas the qualitative approach is typically used to answer questions about the nature of the phenomena with the purpose of describing and understanding the phenomena from the participant's point of view.

Babbie and Mouton (2001) state that qualitative research attempts to describe and understand human behaviour rather than explain it. This study tries to describe and understand the

personality of Sepedi-speaking South Africans; therefore, the qualitative design was the most suitable design to use.

Creswell (1998) identifies five strategies of inquiry that could be used to design qualitative research, of which grounded theory is one. De Vos et al. explain that the researcher does not begin with a theory and then proves it, but rather begins with a field of study and what is relevant to that field is allowed to emerge gradually. A systematic set of procedures is used for data collection and analysis. Data are collected by means of interviews with multiple individuals who have participated in a process about a central phenomenon to saturate categories and detail a theory. The researcher needs to locate a homogeneous sample. Analysis takes place through open, axial and selective coding in an attempt to deliver a theory or a theoretical model as the product of the research. De Vos et al. state that a grounded theory is one that is systematically developed from the data inductively derived from the study of phenomena.

For this research, a grounded theory is relevant, since the researcher began with the area of personality and allowed what is relevant to personality for Sepedi-speaking people of South Africa to emerge gradually. A systematic set of questions was used in the interviews for data collection and analysis. Data were collected by means of interviews with multiple first language Sepedi-speaking individuals of different age, gender, education, urban versus rural and socio-economic status, who have participated in a process about the central phenomenon personality, to saturate categories and detail a theory. The researcher located a homogeneous sample. According to Babbie and Mouton (2001), a homogeneous population produces samples with smaller sampling errors than does a heterogeneous population. Analysis took place through open, axial and selective coding in an attempt to deliver a theory or a theoretical model of personality for Sepedi-speaking people.

1.3.2.2 Participants

The study population consisted of a random sample of 120 Sepedi-speaking South Africans ($N = 120$) from the Limpopo and Gauteng Provinces. Sepedi-speaking South Africans are mostly natural inhabitants in these two provinces (Statistics South Africa, 2001). According to the 2001 census, 9,4% of the South African population's home language is Sepedi. The

largest population (2 750 175) of first language Sepedi speakers is found in the Limpopo Province and the second largest population (945 656 people) in the Gauteng Province.

This population includes adults from all walks of life, ranging from the unemployed to professionals. The “lowest-level” people of this population are reported to have a level of literacy adequate to express themselves in their home language.

The sampling method chosen for this study was purposive sampling. The purposive sampling method is often used in exploratory studies and, as its name suggests, is about selecting a particular sample on purpose. According to Babbie and Mouton (2001), purposive sampling is a type of non-probability sampling method in which the researcher uses his or her own judgement in the selection of sample members. It is sometimes called a judgemental sample. Kerlinger and Lee (2000) define purposive sampling as a form of non-probability sampling that is characterised by the use of judgment and a deliberate effort to obtain representative samples by including presumably typical areas or groups in the sample. Kerlinger and Lee (2000) explain that probability samples use some form of random sampling in one or more stages, whereas non-probability samples do not use random sampling. This implies that the person doing the non-probability sampling must be knowledgeable of the population to be studied and the phenomena under study. Patton (1990) mentions that subjects are selected because of some characteristic. In this study, that characteristic is first language speakers of Sepedi and not just any person able to speak Sepedi. Such data increase internal validity for this research project. Patton (1990) further refines purposive sampling and provides different cases of purposive sampling, of which snowball or chain sampling is one. According to Patton (1990), snowball or chain sampling identifies cases of interest from people who know people who know people who know what cases are information-rich, that is to say good examples for study and good interview subjects. In this study, the fieldworker started interviewing people that she knew spoke Sepedi as first language and from there on she asked them to identify other Sepedi speakers.

The sample sizes are reported in Table 1.

Table 1

Sample Sizes for the Study

	Females		Males	
	Age: between 18 and 35 years	Age: older than 35 years	Age: between 18 and 35 years	Age: older than 35 years
Socioeconomic status/education				
Low	10 participants	10 participants	10 participants	10 participants
Medium	10 participants	10 participants	10 participants	10 participants
High	10 participants	10 participants	10 participants	10 participants

1.3.2.3 Data gathering

Personal interviews were used to gather data. De Vos et al. state that interviewing is the predominant mode of data or information collection in qualitative research. The qualitative interview is essentially a conversation in which the interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent. Ideally, the respondent does most of the talking (Babbie & Mouton, 2001). Kerlinger and Lee (2000) explain the interview as a face-to-face interpersonal role situation in which one person (referred to as the interviewer) asks a person being interviewed (referred to as the respondent) questions designed to obtain answers pertinent to the research problem. They mention two broad types of interview, namely the structured and the unstructured interview. Furthermore, they cite that structured interviews use interview schedules that have been carefully prepared to obtain information pertinent to the research problem. According to Leedy (1997), the semi-structured interview goes one step farther by following the questions with probes designed to obtain additional, clarifying information. Probes are a useful way to obtain more in-depth answers without biasing subsequent answers (Babbie & Mouton, 2001). For this study, the semi-structured interview with probes was used to collect the data from the participants.

An interview consisting of ten questions asking participants to describe different people was used to measure personality traits in the empirical study. Examples of items used in the interview are the following; “Please describe the following people to me by telling me what kind of person he or she is/was. Can you describe typical aspects of this person? Can you describe behaviours or habits that are characteristic of this person? How would you describe this person to someone who does not know him/her at all?” Firstly, the participants were

asked to provide their biographical information, including their name, province, home municipality, urban/rural status, race, gender, age, first language, economic activity and highest level of education obtained. Then each participant was asked to describe a parent, a grandparent, the eldest child (if no children, the eldest brother/sister), a neighbour, a person whom they did not like, a colleague/friend from another ethnic group, their best friend of the same sex, their best friend of the opposite sex (excluding their spouse); if schooled, first their favourite teacher, then their least favourite teacher; otherwise a person from the village/town whom the participant liked best and then also one they did not like at all.

The approach to clarifying the notion of objectivity as it is manifested in qualitative research is found in the highly influential work of Lincoln and Guba (1985). Just as quantitative study cannot be considered valid unless it is reliable, a qualitative study cannot be called transferable unless it is credible, and it cannot be deemed credible unless it is dependable. Lincoln and Guba (1985) proposed four alternative constructs that more accurately reflect the assumptions of the qualitative paradigm:

Transferability. Lincoln and Guba (1985) propose transferability as the alternative to external validity. According to Babbie and Mouton (2001), this refers to the extent to which the findings can be applied in other contexts or to other respondents. Thick description and purposive sampling are necessary for transferability. The fieldworker collected sufficiently detailed descriptions of data in Sepedi and reported it with sufficient detail and precision to allow judgements about transferability to be made by the reader. Field notes were taken during the interview and questions were repeated and rephrased if necessary. Probing was used to clarify any uncertainty without biasing the participants. As already mentioned in this research purposive sampling was used as a sampling method.

Credibility. De Vos, Strydom, Fouché and Delpont (2006) explain credibility as the alternative to internal validity, in which the goal is to demonstrate that the inquiry was conducted in such a manner as to ensure that the subject was accurately identified and described. Credibility is achieved through the following procedures:

- *Prolonged engagement.* Babbie and Mouton (2001), explain prolonged engagement as staying in the field until data saturation occurs. This research did not make use of statistical integration such as means and correlations, but rather an adequate coverage of

the implicit theory of personality. The aim was data saturation, where new informants no longer provided new information.

- *Referential adequacy.* Babbie and Mouton (2001) refer to it as the materials available to document the findings. Interviews were conducted and tape-recorded in Sepedi and the transcriptions were translated into English. A fieldworker with first language Sepedi was recruited to conduct the interviews in order to ensure that reliable and valid data were gathered.
- *Member checks.* Start at the source of the information and check both the data and the interpretation (Babbie & Mouton, 2001). The interviews were furthermore checked and controlled by a Sepedi language expert to make sure that valid and reliable data were gathered and that the minimum information got lost during the translation process from Sepedi into English.
- *Peer debriefing.* Babbie and Mouton (2001) explain that this is done with a similar-status colleague (not a junior or senior peer) who is outside the context of the study, but who has a general understanding of the nature of the study and with whom one can review perceptions, insights and analyses. Comparisons and benchmarking with other SAPI colleagues of several of the other official South African languages, which were also researched at the same time, happened on a continuous basis.

Dependability. De Vos et al. (2006) explain dependability as the alternative to reliability. Babbie and Mouton (2001) state that an inquiry must also provide its audience with evidence that if the study were to be repeated with the same or similar respondents (subjects) in the same (or a similar) context, its findings would be similar. The nature of the study was explained in great detail to all participants, and the importance of honest replies to ensure validity and reliability of the study was highlighted. Although the aim was data saturation, it was still attempted to select participants as widely as possible from different sections of the Sepedi-speaking population to ensure that the study population was representative of the total Sepedi-speaking population. All interviews were tape-recorded to ensure accurate recall of information and kept for future evidence and cross language reference.

Conformability. Babbie and Mouton (2001) explain conformability as the degree to which the findings are the product of the focus of the inquiry and not of the biases of the researcher. The final construct, conformability, captures the traditional concept of objectivity. Lincoln and Guba (1985) stress the need to ask whether the findings of the study could be confirmed

by another. By doing so, they remove evaluation from some inherent characteristic of the researcher (objectivity) and place it squarely on the data themselves (De Vos et al., 2006). The professional language experts in Sepedi checked to see whether they agreed with the translation from Sepedi to English originally done by the fieldworker. Where any discrepancies were found, alterations were suggested and corrections were made.

1.3.2.4 Data analysis

Analysis involves breaking up the data into manageable themes, patterns, trends and relationships. The aim of analysis is to understand the various constitutive elements of the data through an inspection of the relationships between concepts, constructs or variables and to see whether there are any patterns or trends that can be identified or isolated or to establish themes in the data (Mouton, 2004). Through content analysis the data from the interviews were analysed. By objectively and systematically examining the presence or repetition of certain words and phrases in these texts, the researcher was able to make inferences about specified characteristics and then categorised and classified those person-descriptive terms (Babbie & Mouton, 2001). According to Mouton (2004), one of the strengths of content analysis is that the analysis of texts is an unobtrusive method, which means that errors associated with the interaction between researchers and subjects are avoided.

A list of person-descriptive terms used in both Sepedi and English obtained from the interviews was typed in a Microsoft Excel Worksheet. These responses were analysed and interpreted to form personality traits or characteristics. A description of the person-descriptive terms that were used, followed, with their categorisation in fewer facets and even fewer clusters.

The cleansing process started with removing all the superfluous words such as “he”, “she”, “is”, “are”, “and”, “were”, “not” and “definitely” from the person-descriptive adjectives, thus reducing the responses. Then interpreting the personality descriptors and dividing them into preliminary personality categories followed. The final step was to reduce the number of categories by grouping together synonyms and characteristics or traits with similar meanings.

1.3.3 Research procedure

Interviews consisting of ten questions were conducted and tape-recorded with 120 participants in their first language (by a Sepedi-speaking fieldworker). These recorded interviews conducted in Sepedi were transcribed and then translated into English by qualified, professional language experts to minimise the loss of original information. Field notes taken during the interviews were compared with the transcribed information to maximise the reliability and validity of the gathered data. Responses from the interviews were plotted on a draft-scoring sheet in Excel, until a saturation point was reached where no new personality descriptions were obtained. Included in the process was a discussion with the participants regarding the ethical aspects and an accompanying letter clarifying the purpose of this study. The purpose of the study was communicated and explained beforehand, and all participants took part voluntarily. No participant was coerced into participating and all responses were treated confidentially.

1.4 OVERVIEW OF CHAPTERS

The broad outline of this mini-dissertation is as follows:

Chapter 1: Introduction, problem statement and objectives

Chapter 2: Research Article

Chapter 3: Conclusions, limitations and recommendations

1.5 CHAPTER SUMMARY

Chapter one provides a motivation for this research and a discussion of the problem statement. Research objectives are formulated and the research method and design are discussed. An explanation of the measuring instruments is provided, followed by a broad outline of the chapters to follow.

Chapter 2 consists of the research article.

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CHAPTER 2

RESEARCH ARTICLE

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

ABSTRACT

The objective of this study was to investigate implicit perspectives of personality among Sepedi-speaking South Africans. A qualitative research design was used, with semi-structured interviews as data collection method. The study population consisted of a random sample of 120 Sepedi-speaking individuals who were drawn from different sections of the Sepedi-speaking population in the Limpopo and Gauteng Provinces. A Sepedi-speaking fieldworker conducted personal interviews with the participants. A total of 5 000 Pedi personality descriptors were obtained from the 10-item interview questionnaire, and translated into English. Content analysis was used to analyse, interpret and reduce the descriptors to 136 personality characteristics which highlight the most important perspectives of personality for Sepedi-speaking individuals. These characteristics were grouped into nine clusters, namely Agreeableness, Conscientiousness, Emotional Stability, Intelligence, Maliciousness, Manneredness, Openness, Sociability and Truthfulness.

OPSOMMING

Die doelstellings van hierdie studie was om ondersoek in te stel na die implisiete persoonlikheidsperspektiewe van Sepedi-sprekende Suid-Afrikaners. 'n Kwalitatiewe navorsingsontwerp is gebruik, met semigestruktureerde onderhoude as data-insamelingsmetode. Die studiepopulasie het uit 'n ewekansige steekproef van 120 Sepedi-sprekende volwassenes bestaan, wat op doelgerigte wyse uit verskillende segmente van die Sepedi-sprekende bevolking in Limpopo en Gauteng geneem is. 'n Sepedi-sprekende veldwerker het persoonlike onderhoude met die respondente gevoer. Vyf duisend Pedi-persoonlikheidsbeskrywings is deur die 10-item-onderhoudsvraelys versamel, waarna dit in Engels vertaal is. Inhoudsontleding is gebruik om beskrywings te ontleed, te vertolk en te verminder na 136 persoonlikheidskenmerke, wat die belangrikste persoonlikheidsperspektiewe van Sepedi-sprekende individue beklemtoon. Hierdie persoonlikheidskenmerke is gegroep in nege kategorieë, naamlik: Inskiklikheid, Pligsgetroetheid, Emosionele Stabiliteit, Intelligensie, Kwaadwilligheid, Gemanierdheid, Ontvanklikheid, Sosialiteit en Waarheidsliewendheid.

Personality assessment in the workplace has become more important. More and more organisations depend on psychometric assessment as a means of fitting employees with the job requirements. The use of personality assessments for purposes of selection, placement, therapeutic intervention and counselling has generated a vast amount of interest, research and publications; especially measurement of “personality in the workplace” has been studied widely in the last decade. The importance of personality to industrial, work and organisational psychology is now apparent, with meaningful relationships between personality variables and criteria such as job satisfaction, supervisory ratings, the development of job-specific criteria, counterproductive behaviour, and organisational citizenship (Meiring, 2008).

A further important issue relates to the fair application of personality measures to diverse groups. South Africa faces the dilemma of experiencing both a huge shortage of indigenous personality measure instruments and an ever-increasing demand for it. Therefore, it became very important for South Africa to develop its own personality assessment instruments with their own norms suitable for all indigenous groups in the country. None of the available personality questionnaires currently used in South Africa have been found to provide a reliable and valid picture of personality for all cultural (language) groups in South Africa – despite the obvious societal need for such an instrument (Meiring, 2008). Most of the currently used instruments have been imported from elsewhere (often from Anglo-Saxon countries) and little effort has been invested in making these instruments suitable for South Africa. Multicultural personality research in South Africa is still very limited (Abrahams, 1996, 2002; Abrahams & Mauer, 1999a, b; Meiring, 2000; Spence, 1982; Tact, 1999; Taylor, 2000; Taylor & Boeyens, 1991; Wallice & Birt, 2003).

A study undertaken by Abrahams (1996) challenged the continued usage of the 16 Personality Factor Inventory (16PF) version SA92 and found that this imported personality test was biased against black mother-tongue speakers in the South African context. In 1999, two related studies done by Abrahams and Mauer focused on the suitability of the 16PF (SA92) within the South African context. Results of the research showed that test scores were influenced by race and language variables. Problems occurred with the construct and item comparability, and when the different race groups were compared, significant mean differences were found. The results of the qualitative research showed that participants whose

home language was not English or Afrikaans had difficulty in understanding many of the words and the construction of sentences contained in the 16PF (Abrahams, 2002).

Another study by Taylor and Boeyens (1991) showed that an instrument that was developed specifically for South Africa – the South African Personality Questionnaire (SAPQ) – showed shortcomings in various items. Two black and two white groups of participants were used to investigate the psychometric properties of the SAPQ. The majority of items failed to meet the no-bias criteria that had been set, while modest support was found for the construct comparability between the groups. In addition, Spence (1982) (as quoted by Van de Vijver & Rothmann, 2004), found that the SAPQ yielded poor alpha coefficients for black guidance teachers.

Some of the more popular personality tests currently in use in industry have been scrutinised for validity, reliability, fairness and bias amongst cultures, with troublesome results to date. Meiring, Van de Vijver, and Rothmann (2006) addressed the cross-cultural suitability of an adapted version of the Fifteen Factor Questionnaire (15FQ+) in South Africa. It was concluded that because of the low internal consistencies of some scales and the lack of construct equivalence, the 15FQ+ was not suitable as an instrument in the South African multicultural context. A similar study regarding construct, item and method bias of cognitive and personality tests in South Africa by Meiring, Van de Vijver, Rothmann, and Barrick (2005) clearly demonstrated that psychological instruments imported from abroad could have a limited suitability for South Africa. Serious problems were found concerning the unacceptably low internal consistencies in various personality scales. It was found that the cognitive tests did not show much bias, whereas some personality tests were problematic. The reliability values of various personality scales were so low that they could not be adequately used for individual assessment and selection purposes.

Since 1994 and the election of South Africa's first democratic government, the application, control and development of assessment measures have become contested. With a growing resistance to assessment measures and the ruling African Nationalist Congress' expressed purpose to focus on issues of equity in order to redress past imbalances, the use of tests in industry and education in particular has been placed under the spotlight. School readiness testing, as well as the routine administration of group tests in schools, was banned in many provinces, as such testing was seen as exclusionary and perpetuating the discriminatory

policies of the past (Foxcroft & Roodt, 2004). Recently, cross-cultural assessment in South Africa has been placed on the agenda with the promulgation of the Employment Equity Act (Meiring et al., 2006). In the Employment Equity Act, 55 of 1998, Section 8 (Government Gazette, 1998) it is stipulated that: "Psychometric testing and other similar assessments of an employee 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 has major implications for assessment practitioners in South Africa, because many of the measures currently in use, whether imported from the United States of America and Europe or developed locally, have not been investigated for bias and have not been cross-culturally validated here (Foxcroft & Roodt, 2004).

Personality tests are widely used in South Africa. However, few studies have been conducted on the comparability of the results of different cultural groups (Van de Vijver & Rothmann, 2004). Still, many psychologists and psychometrists use these personality measurement tools on a daily basis amongst various cultures for large-scale, high-stakes assessment. Suggestions from well-respected cross-cultural researchers such as Poortinga and Van de Vijver (1987) included that when investigating cross-cultural differences it is of great importance to measure and consider the consequences of other contextual variables, such as mother tongue, that might have an influence on test scores (Abrahams & Mauer, 1999b). Foxcroft and Aston (2006) pointed out that language may be the most important mediator of test performance, especially if the language in which the measure is administered is not the home language of the test-taker. Nell (1999) indicated that the use of colloquial or archaic language in test items can lead to misunderstanding and miscommunication by test-takers, which ultimately may influence scores. Herbst and Huysamen (2000) indicated that items involving verbal comprehension were found to be biased against test-takers who spoke an African language at home, even though they had been exposed to English on a daily basis. Foxcroft and Aston (2006) remarked that while test-takers whose first language is not English may understand the wording of items, the interpretation of meaning varies significantly across cultures and first and second language English speakers, and may well impact on test scores. It was concluded that the impact of language on test performance is a real issue that has to be specifically addressed. Hambleton and De Jong (2003, p. 130) observed the following: "*Growing recognition of multiculturalism has raised awareness of the need to provide for*

multiple language versions of tests and instruments intended for use within a single national context”.

According to Van de Vijver and Rothmann (2004) multicultural assessment came to South Africa not long ago, but it is fair to assume that it will stay for more than a while. There is an urgent need for measuring instruments that can be used for all cultural and language groups in South Africa that meet the requirements of the Employment Equity Act (Meiring et al., 2005). Meiring (2008) states that the way psychologists respond to the legislative challenges will largely shape the future of psychological assessment in South Africa. Having a personality inventory available in multiple languages in South Africa, will allow psychologists to assess test-takers in the language in which they are most proficient.

Personality

The concept of personality has its origins in the Latin words “personalitas” (meaning personality), “personalis” of a person (meaning relating to a person) and “persona” (derived from Greek) meaning an actor’s mask (Colman, 2003). It was perceived that people almost want to protect themselves from the outside world and tend to put up a mask to operate in the world where they work, live and interact with one another in everyday life. The characteristics of the mask were interpreted as a person’s personality. On an informal level, personality refers to the personal qualities that make a person socially popular. For the purposes of this study though, only scientific descriptions will be used.

In the Oxford Dictionary of Psychology (Colman, 2003, p. 547), personality is defined as “the sum total of the behavioural and mental characteristics that are distinctive of an individual”. According to Burger (2004), personality can be defined as consistent behaviour patterns and intrapersonal processes originating within the individual. Clearly two parts can be distinguished in this definition. The first part of the definition is concerned with consistent patterns of behaviour. Personality researchers often refer to these behaviour patterns as individual differences. The important point to notice here is that the behaviour patterns are consistent and these consistent patterns can be identified across time and situations. The “persona” (or mask) in Greek refers to these consistent differences/patterns of behaviour between people. The second part of the definition is concerned with intrapersonal processes. Where interpersonal processes take place between people, intrapersonal processes take place

inside people and include all the emotional, motivational and cognitive processes that affect how people act and feel (Burger, 2004). It is very important to note that, according to the definition, these consistent behaviour patterns and intrapersonal processes originate within the individual and the behaviour is not solely a function of the situation. To explain this in the South African context, the following example can be used: The fear people experience while being hijacked or mugged is a result of what happens, while the different ways in which people express or deal with that fear come from within. This is because of different personalities.

Ryckman (2006) states that despite many definitions of the term “personality”, investigators generally agree that personality is the dynamic and organised set of characteristics possessed by a person, that uniquely influences his or her cognitions, motivations and behaviours in various situations. Ryckman adds that personality can also be thought of as a psychological construct, that is a complex abstraction encompassing the person’s unique genetic background and learning history and the ways in which these factors influence his or her responses to various environments or situations. Thus, many investigators regard the study of personality as primarily the scientific analysis of individual differences, which help to account for why and how people react uniquely and often creatively to various environmental or situational demands (Ryckman, 2006).

Personality can be defined as the system of enduring, inner characteristics of individuals that contributes to consistency in their thoughts, feelings and behaviour (Derlega, Winstead, & Jones, 2005). It is noticeable that Derlega et al. (2005) include two of the same components as Burger (2004) in their description of personality, plus one other component. Personality involves behavioural consistency (consistency in behaviour), personality is intrapersonal (inner characteristics) and that personality is enduring. By the word “enduring” it is meant that a person’s personality is relatively stable over time. A distinction is made between states and traits on the basis of the stability or consistency of a person’s responses. A state is explained as the person’s current reaction in the present situation, whereas a trait is relatively stable and lasting. A state is transient and short lived. For example, if the question: “How nervous do you feel right now?” is asked, the answer reflects the current state of nervousness or anxiety of that person. A trait on the other hand is explained as the person’s general tendency to react in a particular way. For example, if the question: “How nervous do you typically feel?” is asked, the answer reflects the person’s standing on the trait of nervousness

(Derlega et al.). Any particular trait may be thought of as an indication of a person's tendency or predisposition to experience a particular relevant state. A person who scores high on a trait tends to experience the corresponding state more frequently and in a wider array of situations than a person who scores low on that particular trait (Fleeson, 2001). Thus, in simple terms personality could be defined as "that which makes a person different or similar to others" (Chamorro-Premuzic, 2007).

Theories and measurement of personality

People tend to take mental shortcuts whenever possible. An example of such a shortcut is the formulation of implicit personality theories. Implicit personality theories (IPTs) are sets of assumptions about which personality traits are associated with one another (Goldstein, 1998). For example, on learning that a certain individual is talkative one might assume that this person is also very social and outgoing. In this example of an IPT, the traits of outgoing, sociability and talkativeness are assumed to co-occur, where it might in fact be not the case. Thus people make inferences about other people's personalities on the basis of little information. Such theories are implicit because they are often unconscious and moreover not formally tested (Goldstein, 1998).

Theories of personality conceptualise behavioural differences in terms of wide psychological characteristics or traits, which are partly inherited and remain relatively stable throughout lifespan, especially after adulthood (Chamorro-Premuzic, 2007). For decades, personality theorists have attempted to develop a classification or taxonomy of individuals in terms of their psychological characteristics. In this sense, the first aim in putting forward the concept of personality traits is descriptive, that is to identify the major patterns of behaviour by which people can be compared.

Personality traits have been defined as a "*dynamic organisation inside the person of psychophysical systems that create a person's characteristic patterns of behaviour, thought and feelings*" (Carver & Scheier, 2000, p.5). Chamorro-Premuzic (2007) explains that personality traits refer to an individual's description in general and provide a universal framework to compare individuals and account for everybody's individuality at the same time. Thus, research on personality traits deals with the fundamental differences and similarities between individuals.

The history of personality dates back to ancient times. Hippocrates, a Greek philosopher (460-370 BC) derived the first theory of personality. However, it was a Greek physician, Galen (130-200 AD), who documented and further developed this theory, which is today referred to as the Hippocrates/Galen personality or temperament theory. This theory was based on a classification of the major types of temperament as a function of both psychological and biological differences. Traits and types represent the dispositional approach for classifying and describing individuals' patterns of behaviour, thought and emotionality. While traits conceptualise personality variables in terms of a continuum, types refer to an 'all-or-nothing' distinction between two opposite extremes of a bipolar variable (Chamorro-Premuzic, 2007). The Greek classification of personalities assumed that biological differences would cause behavioural differences. The four different types of temperament in Hippocrates/Galen's theory are the well-known *sanguine*, *choleric*, *phlegmatic* and *melancholic* types and it described biological differences in the level of specific fluids of the human body, or 'humours', which would determine individual differences in everyday behaviour. In the early 1800s, an entire discipline that attempted to link physical and psychological traits was developed by Franz Joseph Gall (1758-1828). This discipline was called *phrenology* and studied the shape of human physical parts such as the skull. Children's heads were even modulated by phrenologists in an attempt to raise their intellectual capabilities (Chamorro-Premuzic, 2007).

The most notable psychologist to be influenced by the ancient Greek classification of temperaments was Hans Eysenck (1916-1997), who developed a biologically based personality theory for the assessment of temperament dimensions that were quite similar to those proposed by Hippocrates/Galen. These dimensions are *Neuroticism* and *Extraversion*, which persist in most personality models today, although sometimes under different labels. Other dispositional approaches conceptualising personality in terms of types include William Sheldon's (1899-1977) somatotype theory where the three major personality types – *endomorph*, *mesomorph* and *ectomorph* were distinguished; Carl Jung's (1875-1961) psychoanalytical types – *extraversion/introversion*, *intuition/sensing* and *thinking/feeling* as the major functions of temperament; the Type A and Type B personality theory – where *Type A* refers to *proactive, driven, achievement-orientated, impatient, 'workaholics'*, and *Type B* refers to *relaxed, calm, easygoing and slowly-paced life* and Block's (1971) *personality types* of being either *flexible and adaptable* in interpersonal interactions or *maladjusted*.

For the purposes of this study, it is important to understand the rationale underlying the trait approach to personality. According to Chamorro-Premuzic (2007), traits represent implicit associations between observable behaviours and internal dispositions or preferences to act. These associations are indicative of an individual's consistent patterns of behaviour and determine differences between rather than within individuals, that is, why different people feel, think and behave in different ways. On the other hand, differences within individuals (that is, why the same person may feel, think and act differently in different situations) have been conceptualised in terms of states or situational approaches. "*States refer to sporadic or ephemeral acts or behaviours lasting perhaps no longer than a few hours or even occasional moods such as joy or anger* (Chamorro-Premuzic, 2007, p.18). Thus, it is evident that personality approaches can be classified into two major categories, namely descriptive (trait) theories and causative theories. Where causative theories (e.g. Freud's psychoanalytic theory and Bandura's cognitive theory) attempt to account for how personality traits are acquired, descriptive (or trait) theories (e.g. Allport's trait-factor theory and Costa and McCrae's Five Factor Theory) focus on describing personality in terms of traits or dimensions and they do not consider factors that cause a person to acquire their personality traits as opposed to causative theories (Derlega, Winstead & Jones, 2005).

After decades of theoretical debate on the nature of personality structure, psychometric evidence has led most researchers to conceptualise individual differences in personality in terms of traits rather than states. Chamorro-Premuzic (2007) states that personality traits show little change throughout the lifespan, which means that at the age of 80 a person is still essentially the same person he/she was at the age of 22 – only much older. Costa and McCrae argue that: "*Many individuals will have undergone radical changes in their life structure. They may have married, divorced, remarried. They have probably moved their residence several times. Job changes, layoffs, promotions and retirement are all likely to have occurred for many people. Close friends and confidants will have died or moved away or become alienated. Children will have been born, grown up, married, begun a family of their own. The individual will have aged biologically, with changes in appearances, health, vigor, memory and sensory abilities. Internationally, wars, depressions and social movements will have come and gone. Most subjects will have read dozens of books, seen hundreds of movies, watched thousands of hours of television. And yet, most people will not have changed appreciably in any of the personality dispositions measured by these tests*" (Costa & McCrae, 1988, p.61).

Although trait models have been questioned on the basis of the poor validity and reliability of specific questionnaires (Block, 1971), studies with reliable instruments provide sufficient evidence for the invariance of major personality traits across the adult lifespan. These studies have examined not only self-reports but also other reports of personality traits, and concluded that there is little change in the major personality dimensions throughout an individual's life, particularly after the age of 30 (Chamorro-Premuzic, 2007).

The lexical hypothesis is based on the assumption that every aspect of an individual's personality can be described by existing words. According to Chamorro-Premuzic (2007), the first documented lexical study was conducted by Allport and Odbert (1936), who found 17 953 words to describe psychological aspects by which individuals could be compared. Starting from a list of 4 500 words, Cattell obtained 180, then between 42 and 46, and eventually 16 personality traits. Raymond Cattell (1905-1998) argued that there are 16 major dimensions of personality (Cattell, Eber, & Tatsuoka, 1992). Cattell's personality model derived from an exhaustive and systematic analysis of the English language and was based on the lexical hypothesis. According to John, Angleitner and Ostendorf (1988), the dimensions of personality traits have been described successfully by means of the 'lexical approach' which emerged from Galton's sedimentation hypothesis: "*Those individual differences that are most salient and socially relevant in people's lives will eventually become encoded into their language; the more important such a difference, the more likely it is to become expressed as a single word*" (John et al., 1988, p.174).

The Five-Factor Model (FFM) also referred to as the Big Five personality trait framework has, like Cattell's 16 Personality Factors (16PF), originated from the lexical hypothesis. That is the assumption that the major dimension of individual differences can be derived from the total number of descriptors in any language system. After Cattell's initial version of a lexical-based personality model, Norman (1967) identified 1 431 major descriptors which could be collapsed into a more fundamental list of 75 adjectives. The Big Five model of personality is the result of statistical rather than theoretical or experimental research and offers a descriptive rather than casual classification of individual differences (Chamorro-Premuzic, 2007). Extensive research has been done and there has been a good deal of consensus and empirical evidence to support the identification of the Big Five as the major dimensions of personality (Funder, 2001). Psychologists seem to agree on the psychometrical advantages of the Big Five taxonomy proposed by Costa and McCrae (1985, 1992), often concluding that the Five-

Factor Model is “universal”. According to the Five-Factor taxonomy, there are five major personality traits, or factors, namely Neuroticism, Extraversion (these two dimensions are also present in Eysenck’s and Cattell’s systems), Openness to Experience (added by Costa & McCrae, 1978), Agreeableness and Conscientiousness.

Cross-cultural measurement

“*Psychological approaches to cross-cultural personality studies focus on individual differences and measurement instead of typical or modal personality, which have been criticised as stereotypical*” (Cheung, 2006, p. 91). Furthermore, Cheung (2006) focuses attention on the fact that cross-cultural psychologists have come forward with warnings on the methodological problems that might be neglected in cross-cultural studies of personality with the renewed interest in personality measurement across cultures. Two major errors in validity due to ethnocentrism were highlighted by Marsella and Leong (1995), being: The “error of omission” that refers to the failure to conduct cross-cultural comparisons, resulting in generalisations about human behaviour based on a culturally selective or biased sample, and the “error of commission” that refers to the application of concepts and measures based on one culture to another without consideration of their relevance or equivalence for the groups under study. It is quite common to find Western personality constructs and assessment tools applied directly to another cultural group under the assumption that they are valid for all cultures in cross-cultural studies of personality (Cheung, 2006).

Two basic approaches were distinguished by Berry (1969, 1989). The *etic* approach assumes that methodologies and concepts that are developed in one culture are universally applicable in other cultures, while the *emic* approach uses locally developed methodologies and concepts which emphasise the examination of a phenomenon from the perspectives of the local culture and its members. According to Pike (1967), the etic approach may provide a broad and unified framework to understand similarities and differences of a phenomenon across different cultures, while the emic approach may provide a perspective highly relevant to members of a culture in terms of attitudes and personality. Sue (1983) criticised the strong dominance of the etic approach in psychology at the expense of the emic approach. Schweder (1990) was a proponent of cultural psychology and raised similar criticism.

"The etic dominance is particularly evident in studies of cross-cultural personality assessment, which has traditionally relied on translating and adapting English-language tests and assumed that the traits these tests measure were adequate and sufficient representatives of the personality dimensions in other cultures" (Cheung et al., 2001, p. 407). Translating questionnaires from foreign languages implies the danger of overlooking culture-specific value domains and thus a seemingly universal structure of values may be an artefact. Participants from different countries may understand and answer the translated test items in a culture specific way (Renner, Peltzer, & Phaswana, 2003). The same concept applies to culture-specific personality domains. Once again the importance of the emic approach is highlighted where it provides a perspective highly relevant to members of a local culture in terms of values, attitudes and personality.

Indigenous psychology is *"the study of human behaviour and mental processes within a cultural context that relies on values, concepts, belief systems, methodologies and other resources indigenous to the specific ethnic or cultural group under investigation"* Ho (1998, p. 94). Cheung (2004) motivates that the understanding of personality is enriched and the prediction of social behaviour in the local context is increased by indigenous constructs. The Chinese Personality Assessment Inventory (CPAI) is an indigenously developed personality measure using a combined emic-etic approach, which covers both universal and culture-specific personality dimensions (Cheung, Cheung, & Jianxin, 2004). The intention was to construct an inventory suited to local needs by identifying culturally unique dimensions as well as cross-cultural universals (Cheung et al., 1996). A number of indigenous constructs have been identified by Chinese psychologists, which illustrate the importance of interpersonal relationships in the study of Chinese personality and social behaviour, including harmony, face and renqing. These constructs offer a meaningful taxonomy to describe and explain social behaviour in the Chinese cultural context (Cheung et al., 2004). The indigenous movement in psychology has led to explorations of dimensions of behaviour that are unique to the local culture, just like this research led to explorations of dimensions of behaviour that are unique to the Sepedi culture.

Various perspectives regarding the appropriate measurement of personality across cultures exist. For the purposes of this study, the trait theory, implicit perspectives, indigenous psychology and the lexical and emic approaches are relevant.

Traditions and everyday conceptualisations of personality among the Sepedi-speaking language group

In South Africa, the language rights of the individual are protected by the Constitution. What is unique about South Africa is that it has 11 official languages, and Sepedi is one of them. Furthermore, it is necessary to take cognisance of the relatedness of these languages. The nine official African languages (linguistically referred to as Bantu languages) can be subcategorised into two main language groups, namely the Nguni and the Sotho groups with Tsonga and Venda showing less resemblance to these two language groups. According to AfricanLanguages.com the “official” Northern Sotho language attempts to encompass a collection of approximately 30 related dialects, all generally mutually intelligible and all related to Sepedi, which specifically is the language of the Bapedi (Pedi people).

Historically, what is now the official language is based primarily on Sepedi, as the missionaries who developed the orthography mainly had contact with the Bapedi. The name ‘Sepedi’ thus came to be regarded as being synonymous with ‘Sesotho sa Leboa’ and further confusion arose when the Constitution cited Sepedi as the official language. This is not correct, as it would exclude other Northern Sotho dialects from official recognition. Thus, when referring to the official language, it is preferable to use the term ‘Sesotho sa Leboa’ or ‘Northern Sotho’. When referring to the language of the Bapedi, the correct term is “Sepedi” (retrieved from the World Wide Web: http://africanlanguages.com/northern_sotho). Sesotho sa Leboa (Northern Sotho or literally “Sotho of the North”) is predominantly spoken in the north-eastern parts of South Africa, generally north-east of Tshwane (Pretoria), in parts of Gauteng, Limpopo and Mpumalanga, and it is used as a home language by 4 208 986 (9,4%) of South Africans (2001 census data). However, for the purposes of this study, the researcher will make reference to the Sepedi group only.

The word Sotho simply means ‘black people’. The diverse Sotho population includes the Southern Sotho (Basotho), who live in and around Lesotho and the Free State Province, the Western Sotho or Batswana as they are more commonly known, who inhabit parts of the North West Province, Northern Cape and Botswana, and the Northern Sotho (Pedi), who are found in various parts of the old “Transvaal”, which today encompasses parts of Northern Gauteng, Limpopo, Mpumalanga and the North West Provinces (West & Morris, 1976). Each of these groups is in itself a heterogeneous grouping. Although Northern Sotho, Southern

Sotho and Setswana are considered to be three separate languages, they are to a large extent mutually intelligible. The division into these three main “languages” has generally been based more on historical and social factors than on linguistic factors, and they comprise 25,5% of the total population of South Africa (Statistics South Africa, 2001).

Because of its geographical situation, the Southern group is fairly easily distinguished, but considerable interaction between the Western and Northern Sotho hampers their history a lot. Archaeological research indicates that ancestors of the present Sotho were living in the old Transvaal Province as early as the 4th century A.D. Because of their long settlement in the area, the task of unfolding their past is even more complex. However, today a rough grouping of four million people showing a large degree of cultural and linguistic uniformity can be distinguished.

The North Sotho is part of the large Sotho family, which shares a common language, with regional modifications. According to Ethnology, the Northern Sotho dialects include: Masemola, Kgaga, Koni, Tsene, Gananwa, Pulana, Phalaborwa, Khutswe, Lobedu, Tlokwa, Pai, Dzwabo, Kopa and Matlala-Moletshi. The dialects Pai, Kutswe and Pulana are more divergent and sometimes called “Eastern Sotho” (AfricanLanguages.com). The Sepedi cluster consists of a large main body with variations – some big and some small. According to Hammond-Tooke (1974), the bulk consists of the tribes of the centre, namely: Sekukuniland, Nebo and parts of neighbouring districts which were once under the power or influence of the Pedi rulers. These Bapedi or Maroteng, a small offshoot of the Kgatla made their appearance in Sekukuniland around 1650-1680 and gradually subjected all the local tribes. This rise to power culminated in the reign of the famous Thulare, who ruled over a large empire of subject and satellite tribes. Within this body, the best known are the Pedi, Lobedu, Koni and Phalaborwa, and of these the Pedi and Lobedu are the best documented (West & Morris, 1976).

The Pedi are among the more recent Sotho immigrants to South Africa. They arrived in the Northern Transvaal (called Limpopo today) by the 17th century and established an empire which encompassed the Sotho whom they found there. It was built up under a succession of leaders and expanded as more and more Sotho peoples were subjugated. With the reign of Thulare, who died in 1824, the empire reached its “golden age” – a period of prosperity cut short by the attack of Mzilikazi and his Ndebele warriors. The Pedi empire collapsed shortly

after 1826 under the onslaught of Mzilikazi who conquered the Pedi. During the onslaught a number of Thulare's sons were killed, and the area was laid waste. Thulare's eldest surviving son, Sekwati, fled to the north where he remained in exile for four years before returning to Bopedi, as the county was then known (West & Morris, 1976). The empire was re-established by Sekwati. The next significant point in the history of the Pedi was in 1837, when the first Boer trekkers passed through their territory. At first, relations were cordial, but soon the familiar allegations of stock-theft and encroachment on land brought trouble. Before his death in 1861, though, Sekwati signed a peace treaty with the Boers. When he died in 1861, he was succeeded by his son, Sekhukhune. In 1876, war broke out with the Boers. Initial successes on both sides were inconclusive until the Pedi were finally defeated by a superior force of British soldiers, Swazi warriors and Mampuru and his men. Disputes of succession were no longer burning issues for the Pedi were increasingly being brought under control of the white government. Independent Pedi power finally ended with Sekhukhune's defeat and capture in 1879 (Hammond-Tooke, 1974).

The smaller Lobedu population makes up another subgroup, but is classified with Sepedi, primarily because of linguistic similarities. The early twentieth-century anthropologist J.D. Krige studied the Lobedu extensively and found that they were unique in Southern Africa in that they were ruled by a queen. The legendary Rain Queen, Mujaji, was feared and respected throughout Southern Africa. According to West and Morris (1976), the Mujaji's former status diminished by rapidly changing values. According to Krige and Krige (1943), Lobedu origins go back to the flight from what is now Zimbabwe. Dzugudini, a granddaughter of the famous ruler Monomatapa incurred her father's wrath by giving birth to an illegitimate child. Legend has it that before she fled her mother instructed her in the art of rain-making and gave her certain rain charms and sacred beads with which she then fled south, accompanied by her infant son and a few loyal supporters. Descendants of these fugitives from the north formed the embryo Lobedu nation by subjugating some of the indigenous inhabitants (presumably ancestors of other present Sotho peoples) whom they found when they entered and settled in what is South Africa today. After a period of relative peace and prosperity, a leadership crisis erupted. This was eventually resolved by the succession of the first queen, Mujaji I, at the beginning of the 19th century. She and her successors guided their people into a second period of peace, broken only temporarily by unsuccessful attacks by Nguni warriors. Permanent disruption of the kingdom, and eventual subjugation, came finally through contact with the whites.

Most Sepedi-speaking people are still to be found in the area of the former 'Bantu' homeland of Lebowa (a North Sotho reserve in the apartheid era), which consisted of six loose geographic units in areas close to towns such as Groblersdal, Potgietersrus, Pietersburg, Tzaneen, Pelgrimsrus and Phalaborwa (World Spectrum, 1982). The Northern Sotho homeland of Lebowa was declared a "self-governing" (not independent) territory in 1972, with a population of almost 2 million people.

The Pedi have their own traditions. Traditional thatched huts were once carefully plastered inside up to the roof which was extended to form a dome which projected at its outer rim to form a veranda round the circumference. This involved great skill and this type of hut has been the victim of changing times: today of course, the rondavel is the more common form. Each consisted of two huts linked by a small courtyard and sometimes by a low wall. The larger and better-finished hut was used for sleeping; the other for cooking. The cooking hut, dark and smoky from the fires, was the centre of everyday activity. It was the place where women gossiped and children slept, where children were born, where the sick were nursed and where people died (West & Morris, 1976).

According to West and Morris (1976), the Pedi were agriculturalists who chose to keep livestock. They were keen and observant farmers, distinguishing no fewer than seven different types of soil and six varieties of sorghum, traditionally their staple food. The Pedi herded cattle, goats and sheep, and cultivated grains and tobacco. In addition, they grew other cereals, pumpkins, various vegetables and nuts. Land was communally owned and was administered by the chief, who made allocations in consultation with other leaders, women taking precedence as the major workers of the soil. They were also skilled craftsmen, renowned for their metalworking, leatherworking and wood and ivory carving.

The Pedi lived in small chiefdoms, in which status was determined in part by relationship to the chief. Homesteads were grouped together into villages, with economic responsibilities generally shared among village residents. Villages were divided into wards, or residential areas, often occupied by members of more than one patrilineal descent group. The village chief (a hereditary position) generally appointed ward leaders, whose residences were clustered around the chief's residence. These villages sometimes grew into large towns of several thousand people. Farmland was usually outside the village, not adjacent to the homestead. This village organisation may have enabled the villagers to defend themselves

more effectively than they could have with dispersed households and it probably facilitated control over ward leaders and subjects by the chief and his family. The villages were also organised into age-sets or groups of men or women who were in the same age range. Each age-set had specific responsibilities: men organised for warfare and herding, depending on age-set and women for crop cultivation and religious responsibilities. An entire age-set generally graduated from one task to the next and the village often celebrated this change with a series of rituals and in some cases, an initiation ceremony.

Pedi marriage rules differ significantly from other African cultural groups – the preferred marriage partner would be a person related through patrilineal descent ties. Marriage was the usual contract involving two sets of kin, rather than an individual arrangement. The Pedi shared the Sotho preference for marriage to close cousins: a man was particularly encouraged to marry the daughter of his mother's brother or that of his paternal aunt or uncle. Polygamy was permitted and lobola paid in the form of cattle, hoes, sheep and goats.

Children grew up in the way normal for most African societies, but just before puberty formed themselves into groups in which they learned about things such as herding, domestic duties, traditional songs and dances and the generally accepted codes of behaviour. Boys received much of their education while herding and were part of a very strictly controlled gang life in which discipline was imposed by older ones. Stealing and fighting were accepted norms of behaviour; if caught the boys were beaten by the adults, but never publicly punished – uncircumcised boys were expected to be irresponsible. Prior to puberty, boys enjoyed a highly-developed form of gang life in which status was directly linked to physical prowess. They often fought using switches taken from a certain tree and eventually the boys were differentiated into three distinct groups based on physical size and the biggest boys then challenged one another for overall leadership. At this stage with the chief's permission, a final test resulted in a formal hierarchy with an acknowledged leader. A leader was also chosen from the girls for her ability to dance and sing (West & Morris, 1976, p.138). According to West and Morris (1976), the Pedi used to attempt to avoid succession disputes so common to other African groups by narrowly prescribing exactly who shall succeed a chief. The only possible heir is the eldest son of the chief's wife who, as with many other black peoples, is not necessarily the first wife married, but the one married after accession on the advice of the chief's counsellors.

As for religion, the Pedi had a somewhat undefined belief in a creator, *Kgobe*, who made the world and all living things upon it, and whose son, *Kgobeane*, was said to have actually created man. Both terms have fallen into disuse and the general word for God, *Modimo*, is used instead. Ancestors played the major role in religious beliefs and they were propitiated by prayer and offerings. There was a strong belief in witchcraft, which, as among the Lobedu, was differentiated into day and night witchcraft. Night witches had an inherent power to harm, while day witches consciously tried to harm by the use of spells and potions. Doctors and diviners were used to combat witchcraft and the use of bones in divination was very common (West & Morris, 1976). Belief in the ancestors was fundamental to all African religion. The Pedi ancestors were not worshipped as gods, but were believed to have the power to help and harm their descendants. They must therefore be humoured and considered at all times with regular offerings of various kinds.

African cultures are often viewed as sharing the same characteristics; however, this is not necessarily true. Visitors to the African continent often find the scope of cultural diversity astounding, if not overwhelming. South Africa has eleven official languages, while many others still are spoken (Schwellnus, 2004). The differences in the cultural and related value systems among some of these African groups have been the conflict for centuries, as mentioned in the literature above. Various studies have reported results that support the notion that there are cultural differences in personality (Pethman & Erlandsson, 2000; Marsella, Dubanoski, Hamada, & Morse, 2000; Triandis & Suh, 2002). The Pedi personality characteristics should not be left unaccounted for. Thus, it is important to look at the Pedi culture from a lexical-emic approach and the development of an indigenous personality measurement, which will be free from bias.

The aim of this study was to establish the implicit perspectives of personality among the Sepedi-speaking people of South Africa.

METHOD

Research design

This study made use of the qualitative research design with a personal interview as the data-gathering method in order to reach its objectives. Qualitative research provides descriptive

data in the participant's own written or spoken words. It involves the identification of the participant's beliefs and values underlying the phenomena (De Vos, Strydom, Fouché, & Delpont, 2002). The qualitative approach is used to answer questions about the nature of the phenomena with the purpose of describing and understanding the phenomena from the participant's point of view (Leedy, 1997). For this research, a grounded theory is relevant, since the researcher began with the area of personality and allowed what was relevant to personality for the Sepedi-speaking people of South Africa to gradually emerge. A systematic set of questions were used in the interviews for data collection and analysis. Data were collected by means of interviews with multiple first language Sepedi-speaking individuals of different age, gender, education, urbanisation status and socio-economic status, who have participated in a process about the central phenomenon personality, to saturate categories and detail a theory (De Vos, Strydom, Fouché & Delpont, 2006).

Participants and procedure

The study population consisted of a random sample of 120 Sepedi-speaking South Africans ($N = 120$) from the Limpopo and Gauteng Provinces. The purposive sampling method was used, by means of which the Sepedi-speaking population was divided into different sections or strata according to age, gender and educational or socio-economic status. Strata are the partitioning of the population into two or more non-overlapping, mutually exclusive groups (Kerlinger & Lee, 2000). Purposive sampling is about selecting a particular sample on purpose. According to Babbie and Mouton (2001), purposive sampling is a non-probability sampling method in which the researcher uses his or her own judgement in the selection of sample members. It is sometimes called a judgemental sample. Kerlinger and Lee (2000) explain that probability samples use some form of random sampling in one or more stages. This implies that the person doing the non-probability sampling must be knowledgeable of the population to be studied and the phenomena under study. Patton (1990) mentions that subjects are selected because of some characteristic. In this study, that characteristic is first language speakers of Sepedi and not just any person able to speak Sepedi. Such data increase internal validity for this research project. Patton (1990) further refines purposive sampling and provides different cases of purposive sampling, of which snowball (or chain) sampling is one. According to Patton (1990), snowball (or chain) sampling identifies cases of interest from people who know people, who know people who know what cases are information-rich, that is to say good examples for study and good interview subjects. In this study, the

fieldworker started interviewing people that she knew spoke Sepedi as first language and from there on she asked them to identify other Sepedi-speaking people. The compilation of the study population is reported in Table 1.

Table 1
Characteristics of the Participants (N=120)

Item	Category	Frequency	Percentage
Gender	Male	60	50,0
	Female	60	50,0
Race	African	120	100,0
Language	Sepedi	120	100,0
Age	18-35 years	60	50,0
	Older than 35 years	60	50,0
Province	Limpopo	64	53,3
	Gauteng	56	46,7
Economic activity	Employed	40	33,3
	Unemployed	40	33,3
	Not economically active (students, homemakers, the disabled, those too ill to work, anyone seeking work)	40	33,3

Table 1 indicates that the male and female participants in this study were equal (50%). All participants were African, first-language Sepedi-speaking people. The respondents were equally divided between the age groups 18-35 years (50%) and older than 35 years (50%). The majority of the participants (53,3%) lived in Limpopo, and the rest (46,7%) in Gauteng, as most Sepedi-speaking South Africans inhabit these two provinces (Statistics South Africa, 2001). According to the 2001 census, 9,4% of the South African population's home language is Sepedi. The largest population (2 750 175 people) of first language Sepedi speakers is found in the Limpopo Province and the second largest population (945 656 people) is found in the Gauteng Province. With regard to the economic activity of participants, a third (33,3%) of the respondents were, respectively, employed, unemployed, and not economically active.

Data collection

Semi-structured, personal interviews were used to gather the data. The qualitative interview is essentially a conversation in which the interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent. The respondent does most of the talking (Babbie & Mouton, 2001). Kerlinger and Lee (2000) cite that structured interviews use interview schedules that have been carefully prepared to obtain information pertinent to the research problem. According to Leedy (1997), the semi-structured interview follows the questions with probes designed to obtain additional, clarifying information.

After failing to find a standardised questionnaire that would suit the needs of this study, a questionnaire was constructed and used to gather information about the implicit perspectives of personality among the Sepedi-speaking people of South Africa. The interview consisted of ten questions requiring participants to describe different people. Firstly, the participants were asked to provide their biographical information, including their name, province, home municipality, urban/rural status, race, gender, age, first language, economic activity and highest level of education obtained. Then each participant was asked to describe a parent, a grandparent, the eldest child (if no children, the eldest brother/sister), a neighbour, a person whom they did not like, a colleague/friend from another ethnic group, their best friend of the same sex, their best friend of the opposite sex (excluding their spouse); if schooled, first their favourite teacher, then their least favourite teacher; otherwise a person from the village/town whom the participant liked best and then also one they did not like at all. Examples of questions used in the interviews were the following: "Please describe the following people to me by telling me what kind of person he or she is/was. Can you describe typical aspects of this person? Can you describe behaviours or habits that are characteristic of this person? How would you describe this person to someone who does not know him/her at all?"

In the same way as a quantitative study cannot be considered valid unless it is reliable, a qualitative study cannot be called transferable unless it is credible, and it cannot be deemed credible unless it is dependable (Babbie & Mouton, 2001). The approach to clarifying the notion of objectivity as it is manifested in qualitative research is found in the highly influential work of Lincoln and Guba (1985). Lincoln and Guba (1985) proposed four alternative constructs that more accurately reflect the assumptions of the qualitative paradigm, namely transferability, credibility, dependability and conformability.

Transferability is the alternative to external validity (Lincoln & Guba, 1985). This refers to the extent to which the findings can be applied in other contexts or with other respondents (Babbie & Mouton, 2001). Lincoln and Guba (1985) suggest that thick description and purposive sampling are necessary for transferability. As already mentioned earlier in this research, purposive sampling was used as a sampling method. The fieldworker collected sufficiently detailed descriptions of personality in Sepedi and reported it with sufficient detail and precision to allow judgements about transferability to be made by the reader (Babbie & Mouton, 2001). Field notes were taken during the interview and questions were repeated and rephrased if necessary in order to gather more information. Probing was used to clarify any uncertainty, without biasing the participants. Probes are a useful way to obtain more in-depth answers without biasing subsequent answers (Babbie & Mouton, 2001).

Credibility is the alternative to internal validity, where the goal is to demonstrate that the inquiry was conducted in such a manner as to ensure that the subject was accurately identified and described (De Vos, Strydom, Fouché, & Delpont, 2006). Credibility is achieved *inter alia* through prolonged engagement, referential adequacy, member checks and peer debriefing (Babbie & Mouton, 2001).

Prolonged engagement is explained as staying in the field until data saturation occurs (Babbie & Mouton, 2001). This research did not make use of statistical integration such as means and correlations, but rather an adequate coverage of the implicit theory of personality. The aim was data saturation, where new informants no longer provided new information. Although the aim was data saturation, it was still attempted to select participants as widely as possible from different sections of the Sepedi-speaking population to ensure that the study population was representative of the total Sepedi-speaking population. The fieldworker who was responsible for collecting the data was part of the Pedi culture and thus spent sufficient time with the participants prior to conducting the interviews in order to establish rapport and gain trust in order to increase the willingness of participants to share information.

Referential adequacy is explained as the materials available to document the findings (Babbie & Mouton, 2001). Interviews were conducted in Sepedi and audio-recorded, then the transcriptions were translated into English. In order to ensure that valid and reliable data was gathered, a fieldworker with Sepedi as first language was recruited and coached to conduct

the interviews. Field notes taken during the interviews were compared with the transcribed information to maximise the reliability and validity of the gathered data.

Member checks are explained as starting at the source of the information and checking both the data and the interpretation (Babbie & Mouton, 2001). A Sepedi language expert checked and compared all audio-recorded interviews with the translations originally done by the fieldworker in order to make sure that valid and reliable data were gathered from the interviews, that all responses of the participants were correctly interpreted and that the minimum information was lost or distorted during the translation process from Sepedi to English.

Peer debriefing is done with a similar-status colleague, not a junior or senior peer, who is outside the context of the study, but who has a general understanding of the nature of the study and with whom one can review perceptions, insights and analyses (Babbie & Mouton, 2001). Comparisons and benchmarking with other SAPI colleagues of several of the other official languages of South Africa, which were also researched at the same time, happened on a continuous basis. The researcher has specifically reviewed perceptions, insights and analyses with mainly two other similar-status colleagues, namely the researchers from the Sesotho (Southern Sotho) and Setswana (Tswana) groups, as these Sotho languages are related and to a large degree mutually intelligible.

Dependability is explained as the alternative to reliability (De Vos et al., 2006). An inquiry must also provide its audience with evidence that if the study were to be repeated with the same or similar respondents (subjects) in the same (or a similar) context, its findings would be similar (Babbie & Mouton, 2001). To ensure the reliability of this study, the nature of the study and the importance of honest replies were highlighted and explained in great detail to all participants. All interviews were audio-recorded to ensure accurate recall of information and kept for future evidence and cross language reference.

The final construct, conformability, captures the traditional concept of objectivity (De Vos et al., 2006). This is the degree to which the findings are the product of the focus of the inquiry and not of the biases of the researcher (Babbie & Mouton, 2001). Lincoln and Guba (1985) stress the need to ask whether the findings of the study could be confirmed by another. By doing so, they remove evaluation from some inherent characteristic of the researcher

(objectivity) and place it squarely on the data themselves (De Vos et al., 2006). The researcher ensured that all respondents' views of personality were accurately recorded. Translations from Sepedi to English originally done by the fieldworker were checked and compared by a professional language expert in Sepedi to verify that all responses of the participants were correctly interpreted. Where any discrepancies were found, alterations were suggested and corrections were made, thus the findings of this study could be confirmed by another. The literature available on the personality of Sepedi-speaking people was linked with the information obtained in this research to ensure that interpretations made were reliable and valid.

Regarding the ethical aspects, the purpose of the study was communicated and explained beforehand, and all participants took part voluntarily. No participant was coerced into participating and all responses were treated confidentially. Any information that is publicised does not link specific individuals to particular responses.

Data analysis

A total of 5 000 personality descriptive terms were obtained from the interview responses. Through content analysis, the data from the interviews were analysed, reduced and interpreted. Analysis involves breaking up the data into manageable themes, patterns, trends and relationships. The aim of analysis is to understand the various constitutive elements of the data through an inspection of the relationships between concepts, constructs or variables, to see whether there are any patterns or trends that can be identified or isolated, and to establish themes in the data (Mouton, 2004).

The list of 5 000 person-descriptive terms used in both Sepedi and English collected from the interviews was typed into an Excel Worksheet to enable the researcher to look at the matter as a whole. Then the process of data reduction started. Data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that is collected (Miles & Huberman, 1994). The purpose of data reduction is therefore to bring order, structure and meaning to mass collected data (Marshall & Rossman, 1995).

The large numbers of person-descriptive terms were reduced to a more manageable number of a 136 personality traits or adjectives by the cleaning process. This process started with

removing all the superfluous words such as “an”, “and”, “he”, “she” and “is”, and also removing unnecessary context words, quantifiers and verbs such as “very”, “most”, “never”, “definitely”, “is”, “are” and “were” from the person-descriptive terms. For example, a description such as “he is an advisor” became “advisor”.

Next, the negatives were removed. For example, a response such as “he is not an open person” became “open person”. Then synonyms and antonyms were grouped together. Responses such as “he holds a strong standpoint” and “he does not stick to his standpoint” were both grouped under “assertiveness”, as the first response would read after cleaning: “holds strong standpoint”, and the second one “stick to standpoint”, which both indicate a similar characteristic.

Following this step, all the personality descriptors were interpreted to form personality traits or characteristics. Each descriptor was categorised into a trait or characteristic most relevant to the original description given. The social context of the descriptor was taken into account when interpretations were made. Thus, similar descriptions may fall into different categories, where one might be viewed as positive and the other as negative. For example, the description “he likes drinking alcohol” was interpreted as pleasure-seeking, categorised as adventurousness and grouped under the cluster of *Sociability*, while the description “he drinks a lot of alcohol” was interpreted as the lack of self-control, categorised under emotionally (un)stable which then resorted under the cluster of *Emotional Stability*.

During the interpretation process, the personality descriptors were also scrutinised for non-classifiable responses. These responses were not a description of personality, but rather physical appearance descriptions and evaluative terms – for example, well-built guy, good-looking girl and neglected people. A total of 112 non-classifiable responses were discarded from this data set. After every step, the data was sorted alphabetically. The next step was to divide the initial 136 personality traits or adjectives found into personality categories. Thirty preliminary personality categories emerged from analysing the Pedi personality adjectives. By objectively and systematically examining the presence or repetition of certain words and phrases in these texts, the researcher was able to make inferences about specified characteristics, and then categorised and classified these adjectives or person-descriptive terms (Babbie & Mouton, 2001). Please refer to Appendix A for a more comprehensive elaboration on the data.

The final step was to refine the broad number of 30 preliminary categories into personality clusters by grouping together those categories that were largely overlapping in meaning. As a result, nine distinct personality clusters emerged from the data analysis process, each comprising a number of related personality descriptions.

RESULTS

Table 2 presents a list of the 136 adjectives or descriptive terms in ascending order with their frequency next to them.

Table 2

List of Personality Descriptive Terms

Adjectives	Frequency	Adjectives	Frequency	Adjectives	Frequency
Loving	272	Moralist	29	Comforting	9
Drive	262	Mannered	28	Entrepreneurial	9
Kind	198	Adventure-seeking	27	Hateful	9
Advising	193	Forgiving	27	Compassionate	8
Respectful	192	Hostile	27	Peacemaker	8
Extrovert	141	Role Model	27	Pessimistic	8
Controlling	123	Intelligent	26	Pitiful	8
Helpful	121	Funny	24	Playful	8
Introvert	121	Listener	24	Resourceful	8
Patient	121	Obedient	24	Appreciative	7
Honest	115	Self-confident	23	Committed	7
Encouraging	106	Responsible	23	Diligent	7
Friendly	106	Independent	22	Expressive	7
Aggressive	88	Concerned	21	Leadership	7
Trustworthy	88	Humble	21	Mature	7
Caring	86	Trouble-maker	21	Straightforward	7
Discriminating	85	Willingness to learn	21	Considerate	6
Understanding	82	Approachable	20	Inquisitive	6
Reliable	71	Competent	20	Soft-hearted	6
Religious	69	Reprimanding	20	Successful	6
Gossiping	65	Stubborn	18	Attention-seeker	5
Happiness	61	Aesthetic	17	Careful	5
Loud	61	Egocentric	17	Greedy	5
Jealous	58	Polite	17	Materialistic	5
Merciful	58	Gentle	16	Open-minded	5

Table 2

List of Personality Descriptive Terms (continued)

Easy-going	57	Humoristic	16	Story-teller	5
Supportive	57	Punctual	16	Teasing	5
Strict	55	Accepting	15	Abusive	4
Traditionalist	54	Flexible	15	Confiding	4
Hobby	52	Popular	15	Copycat	4
Conforming	51	Secretive	15	Creative	4
Malicious	49	Stingy	15	Intimidating	4
Generous	48	Wisdom	15	Optimistic	4
Cheerful	46	Companionship	14	Peace-loving	4
Arrogant	44	Criminal Behaviour	14	Bully	3
Self-control	42	Aloof	13	Carefree	3
Short-tempered	39	Irritable	13	Cheeky	3
Cruel	37	Annoying	12	Inferior	3
Peaceful	37	Hypocrite	11	Suspicious	3
Perseverance	35	Nosy	11	Vanity	3
Argumentative	33	Authentic	10	Chauvinist	2
Angry	32	Parental	10	Coward	2
Pleasure-seeking	31	Rude	10	Praising	2
Moody	30	Accommodative	9	Tactless	2
Pride	30	Assertive	9	Lonely	1
Talkative	30				

From Table 2, it is clear that the most prominent personality adjectives with the highest frequency of personality descriptions indicated amongst the Sepedi language group are: Loving (272 responses), Drive (262), Kind (198), Advising (193) and Respectful (192). The adjectives at the lower end of the frequency range are as follows: Bully, Carefree, Cheeky, Inferior, Suspicious and Vanity (three references each), Chauvinist, Coward, Praising and Tactless (two references), and Lonely (only once).

The 136 personality adjectives were first grouped into thirty personality categories and then finally classified into nine clusters. The personality clusters that emerged from the Sepedi data were labelled as follows: Agreeableness, Conscientiousness, Emotional Stability, Intelligence, Maliciousness, Manneredness, Openness, Sociability and Truthfulness.

- *Agreeableness*. This cluster refers to positive emotions and touches on personality dimensions of relationship harmony and tender-mindedness as well as attitudes of self-absorbedness. The personality characteristics included in this cluster are: accommodative, advising, appreciative, arrogant, caring, cheerful, comforting, compassionate, easy-going, egocentric, encouraging, forgiving, friendly, generous, gentle, greedy, happiness, helpful, humble, kind, listener, loving, materialistic, merciful, optimistic, parental, peaceful, peace-loving, peacemaker, pessimistic, praising, soft-hearted, stingy, supportive, understanding and vanity.
- *Conscientiousness*. Dimensions of conscientiousness include facets such as conscientious, determination and diligence. Characteristics grouped in this cluster are: committed, diligent, drive, entrepreneurial, perseverance, punctual, reliable, responsible, role model, successful and trustworthy. The cluster refers to the behaviour that members of the Pedi culture display when approaching any given task or responsibility.
- *Emotional stability*. This cluster represents behaviours related to being emotionally stable, having confidence, lability and firmness (related to assertiveness). Personality adjectives grouped together in this cluster include: assertive, attention-seeker, concerned, copycat, coward, independent, inferior, irritable, jealous, mature, moody, patient, pitiful, pride, self-confident, self-control, short-tempered, straightforward, strict, and stubborn. Emotional stability refers to the affects and emotions experienced by the Pedi as well as the extent to which a person is able to control his/her emotions and behaviour in a given situation.
- *Intelligence*. This cluster touches on the intellect, and represents cognitive abilities and behaviour of Sepedi-speaking people. Typical characteristics associated with this cluster are: competent, inquisitive, intelligent, resourceful and wisdom.
- *Maliciousness*. This cluster describes the way the Pedi interact with each other when they behave in a negative manner. Dimensions of maliciousness include facets such as aggressiveness, cruelty, the darker side of authoritative and relationship disharmony. Typical adjectives include abusive, aggressive, angry, argumentative, bully, chauvinist, controlling, criminal behaviour, cruel, discriminating, gossiping, hateful, hostile,

intimidating, malicious, nosy, secretive, suspicious, reprimanding and trouble-maker. Maliciousness represents any destructive behaviour that is physically and/or emotionally harmful to others in an interpersonal relationship.

- *Manneredness*. All traits concerning manners are grouped together in this cluster. The main facets concern good-mannered, bad-mannered and troublesomeness. Characteristics involved are annoying, cheeky, considerate, mannered, obedient, polite, respectful, rude and tactless.
- *Openness*. Openness refers to both dimensions of openness which includes openness to experience and openness to others. Furthermore it encompasses traits associated with cautiousness and giftedness. Adjectives grouped together under openness include: accepting, aesthetic, approachable, careful, conforming, creative, flexible, hobby, moralist, open-minded, religious, traditionalist and willingness to learn. This cluster refers to the stance Sepedi-speaking people take towards others and their environment regarding new and unfamiliar experiences. It also indicates their observation of reality and willingness to adapt and change.
- *Sociability*. This cluster indicates the Pedi's social behaviour in everyday life, the confidence they have to interact with others and to express their feelings. It also pays attention to the degree to which a person can tolerate sensory stimulation from people and situations. Interesting facets of sociability include adventurousness, playfulness, extroversion, introversion and influence. The cluster includes attributes such as adventure-seeking, aloof, carefree, companionship, confiding, expressive, extrovert, funny, humoristic, introvert, leadership, lonely, loud, playful, pleasure-seeking, popular, story-teller, talkative and teasing.
- *Truthfulness*. This last cluster refers to dimensions of honesty and includes behaviour related to showing deceit and being truthful. Adjectives used to describe this cluster are authentic, honest and hypocrite.

Table 3 presents the subdivision of the 136 personality adjectives into the different personality clusters.

Table 3

Clustering of the Sepedi Personality Characteristics

Clusters	Categories	Adjectives	Frequency	Total references in cluster	
Agreeableness	Positive Emotionality	Cheerful	46	36	
		Happiness	61		
		Optimistic	4		
		Pessimistic	8		
	Relationship Harmony	Merciful	58		
		Peaceful	37		
		Peace-loving	4		
		Peacemaker	8		
	Self-absorbedness	Arrogant	44		
			Egocentric		17
		Greedy	5		
			Humble		21
		Materialistic	5		
			Stingy		15
		Vanity	3		
		Tender-mindedness	Accommodative		9
					Advising
	Appreciative		7		
			Caring		86
	Comforting		9		
			Compassionate		8
	Easy-going		57		
			Encouraging		106
	Forgiving		27		
			Friendly		106
	Generous		48		
			Gentle		16
	Helpful		121		
			Kind		198
	Listener		24		
			Loving		272
	Parental	10			
Praising		2			
Soft-hearted	6				
	Supportive	57			
Understanding	82				
Emotional Stability	Confidence	Independent	22	20	
		Inferior	3		
		Pride	30		
		Self-confident	23		
	Emotionally Stable	Mature	7		
		Patient	121		
		Self-control	42		
	Firmness	Assertive	9		
		Coward	2		
		Straightforward	7		

Table 3

Clustering of the Sepedi Personality Characteristics (continued)

		Strict	55	
	Lability	Attention-seeker	5	
		Concerned	21	
		Copycat	4	
		Irritable	13	
		Jealous	58	
		Moody	30	
		Pitiful	8	
		Short-tempered	39	
		Stubborn	18	
Maliciousness	Aggressiveness	Aggressive	88	20
		Angry	32	
		Argumentative	33	
		Hateful	9	
		Hostile	27	
	Authoritativeness	Chauvinist	2	
		Controlling	123	
		Intimidating	4	
		Reprimanding	20	
	Cruelty	Abusive	4	
		Bully	3	
		Criminal Behaviour	14	
		Cruel	37	
		Malicious	49	
	Relationship Disharmony	Discriminating	85	
		Gossiping	65	
		Nosy	11	
		Secretive	15	
		Suspicious	3	
		Trouble-maker	21	
Sociability	Adventurousness	Adventure-seeking	27	19
		Pleasure-seeking	31	
	Influence	Leadership	7	
		Popular	15	
		Story-teller	5	
	Introversion	Aloof	13	
		Introvert	121	
		Lonely	1	
	Extroversion	Companionship	14	
		Confiding	4	
		Expressive	7	
		Extrovert	141	
		Loud	61	
		Talkative	30	
	Playfulness	Carefree	3	
		Funny	24	
		Humoristic	16	
		Playful	8	

Table 3

Clustering of the Sepedi Personality Characteristics (continued)

Openness	Cautiousness	Teasing	5	13		
		Giftedness	Careful		5	
			Moralist		29	
	Aesthetic		17			
	Creative		4			
	Hobby		52			
	Openness to experience		Flexible		15	
	Openness to others	Open-minded	5			
		Religious	69			
		Traditionalist	54			
		Willingness to learn	21			
		Accepting	15			
		Conforming	51			
Conscientiousness	Conscientious	Approachable	20	11		
		Punctual	16			
		Reliable	71			
	Determination	Responsible	23			
		Trustworthy	88			
		Committed	7			
		Drive	262			
		Perseverance	35			
		Role Model	27			
	Diligence	Successful	6			
		Diligent	7			
		Entrepreneurial	9			
		Cheeky	3			
Manneredness	Bad-mannered	Rude	10	9		
		Tactless	2			
		Considerate	6			
	Good-mannered	Mannered	28			
		Obedient	24			
		Polite	17			
		Respectful	192			
		Annoying	12			
		Competent	20			
	Intelligence	Troublesome	Inquisitive		6	5
			Intelligent		26	
			Resourceful		8	
		Intellect	Wisdom		15	
Hypocrite			11			
Authentic			10			
Truthfulness	Deceit	Honest	115	3		
		Truthful	10			
		Honest	115			

The results presented in Table 3 indicate that a total of nine personality clusters were identified from analysing the personality descriptors. It also became apparent that the Pedi are

quite an agreeable race. The majority of the personality descriptions gathered from the data of the interviews referred to agreeableness (36 descriptions), with the most references (21) made to adjectives describing tender-mindedness. Agreeableness is largely composed of personality characteristics related to the dimension of tender-mindedness and positive emotions, with few characteristics related to relationship harmony and self-absorbedness.

Furthermore, it is evident that the Sepedi-speaking people are emotionally stable although they can be quite malicious as well. The second most references (20) were made to the cluster of Emotional Stability and also to the cluster of Maliciousness. Emotional stability refers to the affects and emotions experienced by the Pedi as well as the extent to which a person is able to control his/her emotions and behaviour in a given situation. There is almost an equal spread between the total of adjectives referring to confidence, firmness and being emotionally stable (11) on the one side and lability (9) on the other side. Maliciousness refers to the way the Pedi interact with each other when they behave in a negative manner. Maliciousness includes personality characteristics related to the dimensions of aggressiveness, authoritative, cruelty and also relationship harmony, but in a negative way, and it is therefore called *relationship disharmony*.

The Pedi are passionate, sociable people. In the third place was the cluster of Sociability (19). Sociability indicates the Pedi's social behaviour in everyday life. This cluster reflects that the Pedi are quite influencing, playful, on the lookout for adventure, sociable (only one reference was made to lonely in the entire data set of 5 000 inscriptions) and open. This is confirmed by the references made to the openness cluster. It almost seems as if they experience very intense positive (sociability) and negative (maliciousness) emotions and conduct almost as much negative behaviour as positive. They greatly emphasise interpersonal relationships and vary on both ends of the scale. Thus, it seems apparent that when it comes to interpersonal relationships, they are quite passionate.

Shortly following sociability is the openness cluster with 13 references made to it, indicating the representation of openness towards others and openness towards experience amongst the Sepedi-speaking population. This might be explained by the presence of the Rain Queen in their past – indicating that they are more open to experiences, because of such beliefs. A variety of other adjectives were also mentioned, with various amounts of responses which

indicated that the Pedi are also conscientious (11), mannered (9), intelligent (5) and truthful (3).

DISCUSSION

The aim of this study was to explore the implicit perspectives of personality among the Sepedi-speaking people of South Africa. A 10-item interview questionnaire conducted amongst 120 Sepedi-speaking adults mainly in the Limpopo and Gauteng Provinces delivered 5 000 personality descriptors. Through content analyses and data reduction, the descriptions obtained were reduced to 136 initial personality characteristics or adjectives. These adjectives were then further interpreted and refined to form nine broad personality clusters, namely Agreeableness, Emotional Stability, Maliciousness, Sociability, Openness, Conscientiousness, Manneredness, Intelligence and Truthfulness.

The most prevalent personality traits that received the majority of descriptions were: loving (with a total of 272 references to it), drive (262), followed by kind (198), advising (193) and respectful (192). The traits extroversion, controlling, helpful, introversion, patient, honesty, encouraging, and friendly all ranged between 106 and 141 descriptors each. The personality traits at the lower end of the frequency range such as: attention-seeker, careful, greedy, materialistic, open-minded, story-teller, teasing, abusive, confiding, copycat, creative, intimidating, optimistic, peace-loving, bully, carefree, cheeky, inferior, suspicious and vanity all had a total of five or less references made to them. It is noticeable that the characteristics chauvinist, coward, praising and tactless had references made to them twice, and lonely only once. The remainder of the personality characteristics range between six to 88 descriptions respectively. This phenomenon of lonely occurring only once can be assigned to the collectivistic nature of the Pedi.

In a South African study done by Mann (1962) it was found that black students preferred community related values to private ones and emphasised public well-being and democratic values, as compared to white students. Taking into account the results from the data analysis, it became apparent that the Pedi regard relationships and the way in which they interact as a very important part of their culture. Numerous accounts of adjectives of personality referred to advising, encouraging, friendly, helpful, kind, loving, caring and understanding – all of which form part of the agreeableness cluster. From the top thirteen characteristics that scored

the highest, altogether six traits referred to the Agreeableness cluster, which indicates that positive relationships are highly regarded in the Pedi culture. Thus, it is evident that the Pedi culture can be considered a collectivistic culture.

Literature indicates that the family is of great importance to the Pedi. Mönnig (1988) indicates that the relationship between parents and children is normally a very affectionate one. This research has shown that loving (272 references) was the most important personality characteristic to the Pedi. Traditionally they used to build aggregated settlements with villages where the extended family with all members lived together. These villages were much bigger than those of many of the other African cultural groups in the region (Hammond-Tooke, 1993; World Spectrum, 1982). Hard work is also regarded highly in the Pedi community (262 descriptions of drive were indicated). Group work seems to be very important to the Pedi culture and from here stems the importance of good interpersonal relationships. The personality characteristic trustworthy, from the cluster of Conscientiousness received 88 references, which clearly stresses the importance of relationships amongst the Pedi group. The World Spectrum indicates that all work was traditionally done in groups and even children used to function in groups long before initiation took place. This is a further confirmation of the collectivistic nature of the Pedi.

Considering the results of this research, Sepedi-speaking people are socially active, talkative, loud, adventurous and pleasure-seeking. Altogether 141 references were made to the personality trait extrovert, with many other responses referring to the cluster of Sociability. According to Mönnig (1988), the Pedi group is very socially active with many festivity rituals and customs. First is the feast held for the bride who just fell pregnant. Then there is the social occasion for the birth of the child and following this is a name-giving feast. When the child is grown up, an initiation ceremony takes place with a big celebration of this important next stage in the life of a young adult. When a youngster decides to get married there are feasts associated with the exchange of the bride for cattle and a feast also takes place on the day of the wedding ceremony itself. The biggest and most important festivities take place around death and burial with communal mourning as a ritual. Following this at the end of the period of abstentions, a feast is held which reconstitutes the relationships of the group. Finally, a joyous feast with meat and beer is held and the widow indicates the man they choose to have a marital relation with in future. This feast is held to signify that the equilibrium has been restored and the cycle of life can continue. Characteristics such as

introversion and aloofness were also mentioned, but to a much lesser extent. This indicates that the Pedi are also in a transitional phase currently and the effects of Westernisation can be perceived. West and Morris (1976) indicate that the Pedi are affected by changing values. Still, it is evident from literature and the research that the Pedi generally enjoy engaging in social activity; their culture can thus also be regarded as a social culture.

However, the Pedi culture also has a dark side to it and is not free from destructive, negative and labile behaviours as it is so evident from the Maliciousness and Emotional Stability personality clusters. This includes aggressiveness, controlling, cruelty, criminal behaviour, discrimination, gossiping, irritability, jealousy and maliciousness in general. According to Mönnig (1988), the Pedi practise witchcraft and they distinguish between two forms of witchcraft, namely witchcraft of the night and witchcraft of the day. Many forms of evil behaviour stem from these practices and the malicious behaviour referred to in this research can be linked back to these practises – especially the characteristic of controlling, which links very strongly to the practices related to witchcraft as described in literature by Mönnig (1988).

Numerous responses captured referred to characteristics related to Openness, such as conforming, moralist, approachable, religious, traditionalist and willingness to learn. According to literature (Hammond-Tooke, 1993; Mönnig, 1988; World Spectrum, 1982), the Lobedu, which is part of the Pedi culture, are unique in Southern Africa in the sense that they are ruled by a queen – the legendary Rain Queen, Mujaji. Although influenced by rapidly changing values, the legend has it that her mother instructed her in the art of rain-making and she was widely respected by mighty leaders in the past, even rulers like Chaka and Moshesh. Her power came from her ability to cause rain and she was thus very important to her subordinates. The fact that a women ruler is an exception rather than the rule in African tradition might clarify the presence of the many references made to the Openness cluster amongst the Pedi. From the data it seems that religion, traditional and moral values are quite important to them and they are conforming and very open and willing to learn. Their past indicates a different outlook on life from the usual African values of the submissive wife. The Pedi tend to treat women with a bit more respect than other African tribes.

From the responses gathered, it can be seen that respect towards others, especially elders, is of great importance to the Pedi community. It is also evident from the data gathered that the

custom of not looking superiors straight into the eye when speaking to them comes from the Pedi group. The adjective “respectful” was the fifth most frequently mentioned characteristic, with 192 references. There were quite a few references to traits relevant to manneredness – concerning both good and bad manners. Therefore the researcher decided to have Manneredness as a cluster on its own. If it is taken into account that the Pedi regard groups, especially family groups and interpersonal relationships, as very important, then this phenomenon is comprehensible.

Referring to the Five-Factor Model (FFM) as the basic personality model has become acceptable during recent years (Perugini & Gallucci, 1997). This model of personality is believed to provide one of the most useful conceptualisations of individual differences in personality traits (Costa & McCrae, 1992; Goldberg, 1993) and is also referred to as the Big Five model. Extensive research has been done on using this model as personality measurement, and this model received a great deal of attention in literature. The five bipolar FFM factors are commonly labelled as follows: I, Extraversion versus Introversion; II, Agreeableness versus Hostility; III, Conscientiousness versus Lack of Conscientiousness; IV, Emotional Stability versus Neuroticism; V, Intellect or Openness to Experience versus Lack of Intellect or Closedness to Experience (Digman, 1990; McCrae & John, 1992; Wiggins & Pincus, 1992).

When comparing the Sepedi-speaking people’s personality perspectives with the FFM it is evident that the Extroversion factor (preference for and behaviour in social situations) on the FFM (Gomez, 2006) corresponds to the Sociability cluster of this research. Sociability as defined by this study includes social behaviour in everyday life and also the confidence the Pedi have to interact with others and to express their feelings. Characteristics indicative that this is the same on the Extroversion factor of the Big Five include extrovert, introvert, expressive, loud, talkative and aloof.

Agreeableness (concern and sensitivity towards others and their needs) as found in the FFM (Gomez, 2006) is present in this research of Pedi personality perspectives. The agreeableness dimension of the FFM corresponds with the characteristics kind, helpful, humble and generous versus arrogant and egocentric as found in the characteristics of the Sepedi-speaking people. The principle meaning of the construct is the same in both cases, since it refers to the harmony present when people engage in relationships with others.

Characteristics on the Conscientiousness cluster of this study, such as diligent, responsible, punctual, trustworthy and reliable correspond with characteristics as defined by the Conscientiousness factor of the FFM (organisation and persistent in pursuing goals) as defined by Gomez (2006). The meaning attached to the construct is similar in both cases, but in this study this cluster also explains the behaviour the Pedi display when approaching any given task or responsibility.

Emotional stability (tendency to experience negative thoughts and feelings) as defined by the FFM (Gomez, 2006) is also present in this study. With regard to the meaning of emotional stability in this study, it also includes the extent to which a person is able to control his/her emotions and behaviour in a given situation and not just the experience of these emotions.

The Openness to experience factor, also called Intellect (being imaginative, creative and interested in cultural and educational experiences) on the FFM as defined by Gomez (2006) corresponds to the Openness cluster in this study. The Openness cluster in the study of Pedi personality perspectives is a bit wider defined than Openness on the FFM. Openness in this study includes openness to experience and openness towards other people. It refers to the stance the Pedi people take towards others and their environment regarding new and unfamiliar experiences and their observation of reality and willingness to adapt and change. Apart from characteristics such as creative and traditionalist, which usually form part of the Openness to experience cluster, this cluster also includes characteristics such as religious, willingness to learn and conforming, which were not part of the characteristics originally set out for Openness to experience on the FFM.

Thus, when this study was compared to the FFM, it became apparent that five of the nine clusters in this study relate to the FFM. The remaining clusters are: Intelligence, Maliciousness, Manneredness and Truthfulness. The FFM includes Intelligence in the Openness to experience factor (Gomez, 2006). Intelligence as it is described in this research (representing cognitive abilities and intellect) can be associated with the Openness to experience factor of the FFM, but note should be taken that in the Pedi culture a person can be wise, resourceful and intelligent without being flexible, open-minded and willing to learn new things.

Saucier and Goldberg (1998) presented evidence that nearly all clusters of personality-relevant adjectives can be subsumed under the Big Five. Paunonen and Jackson (2000), however, argued that this study used too loose a criterion for inclusion on the Big Five – namely that the Big Five account for at least 9% of the variance in the adjective cluster. Reanalysing the same data using a stricter criterion of 20% explained variance resulted in nine clusters of traits that fell outside of the Big Five: Religiosity, Honesty, Deceptiveness, Conservativeness, Conceit, Thrift, Humorousness, Sensuality and Masculinity-Femininity. These analyses do not imply that the clusters are unrelated, for example, Honesty and Deceptiveness may be highly (negatively) related as opposite sides of the same dimension. Nevertheless, these results suggest that several important personality traits lie beyond the Big Five. Some important personality traits also mentioned above that were indicated in the responses and significant in this study were *inter alia* honesty, authenticity and hypocrite. Thus, the researcher decided to create a cluster on its own called Truthfulness. This cluster refers to dimensions of honesty and includes behaviour related to showing deceit and being truthful.

Another unique cluster to this research is called Manneredness. The FFM did not make sufficient provision for the very important personality trait: respectful. Only after the democratic elections of 1994 and more thorough research regarding cross-cultural customs and non-verbal behaviour, the waves of not properly understanding this trait in the business world could be felt. The Pedi have the custom of not looking their superiors straight in the eye when speaking to them; for years, this show of respect was misinterpreted in the white culture as being disrespectful. This was totally misinterpreted and misunderstood and created a lot of conflict in daily business. As this trait is considered of such importance in the Pedi culture, and so as to draw attention to it, the researcher thought it fit to place it in a cluster of its own. This cluster refers to all behaviours related to politeness, obedience, showing respect and any other reference made to manneredness, whether it was positive or negative.

Finally, in the study of implicit personality perspectives amongst the Pedi a cluster named Maliciousness emerged. In the FFM, characteristics such as aggression, authoritarian, hostile and suspicious are considered to be the opposite of kind, helpful, humble and generous and form part of the Agreeableness factor. However, this research does not support the view that characteristics such as kind and helpful can be the direct opposite of aggressive and cruel. Failure to be caring, loving, generous, kind and helpful does not necessarily imply that a

person is aggressive, abusive, cruel and malicious. Therefore, the researcher decided to create a cluster on its own called Maliciousness, which includes any physical or verbal abuse and behaviour that is physical and/or emotionally harmful to others in an interpersonal relationship. This cluster seemed to be quite important in the personality descriptions of the Pedi and many references were made to the adjectives in this cluster.

A few limitations of this study should be highlighted. The study population consisted of only 120 adults of the Pedi culture, which is a relatively small sample size. Furthermore the study population was limited to members of the Pedi culture in the Limpopo and Gauteng Provinces. Therefore, the results found may not be representative of all Sepedi-speaking people in South Africa. However, this study focused more on the exploration and description of personality characteristics by individuals than to generalise the results to the whole of South Africa. It is also possible that the meaning of some of the personality descriptive terms have been lost in the process from the original interview in Sepedi, and transcription into English, to the final reporting of these characteristics due to the fact that some English words do not possess exactly the same meaning attached to the original words in the Sepedi language. However, the fieldworker that conducted the interviews and gathered the data spoke Sepedi as a first language and professional language experts were used to edit the translations and to check the quality of the data. Finally, clusters of personality descriptive terms were created by the researcher for the purposes of this study only. These clusters cannot be regarded as final. In the follow-up phase of the project, personality and cultural experts should be used to cluster the personality descriptive terms on a more scientific basis.

RECOMMENDATIONS

Future research can make use of a more comprehensive sample size. Although Sepedi-speaking South Africans reside mostly in the Limpopo and Gauteng Provinces (Statistics South Africa, 2001), Pedi from all other provinces in South Africa should be included in the research for a more representative sample of the Pedi culture in South Africa. More sections of the population (e.g. urban versus rural representation) could also be included.

To eliminate subjectivity on the part of the researcher and increase objectivity of the research, future studies can make use of quantitative techniques to research personality in the Pedi culture (e.g. verifying the items in the different constructs statistically). In addition, it is

recommended that future researchers regroup the initial personality characteristics to form fewer and broader characteristics, which can in turn be grouped into fewer personality constructs.

The results obtained from this study, as well as future studies regarding the Pedi personality, can be compared with information gathered from other language groups in South Africa to identify common and language-specific clusters. This will enable researchers to identify universal personality constructs amongst all eleven language groups in South Africa. On the basis of these universal constructs a personality inventory can be developed that is valid and reliable for the South African context.

An elaborated list of personality descriptive terms is given in Appendix A. Please take note that not all descriptive terms used in the original data are listed to indicate a category, although as many diverse descriptions as possible are listed. If however, the same word was used many times over to form a category, it was only listed once.

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CHAPTER 3

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

In this chapter, conclusions are drawn with regard to the literature review and the empirical study according to the specific objectives. The limitations of this research are outlined, followed by recommendations for future research.

3.1. CONCLUSIONS

The following conclusions are drawn with regard to the specific objectives as set out at the beginning of this study:

The first objective of this research was to establish how personality is conceptualised from the literature.

The concept of personality has its origins in the Latin word “personalitas” and the Greek word “persona”, referring to an actor’s mask (Colman, 2003). Although there is no single, universally accepted definition of personality in the field of personality psychology, personality can be broadly defined as the system of enduring, inner characteristics of individuals that contributes to consistency in their thoughts, feelings and behaviour (Burger, 2004; Derlega, Winstead, & Jones, 2005).

Personality approaches can be classified into two major categories, namely descriptive (trait) theories and causative theories. Causative theories attempt to account for how personality traits are acquired, while descriptive or trait theories focus on describing personality in terms of dimensions, or traits, and they do not consider factors that cause a person to acquire their personality traits as opposed to causative theories (Derlega et al., 2005).

For the purposes of this study, the trait approach to personality was important. Allport (1961) can be considered the father of trait theories. A person who scores high on a trait tends to experience the corresponding state more frequently and in a wider array of situations than a person who scores low on that particular trait (Fleeson, 2001). After decades of theoretical debate on the nature of personality structure, psychometric evidence has led most researchers

to conceptualise individual differences in personality in terms of traits rather than states. Personality traits show little change throughout the lifespan (Chamorro-Premuzic, 2007).

The second objective of this research was to point out possible problems surrounding personality measurement in the South African context.

South Africa faces the dilemma of experiencing both a huge shortage of indigenous personality measure instruments and an ever-increasing demand for it. Multicultural personality research in South Africa is still very limited (Abrahams, 1996, 2002; Abrahams & Mauer, 1999a, b; Meiring, 2000; Spence, 1982; Tact, 1999; Taylor, 2000; Taylor & Boeyens, 1991; Wallice & Birt, 2003). None of the available personality questionnaires currently used in South Africa have been found to provide a reliable and valid picture of personality for all cultural (language) groups in South Africa – despite the obvious societal need for such an instrument (Meiring, 2008).

A study done by Taylor and Boeyens (1991) showed that an instrument that was developed specifically for South Africa – the South African Personality Questionnaire (SAPQ) – showed shortcomings in various items and the majority of items failed to meet the no-bias criteria that had been set. Meiring, Van de Vijver & Rothmann (2006) addressed the cross-cultural suitability of an adapted version of the Fifteen Factor Questionnaire (15FQ+) in South Africa. It was concluded that the 15FQ+ was not suitable as an instrument in the South African multicultural context.

Recently, cross-cultural assessment in South Africa has been placed on the agenda with the promulgation of the Employment Equity Act, 55 of 1998, Section 8, which stipulated that: “Psychometric testing and other similar assessments of an employee 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” (Government Gazette, 1998).

The well-respected cross-cultural researchers Poortinga and Van de Vijver (1987) concluded that when investigating cross-cultural differences it is of great importance to measure and consider the consequences of other contextual variables, such as mother tongue, that might have an influence on test scores (Abrahams & Mauer, 1999b).

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

For the purposes of this study, the lexical approach, the emic approach, implicit perspectives of personality and indigenous psychology were of importance to determine the personality perspectives of the Pedi culture in South Africa.

Allport and Odbert (1936) conducted the first lexical study. The lexical hypothesis is based on the assumption that every aspect of an individual's personality can be described by existing words (Chamorro-Premuzic, 2007). Raymond Cattell (1905-1998) argued that there are 16 major dimensions of personality (Cattell, Eber, & Tatsuoka, 1992). Cattell's personality model derived from an exhaustive and systematic analysis of the English language and was based on the lexical hypothesis. According to John, Angleitner and Ostendorf (1988), the dimensions of personality traits have been described successfully by means of the lexical approach, which emerged from Galton's sedimentation hypothesis: *"Those individual differences that are most salient and socially relevant in people's lives will eventually become encoded into their language; the more important such a difference, the more likely it is to become expressed as a single word"* (John et al., 1988, p.174). The Five Factor Model (FFM) also referred to as the Big Five personality trait framework has, like Cattell's 16 Personality Factors (16PF), originated from the lexical hypothesis. Extensive research has been done and there has been a good deal of consensus and empirical evidence to support the identification of the Big Five as the major dimensions of personality (Funder, 2001).

Cross-cultural psychologists have come forward with warnings on the methodological problems that might be neglected in cross-cultural studies of personality with the renewed interest in personality measurement across cultures (Cheung, 2006).

Marsella and Leong (1995) highlighted two major errors in validity due to ethnocentrism. The first one is the "error of omission", which refers to the failure to conduct cross-cultural comparisons, resulting in generalisations about human behaviour based on a culturally selective or biased sample. The second one is the "error of commission", which refers to the application of concepts and measures based on one culture to another without consideration of their relevance or equivalence for the groups under study. It is quite common to find

Western personality constructs and assessment tools applied directly to another cultural group under the assumption that they are valid for all cultures in cross-cultural studies of personality (Cheung, 2006).

Berry (1969, 1989) distinguished two basic approaches. The *etic* approach assumes that methodologies and concepts that are developed in one culture are universally applicable in other cultures, while the *emic* approach uses locally developed methodologies and concepts which emphasise the examination of a phenomenon from the perspectives of the local culture and its members. The emic approach may provide a perspective highly relevant to members of a culture in terms of attitudes and personality (Pike, 1967).

The fourth objective of this research was to investigate the everyday conceptualisations of personality as found in the Sepedi-speaking language group. In order to determine the personality perspectives of an individual or group, it is necessary to study their central personality traits, after which assumptions can be made.

A total of 5 000 personality descriptors were obtained from the 120 interviews. Through content analyses and data reduction, the descriptions obtained were reduced to 136 initial personality characteristics or traits. These personality descriptors were then further interpreted and refined to form nine broad personality clusters, namely Agreeableness, Conscientiousness, Emotional Stability, Sociability, Openness, Maliciousness, Manneredness, Intelligence and Truthfulness.

When the Sepedi-speaking people's characteristics were compared to the Big Five, it became apparent that five of the nine clusters in this study relate to the Five-Factor Model (FFM), namely: Agreeableness, Conscientiousness, Emotional Stability, Openness and Extraversion (which in this study was embedded in the Sociability cluster). The Sociability cluster in this research included all, but was not limited to, dimensions as defined by the FFM. Dimensions added to this cluster in this study include Adventurousness, Influence and Playfulness. The Openness cluster in this research refers not only to Openness to experience (as described by the FFM), but also to Openness to other people. Four more clusters not covered by the Big Five, and unique to the Pedi culture emerged, namely: Maliciousness, Manneredness, Intelligence and Truthfulness.

The Maliciousness cluster seemed to be quite important in the personality descriptions of the Pedi and many references were made to the adjectives in this cluster. Also, the FFM did not make sufficient provision for the very important personality trait “respectful”, which resorted in the Manneredness cluster. Intelligence as it is described in this research (representing cognitive abilities and intellect) can be associated with the Openness to experience factor of the FFM, but note should be taken that in the Pedi culture a person can be wise, resourceful and intelligent without being flexible, open-minded and willing to learn new things. Furthermore, the Truthfulness cluster was prominent and unique to the Pedi culture.

It became apparent from literature (Mönnig, 1988; West & Morris, 1976) and the results from the data analysis that the Pedi regard relationships and the way in which they interact as a very important part of their culture. It is evident that the Pedi culture can be considered a collectivistic culture.

3.2. LIMITATIONS

The following limitations with regard to this research were identified:

The study population consisted of only 120 adults of the Pedi culture, which is a relatively small sample size. Therefore, the results of this research may not be representative of all Sepedi-speaking people in South Africa. The study population was limited to members of the Pedi culture in the Limpopo and Gauteng Provinces. According to the 2001 census (Statistics South Africa), the majority of the Pedi live in these two provinces. Although 120 is a small sample size, Neuman (1997) indicates that it is sufficient for the purposes of qualitative research. For example, an increase in sample size from 50 to 100 reduces errors from 7,1 per cent to 2,1 per cent, but an increase from 1 000 to 2 000 only reduces errors from 1,6 per cent to 1,1 per cent (Sudman, 1976a, p. 99). Saturation occurred and descriptions started to become repetitive, with very little or no new information found when new participants were interviewed.

It is also possible that the meaning of some of the personality descriptive terms have been lost in the process from the original interview in Sepedi and transcription into English, to the final

reporting of these characteristics, due to the fact that the meanings attached to words often differ from culture to culture (Church, 2001; Church & Lonner, 1998).

Clusters of personality descriptive terms were created by the researcher for the purposes of this study only. These clusters cannot be regarded as final. Further investigation is necessary in order to cluster the personality descriptive terms on a more scientific basis.

The researcher's subjectivity when interpreting and classifying the personality descriptors gathered from the interviews might contaminate the information. Thus, the researcher was compelled to confront her preconceived opinions with regard to personality. The content of the interviews conducted in a different than the researcher's own culture, was preserved as fully and purely as possible. All data were cross validated by various persons concerned with this project. The researcher also attended several workshops in methodology and guidance was received from professionals in the field to reduce subjectivity.

3.3. RECOMMENDATIONS

The following recommendations are made with regard to future research:

A first recommendation would be to let the field workers sit in on meetings from the start of the project so that they may get a better idea of the general overview and the scope of the project. They should receive proper instruction, preferably in their own language, of what exactly is expected of them, at which point they should also be informed about the deadlines of the project. Checking on them regularly certainly helped, but inviting them to meetings and giving them credit and recognition could further enhance the quality of their work. The quality of the information gathered rests upon their shoulders, and it is vitally important for the success of determining implicit perspectives.

If possible, research regarding implicit perspectives should be referred, but not limited to fieldworkers and researchers who have a basic understanding of the language group being researched. This will come in handy with checking on translations and verifying the quality of information gathered by field workers. A basic understanding of the language group under investigation would allow researchers to pick up problems regarding data collection much sooner.

Furthermore, future research can make use of a more comprehensive sample size. Although Sepedi-speaking South Africans reside mostly in the Limpopo and Gauteng Provinces (Statistics South Africa, 2001), Pedi from all other provinces in South Africa should be included in the research for a more representative sample of the Pedi culture in South Africa. More sections of the population (e.g. urban versus rural representation) could also be included.

To eliminate subjectivity on the part of the researcher and increase objectivity of the research, future studies can make use of quantitative techniques to research personality in the Pedi culture (e.g. verifying the items in the different constructs statistically). In the follow-up phase of the project, personality and cultural experts should be used to cluster the personality descriptive terms on a more scientific basis. In addition, it is recommended that future researchers regroup the initial personality characteristics to form fewer and broader characteristics, which can then be grouped into fewer personality constructs.

The results obtained from this study, as well as future studies regarding the Pedi personality, can be compared with information gathered from other language groups in South Africa to identify common and language-specific clusters. This will enable researchers to identify universal personality constructs amongst all eleven language groups in South Africa. Based on these universal constructs, a personality inventory can then be developed that is valid and reliable for the South African context.

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APPENDIX A

List of Personality Descriptive Terms

Category	Personality Descriptive	Category	Personality Descriptive
Abusive	abuses children	Helpful	helping other people
	abusive to his wife		helps best way can
Accepting	I was scared of him, abused us		helps community
	my father abused her		helps learners with all his heart
	accept help from other people		helps lot, even helps us with our school work
	accept the fact that we are same, we are unique and different individuals		helps me to solve problems
	accepted my father's as well as my mother's families in his home		helps me when I am in trouble
	accepts advices from other people		helps poor people
	accepts advices from other people as well		helps where can
	accepts all people way are		she loves helping them
	accepts everybody (way are)		we help each other
	accepts mistakes		when you are in trouble there for you (helping hand)
Accommodative	even if we have nothing at home, still accept us	Hobby	did craft work
	taught us to accept everything		drum majorettes
	didn't want to learn my language, even if she could see that I was trying to speak hers		horse racing
	give us space to try things ourselves		like boxing
	gives you some space when you have got problems		like cooking food
	got time for me		like singing
	got time for other people		like to exercise
	loved speaking Sepedi because I couldn't speak Tsonga		likes training
	going out, it is difficult to find her at home whenever you go to visit her		loved cooking
	going to places with us		loved music
like going on all over places	loved soccer		
like people who would go out at night	loves sports		

like to go out at night
 like travelling lot
 loved nice times
 nice times- to visit game reserves
 sleeps at other people's homes, sleep at home
 touring, especially to foreign countries
 travelling (taking walk)
 travels/wonders around lot (goes up and down lot)
 visiting different kind of places
 wonder around village/township
 advice each other when need be
 advice me
 advice people never to try and resolve their differences
 while were still angry
 advice people to lead good life
 advice us on things that we did perceive as bad as young
 people
 advice us to try our best to get early at school
 advice you about family issues
 advices me about life so that I can work myself and
 depend on man
 advices me and every time I have got problems I go to
 him, like father to me
 advices me most of time because when ever I want to do
 something that I don't know what its consequences will
 be, I ask him for advices
 advices me when I have done something wrong
 advices me when I have problems
 advices me with regard to life issues
 advices me with regards to life in general, especially
 when it comes to women
 advices us to go to school so that we can succeed in life
 advices us, tells us when you do good or bad things
 advised me because want me to do bad things
 advised me to drink nor smoke

Advising

Singing
 soccer and books
 soccer and reading books
 to play musical instruments
 writing books, especially poems
 writing poems
 but straight talking
 Dishonest
 good , honesty
 hates dishonest people
 Honest
 honest people
 Honesty
 kept stolen goods at her place
 Liar
 Lies
 like telling lies
 loved honesty
 straight talking
 tells lies
 tells me when I do wrong things
 tells me whenever I do wrong things or good things
 truth
 he likes swearing
 learner who swears
 like swearing
 swearing and shouting
 swearing at learners

Honest

Hostile

advised us so that we could have brilliant future
 advising
 advising people
 advisor-gives advices
 can communicate and give advices
 can sit down with me and give me advices
 can sit down with me and talk, we advice each other
 come to get advices from him
 could advice his learners about life issues
 even if there is something wrong with child, advice me
 every time decision was made at home we would ask him
 to give advices
 every time when we met we talk about life we advices
 each other
 give good and sensible advices
 her grandchildren, whenever we are hurt we go to her for
 advices
 keep things to himself, advising
 like because I can talk to him about anything, and advice
 me
 like giving good advices
 never give you bad advices
 sit down with me and talk to me as well as advice me
 sits down with his children and advices them to leave
 each other out
 sits down with you and advices you
 tell us stories, also tell us how brought up when still girl.
 give us advices on how to treat in-laws when we got
 married
 to advice about life issues
 to advice people to love their husbands
 us to give each other advices
 used to advise me when I associated myself with bad
 people

swears at other people
 swears lot
 humble
 humble because accepts your way you are
 humble because disrespect other people
 if had wronged someone be humble
 crack jokes
 good, but pretends good
 joke with learners
 jokes
 jokes
 like jokes
 likes joking with people
 makes jokes with children
 we laugh, we love jokes
 deceiver, because pretender
 deceiving, pretends to be good - hypocrite
 pretender, talks badly about her friends to other people
 pretending and can hide her bad manners or behaviour if
 you did know her that well
 pretends good
 pretends to love people
 someone who pretends good only to find that that is case
 could stand on his own, wants helped with everything
 does most of things himself
 doing things herself
 doing things with her own hands herself

Humble
 Humorous
 Hypocrite
 Independent

go to ploughing fields with them so that learn how to do things themselves

hard worker - does tasks herself
independent

independent woman

wanted people to do things themselves

wanted us next to her all time

wants encourage to do his job all the time

look down onto himself

looks down onto herself

asking questions

to know everything

to know more about things

wanted to know everything

wants to know about everything that you do

wants to know more about things

at school intelligent

intelligent

like thoughts

loves education

loves education as well as educating people

very clever

very intelligent

intimidating

people were afraid of him

we were all afraid of him at home

afraid of people

alone

books more than people

does not like people

wants us to tell her our problems so that could advise us
we advice each other

we share ideas and we advice one another

we shares problems and give each other advices, we solve
our problems

we work well together and we give each other advices

when I do something wrong, quick to advice me

when someone has problems advice him/her

when we are together we advice one another about life in
general

when we are together, we advice each other

whenever I did something wrong, advice me

whenever I encounter problems, sit down and advice me

whenever I go to her with my problems, advices me

whenever I have got problems, advice me

whenever you have got problems , there to advice you

whenever you would do bad things, advice you

where I fail give me advices

wherever there is problem we sit down and talk about it,

we advice each other

beautiful clothes

like touching things

likes nice times- modern things

love beautiful things

loved nice and beautiful things and because therefore

many people were assisted by that

nice food and beautiful clothes

nice things

people who wear nice clothes

to look fashionable(beautiful)

used to wear nice clothes and really looked nice in those
clothes

wearing beautiful and expensive clothes

ask money from us, and take it by force

Aesthetic

Aggressive

beat up his wife for no apparent reason
 beat us without valid reason
 beat you up without no reason
 beat you up without valid reason
 beaten up
 beating up learners
 beating up people
 beating us up
 beats up - I don't like cane/stick
 beats up children
 can even beat you up
 even head master was afraid of him
 fight with anyone
 fight with other people
 fighting
 fighting, beating up people
 fights with people
 if you make him angry will hesitate to beat you up right there at that moment
 just beat you up without valid reason
 kill (hurt) our goats if go into his yard
 like conflict, if you did something that like, beat you up
 like fighting
 like fighting
 like shouting, like swearing
 loves beating up people
 my brother likes fighting
 my cousin likes disruptive life
 shouts at us
 starts fight
 teach, preferred beating instead teaching
 this teacher really beats up learners
 when angry just beat us

does things quietly without saying word
 greet you back when you greet him, but not have conversation with you
 like noise
 like staying at home
 like to live on her own
 loves being at home
 not get along well with people
 not have many friends
 not talk too much, quiet
 quiet and reading his books
 quiet who doesn't like complains or shouting
 stays alone
 stays at home
 stays on his own(alone)
 very quiet
 wants alone
 wants alone all time
 working at home, very quiet
 get angry that easy
 gets angry quickly
 gets angry quickly with people
 gets angry very easily
 gets frustrated
 he gets frustrated
 petulant -understand when angry
 got jealousy onto other people
 hates jealousy
 have any jealousy
 jealous
 jealous of beautiful girls because s beat them up for no apparent reason
 jealous of her boyfriend
 jealous-only wants beautiful things for himself

Irritable

Jealous

	<p>when angry takes long time to cool down when you failed to answer something in classroom, just beat us up even if you hurt him, he would not tell you he keeps his private life a secret minded her own things never talks about his problems wants alone angry. when angry, wants you angry as well builds anger inside - gets too much angry could be angry for whole week get angry for long period of time get angry forever get angry if you reprimand him get angry that much gets angry easily gets angry sometimes gets angry with people if you disrespect him, gets angry seen him angry when we are with other people, gets angry whenever gets angry, gets so angry that even myself can talk to her</p>	
Aloof	<p>Kind</p>	<p>jealousy not want people to achieve or be more successful than him are good people good good good person good to everybody got good behaviour have good heart kind leader at school unkind very good very kind</p>
Angry	<p>Leadership</p>	<p>got leadership influence, member of chief's kraal in leadership role all time leader - at school and in community as well leader of few organizations staking leadership role</p>
Annoying	<p>Listener</p>	<p>wants to lead in everything that concerns community good listener listen to you attentively before answering you listens listens when you talk to him or enjoys listening to other people's problems to listen and wants people to listen to him to listen to what other people have to say understanding and listens we could express our feeling, sit down and listen to us</p>
Appreciative	<p>Lonely</p>	<p>whenever I have got problems, listen to me feeling lonely</p>
Approachable	<p>approachable because can help other people</p>	

if there was any problem we would talk to one another about it
 if you do something wrong to him, sits down with you and talk about it
 open
 open person
 open person because also shares with me her problems
 open to anyone
 open to everybody
 open to his own children
 unapproachable
 whenever we need something, would want us to come to them
 argue with you before could do whatever it is that you ask her to do
 Argumentative
 argumentative (like fighting)
 gets along with people-dispute
 like arguing
 like arguing with people
 like arguments
 like arguments (fighting)
 like fighting or arguments
 like me because we argue all time
 like noise (arguments)
 like raise disputes
 likes arguments
 quarrels lot
 arrogant
 arrogant-cries very easily
 brag to us
 bragging
 looks down onto me because educated and I, I am not
 looks down onto other people
 never looks down on anyone
 praising himself

Loud
 shouting
 are very noisy only in their home
 got huge voice
 like noise
 like noise
 like noise- speak softly
 like noises
 like shouting
 likes shouting
 loved shouting
 loves shouting at people
 noisy
 shouting all time
 shouting at me
 soft-spoken
 speaks loud
 talking loud
 we greet each other and talks aloud
 gives us love all time
 got motherly love
 got true love
 his children
 his family
 loved her children
 loves children
 loves her grandchildren
 loves us
 loving
 loving
 loving
 loving person

Loving

	thinks better than all other people thinks better than any other - show expensive clothes or shoes were thinks most important of them all thought better than everyone have stand point his word is final strong person we can withstand conflict when says know he means it stand in road so that everyone could hear or see him wants people to listen to him and him only backstabber backstabber deceitful deceiver deceiving his own person to buy friendship by using people uses people behaved in inappropriate manner got bad manners got bad manners have good manners bully or scold other people scold or bully people does things freely freedom when I was with him, I would feel free alone to avoid accidents or danger(trouble) at home to avoid injuries careful who is at home to avoid accidents brought me up with great care care about learners			raised us up with love talking with people-accepts people with love very loving very loving , want her children to fight block our way to success does bad things does that deliberately in order to hurt you enjoys hurting other people like bad things like hurting other people's feelings like people to do bad things like people who give bad advices like things that would destroy your future loved put people in danger say heartbreaking things show children wrong way someone who leads us into darkness talks nonsense in front of children behaved well behaves in good manner good mannered people (people who behave) well mannered also loves her possessions/wealth desires things that are way beyond her reach living high class life love wealthiness loves money brings his family issues to work mature says childish things silly person feel mercy for people got good heart and merciful got mercy
Assertive		Malicious		
Attention seeker				
Authentic				
Bad mannered		Mannered		
Bully		Materialistic		
Carefree				
Careful		Mature		
Caring		Merciful		

merciful	is unpredictable if something have make him angry, will also be cross with us mentally ill, greet you only when feels to greet you moody one day happy next day angry one minute happy, next minute angry same all time sometimes work well with people and sometimes different from you know unpredictable - sometimes happy, sometimes unhappy you will never know when it is good day to her (unpredictable) hates alcohol hates alcohol and cigarettes (drinking and smoking) hates bad things not want to do incorrect things at work not want us to end up doing bad things raised me well, even today whenever we go visit her, advices us about what is wrong and what is right stayed away from his friends who ended up smoking dagga taught his children good way	Moody	
careful	taught us that you should not go around begging taught us to stay away from bad things want to see me do wrong things wants me good and to follow right path hates to put his nose where belong like matters that do concern him like to put her noise into matters that do concerned her like to put his nose into other people's businesses putting her nose where it does belong do have good associations with their parents give me problem at home	Moralist	
care for domestic animals cares for his children cares for his family cares for people cares for us caring like mother to us like parent to me like parent to us like sister to me looked after orphans looking after me very well protective someone with great care take care of us takes care of family takes care of her children to see children raised in proper way, want to see able to have anything that he/s want for his/her schooling to see his children being united and living together			
took us like his children treated me well as though my parents very caring we are like brother and sister whenever I needed something I would go to her like women- waste time say those matters concern men cheeky ever laughing ever laughing and even today has not changed every time I saw him I was happy		Nosy	
Chauvinist Cheeky Cheerful		Obedient	

happy -laughing	listens to parents listens to people and never shouts at people when talks to them listens when you reprimand him and s ask for forgiveness love children who listens to him naughty never given me any problems, even helps us at home very problematic. reprimanded but never listens who respects and listens open minded
laugh	Open-minded
laugh that much	Optimistic
laugh that much	
laugh with learners	
laughing	
laughing - happy	
laughs lot	
likes laughing	
likes nice times	
wanted people to laugh	
when we are together we laugh	
comforts me when I am down	
comforts them	
even when I complain comforts me	Parental
every time you saw him you would feel very comfortable	
got good choice of words that can comfort	
if there are problems between me and my husband,	
comfort me	
if you have got problems comfort you	
to comfort people	
whenever I talk to her about something, I feel satisfied	
thereafter	
committed to me - we would only be separated by death	Patient
did have steady love relationships	
what I liked about him is that we have been together	
since then up until today	
whatever I did , we would do it together	
everything that happens to his family tell me about it	
explaining her problems to me	
if you are sad, also become sad	
insensitive	
knows my problems and I know his problems as well	
my husband sister, we share live issues together	
Comforting	hopeful keep on saying everything will be okay never complains got heart for parenthood-studies child(learner) got parental care, as well as patience got parental heart got parental heart got parental love, persevering (impatient) like mother to us treated us well even when we were annoying him, patient explain to you until you understand get impatient with people whenever come to him with their problems get impatient with you when you talk to him gets impatient when you explain something to him gets impatient with herself got patience he was a patient person impatient not impatient
Committed	
Companionship	

<p>we are like brothers to each other we grew up together, we would tell each other our own secrets we share everything together we share our problems and talk about them we share our secrets together we tell each other our problems and secrets, and tell people my secrets we tell each other secrets we would do everything together puts other people's feelings first sympathetic sympathetic who is alert or aware when it comes to another's feelings cant do his work properly do his job (accordingly) evident that his job because teaching at told age gifted when it comes to music good at teaching good in education- knows her job his actions suited his job very well, loved his job with his whole heart in fact suitable teacher knew his job -knows different types of jobs passionate about teaching to teach (us) different kinds of jobs if you had problems, investigate like to know what we are doing and what we are doing so that can show us right way loved visiting, wanted to know how things were going when I am ill, comes to me and say hallo whenever I had problems in classroom, s try and find out what kind of problems I had</p>	<p>patient patient because never looses temper time for me you can tell him your problems, not get impatient with you hates disruptive life hates fighting and abusing of one another hates fighting and arguments hates noise/arguments have peace lived in peace with others loved peace never got crossed with anyone never had any fight with anyone peace peace amongst people peaceful quarrels lot, we live together nicely we have never fought/ argued we still live peacefully together didn't like any conflict when there is conflict between neighbours , gets involved in order to create peace able to solve problems or to resolve arguments calms things down if found that there was tension amongst people, bring peace to create peace good , got perseverance (patience) got perseverance persevering complaining</p>
<p>Peaceful</p>	<p>Peace-loving Peacemaker Perseverance Pessimistic</p>
<p>Compassionate</p>	<p>Peaceful</p>
<p>Competent</p>	<p>Peace-loving Peacemaker Perseverance Pessimistic</p>
<p>Concerned</p>	<p>Peaceful</p>

Confiding	talks to me when got problems	like people who complain all time
Conforming	<p>when ever does something, I would be thirst to know whenever got problems tells me, or even if I hurt him in some way, tell me</p> <p>whenever had problems tell us his problems do exactly what you tell her to do do things to satisfy other people do what you ask her to do</p> <p>law abiding</p> <p>like dictator; because he didn't listen to what other people were saying</p> <p>like to take advices from anyone, just do what is best for him</p> <p>listen to his colleagues</p> <p>lives her own life</p> <p>obey house rules</p> <p>satisfying people</p> <p>someone who doesn't listen when you try to talk some sense into him/her</p> <p>someone who is hard to discipline</p> <p>sometimes refuses when you send him somewhere</p> <p>take advices from other teachers</p> <p>thinks of other people</p> <p>clean all time</p> <p>cleanliness</p> <p>dominating</p> <p>forceful</p> <p>if tells you to do something, you must do it way tells you to do it</p> <p>like keeping her home tidy</p> <p>look after himself- untidy</p> <p>neat</p> <p>neatness</p> <p>only wanted her word to count</p> <p>oppressive</p>	<p>like to moan</p> <p>feel pity for someone who has got troubles or problems</p> <p>feel sorry for himself</p> <p>feels pity for other people</p> <p>feels pity for you when you are in trouble</p> <p>pitiful</p>
		Pitiful
		Playful
		Pleasure-seeking
		Polite
Considerate		loved girls
Controlling		loves girls
		<p>answer you in polite way when you talk to him</p> <p>can advise you in polite way</p> <p>in polite manner</p> <p>speak politely with people</p> <p>speak politely with people</p> <p>speaks politely with parents</p> <p>speaks politely with us</p>
		talk politely with people
		everybody loves him
		her community loves her
		it seemed like people did like him
		people did like him, interesting
		people in village/township love him
		people love her

out of control	we love him all
pressurising people	call me papa and praise me to show me how much me
shouting because wants you to do whatever it is that asks you to do	dignified person
tidiness	does have pride
tidy	got pride
true dominating	pride
untidy	proud
untidy	proud of it
wants people to do specifically what are asked to do	proud of way was
wants people to do whatever instructs them to do, if then get angry with you	very proud
wants things done in correct way	arrives home late
when tells you to do something, wants you to do it immediately and precisely way wants it	comes to work on time
who only wants people to listen to him	keeps time
if you have bought something beautiful like it, want first to buy it	late for her class
imitating people	loved children who respected time
like to do what other people do	people who come on time to school
to follow same route that I follow	puts everything does on paper
coward	honest (reliable)
scared(coward)	keep his promises, tell you come visit you, but come
gifted , especially with her hands because sews	keeps her promises
good with hand work	like friend to me
uses his hands to do things	never keeps his promises
working with her own hands as well as her intelligence,	people to keep their promises
sews cloths - and traditional calabashes	reliable
also sold dagga	reliable
helped all time(to rob people) - to take other people's things or possessions even if supposed to do that	reliable
people who does these things steal other peoples' properties like cars and are rapists	reliable
sells illegal things like dagga	reliable (trustworthy)
Copycat	Praising
Coward	Pride
Creative	Punctual
Criminal behaviour	Reliable

someone who is killer	reliable because there for me in good and in bad times
stealing	reliable(trustworthy)
steals other people's possessions	stand by what says
thief	unreliable
Cruel	unreliable (untrustworthy)
cruel	unreliable(untrustworthy)
cruel, like lion at school	who would keep promise made
got cruel heart	would keep promise done
got cruel heart	able to cause rain
got cruel heart because if children fail, just beat them up	attend church
without advising them	Religious
got cruel heart- like to live on her own	
have cruel heart	believer
her husband was very cruel	Christian
Diligent	Christianity
diligent	church
do his work with diligence	church-goer
does his work whole-heartedly	converted me into church goer
does his work with all his heart	does good things because church
even if you ask his brother to do something for you, be	god because if you tell you about your problems, will
first to stand up and do it	advice you to pray
accepted me even though I am from same ethnic group as	got good heart and believes in god
him	loves god
Discriminating	prayer
according to race	praying
discriminate	reading bible
discriminate according to ethnic groups	singing hymns
discriminate against children	teaches us to pray
discriminate against learners	to read bible to us
discriminate against other people	also reprimand her husband
discriminates against other people	loved reprimanding
discriminates against other people	reprimand for mistakes I do
discriminating (against other people)	reprimand people by shouting at them
loved and treated all learners same	reprimand people for their mistakes
takes sides when reprimanding children	
treated children from different background same	
treated us same	

Drive	<p>treats her learners same</p> <p>children(learners) with determination</p> <p>determined</p> <p>determined whenever does something</p> <p>enjoy working</p> <p>got desire and perseverance to do something</p> <p>got determination</p> <p>got determination and motivation to achieve her dreams</p> <p>got determination to achieve her goals</p> <p>got determination when it comes to life itself</p> <p>got self motivation to succeed</p> <p>got vision</p> <p>got vision for work</p> <p>got vision- thinks about tomorrow/future</p> <p>got vision-thinks about future</p> <p>hard worker - does tasks herself</p> <p>hard worker when it comes to schoolwork</p> <p>hard working</p> <p>lazy</p> <p>lazy - works hard</p> <p>lazy- wants things done for him</p> <p>like to succeed</p> <p>like work</p> <p>like working</p> <p>like working, lazy</p> <p>love his job</p> <p>loves his job</p> <p>serious about life</p> <p>sleeps all time</p> <p>slow</p> <p>studies hard</p> <p>studies hard</p> <p>success</p>	<p>Resourceful</p> <p>Respectful</p> <p>Responsible</p> <p>Role model</p>	<p>reprimands us</p> <p>sometimes reprimand us by talking to us</p> <p>can solve other people's problems</p> <p>can solve problems</p> <p>disrespectful</p> <p>disrespectful</p> <p>disrespectful to others</p> <p>disrespects people</p> <p>got respect</p> <p>got self respect</p> <p>have respect</p> <p>have respect because know difference between elders and children</p> <p>honesty, respectful-listens to her parents</p> <p>like disrespecting others</p> <p>respectful</p> <p>respectful</p> <p>respectful</p> <p>respecting elders</p> <p>respects elder people</p> <p>respects his parents</p> <p>respects other people</p> <p>respects people</p> <p>teaches respect</p> <p>very respectful</p> <p>who disrespect other people</p> <p>blames other people</p> <p>irresponsible behaviour</p> <p>responsible</p> <p>good example (role model) in community</p> <p>good example (role model) in township/village</p> <p>his actions speaks louder than his words</p> <p>I wanted like him</p> <p>important in community because only help me alone but others people as well</p>
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successful	important to community
who likes to compete with you with anything	role model at school
willing to work	role model in community
working	role model to us
working	show us right way
working hard	behave in appropriate manner
working lot	behaves inappropriately
works hard	rude
works hard at home	sometimes reacts in rude manner
works hard at school	talks to children(learners) way wants
works hard in order to succeed in life	when I ask question, make noise
works hard to achieve his goals	when people talk to him, puts up bad face
you send him to do something for you, waste time	when with people, behaves badly
who does live well with others	when you talk to him just answers you way likes
associates easily with other people, meet half way	have any secrets
difficult to understand	his children and keep any secrets from them
does not have any problems	like secrets
friend I can live with for long period of time	secretive
got no problems with people	allows her emotions to control her
have any problems, we get along well	come to school drunk
have any problems, we live well together, even our	controlled by her emotions
children live well together	controlled by his emotions
have problem with other people	drinks alcohol
I haven't seen any problem from him	drinks so much that cant even tell where lives, but
lives well together with other people	problematic
never gives me any problems	drunkard
not mind	looks after herself- clean
not problematic	smokes dagga
self-centred	spend most of time drinking beer
we get along very well	when happy, becomes over excited
we get along well	when upset, go outside for moment in order to calm down
we get along well, same applies to other people as well	whenever angry care whether it was man, just burst
we live well together	accept herself (lacks self confidence)
we lived well together without any problem	can talk to all people
	Rude
	Secretive
	Self-control
	Self-confident

Egocentric	<p>hurts other people's feelings but on other hand people to hurt his feelings</p> <p>only thinks of himself</p> <p>only thinks of himself; does not want other people to be successful but himself</p> <p>self-centred and does think of other people selfish</p> <p>think of himself</p> <p>think of other people</p> <p>wants everything for himself only</p> <p>who wants helped but on other hand, want to help other people</p> <p>wishes good things to happen to her alone</p> <p>because encourages children to study hard</p> <p>built us up</p> <p>demoralising</p> <p>encourage children</p> <p>encourage us</p> <p>encourage us to study hard</p> <p>encourage us whenever we failed</p> <p>encourage us with our studies</p> <p>encouraged us to play soccer so that we would end up doing bad things</p> <p>encourages people</p> <p>encouraging</p> <p>encouraging because encouraged me when I had problems with my wife</p> <p>encouraging because tells other people successful in life</p> <p>encouraging, kind, friendly, short tempered</p> <p>if you did understand, encourage us</p> <p>motivating</p> <p>selling tomatoes, potatoes and onions to raise us up</p> <p>who demotivates learners because will tell you can do this; you can do that because you are unable</p> <p>business -make pots and exchange them for sorghum</p>	<p>got self trust</p> <p>got self-confidence when it comes to her job</p> <p>got self-confidence-came to me and asked me to train with her</p> <p>have self-confidence</p> <p>have self-confidence</p> <p>lacks self-confidence</p> <p>self-confident</p> <p>self-confidence</p> <p>she is not afraid of people</p> <p>shy</p> <p>stand by oneself</p> <p>understanding and got self-confidence</p> <p>Short-tempered</p> <p>got soft hart</p> <p>soft</p> <p>give you money- stingy with money</p> <p>never given me even cent</p> <p>stingy with money</p> <p>very stingy when you have visited her - will never give you something to eat</p> <p>want people to count his money makes from his fields for him</p> <p>want to share with people what has</p> <p>wanted everything for himself only, never wants to share with other people</p> <p>telling fables</p> <p>telling people interesting stories</p> <p>telling stories</p> <p>if you have wronged him, will tell you</p> <p>if you hurt him, will tell you</p> <p>straight-forward and straight talking</p> <p>tell people straight into his eyes</p>
Encouraging	<p>Short-tempered</p> <p>Soft-hearted</p> <p>Stingy</p>	<p>Story teller</p> <p>Straightforward</p>
Entrepreneurial		

<p>business man does different kinds of jobs that creates himself, that does with use of his own hands self-employed - own businesses works for herself and pays for her own studies expressed his feelings to people parting and socialising when got problems talk about them when you have done something wrong, his facial expression will tell it all accept people with happiness(people) all people being amongst people enjoy being with people gets along well with his colleagues gets along well with my brothers and sisters gets along well with neighbours gets along well with other people gets along well with people got along with orphans happy with people lived (got along) well with people loved people loves everyone loves people loves people loves people very much she was happy when she was with people flexible flexible at work flexible, all children passed his subjects flexible, especially at school, we see it whenever participates in sport flexible, wakes up early in morning if wronged someone, ask for forgiveness</p>	<p>tells people straight in his face when like certain thing beat us even for small mistakes beat us up even if we did small mistakes beat you up if you did something wrong beat you up if you do bad things beats children up- if return home late hates naughty people, beat you up if you were naughty only speaks to you once punish you strict very strict stubborn successful at school successful in life even if I need something, I would go to him gives me support got support to other people stood up for her sons support me at church supportive supportive supportive at work there for me in good and in bad times there for me in sickness and good health when I am in trouble there for me when I cry supports me whenever I have problems, tone I tell not trust anybody, thinks would take his things when I am with him people are suspicious of anything just talk choose his words just talk everything that comes from her mind always talk with other people</p>
<p>Expressive</p>	<p>Strict</p>
<p>Extrovert</p>	<p>Stubborn Successful Supportive</p>
<p>Flexible</p>	<p>Suspicious Tactless Talkative</p>

Forgiving

ask for forgiveness if had wronged you
forgives even if or when angry (hurt)
forgiving
friendliness
get angry for long period of time
hold any grudge even if you angers her,
hold grudge
if you have wronged him, forgive you
someone who holds grudges against others
every time entered classroom, great us,
friendly

Friendly

friendly because treat people same
friendly because we get along well
friendly- merciful
friendly-helps people from outside more than her own
family
got friendly heart
got friendly heart, people as well as helping them
greet other people

greet people

greet people when sees or meets them
greet you even if you don't see him
greet, have time for learners
greeting people
greet people only when feels like doing so
like greeting people
only greet you only when feels so
unfriendly and understand
when comes across people, never greets them
when wakes up in morning, first thing do is to look for
me so that can greet me

Funny

funny
funny , joking with people
funny stories

communicating with people

discussions
likes communication
loves talking
talkative
talks lot
talks too much
telling people things
whenever we visits her, talking
cracking jokes about other people
cracking jokes on people
making fun of people
when with people, to provoke those who are very quiet
two wives

Teasing

Traditionalist

culture
drinks traditional beer
follows tradition because no ever thought of marrying her
her tradition and culture
his culture and wants us to know our own culture and
tradition
his culture(and traditions)
his tradition and culture
like traditional jobs
likes hunting and doing traditional things
married to two wives
respects and follows his traditions and cultures
Sepedi culture
Sepedi traditions
showing us cultural things
singer, sings her traditional songs
taught us to respect our own tradition and culture
teach people about tradition
to show me his traditions and culture

Generous	<p>very funny</p> <p>also likes sharing with other people</p> <p>doing things for people without charging them</p> <p>generous</p> <p>generous and merciful and understand people</p> <p>give those children that did have food, some food</p> <p>gives (shares) information</p> <p>gives food to poor</p> <p>giving</p> <p>like sharing</p> <p>sharing</p> <p>sharing because if you have got something share with other people</p> <p>sharing, shares with me whatever has</p>	<p>to wear traditional clothes</p> <p>tradition</p> <p>tradition and loved teaching children about tradition</p> <p>traditional music</p> <p>traditional things-initiation traditional doctor</p> <p>traditionalist - follower of traditional law</p> <p>wants people to greet her first before talk to her</p> <p>who loved traditional music</p> <p>breaks relationships</p> <p>bringing conflict between people</p> <p>brings along conflict amongst people</p>
Gentle	<p>gentle because speaks politely with people</p>	<p>causes conflict between people</p> <p>causes fighting amongst people</p> <p>causing conflicts between people</p> <p>creating conflict</p>
Gossiping	<p>cant keep other people's private lives secret</p> <p>go around talking about other families</p> <p>gossip about you up until people would hate you, say bad things about people</p> <p>gossipet</p> <p>gossiping</p> <p>gossiping about other people</p> <p>gossips lot</p> <p>greedy</p> <p>if got something against you, will tell you , but will tell somebody else</p> <p>like gossiping</p> <p>likes to talk about other people behind their back</p> <p>saying bad things about others</p> <p>spreading news from one to another</p> <p>talking about other people</p> <p>talking/gossiping about people</p> <p>talks about other people (gossips about others)</p> <p>talks or gossips about other people</p>	<p>Trouble-maker</p> <p>Trustworthy</p> <p>can keep your secrets safe</p> <p>I trust her</p> <p>I trust her, reliable</p> <p>keep secrets</p> <p>keeps your problem secret</p> <p>not trustworthy</p> <p>reliable</p> <p>tell other people what I have told him</p> <p>true friend</p> <p>trust</p> <p>trustworthy</p> <p>untrustworthy</p> <p>we share secrets</p> <p>we talked to each other about anything</p> <p>we trust him</p>

Greedy	who likes talking about other people greedy because sharing with other people greedy, only thinks of himself grew up unhappy person being happy - even dances when happy every time happy wanted us happy as well full of happiness - to enjoy with other people happiness happy happy and ever laughing happy at all times happy for everyone lives happily with laughter all time, laughing loved happiness there would be happiness between two of us when happy gets too much overexcited full of hatred got hatred hate people hated us very much have hatred - because treats other children same way treats his own children he is helpful if hates you, continue hating you for long time		
Happiness		Understanding	you can rely on her during difficult times you can rely on him you tell him your problems, tell everybody understand me understand when you try to talk some sense into him understanding understanding understanding understands me understands people understands when you have problems love herself very much loves her own body loves his body afraid of learning my language could see that wanted to learn interested in my language interested in other languages as well showing desire to learn my language, even though it is difficult to do so shows interest in language
Hateful		Vanity	
		Willingness to learn	
			shows interest in other languages as well wants to know their languages wants to learn my language wants to learn my language and also wants me to learn her home language can choose between truth and advices can discuss how life is about to me got good knowledge knowledgeable knows about how people live knows everything about life knows more about life taught us about life issues in general
Helpful	because helped me when I was sick giving helping hand good - help where could got friendly heart, people as well as helping them have heart to help learners help anyone after school hours help me with whatever I need help other people helped me with many things	Wisdom	

helpful
helping children
helping community

taught us wisdom
teach us about life in general
teaches me to know things
understood life