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Exploring the collective dimension of personality using the SAPI abd CPAI-2 in a sample of South African students.

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Appendix A: Sample Questionnaire

Participant Information Sheet (Quantitative phase)

Psychology
School of Human & Community Development

University of the Witwatersrand
Private Bag 3, WITS, 2050

Tel: (011) 717 4500 Fax: (011) 717 4559

Dear Student

Hi! We are currently conducting research on the interpersonal relatedness factors of personality. This study forms part of a larger study on personality in South Africa. Part of this research requires your responses on the attached questionnaire. It should take you approximately 1½ hours to complete the questionnaire. **Please ensure that you answer on the answer sheet.** I understand that this is a substantial investment of your time. However your response is valuable as it will contribute towards a South African understanding of personality and will have an impact on research nationally and internationally. I would therefore like to invite you to participate in this research.

Your responses will remain confidential and anonymity is guaranteed. At no time will I know who you are since the questionnaire requires no identifying information. Completion and return of the questionnaire will be considered to indicate permission for me to use your responses for the research project. Should you choose not to participate, this will not be held against you in any way. As I am only interested in group trends, and have no way of linking any individual's identity to a particular questionnaire, I will not be able to give you individual feedback. Feedback in the form of a one-page summary sheet will be available on request approximately six months after completion of this questionnaire. If you have any further questions or require feedback on the progress of the research, please feel free to contact me. My contact details appear below my signature. The data from this study will be used in conjunction with data collected from other South African samples to determine the value of the South African Personality Inventory.

Thank you for considering taking part in the research project. Please detach and keep this sheet.

_____

Dr. S. Laher

011 717 4532 / sumaya.laher@wits.ac.za

DIRECTIONS

This booklet contains statements about your interests, preferences, everyday thoughts and behaviours and how you feel about things. You need to respond to all statements in the booklet. The questionnaire contains 364 statements. Please use an HB pencil to complete the questionnaire. Darken the circle that corresponds to the number that best indicates your answer:

1. Strongly Disagree (**1**)
2. Disagree (**2**)
3. Somewhat Disagree / Somewhat Agree (**3**)
4. Agree (**4**)
5. Strongly Agree (**5**)

When the administrator asks you to start, answer each statement. Please keep the following things in mind:

1. Read each statement and choose the answer that best describes you. There are no "right" or "wrong" answers; just mark what is true for you.
2. If you want to change an answer, please erase the original one completely and darken the circle of the number that best indicates your answer.
3. **Please answer truthfully.**
4. Complete the **biographical information**.

Please ask now if you have any questions.

Appendix B: Focus Group Participation

Participant Information Sheet (Qualitative phase)

Psychology
School of Human & Community Development

University of the Witwatersrand
Private Bag 3, WITS, 2050

Tel: (011) 717 4500 Fax: (011) 717 4559

Dear Student

Hello! I am currently completing my Master's degree in Industrial Psychology at the University of the Witwatersrand. As part of my course I need to complete a research project. I am conducting research into personality theory and personality assessment in the South African context. Part of this research requires your participation in a focus group that should not last more than 1 hour. I understand that this is a substantial investment of your time. However your response is valuable as it will contribute towards a South African understanding of personality and is perceived to have an impact on research nationally and internationally. I would therefore like to invite you to participate in this research.

I will be conducting the focus group and transcribing your responses thereafter. However, your responses will remain confidential, as pseudonyms will be used to refer to the participants eg. X, Y. My supervisor and I are the only people who will view your responses. Should you choose not to participate, this will not be held against you in any way. You may withdraw your response at any time. There are no risks or benefits associated with participation in the focus group.The study may be written up for publication in a journal or presented at a conference. For this reason raw data will be stored in a locked cupboard on campus for a period of up to three years and then destroyed. Feedback will be available 6-9 months after completion of the questionnaire in the form of a one to two page summarywhich will be available on request from me via email and will be placed on the first year psychology notice board outside the psychology office. This will be available on request. If you have any further questions or require feedback on the progress of the research, please feel free to contact me. My contact details appear below my signature.

Thank you for considering taking part in the research project. Please detach and keep this sheet.

Leah Branco e Silva
0824517119
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SumayaLaher
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Informed Consent Form (Focus Group)

INFORMED CONSENT FORM (Focus Group)

(Please detach this section and return to the researcher)

I, _____ hereby agree to participate in Leah Branco e Silva's research entitled "Exploring the collective dimension of personality using the SAPI and CPAI-2 in a sample of South African students". I have read and understood what participation entails as set out in the information sheet. I understand that:

- Participation in this study is voluntary
- No information that may identify me will be included in the research report, and my responses will remain confidential
- I may withdraw information from the study at any time
- There are no risks or benefits associated with the study
- I may choose not to answer any questions that I would prefer not to answer
- The study may be written up for publication in a journal or presented at a conference; therefore raw data will be stored safely in a locked cupboard on campus for a period of up to three years and then destroyed.

_____ _____

Signature Date

Informed Consent Form (Recording)

INFORMED CONSENT FORM (Recording)

(Please detach this section and return to the researcher)

I, _____ hereby agree to participate in a focus group for Leah Branco e Silva's research entitled "Exploring the collective dimension of personality using the SAPI and CPAI-2 in a sample of South African students" which will be video recorded. I understand that:

- The tapes and transcriptions will not be seen or heard by any other person other than the researcher and her supervisor.
- No information that may identify me will be included in the research report, subsequent presentations and/or publications.
- My responses will remain confidential.
- The study may be written up for publication in a journal or presented at a conference; therefore all video recordings will be stored safely in a locked cupboard on campus for a period of up to three years and then destroyed.
- Direct quotes from individuals in the focus group may be used in the research report, presentations and/or publications, but these will be referred to using pseudonyms, e.g. X, Y etc.

_____ _____

Signature Date

Appendix C

Focus Group Questions

Hello. I am Leah. We spoke on the phone. I would like to thank you for agreeing to participate in my study. Before beginning with the focus group, I would like to assure you that everything you say during this focus group will be kept confidential, and only my supervisor and I will have access to the video tapes. The study may be written up for publication in a journal or presented at a conference; therefore raw data will be stored safely in a locked cupboard on campus for a period of up to three years and then destroyed. Although anonymity cannot be obtained, confidentiality will be maintained by not disclosing any information that is of a personal nature in the report. Assigning a pseudonym to your information in the report, for example, Respondent X or Respondent Y, will maintain confidentiality.

I would like to remind you that you maintain the right to withdraw from the study at any time during the focus group. You also have the right to refrain from answering any question should you wish to do so. There are no benefits or risks associated with participation in the focus group. A feedback sheet in the form of a one to two page summary of the study and its findings will be provided to you upon request. The feedback will be available approximately 6-9 months after the collection of the datain the form of a one to two page summary which will be available on request from me via email and will be placed on the first year psychology notice board outside the psychology office. My contact details are on this letter which I would like you to read now. Following this, I would appreciate it if you could please complete the attached consent forms. The first is consent for participation in the focus group and the second is consent for the group to be recorded.

Thank you. If you are ready we can begin the focus group.

1. What is your understanding of personality?

2. What is your understanding of personality in the South African context?

3. Do you believe there is a difference between personality in South Africa and personality in other countries around the world?

4. What was your experience of filling out the questionnaire?

5. Did you find the language problematic in the questionnaire you answered in the South African context?

6. Do you think that the questionnaire will be problematic for particular cultural groups in the South African context?

7. Were there any other issues relating to personality or the questionnaire that we have not discussed as yet?

Thank you for your co-operation!

Chapter 1: Literature Review

1.1. Introduction

"All the world's a stage, and all the men and women merely players"

(*As You Like It*, Act III, Scene 7).

'Personality' or 'persona', in Latin, traces back hundreds of years to its origin within the theatre. It is here that Theophrastus first created character sketches- descriptions of a type of person recognisable across time and place (Allport, 1961; Friedman &Schustack, 2006). These characters were displayed with a theatrical mask implying an external imposition of an archetypal character onto an individual. This mask thus depicted an expectation of the individual to behave in a particular way throughout a performance as dictated by the prototypical character (Schultz & Schultz, 2008). The theatrical mask is depicted in the quote above from Shakespeares's production *As You Like It* (Friedman &Schustack, 2006).

Social philosophers, consequently, proposed that one's true self is thus merely comprised of different masks; alluding to the idea that there may be no core self or personality (Schultz & Schultz, 2008). In contrast, however, our daily interactions with individuals seem to stand in opposition to this view. Our experiences with other human beings result in the ascription of one's behaviour to their personality- an innate aspect of each individual (Laher, 2010). We describe those around us in terms of these innate qualities dictated by their personality, using adjectives like shy, quiet and responsible to capture the essence of what makes each individual who they are (Laher, 2010). Personality can thus be defined as "the dynamic organisation within the individual of those psychophysical systems that determine his unique adjustments to his environment" (Allport, 1937; Robbins, Judge, Odendaal&Roodt, 2009, p. 92). In addition, the concept of personality is used to explain the consistency in one's behaviour over time and the distinctiveness in behaviour between individuals (Weiten, 2007).

Personality psychology incorporates eight key positions; these positions outline and describe the main approaches to personality in psychology. Personality as a function of the unconscious is the first key position adopted in the understanding of personality. Freud

proposes that one's unconscious desires, thoughts and feelings are the primary determinants of their behaviour. The second perspective emphasises the individual as influenced by ego forces that characterise the 'self' and provide one with their identity (Friedman &Schustack, 2006). One's biological being is the third perspective that influences individual behaviour; this is one's genetic, physical and physiological make-up, as well as their temperament. The fourth perspective dictates that one's behaviour is shaped and conditioned by their environment and the experiences that surround them. Culture is a very influential aspect in this respect, as it determines how we respond to certain situations (Larsen & Buss, 2008; Schultz & Schultz, 2008). Individual cognitive dimensions outline the fifth perspective in relation to personality psychology. This perspective incorporates the way one perceives and interprets the world around them. Different individuals hold different mental representations of this world. The sixth perspective is the trait approach to psychology and incorporates one's individual inclinations and abilities, and encompasses their traits, skills and predispositions. The seventh perspective includes one's spiritual dimension which prompts them to ponder the meaning of their existence. The final perspective that affects individual behaviour is their pursuit of happiness and self-fulfilment, found in interactions with the individuals in one's environment. The eight key positions detailed above closely resemble the eight theoretical approaches outlined in personality psychology literature, in which all theoretical approaches are subsumed; namely psychodynamic, the lifespan theories, cognitive, social learning, humanistic/existential, the behaviourist approach, the biological/behavioural genetics theories, or the dispositional/trait approach (Friedman &Schustack, 2006; Larsen & Buss, 2008; Schultz & Schultz, 2008).

This study focuses on one's traits, skills and predispositions outlined by the trait approach to psychology (Larsen & Buss, 2008; Schultz & Schultz, 2008).This is the basis on which the personality frameworks that will be considered and discussed in this study were developed; namely the Five-Factor Model (FFM). McCrae and Costa (1995) state that personality- and its subsequent traits- are universal and thus transcend time, place and circumstance. These trait structures that constitute an individual's personality describe consistent patterns of feeling, cognition and behaving (Church, 2000; John, Robins &Pervin, 2008).

Since the advent of democracy in 1994 rapid transformation is continuously occurring in an attempt to redress the social inequalities resulting from apartheid. Psychometric assessment played a substantial role in the previous political dispensation of South Africa, such that these social inequalities were perpetuated and maintained (Laher, 2010). Psychometric tests were developed and standardised in line with the unfair distribution of resources within the country in order to serve the White elite. Thus these psychometric assessments were used as a means with which to justify this unequal distribution and exploitation of Black labour (Nzimande, 1995; as cited in Laher, 2010); hence determining admittance to economic and educational opportunities (Sehlapelo& Terre Blanche, 1996). Psychological assessments thus possess a stigma that has resulted in the distrust of such assessments in organisations by minority groups. It is for this reason(and more) that many organisations in South Africa, such as Investec; do not make use of psychological assessments. Psychologists in South Africa today are thus aware of the importance of creating and utilising tests that are fair and unbiased (Sehlapelo& Terre Blanche, 1996; Laher, 2010; Nel, 2008). Legislation has been developed in order to regulate the equal distribution of such opportunities in South Africa amongst its many cultures and language groups. Section 8 of the Employment Equity Act (Office of the President, 1998) regulates who will gain access to economic and educational opportunities by stating that psychological testing is prohibited unless the assessment being used is valid and reliable, applied fairly to all employees and is not biased against any employee or group (Sehlapelo& Terre Blanche, 1996; Laher, 2010).

Personality is believed to underlie every aspect of organisational behaviour, and is a key factor in determining organisational effectiveness. Consequently, personality assessment is considered to be central to four aspects of organisational effectiveness; namely selection, recruitment and retaining of talent; motivation; leadership and components of strategy (Schneider & Smith, 2004). Personality characteristics are essential in making decisions within an organisational setting; therefore emphasising the importance of personality assessments (Weiner & Greene, 2008). A large body of methodological research from the last two decades provides considerable support for the use of carefully constructed personality tests in employment decisions across a variety of settings; such as selection, performance, development and retrenchment. However, the most relevant personality dimensions in relation to job performance for a particular job are still under investigation. The

appropriateness of an assessment for occupational use cannot be considered separate from the purpose, situation and population involved in a given context (Anastasi&Urbina, 2007).

Psychological tests, including personality assessments, are commonly employed within organisations for individual counselling; as well as occupational decisions concerning selection, assignment, managing and evaluation of personnel (Sehlapelo& Terre Blanche, 1996). This consequently determines who will obtain access to organisational opportunities (Owen &Taljaard, 1996; as cited in Van der Merwe, 2002). Research has demonstrated a relationship between job productivity and the validity of an instrument, such that effective selection methods can contribute substantially to overall organisational productivity. This further emphasises the need to rectify the issue of job placement for previously disadvantaged minorities within South Africa through the use of valid assessment measures (Anastasi&Urbina, 2007). Tests should be used to "increase opportunities for members of designated minority groups [and] should not be confounded with the validity of the testing process" (Anastasi&Urbina, 2007, p. 550).

Personality assessment is used within organisations as a means with which to predict academic and job performance (Roodt&La Grange, 2001;Nel, 2008). It has been found that personality traits influence achievement at work, as personality characteristics correlate with job success (Kline, 1992b; as cited in Kline, 1993; Foxcroft&Roodt, 2009). All five factors of the FFM have been found to predict job performance; yet the facets of Conscientiousness have been found to be the highest predictors of job performance (Guion&Highhouse, 2006). Extraversion and Openness are important dimensions to understand in order to provide insight into the client's occupational directions. Individual motivation interacts with knowledge and skills in order to impact on job performance; whereas individual motivation and attitudes have been found to determine job satisfaction and organisational commitment (Guion&Highhouse, 2006). Personality tests that have no connection to the requirements of the job are inappropriate and unethical for use in selection and appraisal. Personality assessment is also used to obtain individual differences for training, development and reward (Foxcroft&Roodt, 2009). Performance and development within organisations have been found to be a result of motivational drives located within personality; as well as interpersonal factors such as sociability, dominance and flexibility. Similarly, personality assessments are used in order to assess how individuals will learn and what qualities can be taught through training and development (Lanyon & Goodstein, 1982).

The majority of personality inventories utilised in South African organisations are imported, such that the languages and cultures that these assessments are adapted too are significantly different from those where the assessment was developed (Nel, 2008). The use of imported inventories presents an array of difficulties for personality assessment within South Africa. Meiring (2006) states that the use of mainly English questionnaires is problematic in a multilingual and multicultural society like South Africa, such that it results in the absence of construct equivalence. South Africa comprises of eleven official languages providing an assortment of primary languages for possible test takers; yet imported personality inventories are usually translated to only English or Afrikaans within South Africa. This further emphasises the social inequality still rife in South Africa as a result of the previous political dispensation (Nel, 2008).

De Bruin, De Bruin, Dercksen, Cilliers-Hartslief (2005) reveal that due to the many African languages present in South African society, it is likely that the first language of many participants will be an indigenous African language. However, there are very few personality assessments available in indigenous African languages; thus emerges English language proficiency issues for participants completing imported English inventories. Indigenous and collective personality traits are suggested to be absent from etic measures of personality; it can thus be said that the Cross-Cultural Personality Inventory – 2 (CPAI-2) andSouth African Personality Inventory (SAPI) weredeveloped as a result of this concern. These psychometric instruments were therefore developed using the etic-emic approach in order to incorporate those constructs missing from existing structures. As a result, this study explored reliability, validity and bias of the collective dimension of the SAPI and CPAI-2 in a sample of first-year South African psychology students.

The literature review that follows will delve into a brief history of personality, outlining the emergence of the FFM. A discussion of this model, as well as its universal applicability will continue- this will include the applicability of this theory in other cultures. Personality in terms of individualistic and collectivistic dimensions will be explored, followed by a discussion of the etic-emic debate within personality assessment. An introduction of the CPAI-2 and SAPI (the instruments under investigation in this study) will be given. Lastly issues of reliability, validity and bias with regard to these assessments will be discussed.

1.2. The Trait Approach to Personality

According to McCrae and Costa (1996) trait psychology can be described as the "core of personality". Traits are said to determine habits, attitudes, skills, beliefs, and other characteristic adaptations (McCrae, 2001). They thus express stable and enduring individual differences in thoughts, feelings and behaviour (Church, 2000). Traits can therefore be declared to be situation-dependent in that they exhibit a predisposition to certain behaviour (Tellegen, 1991; as cited in McCrae & Costa, 2008b). Traits form the basis for cross-cultural and evolutionary research on personality, and thus it is argued that without traits the study of personality and the psychometric approach would not exist (Wiggins, 1997 as cited in Church, 2000).

The trait approach to psychology emerged from the lexical approach. This approach involves factor analysis in which a number of personality adjectives are loaded to determine which of the important individual differences encode as single terms (Goldberg, 1990). Sir Francis Galton was the first scientist to use the lexical approach; compiling a lexicon of approximately 18 000 terms to discover all the terms related to personality traits (Goldberg, 1995). Thurstone developed the statistical technique factor analysis in order to create a comprehensive theory of personality by minimising 60 common trait adjectives to 5 independent common factors (Goldberg, 1990). In 1936, Allport and Odbert used lexical analysis to extract 17 953 words describing stable personality traits from English language dictionaries. Following from this they reduced the adjectives to 4 504 words that were believed to best describe observable personality traits (Allport&Odbert, 1936).

Cattell developed on Allport and Odbert's work, using their 4504 descriptive adjectives as the basis for the minimisation of these adjectives to 171 words. This was done by eliminating synonyms and adding words obtained from psychological research (Cattell, 1957). Semantic and empirical clustering techniques were then used to reduce this list to 35 major clusters of personality traits. These variables were then subjected to factor analysis from which 16 factors emerged; these factors formed the basis of Cattell's 16-Factor Personality questionnaire (16PF) (Cattell, 1957). With the use of Cattell's 16 factors, Tupes and Christal(1961) discovered five recurring personality factors;namely Surgency,

Agreeableness, Dependability, Emotional Stability and Culture. These five factors represent the FFM. Norman replicated this work and found support for these overarching five factors. However, the discovery of the FFM was largely ignored and only resurfaced 20 years later (Tupes&Christal, 1961).

Theorists such as Digman, Costa, McCrae and Goldberg renewed interest in research on the FFM, resulting in the aforementioned five factors being widely accepted by personality theorists in the 1980s (Laher, 2010). These five factors of personality form the FFM and account for the majority of variations in human behaviour (Costa & McCrae, 1992). The NEO-PI-R was developed in 1990 as an operationalisation of the FFM and is the most widely accepted psychometric test in this regard (Costa & McCrae, 1992). Nonetheless problems have been encountered recently in replicating all the factors of the FFM in cross-cultural linguistic data (Paunonen, Zeidner, Engvik, Oosterveld&Maliphant, 2000; Laher, 2008; McCrae, Terracciano&78 Members of the Personality Profiles of Cultures Project,2005). This was the premise on which the CPAI-2 and the SAPI were developed thereafter.

The next section of the literature review will examine the FFM- providing descriptions of the five factors as well as its cross-cultural applicability and its application, in South Africa in particular. This will then follow on to a description of the SAPI and CPAI-2- the two instruments under investigation in this study.

1.3. The Five-Factor Model

1.3.1. The Five Factors

The FFM provides a simple and effective means by which trait structures can be described. This particular trait structure is believed to be exhaustive, such that the five dimensions of the FFM can be used to characterise every individual personality universally (Costa & McCrae, 2008). This organisation of personality traits represents individual differences in thoughts, feelings and behaviours (Church, 2000). The model is organised into five domains:

Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness (Costa & McCrae, 1992).

Neuroticism or emotional stability can be described as a tendency to experience negative emotions such as fear, sadness, embarrassment, guilt, anger, and disgust. It is the extent to which individuals are calm and self-confident, rather than anxious and insecure (Costa & McCrae, 1992; Dalton & Wilson, 2000; McCrae, Yik, Trapnell, Bond and Paulhus, 1998). Extraversion or Positive Emotionality is a tendency toward sociability, assertiveness, activity and talkativeness. It is the degree to which a person is sociable, leader-like and assertive (which reflects a high score on Extraversion) as opposed to withdrawn, quiet and reserved. Extroverts like stimulation and excitement, and are generally cheerful and optimistic (Costa & McCrae, 1992; Dalton & Wilson, 2000; McCrae, Costa, Del Pilar, Rolland & Parker, 1998). Openness to Experience entails active imagination, aesthetic sensitivity, attentiveness to inner feelings, a preference for variety, intellectual curiosity, and independence of judgment. It is the degree to which an individual is imaginative and curios, rather than concrete minded and narrow thinking (Costa & McCrae, 1992; Dalton & Wilson, 2000; McCrae, et al., 1998). Agreeableness refers primarily to the degree to which a person displays altruistic tendencies towards others. It is the extent to which a person reflects good natured, warm and cooperative behaviour as opposed to behaviour that is irritable, inflexible, unpleasant and disagreeable (Costa & McCrae, 1992; Dalton & Wilson, 2000; McCrae, et al., 1998). Conscientiousness concerns self-control and skills involved in planning, organising and performing tasks. The conscientious individual is seen as purposeful, strong-willed and determined. It is the degree to which a person is persevering, responsible and organised which can be seen through achievements; as opposed to behaviour that is lazy, irresponsible and impulsive (Costa & McCrae, 1992; Dalton & Wilson, 2000; McCrae, et al., 1998).

1.3.2. Cross-Cultural Applicability of the FFM

Many studies have been conducted in an attempt to explore the universality of the FFM using the NEO-PI-R, as well as to replicate the proposed five factors. McCrae and Costa (1997) compared the American NEO-PI-R personality test with that of German, Portuguese, Hebrew, Chinese, Korean and Japanese factor structure and found that they were similar; thus

providing evidence of this universal structure of traits. Translated versions of the NEO-PI have also been found to replicate well in Dutch, German, Italian, Estonian, Finnish, Spanish, Hebrew, Portuguese, Russian, Korean, Japanese, French and Filipino cultures (Church &Lonner, 1998). This replication has also been extended to unrelated languages, such as Sino-Tibetan, Hamito-Semitic, Uralic, and Malayo-Polynesian (McCrae, et al., 1998). The FFM and the NEO-PI-R have been translated into many European languages, but very few African languages. Subsequently research has been performed in Africa in order to determine whether the Western inspired FFM can be reproduced in a non-Western context. Yet problems seem to arise for African samples as tests are not taken by participants in their native languages, therefore affecting responses to test items (see Bedell, van Eeden& van Staden, 1999; Cohen &Swerdlik, 2005; Foxcroft, 2004; Van de Vijver&Rothmann, 2004).

McCrae, Terraccianoand 78 Members of the Personality Profiles of Cultures Project(2005) performed a study across fifty cultures in order to test whether the FFM is universal and is in fact replicable in a non-Western sample. The sample included African and Arabic college students and the 3rd person version of the NEO-PI-R was used. Factor analyses within the different cultures indicated that the FFM appeared valid across all fifty cultures; however this was not true for the five African cultures (McCrae et al., 2005). Allik and McCrae (2004) conducted an international study of 36 cultures, including Black and White South Africans, in order to test the same hypothesis. This study established that Black South Africans, as well as Africans and Europeans, score lower on Extraversion and Openness to Experience and higher in Agreeableness (Allik& McCrae, 2004). McCrae et al. (2005) performed another study that explored the universality of the FFM in a sample of five African countries (Botswana, Nigeria, Burkina Faso, Ethiopia, Uganda) and found that factor solutions in these cultures are not perfect replications of the American normative structure of the FFM. The low congruencies found in the above study were attributed to African personality structures that differ from the FFM in a Western sample and/or to the problems that arise in using an inappropriate Western questionnaire in this cultural context (McCrae et al., 2005).

1.3.3. Five or More Factors?

There has been much debate amongst researchers as to whether the five factors as proposed by the FFM are the only factors describing personality, or whether more core factors do in fact exist. McCrae and Allik (2002) reviewed a number of studies spanning 40 cultures and 5 continents; namely Indo-European, Altaic, Uralic, Hamito-Semitic, Malayo-Polenesian, Dravidian, Austro-Asiatic, Sino-Tibetan, Japanese, Korean and Bantu languages. These authors thus provide evidence that suggests that although the FFM does generalise adequately across these cultures, there are specific variations between these said cultures. To name a few of these variations: Church (2000) found evidence of a "Big Seven"-including Positive and Negative valence,Digman and Takemoto-Chock (1981) found evidence of a sixth Culture factor; Peabody and Goldberg (1989, as cited in Laher, 2010) discovered a Values factor, and Krug and Johns (1986 as cited in Laher, 2010) suggested a sixth factor Intelligence. This has prompted research into the proposed five factors by Cheung and Leung (1998) who found evidence for a lack of the Openness factor in Chinese culture; while Ashton and Lee (2005) found evidence to include a sixth factor named Honesty-Humility.

This was further qualified by African studies which suggest that five factors may be found, however the essence of these factors may be different to the FFM (Laher, 2010). For example in a sample of South African white-collar workers only three of the five factors were found; namely Extraversion, Conscientiousness and Agreeableness (Matsimbi, 1997). In a study conducted by Piedmont, Bain, McCrae and Costa (2002), the NEO-PI-R was translated into the Zimbabwean language of Shona. The translation did yield the five-factor structure, but more so for Extraversion and Agreeableness than the other three factors. Teferi's (2004) study aimed to explore the applicability of the NEO-PI-R in the Eritrean context by translating the instrument into Tigrigna. Factor analysis was used and only Neuroticism, Agreeableness and Conscientiousness could be extracted from the five-factor structure.

1.3.4. The FFM in South Africa

Studies using the NEO-PI-R in South Africa have also revealed differences in the five-factor structure for race; such that a fit emerged for White participants but a lack of fit emerged for

Black participants. Taylor (2000) found that Openness to Experience could not be extracted for the Black group, while in contrast all five factors could be found for the White group. Another South African study administered the NEO-PI-R to 408 university students of different race groups. Factor analysis with Varimax rotation revealed a personality structure that was the same for all age groups; however the scores for some of the domains and facets differed. Black students scored lower than White and Indian students in Openness to Experience, whereas White students scored the highest on Extraversion and Agreeableness (Heuchert, Parker, Stumpf&Myburgh, 2000).

A study performed by Heaven, Connors and Stones (1994) presented 230 South Africans (predominantly Black) and 186 Australian students with a list of 112 adjectives that described the FFM. A five-factor solution was found for the Australian sample but not for the South African sample. Reasons for this result may include difficulties in understanding and interpreting the instrument for participants whose primary language is not English, response sets may be stronger for South Africans or the FFM does not adequately represent the personality structure of Black South Africans (Piedmont et al., 2002). This reasoning is the foundation for the development of the SAPI (Nel, 2008). McCrae et al. (2005) found a poorer replication of the five factor structure for African samples than for Americans in Botswana, Nigeria, Burkina Faso, Ethiopia and Uganda. Botswana, Nigeria, Ethiopia, Uganda and Morocco revealed poorer data quality scores and internal consistency than the Western nations in the study, such as Burkina Faso- who were able to use a French version of the NEO-PI-R. These differences are attributed to the lack of translations for African cultures compared to those of Western cultures (McCrae et al., 2005). Heaven and Pretorius (1998) translated the NEO-PI-R into Afrikaans and Sotho; the normative five factor structure was found for the Afrikaans-speaking group, though a different pattern emerged for the Sotho-speaking group withthe clearest factor being emotional stability.

1.3.5. Problems with the FFM

All these studies mentioned above have raised a number of issues with regard to the replicability of the FFM structure and the use of the NEO-PI-R in non-Western samples. These problems include language, race and culture; particularly in a multicultural and

multilingual South Africa nation.The dimensions of the FFM are derived from descriptive adjectives in the English language. It thus seems that language plays a substantial role in whether or not the FFM is replicable cross-culturally (Ashton et al., 2004), as language has been found to be a powerful moderator of test performance (Foxcroft, 1997; Heaven & Pretorius, 1998).There has been some evidence for the universality of the FFM; however these factors may manifest differently in different cultures (Yik& Bond, 1993). "McCrae himself acknowledged that not all factors of the FFM might be equally important in every culture" (McCrae, 2002; as cited in Cheung, Cheung, Zhang, Leung, Leong & Huiyeh2008, p. 84). Thus its applicability across cultures, and particularly in Asian and African cultures, is dubious (Church, 2000; Laher, 2010;Heaven & Pretorius, 1998; McCrae et al., 2005). This is thus the premise on which the development of the SAPI and CPAI-2 were prompted.

1.4. Individualism vs Collectivism

Different cultures have been described as possessing individualistic and/or collectivistic traits; thus determining whether the individual or society is of the utmost importance. It has been suggested that the West (Western European, North American, Australian) is characterised by a focus on individualism; while the non-West (Asian, South American, African) is characterised by collectivistic traits (Hermans&Kempen, 1998; as cited inLaher, 2010; Green, Deschamps&Paez, 2005). Individualistic groups have been described as the 'I' and 'me' culture; while collectivistic cultures have been seen as the 'us' and 'we' groups (Triandis, 1995). Individualism characterises the self as egocentric, with a focus on independence, autonomy and personal goals. Collectivism, in contrast, characterises the self as sociocentric, with a focus on interdependence, unity, loyalty and the achievement of collective aims(sometimes at the expense of personal aims). Collectivistic cultures evaluate themselves in terms of others, their interpersonal roles and the quality of their relationships; and so they behave according to group norms rather than personal attributes (Green et al., 2005). Euro-Americans are thus believed to maintain their independence through expressions of their individuality and inner attributes rather than group norms; while non-Western cultures, such as Asians, seek to maintain harmonious relationships assimilating in to the collective group (Markus &Kitayama, 1998;Triandis, 1989).

The collective construction of personality refers to relationality, while individualistic constructions view and describe groups in terms of individual identities submerged within a social identity (Ellemers, Spears &Doosje, 2002;Markus &Kitayama, 1998). It has been argued that personality traits are a Western phenomenon indicative of the ideal of individualism, whereas these distinctive enduring traits do not characterise non-Western collectivist personalities. These personality characteristics are instead determined by interpersonal and momentary situations (Cross & Markus, 1999; Laher, 2010). This distinction was made between North Americans and the Chinese in numerous studies utilising the Twenty Statements Test. North Americans were found to describe themselves in terms of trait terms, such as smart, open-minded and dependable, whereas the Chinese describe themselves in terms of interpersonal roles such as friend or daughter (Ip& Bond, 1995; as cited in Nel, 2008; Rhee, Uleman, Lee & Roman, 1995). These findings correlate with those found in a South African sample. The English language group tends to describe others in conceptualised terms such as patient, caring or respectful; whereas the Siswati language group uses more socially descriptive terms like she is patient with her husband or she always greets elderly people (Nel, 2008).

Increasingly it has come to the forefront that Western structures of personality are ill equipped to encompass the indigenous traits of non-Western cultures. One such structure that has been debated is the FFM of personality and has been discussed above (Costa & McCrae, 2008). The SAPI and the CPAI-2 are two personality assessments developed by psychologists to satisfy the need for indigenous personality constructs and measures, instead of adapting Western developed personality assessments. Studies using the CPAI-2 reveal the existence of the five factors, as outlined by the FFM. However a sixth factor has also emerged, namely Interpersonal Relatedness (Cheung, et al., 2003). This emergent factor has left Cheung, et al. (2003) to believe that there is a gap in personality theory for indigenous collective dimensions of personality that are not incorporated in Western personality theory. This collective dimension describes an indigenous cultural context that involves the achievement of equilibrium through the qualities of humanity and social propriety (Cheung et al., 2008).

The SAPI is in the process of being developed in order to overcome current problems facing personality assessment in South Africa. Ubuntu is an indigenous concept that originated in South Africa to describe a 'South African' way of thinking (Nel, 2008). This concept encompasses an interpersonal element and collective spirit of South Africans. The term Ubuntu (humaneness) possesses a collectivistic orientation and describes a person as a person through others (Louw, 2002; Nel, 2008). Ubuntu describes a respect for others, belongingness, tolerance, compassion, obedience, loyalty, generosity, honesty, trustworthiness and warmth.The concept of social relatedness is a key concept underlining that of Ubuntu; as well as social analysis, social peace and social kindness in a collective environment (Nolte-Schamm, 2006). Ubuntu as described by Louw (2001) is not conclusively a collectivistic dimension of personality, but rather it describes the functioning of an individual within a community, thus emphasising the community. "Ubuntu stems from the philosophy that community strength grows from community support and that dignity and identity are achieved through mutualism, empathy, generosity and community commitment," (Swanson, 2007; as cited in Laher, 2010, p. 48).

The SAPI does not make use of the term 'Ubuntu', as it incorporates many clusters that are not unique to the eleven languages of South Africa. It was been suggested by Nel (2008) that Bantu languages possess more collectivistic traits; while English and Afrikaans languages possess more individualistic traits. This was also found in a study by Eaton and Louw (2002), who discovered that African-language speakers, as compared to English-language speakers, used more interdependent personality descriptive terms characteristic of the collectivist dimension. While this may be true, to describe African language groups as collectivistic and English and Afrikaans language groups as individualistic would be an inadequate generalisation. South Africans may function in collectivistic and/or individualistic environments and thus they adopt the necessary qualities of each environment depending on the situation (Nel, 2008). However, Ubuntu is common in all language groups in South Africa, though not exclusive to them. Ubuntu is measured in the SAPI through the clusters of Facilitating, Integrity, Relationship Harmony and Soft-Heartedness. All South Africans have been shown to possess a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008).

Nel (2008) proposed some correspondence between the clusters of the SAPI and factors of the CPAI-2. An arbitrary relationship was found between Relationship Orientation and Harmony facets of the CPAI-2 and the cluster of Relationship Harmony of the SAPI. The definitions of the sub-clusters Interpersonal Relatedness and Approachability of Relationship Harmony correspond somewhat to the definitions of the Relationship Orientation and Harmony facets of the Interpersonal Relatedness factor of the CPAI-2. Approachability also incorporates many facets that indicate socially responsive and sensitive behaviour characterised by the Social Sensitivity facet of Interpersonal Relatedness. The Egoism sub-cluster of Soft-Heartedness of the SAPI contains the facet Generous, which encompasses thrifty behaviour characterised by the facet Thrift vs Extravagance of the CPAI-2 (Nel, 2008). This reveals a minimal correspondence between the collective dimensions of the SAPI and CPAI-2, thus revealing some relation between collective dimensions of personality for South African and Chinese cultures. However, this also reveals that these collective dimensions measure indigenous constructs of South African and Chinese personality that may be distinct to these cultures. This study thus aimed to explore reliability,validity and bias of the collective dimension of personality for the SAPI and the CPAI-2 that these assessments propose to measure.

1.5. The Etic-Emic Debate

Etic constructs are universal and allow for comparisons between assessments of different cultures. Emic constructs, on the other hand, describe constructs that are culturally specific and thus go beyond the scope of the etic approach (Laher, 2010). The etic approach assumes that most individuals around the world can be described using universal personality traits (Cheung et al., 2003). It is for this reason that there is a dominance of imposed-etics, which adapt and translate foreign English language tests for use in all cultures (Cheung et al., 2001). Yik and Bond (1993) explicate that the inadequacy in using an imported-etic approach lies in the omission of indigenous culture-specific personality traits found in the emic approach. Thus although this may be a convenient means with which to make cross-cultural comparisons “it does so at the possible cost of the validity of the test and does not necessarily say anything meaningful about an individual in his or her world” (Cheung, Leung, Fan, Song, Zhang, & Zhang, 1996; Laher, 2010, p. 67).

The use of the etic approach in South Africa would prove to be inadequate and problematic as imported-etic measures are not representative of all eleven languages in South Africa (Nel, 2008). These problems include language proficiency and understanding of the items. An additional factor that complicates the use of etic measures is cultural factors. It is believed that personality structure may be universal; however it is expressed in different ways in different cultures (Meiring, 2006). Thus the use of the indigenous or emic approach would be suitable for the rich cultural context of South Africa when developing a personality assessment (Nel, 2008). The emic approach obtains its value through its reflection of the relation between human experiences and its definition of the self in a social and interpersonal context (Ho, Peng, Lai & Chan, 2001). Swartz and Davies (1997) emphasise the use of the emic approach in South Africa in order to deal more effectively with transformation in South Africa and to improve diversity management in organisations.

Current research makes use of an etic-emic approach in order to capture these indigenous cultural differences (Nel, 2008). This approach is valuable as the emic approach allows for the indigenous personality-descriptive factors to be identified; while the etic approach allows for comparisons between these indigenous dimensions and other cultures (Saucier & Goldberg, 2001). This study thus made use of two psychometric assessments developed to obtain an indigenous personality structure and assessment using an etic-emic approach, namely the SAPI and CPAI-2. The personality structures derived in these instruments were developed from everyday conceptions of personality, as well as through the review of literature, surveys and descriptions of oneself and others in the South African and Chinese context (Nel, 2008). Both the SAPI and CPAI-2 were developed based on a need for an emic measurement of personality in a South African and Asian context, respectively. Although the CPAI-2 will be an etic instrument in a South African sample, the use of both these instruments will help explore their utility of the collective dimension of personality in South Africa and will contribute to the understanding of personality and its development in the South African context. The construct validity, internal consistency reliability and construct bias of the SAPI was explored in order to validate the collective dimension of the SAPI in a South African context. The construct validity, internal consistency reliability and construct bias of the CPAI-2 was explored in order to determine the cross-cultural applicability of the collective dimension in a South African sample (see Paunonen and Ashton, 1998).

1.6. The South African Personality Inventory

The South African Personality Inventory (SAPI) is a project established for the purpose of overcoming the many issues currently experienced with regards to personality assessment in South Africa. This project can be divided into two stages; namely qualitative and quantitative (Nel, 2008). The qualitative stage is conceptual and is aimed at developing a set of common and culture-specific personality traits in all eleven South African language groups for the purpose of establishing traits that are relevant, accurate and authentic in all language groups. The second stage aims at creating instruments based on the taxonomy derived in the previous stage in order to develop a comprehensive inventory for personality assessment for all language and cultural groups within South Africa (Nel, 2008).

The SAPI project adopted a type of lexical approach, instead of conceptualisations from the FFM, in the acquisition of personality structures for all South African language groups through everyday conceptualisations of personality (Nel, 2008). The personality-descriptive terms were derived through semi-structured interviews in the participant's native language. In an attempt to combat issues regarding bias in previous personality assessments; participants ranged from a variety of ages, education, linguistic and cultural groups, socioeconomic status and urbanisation status (Nel, 2008). Participants were asked to describe "himself or herself, another person opposite than him or her, a parent, a grandparent, a person from another ethical group, a friend, a child (or a sibling), a neighbour, a teacher he or she liked, and a teacher he or she did not like" (Nel, 2008, p. 56). These descriptions were provided by participants in either behavioural or trait terms, creating a more accurate depiction of personality structures within each language group. Thus allowing for a representation of the similarities and differences in personality between all eleven language groups, and in turn allowing for the development of a unified personality inventory that can be applied fairly to all language groups within South Africa (Nel, 2008). The SAPI encompasses the universal-specific personality traits that were derived from the trait descriptions of all eleven language groups (Nel, 2008).

More than 50 000 personality-descriptive terms were gathered from the interviews with participants. These terms were interpreted and clustered using content analysis, and other

external resources, into 190 facets. These facets were then classified as common to all eleven language groups, semi-common (found in 7-10 language groups), semi-specific (found in 2-6 language groups) and language-specific (unique to one language) (Nel, 2008). The 190 facets were then further divided into 9 overall clusters with 31 sub-clusters (Nel, 2008). The 9 clusters include Extroversion, Soft-Heartedness, Conscientiousness, Emotional Stability, Intellect, Openness, Integrity, Relationship Harmony and Facilitating (Nel, 2008).

The first six clusters (Extroversion, Soft-Heartedness, Conscientiousness, Emotional Stability, Intellect and Openness) coincide with existing structures of personality and are thus recognisable; however the last three structures (Integrity, Relationship Harmony and Facilitating) seem to be somewhat unique to the SAPI (Nel, 2008). The quantitative phase of this project is currently taking place and involves administering 2500 items to 4 language groups in South Africa. Results, however, have not been published (Meiring, 2010). The aim of this study is to explore the collective dimension of the SAPI which include the social-relational items; Soft-Heartedness, Integrity, Relationship Harmony and Facilitating. These are representative of the 'Ubuntu' concept and encompass the indigenous collectivistic traits specifically designed for a South African sample (Nel, 2008).

The cluster Soft-Heartedness is comprised of the sub-clusters Amiability, Egoism, Gratefulness, Hostility, Empathy and Active Support. Soft-Heartedness is defined as a concern for the welfare of others, with a low concern for one's own welfare and interests. A person high in this cluster can be classified as compassionate and sensitive towards the feelings of others and embraces the concept of community (Nel, 2008). The cluster Integrity is compiled from the sub-clusters Integrity and Fairness. This cluster can be defined as a human being's moral consciousness. The characteristics of this consciousness include loyalty, honesty and dependability (Nel, 2008). The cluster Relationship Harmony is compiled of Approachability, Conflict-seeking, Interpersonal Relatedness and Meddlesome. Relationship Harmony can be described as the belief that one should keep good relationships with others through understanding, tolerance and keeping the peace (Nel, 2008). The final cluster Facilitating is made up of the sub-clusters Guidance and Encouraging Others. This cluster involves the guidance of others through example, advice and experience; as well as to encourage others through one's own behaviour(Nel, 2008).

This study intended to explore reliability, validity and bias of this personality structure by exploring these social-relational dimensions- Soft-Heartedness, Integrity, Relationship harmony and Facilitating- of the SAPI in a sample of first-year psychology students at the University of the Witwatersrand.

1.7. The Cross-cultural Personality Assessment Inventory-2

Cheung et al. (1996) developed an instrument called the CPAI based on the emic-etic approach that was designed to assess Chinese Personality from an indigenous perspective (Cheung et al., 1996; Cheung et al., 2001). The personality constructs included in the CPAI were derived from personality adjectives or personal descriptions of personality from everyday life- from Chinese novels and proverbs, reviews of Chinese literature and surveys of personal descriptions (Cheung et al., 1996). The main constructs of the CPAI are Dependability, Social Potency, Individualism and Interpersonal Relatedness (Cheung et al., 1996). The structure of the CPAI showed good correspondence with that of the FFM (Costa& McCrae, 1992); however the construct of Openness to Experience was found to have the least representation in Chinese culture (Cheung et al., 2008).

Interpersonal Relatedness is the sixth factor to come out of the CPAI and represents an indigenous Chinese personality structure in a culturally meaningful way (Cheung et al., 2008); thus it can be construed as non-Western traits (Cheung et al., 2003). This factor emphasises the importance of social values within the Chinese collectivist culture. Interpersonal Relatedness can be explained in terms of Confucian philosophy; the qualities of humanity and social propriety manifesting as “inner sageliness and outer kingliness” (Cheung et al., 2008, p. 92). Equilibrium is reached through self-discipline and personal cultivation (inner sageliness), as well as loving people by behaving according to propriety (outer kingliness) (Cheung et al., 2008). Interpersonal Relatedness showed little correspondence with the FFM, thus revealing the cultural specificity of this factor to the Chinese culture. However, a study by Lin and Church (2004) found the Interpersonal Relatedness factor in Chinese American and European American groups, thus making this factor less specific to the Chinese culture.

The CPAI was translated into English using a technique called back translation outlined by Brislin (1970; as cited in Laher, 2010). The English version of the CPAI scales were then administered to a multi-ethnic sample of Hawaiian undergraduate students (Gan, 1998; as cited in Laher, 2010). The CPAI was then administered in two studies to determine its applicability- this included 675 Singaporean Chinese and 144 Caucasian American students at a Midwestern university, where similar factor structures were obtained in both samples. However, it was found that the Singaporean sample was more like the Chinese normative structure than the American sample (Cheung et al., 2003). The CPAI was administered with the NEO-FFI and it was revealed that the Interpersonal Relatedness factor of the CPAI was not covered by the NEO-FFI and the Openness factor of the NEO-FFI was not covered by the CPAI (Cheung et al., 2003). This resulted in the development of the CPAI-2. Cheung et al. (2003) revised the CPAI, changing the Individualism factor to Accommodation; this version is known as the CPAI-2. The revision took place in order to increase the clinical applicability of the scale, and aesthetics was added in order to represent the Openness scales. Thus it can be said that this assessment has demonstrated factors similar to the FFM, but it includes indigenous collective dimensions specific to the Chinese culture. Therefore it would prove to be interesting to test the CPAI-2 within a collectivist South African sample.

The CPAI-2 has 28 personality scales, which factor into 4 factors- Social Potency/Expansiveness (8 scales), Dependability (9 scales), Accommodation (5 scales) and Interpersonal Relatedness (6 scales) (Cheung, 2004). This study will only be exploring the collective dimension of the assessment, namely the Interpersonal Relatedness scales. This factor comprises of six scales- Traditionalismvs Modernity, Ren Qing (Relationship Orientation), Social Sensitivity, Discipline, Harmony and Thrift vs Extravagance (Cheung, 2004; Cheung et al., 2008). Interpersonal Relatedness measures various aspects of "interdependence and reciprocity in traditional social relationships" (Cheung et al., 2001, p. 425).

Traditionalism vs Modernity measures the degree of one's individual modernisation; thus it explores one's attitude toward Chinese beliefs and values in areas such as family relationships, filial piety, rituals and chastity. High scores indicate individuals who are obedient, conservative, protect old customs and oppose new ideas; while low scores indicate

individuals who challenge traditional concepts and superstition, and advocate democracy and personal freedom (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). Ren Qing or Relationship Orientation measures the degree to which individuals adhere to cultural norms. High scores indicate individuals who actively strengthen their relationships, change their principles for the needs of others and help others strengthen their social ties; and low scores reveal individuals who are disinterested in social customs, and avoid interactions and the exchange of favours with others (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

Social Sensitivity measures the extent to which individuals are sensitive to others- including qualities such as empathy, understanding, willingness to listen and communicate, as well as those who are easily approachable (Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008). Discipline, on the other hand, examines the extent to which individuals are rigid and disciplined, rather than flexible and adaptable. Furthermore, this is the degree to which individuals are stubborn and organised, who dislike unpredictable events and like convention; or individuals who adapt to changes in the environment and the situation while discarding formality (Cheung, 2006; Cheung et al., 2001). Harmony is the degree to which an individual is content and possesses inner harmony and peace of mind. Thus these individuals may be said to possess virtues such as being even-tempered and peaceful, instead of confrontational, insensitive and open to conflict (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). The Thrift vs Extravagance factor measures one's carefulness in spending. High scores describe thrifty individuals who maintain a simple life and are therefore careful in their expenditure of money and resources. Low scores describe extravagant individuals who spend a lot of money and flaunt their wealth (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

This study intended to explore reliability, validity and bias of this personality structure by exploring the Interpersonal Relatedness dimensions- Traditionalismvs Modernity, Ren Qing (Relationship Orientation), Social Sensitivity, Discipline, Harmony and Thrift vs Extravagance- of the CPAI-2 in a sample of first-year psychology students at the University of the Witwatersrand.

The two instruments described above- the SAPI and CPAI-2- are under investigation in this study. This investigation included an examination of the reliability, validity and bias of these instruments. These aspects are discussed in the sections to follow.

1.8. Examining the Reliability of the SAPI and CPAI-2 Collective Scales

Murphy and Davidshofer (2005) define reliability as the consistency of test scores; such that the same person that is re-examined on a test or an equivalent test at a later stage will produce the same or similar scores (Anastasi&Urbina, 2007). Moerdyk (2009; as cited in Laher, 2010) includes in his definition the degree to which test scores are free from random error. Reliability can be categorised to include; test-retest reliability, parallel/alternate forms reliability, internal consistency reliability and inter-rater reliability (Anastasi&Urbina, 2007; Murphy &Davidshofer, 2005; Rust and Golombok, 1989).

A number of constraints arise when testing for test-retest reliability, parallel/alternate forms reliability and inter-rater reliability as a result of the design of this study; therefore only internal consistency reliability was considered. Split-half reliability describes the splitting of a test into two equivalent halves, obtaining scores for each half and correlating them (Murphy &Davidshofer, 2005). According to Moerdyk (2009; as cited in Laher, 2010) internal consistency reliability can be defined as the mean of all split halves. This is usually done using the method of alpha reliability coefficients. Thus, in this study this was done using Cronbach's alpha coefficients for each of the collective dimension scales of the SAPI and CPAI-2.

1.9. Examining the Validity of the SAPI and CPAI-2 Collective Scales

The validity of a test involves determining what that test measures and how well it does so. There are different forms of validity; namely face validity, content validity, criterion validity and construct validity (Anastasi&Urbina, 2007; Rust &Golombok, 1999). This study examined the construct validity of the SAPI and CPAI-2. Construct validity of a test concerns whether a test measures what it purports to measure. The goal of this validation was therefore to establish if test scores provide a good measure of a specific construct, as construct validity is concerned with the extent to which a particular instrument may be said to measure a construct or trait (Murphy &Davidshofer, 2005). Construct validity has thus been said to be the primary validation of trait-based psychometric assessments (Larsen & Buss, 2008; Schultz & Schultz, 2008). These constructs or traits stem from a closely related network of associated theory. This makes construct validity the prime validation for the trait approach to personality, which is the premise on which the SAPI and CPAI-2 were developed. Therefore it was the most suitable form of validation for this study (Kline, 1993; Murphy, 2003).

This study thus involved assessing whether the SAPI and CPAI-2 in fact measure the collective social-relational and Interpersonal Relatedness dimensions respectively. Exploratory factor analysis was developed as a means for identifying psychological traits (Laher, 2010; Van de Vijver& Leung, 1997) and was accordingly used to measure the construct validity of these two psychometric personality assessments. Factor analysis, in terms of personality inventories, can be defined as a technique used to identify common traits that underlie a large number of items included in a personality assessment (Laher, 2010).

1.10. Examining Bias in the SAPI and CPAI-2 Collective Scales

The system of Apartheid, instituted in 1948, resulted in economic and political privilege for White South Africans only (Heuchert, et al., 2000). White workers experienced preference over jobs in the workplace- using psychometric assessments as tools to ensure the superiority of Whites in organisations. This was done by administering tests that were developed and standardised on White South Africans to mostly illiterate, uneducated or poorly educated

Black South Africans. As a result mistrust for psychological testing resulted amongst the Black population (Foxcroft&Roodt, 2009; Sehlapelo& Terre Blanche, 1996). Due to the controversial role played by psychometric assessments in South Africa's history of inequality and conflict, it is becoming increasingly important to redress these issues in research (Laher, 2010).

The advent of democracy in 1994 allowed for the resultant social, political and economic inequalities to be redressed. The Employment Equity Act (Office of the President, 1998) was developed in order to address this discrimination in the workplace- andso it states that all psychological instruments should be reliable, valid, unbiased and fair for all groups in South Africa. As outlined in the above Act, psychological assessments such as the SAPI and CPAI-2 must be unbiased for all groups in South Africa- this includes race groups, language groups and gender. Thus because of South Africa's great diversity it is imperative that such tests are unbiased and equivalent across culture and language groups (Abrahams &Mauer, 1999; Foxcroft, 1997; Sehlapelo&TerreBlanche, 1996; Van Eeden&Prinsloo, 1997).

When systematic errors in measurement or prediction of a test exist, this test is said to be biased (Murphy &Davidshofer, 2005). Bias in a test therefore exists if the testing procedure is unfair to a group of individuals who can be defined in some way (Rust &Golombok, 1999). This can be done by looking at a test's data to determine the extent to which the test contains bias measures. Poortinga (1989; as cited in Laher), on the other hand, describes bias as the presence of nuisance factors in cross-cultural measurement. Van de Vijver and Tanzer (1997) reveal that bias occurs when there is a mismatch between score differences in indicators of a construct and the underlining trait; this could be due to characteristics of the instrument in cross-cultural comparisons. Three types of bias are said to exist; namely method bias, construct bias and item bias (Van de Vijver& Leung, 2001). Method bias refers to all sources of bias as a result of the method and procedure of the study; including mode of administration, instrument differences, sample incomparability, and tester and interviewer effects. Construct bias refers to the bias that occurs when the construct measured is different across groups. Item bias is the generic term for all disturbances at item level; if participants have the same view on an underlying construct but do not have the same item score (Van de Vijver&Tanzer, 1997). Construct bias was assessed in this study. Construct bias was

examined in order to determine if there was a difference between groups (race, home language and gender) on each scale for the SAPI and CPAI-2. Item bias and method bias were not examined in this study.

1.10.1. Race and Personality

South Africa represents a hub of cultural diversity with many population groups in its borders. The country's history of Apartheid reveals the use of psychometric tests as a means with which to ensure poor performance for Blacks by providing them with tests standardised for the White population group. These low scores where then used as a justification for the inferiority of the Black race group (Foxcroft&Roodt, 2009). For this reasonrace is essential to take into consideration when investigating the cross-cultural applicability of psychometric instruments. A study done by Abrahams (1996) in South Africa revealed the possible moderating effect of race on personality profiles as significant differences were found in the means, reliability coefficients, factor structures and the way the items were answered for different race groups- particularly Blacks and Whites. Other research using the FFM has revealed that Black South Africans scored lower on Extraversion and Openness to Experience, and higher on Agreeableness- revealing that these differences in personality may be due to differences in expressions of personality in individualistic and collectivistic cultures (Allik& McCrae, 2004). Piedmont et al., (2002) extend on this by relating these differences to response styles and biases between Western and non-Western cultures. They argue that collectivist and more non-Western cultures tend to avoid extreme answers as opposed to Western or collectivist cultures. Some of these differences in the representation of the FFM in different race groups have been cited in the FFM section above.

1.10.2. Home Language and Personality

Population group and language have been found to be influential moderators of test performance in terms of personality (Laher, 2010; Meiring, Van de Vijver, Rothmann&Barrick, 2005; Nel, 2008). Research on the FFM has explored the universality of the model and found disagreement in its applicability across cultures. Some researchers have discovered issues in terms of language as it relates to personality, as some personality

descriptive adjectives in English and the consequent constructs have not been found in all other cultures (Allik& McCrae, 2004; Ashton & Lee, 2005). Language in South Africa's history was used as a political tool to achieve superiority; socially and organisationally. Thus language is a very important consideration when exploring the utility of any psychometric instrument in the South African context (Heuchert et al., 2000; Meiring et al., 2005; Nel, 2008). Home language and language proficiency impact on responses to psychometric instruments due to the eleven first languages spoken in South Africa amongst its many cultures (Laher, 2010). Studies performed by Abrahams (1996) and Abrahams and Mauer (1999) in South Africa, reveal that participants who took a test in English or Afrikaans, neither of which was their first language, found difficulty in understanding common words and the construction of sentences. Heaven and Pretorius (1998) investigated whether the language descriptors of the FFM were adequate when used by a non-English-speaking group. The instrument was translated into Afrikaans and Sotho; the participants' native languages. The traditional five factors were found for the Afrikaans-speaking group, but a different pattern emerged for the Sotho-speaking group. The clearest factor to appear in the Sotho sample was Emotional Stability.

1.10.3. Gender and Personality

Research into gender differences with regards to the personality structure of the FFM has revealed that males are found to be higher on Assertiveness, while females score higher on Anxiety and Tender-Mindedness (Croxford, 2009; Feingold, 1994; Laher, 2010). Costa, Terracciano and McCrae (2001; Laher, 2010; Croxford, 2009) extended on Feingold's (1994) research by assessing all 30 traits across 26 cultures using the NEO-PI-R. The U.S and other cultures revealed that females scored higher on Neuroticism, Agreeableness and Extroversion. The U.S sample did not show significant differences in Conscientiousness and Openness to Experience, while the other cultures found females to score higher than males on these factors. This study was then repeated on 50 cultures using observer NEO-PI-R ratings by McCrae et al.(2005) and the same results were found. However, Hyde (2005) argues that these differences across gender are inflated and create misinformed stereotypes; thus emphasising the importance of effect sizes.

Studies using the FFM have revealed a greater difference in gender in Western cultures than African cultures, and thus may represent differences in personality traits between individualistic and collectivistic cultures (Costa e al., 2001; McCrae et al., 2005; Laher, 2010; Croxford, 2009). Costa et al. (2001) found that Zimbabweans and Black South Africans reported little gender differences on the domains and facets of the FFM, while in Belgium females were found to score higher on all domains. White female South Africans were also found to be higher on all domains than males- differences were found to be weaker than for the Belgian sample. McCrae et al. (2005), on the other hand, found no significant gender differences in Nigeria, India, Botswana and Ethiopia; however in the United Kingdom females were found to score higher than males on all domains.

Thus it is clear that South Africa is not a homogeneous group in terms of race, home language and gender. Various differences are present across cultural groups and thus bias is likely to occur in the utility of emic-etic instruments such as the SAPI and CPAI-2. This study thus explored construct bias of the SAPI and CPAI-2 for race, home language and gender. Construct bias was explored using ANOVAs at scale level.

1.11. Conclusion

Thus this research explored the collective dimension of personality using the South African Personality Inventory (SAPI) and the Cross-cultural Personality Assessment Inventory-2 (CPAI-2) in a sample of South African first-year Psychology students from the University of the Witwatersrand. This was done through an investigation into the internal consistency reliability, construct validity and construct bias of the two instruments. Therefore this research contributed to local and international research on personality theory and personality assessment.

Chapter 2: Methods

2.1. Aims of the Study

This study aimed to explore the collective dimension of personality using the South African Personality Inventory (SAPI) and the Cross-cultural Personality Assessment Inventory-2 (CPAI-2) in a sample of South African first-year Psychology students from the University of the Witwatersrand. The internal consistency reliability, construct validity and construct bias of the collective dimensions of the two instruments were investigated. Additionally thick descriptions were obtained from two focus groups exploring issues around personality,the collective dimension of personality, personality assessment, and the two instruments themselves.

2.2. Rationale for this Study

This study contributed to both the local and international context in a number of ways-including a contribution towards personality theory and assessment. In terms of personality theories, the Five-Factor Model (FFM) is one of the most dominant models of personality and is the most widely accepted as the standard framework of personality universally (McCrae & Costa, 2008a). The NEO-PI-R is recommended as the measure of choice for operationalising the FFM (Costa & McCrae, 1992; Church, 2000; McCrae & Costa, 2008a). However the FFM has been criticised for its primarily Eurocentric individualistic focus on aspects of personality as a result of its development in the English lexicon (Church, 2000; McCrae et al., 2005). Personality assessment instruments, like the NEO-PI-R, have also been developed primarily in relation to the FFM and therefore do not address the collectivist dimension of personality. Such etic instruments are mainly in English, which is potentially problematic in South Africa as this is not the first languagefor many South Africans (Wallis &Birt, 2003).

There have been strong cross-cultural claims pertaining to the universality of the FFM and consequently the NEO-PI-R (McCrae & Costa, 1997; McCrae et al., 2005). However very few studies have included African, Asian and Arabic cultures with regard to the NEO-PI-R (Costa & McCrae, 1992) and so the FFM may be questionable in its applicability to these

cultures (Church, 2000; Cheung et al., 2003; McCrae et al., 2005; Paunonen& Ashton, 1998). Hence there is a need for assessment instruments which do address this collectivist dimension and consequently there is a need to validate and examine these instruments across cultures.

Theoretically this study also contributed to the etic-emic debate. Previous research has found the use of imported-etic assessments in different cultures to be inadequate due to their omission of indigenous culture-specific personality traits found in the emic approach (Laher, 2010; Yik& Bond, 1993). This inadequacy consequently results in validity issues with regards to assessment across cultures and would prove to be most pertinent in a multi-racial and multi-cultural country such as South Africa (Nel, 2008). It is believed that personality structure may be universal, but that it is expressed in different ways in different cultures (Meiring, 2006). Thus the use of the emic approach in South Africa would be suitable for its rich cultural context when developing a personality assessment (Nel, 2008).

It has also been suggested that the West (Western Europe, North America, Australia) is characterised by a focus on individualism; while the non-West (Asia, South America, Africa) is characterised by collectivistic traits (Laher, 2010; Green et al., 2005). Etic measures, such as the NEO-PI-R, are said to measure Western or individualistic dimensions of personality. Thus the issue lies in that South African and Asian collectivist personality profiles would not conform to Western individualist theories of personality. This is the premise on which the SAPI and CPAI-2 were developed. Current research makes use of an etic-emic approach in order to capture these indigenous cultural differences, while also allowing for comparisons between these indigenous dimensions and other cultures (Saucier & Goldberg, 2001). The two psychometric assessments were thus developed in order to measure the indigenous dimensions of personality that were excluded from etic measures of personality, such as the NEO-PI-R. These collective measures include Facilitating, Integrity, Relationship Harmony and Soft-Heartedness (Nel, 2008), and Interpersonal Relatedness (Cheung, 2004) respectively.

Linked to the etic-emic debate and of both theoretical and practical significance are the three notions of culture, language and personality. These three notions create a powerful dynamic

that has a significant effect when assessing personality (Wallis &Birt, 2003). Language comprehension and the system of meaning that is created, as well as the cultural nuances found in Western instruments, may not be understood by all South Africans, thus cultural and linguistic inappropriateness may be encountered. Studies reveal that etic measures of personality used in a South African collectivist context exhibit bias in terms of cultural and linguistic inappropriateness for this sample (Nel, 2008). Legislation has been developed in order to regulate the use of fair and unbiased psychometric assessments. The Employment Equity Act (Office of the President, 1998) regulates who will gain access to economic and educational opportunities by stating that psychological testing is prohibited unless the assessment being used is valid and reliable, applied fairly to all employees and is not biased against any employee or group. Thus the merits of employing foreign or etic instruments within South Africa have come into question. The exploration of issues such as validity, reliability and bias in psychological instruments such as the SAPI and CPAI-2 will therefore allow for the equal distribution of such opportunities in South Africa amongst its many cultures and language groups (Sehlapelo& Terre Blanche, 1996; Laher, 2010).

Of particular local significance is the view of personality assessment as a means with which to predict academic and job performance (Roodt&La Grange, 2001; Nel, 2008). This has gained considerable ground over the last 10 years and is important as psychological assessments including personality assessments, are pivotal in determining selection, placement and management of employees (Sehlapelo& Terre Blanche, 1996). This subsequently determines who will obtain access to economic and educational opportunities (Owen &Taljaard, 1996 as cited in Van der Merwe, 2002; Nel, 2008; Laher, 2010).

This study thus aimed to assess reliability, validity and bias of the collective dimensions of the SAPI and CPAI-2 in a South African context. This quantitative exploration was also accompanied by a more qualitative analysis. It is believed that through this qualitative exploration a more in depth analysis into the collective dimensions of the SAPI and CPAI-2 can take place. This will allow for progression towards more fair personality assessment in South Africa, as outlined by the Employment Equity Act.

2.3. Research Questions

2.3.1. Quantitative Phase

Do the SAPI collectivist sub-clusters demonstrate adequate internal consistency reliability?

Do the CPAI-2 Interpersonal Relatedness scales demonstrate adequate internal consistency reliability?

Do the SAPI collectivist sub-clusters have adequate construct validity?

Do the SAPI items demonstrate adequate construct validity?

Do the CPAI-2 Interpersonal Relatedness scales demonstrate adequate construct validity?

How do the SAPI collectivistic sub-clusters and the CPAI-2 Interpersonal Relatedness scales load in a joint factor analysis and what are the implications of this for the collectivist dimension of personality?

Does race influence responses on the SAPI?

Does race influence responses on the CPAI-2?

Does gender influence responses on the SAPI?

Does gender influence responses on the CPAI-2?

Does home language influence responses on the SAPI?

Does home language influence responses on the CPAI-2?

2.3.2. Hypotheses

There are no hypotheses for reliability and construct validity.

Race will influence responses on both the SAPI and CPAI-2, respectively.

Gender will influence responses on both the SAPI and CPAI-2, respectively.

Home language will influence responses on both the SAPI and CPAI-2, respectively.

2.3.3. Qualitative Phase

What are first-year psychology students' perceptions of personality in South Africa?

What are first-year psychology students' perceptions of a collectivist dimension to personality in South Africa?

What are first-year psychology students' perceptions of the instruments (SAPI and CPAI-2) they completed?

2.4. Sample

2.4.1. Quantitative Phase

This study utilised data collected for a larger study that explored the collective dimension of personality using the SAPI and CPAI-2 in South Africa. Non-probability convenience sampling was used. The initial sample consisted of 516 students out of a possible 700 thus the response rate was approximately 73.71%; however on examination 27 participants had to be excluded from the sample as a result of largely incomplete data or too many missing items across both the SAPI and CPAI-2 questionnaires. Participants with more than 20 missing items were classified as invalid cases. Feedback from students during the collection phase revealed that the questionnaire was felt to be too long, particularly for the SAPI, and that items were repetitive which caused the students to get bored and lose interest. The final sample thus consisted of 489first-year Psychology students at the University of the Witwatersrand.

The Descriptive statistics presented in this section reveal that these students represent a plethora of cultures, English proficiency, socioeconomic backgrounds, races and language

groups that represent South Africa. However, these students may not be representative of the population in terms of education and age. It is acknowledged in literature that students are generally not representative of all South African populations and thus the results may lack generalisability (Rosenthal &Rosnow, 1991). Trends in psychometric research, however, reveal that students are often used in exploratory studies and represent a relatively homogenous sample, thus this sample is deemed to be appropriate. Student samples minimise the effects of English proficiency and test wiseness (Abrahams &Mauer, 1999; Foxcroft, 1997), as both the SAPI and CPAI-2 were administered in English to students attending an undergraduate degree at an English-medium university. Students are generally also familiar with test-taking and their procedures.

It is evident from the Table 2.1 that 21.80% of the sample were male (n= 104) and 78.20% were female (n= 373). Thus the sample in terms of gender revealed a female majority, with females outnumbering males by nearly 3:1. The population groups represented in this sample were White, Black, Indian and Coloured. 44.54% of the participants classified themselves as White (n= 204), 36.24% as Black (n= 166), 13.10% as Indian (n= 60), and 6.11% as Coloured (n= 28). First language groupings were distributed as follows: 3.63% of the sample selected Afrikaans (n= 17) as their first language, 63.89% selected English (n= 299), 0.43% selected IsiNdebele (n= 2), 3.42% indicated IsiXhosa (n= 16), 9.40% chose IsiZulu (n= 44), 4.91% selected Sepedi (n= 23), 2.78% selected Sesotho (n=13), 4.27% selected Setswana (n= 20), 1.92% indicated SiSwati (n= 9), 0.64% chose Tshivenda (n=3), 2.99% indicated Xitsonga (n= 14), and 1.71% (n= 8) chose the Other option, specifying Chinese, amongst others, as their first language. Therefore the majority of participants were first language English speakers (n= 299), followed by IsiZulu (n= 44).

Table 2.1: Demographic statistics for the sample

Variable		Frequency	Percentage	Cumulative

				Percent
Gender	Male	104	21.80	21.80
	Female	373	78.20	100.00
	Missing	*12*		
Race	White	204	44.54	44.54
	Black	166	36.24	80.79
	Indian	60	13.10	93.89
	Coloured	28	6.11	100.00
	Missing	*31*		
First/Home Language	Afrikaans	17	3.63	3.63
	English	299	63.89	67.52
	IsiNdebele	2	0.43	67.95
	IsiXhosa	16	3.42	71.37
	IsiZulu	44	9.40	80.77
	Sepedi	23	4.91	85.68
	Sesotho	13	2.78	88.46
	Setswana	20	4.27	92.74
	SiSwati	9	1.92	94.66
	Tshivenda	3	0.64	95.30
	Xitsonga	14	2.99	98.29
	Other	8	1.71	100.00
	Missing	*21*		
Education Level	Grade 9	0	0.00	0.00
	Grade 12	317	70.76	70.76
	Certificate	4	0.89	71.65
	Diploma	7	1.56	73.21
	Bachelors	115	25.67	98.88
	Honours	1	0.22	99.11
	Masters	0	0.00	99.11
	Doctorate	0	0.00	99.11
	Other	4	0.89	100.00
	Missing	*41*		
English Reading Ability	Very poor	1	0.21	0.21
	Poor	4	0.86	1.07
	Good	179	38.41	39.48
	Very Good	282	60.52	100.00
	Missing	*23*		

Language proficiency is consistently identified as a factor affecting responses to psychological tests, as presented in the literature. This is of particular relevance in South Africa due to its multi-lingual and multi-cultural population (Nel, 2008). The University of the Witwatersand is an English speaking university with a certain level of English proficiency

required by all students, thus such issues are deemed to be minimal. However to further reduce this effect, students were asked to rate their English reading ability. The majority of participants indicated a 'Good' to 'Very Good' English reading ability (see Table 2.1); with 38.41% of the sample selecting 'Good' (n= 179) and 60.52% choosing 'Very good' (n=282). 1.07% of participants rated their English reading ability to be 'Very poor' to 'Poor'; with 1 participant (0.21%) selecting the 'Very poor' rating.

Previous research has indicated that participants' education level is believed to have a possible effect on the ability of participants to understand the sometimes sophisticated English utilised in some psychometric tests. Education is believed to allow participants a greater opportunity to understand what the items require of them (Branco e Silva &Laher, 2010). This study consists of first-year students, thus reducing these potential issues. However, to further minimise the possible effects of education, participants were asked to indicate their highest level of education, these results, as per the Table 2.1, included: 70.76% of the sample indicated Grade 12 (n= 317) as their highest education level, 0.89% selected a Certificate (n= 4), 1.56% as a Diploma (n= 7), 25.67% selected a Bachelors (n= 115), 0.22% with Honours (n= 1), and 0.89% (n= 4) chose the Other option, but did not specify their grouping.

Table 2.2: Demographic statistics for age and English reading ability

Variable	Mean	Standard Deviation	Min	Max	Range	N
Age	19.0625000	2.0759015	17	44	27	400
Reading Ability	3.5922747	0.5216438	1	4	3	466

The students in the sample ranged from 17 to 44 years of age, with a mean of 19.1 (SD= 2.08), as displayed in Table 2.2. The mean English reading ability of participants in this study was 3.6 (SD=0.52), indicating that most participants revealed a 'Good' or 'Very good' English reading ability as presented in Table 2.2. and in the demographic information Table 2.1.

2.4.2. Qualitative Phase

While completing the questionnaire, students were asked to volunteer to participate in focus groups discussing personality and personality assessment in the South African context, in order to further explore the two instruments completed- the SAPI and CPAI-2. Participants were invited to one of two focus group sessions which were held in the second quarter of the university year. A non-probability, conveniencesample of 9 individuals for focus group 1, and 10 individuals for focus group 2, were obtained from the original sample who volunteered to complete the questionnaire. Thus the final sample consisted of 19 first-year Psychology students at the University of the Witwatersrand for both focus groups. Students self-selected into the two focus groups based on what was suitable for them.

Table 2.3: Descriptive statistics for gender and race

Variable		Frequency	Percentage	Cumulative Percent
Gender	Male	4	21.05	21.05
	Female	15	78.95	100.00
Race	Black	7	36.84	36.84
	White	11	57.90	94.74
	Indian	1	5.26	100.00

The 19 participants consisted of 15 females (78.95%) and 4 males (21.05%); thus revealing a female majority of nearly 4:1 (see Table 2.3). The 2 focus groups consisted of a White majority of 57.90% (n= 11), followed by 36.84% Blacks (n= 7), and 5.26% Indians (n= 1).

2.5. Instruments

2.5.1. Quantitative Phase

A questionnaire[1] which incorporated a demographics section, the social-relational items of the SAPI and the interpersonal relatedness items of the CPAI-2 was used in this study. Two versions of the questionnaire were utilised; one with the SAPI first followed by the CPAI-2, and the other with the CPAI-2 first followed by the SAPI. This counterbalancing technique was used in order to ensure that adequate and relatively equal numbers of participants completed the SAPI and CPAI-2.

[1] See Appendix A for sample questionnaire.

2.5.1.1. Demographic section

Students were asked to provide their demographic information; namely age, gender, highest level of education, self-evaluated English reading ability, race and home language. The demographic information related to race, home language and gender was used for analysis; while the remaining information obtained in the questionnaire was used for descriptive purposes only and allowed for a better understanding of the people that responded to the questionnaire.

2.5.1.2. The SAPI

The social-relational cluster of the SAPI constitutes the clusters of Facilitating, Integrity, Relationship Harmony and Soft-Heartedness (Nel, 2008). The cluster Soft-Heartedness is comprised of the sub-clusters Amiability, Egoism, Gratefulness, Hostility, Empathy and Active Support (Nel, 2008). Amiability is the quality of being kind trusting and pleasant. Egoism focuses on one's selfish needs and desires, and describes the quality of being greedy and jealous. Gratefulness defines one's tendency to be appreciative. The sub-cluster hostility encompasses one's inclination to be aggressive and to enjoy the physical and emotional abuse of others. Empathy is the quality of being compassionate and caring for others needs and feelings; while Active Support is the quality of being generous, and being actively involved in the well-being of others (Nel, 2008).

The cluster Integrity is compiled from the sub-clusters Integrity and Fairness. Integrity is one's inclination to be honest, pure, trustworthy and responsible; whereas Fairness is one's inclination to accept and treat people equally (Nel, 2008). The cluster Relationship Harmony is compiled of Approachability, Conflict-seeking, Interpersonal Relatedness and Meddlesome. Approachability is the ability to be approachable and accessible for interpersonal interactions with other; whereas Conflict-Seeking is one's tendency to provoke and disrupt others and cause conflicts. Interpersonal Relatedness is the ability to be peaceful, forgiving, constructive and cooperative in one's relationships in order to maintain them. Meddlesome is the inclination to interfere in the lives of others (Nel, 2008).

The final cluster Facilitating is made up of the sub-clusters Guidance and Encouraging Others. Guidance is one's ability to be a role model by guiding and teaching others about right and wrong through personal example. Encouraging Others is the quality one possesses that allows them to encourage others to dream and reach their potential (Nel, 2008).

The original social-relational scales incorporating these clusters and sub-clusters contained a total of 265 items. However, data from the pilot studies indicated that not all the sub-clusters or facets could be replicated; while some clusters were found to be completely new- such as Harmony Maintenance and Harmony Breach of the Relationship Harmony cluster(V.H. Valchev, personal communication, September 12, 2011).Specifically, the Integrity sub-clusters were not replicated in the pilot studies; therefore this cluster does not include sub-clusters, revealing that it may not be a valid factor on its own. Therefore, because this instrument is still under construction, items were chosen for this questionnaire that came as close as possible to representing the sub-clusters and the new emergent sub-clusters were added to the questionnaire- this included the addition of a Social Desirability cluster (V.H. Valchev, personal communication, September 12, 2011).This cluster incorporates items from a number of existing social desirability scales; however mostly from the Marlowe-Crowne Social Desirability Scale (MCSDS) and Paulhus's Balanced Inventory of Desirable Responding (BIDR) as these are considered the most prominent. Consequently, the final sub-clusters of this questionnaire for the five clusters included- Egoism, Hostility, Empathy, I help others to succeed, Active Support, Guidance, Encouraging Others, Integrity, Approachability, Harmony Maintenance, Harmony Breach, Social Desirability, Impression Management and Self-deception (V.H. Valchev, personal communication, September 12, 2011).

The pilot data reported the following Cronbach's alpha coefficients: Facilitating- .97 (55 items), Integrity- .61 (34 items), Relationship Harmony- .80 (51 items) and .81 (48 items), Soft-Heartedness- .86 (59 items) and .89 (78 items). Relationship Harmony and Soft-Heartedness contained two data sets with subsets of the scales. The pilots included larger scales than the ones used in this study. The Cronbach's alpha coefficients presented above

refer to the restricted sets of items used in the present study (V.H. Valchev, personal communication, April 6, 2011).

With regards to the factorial structure, there is evidence for a relatively unifactorial structure for Facilitating and Integrity- although there is a possibility for weaker second factors. The factors of Harmony Breach, Harmony Maintenance and Arrogance of Relationship Harmony; as well as Respect, Hostility, Egoism, Active Support, Greed, Empathy and Distrust for Soft-Heartedness are largely supportive of the expected structures. It is important to note, however, that these validity measures were obtained when the scales were administered separately in the pilot study and would thus be expected to change in this study. (V.H. Valchev, personal communication, April 6, 2011).

2.5.1.3. The CPAI-2

The CPAI-2 Form B is a self-report instrument consisting of 341 items. The CPAI-2 is a suitable questionnaire for individuals in the age range of 18 – 70 with a Grade six as a minimum level of education. It consists of four factors and 28 personality scales; namely Social potency (8 scales), Dependability (9 scales), Accommodation (5 scales) and Interpersonal Relatedness (6 scales). The CPAI-2 is available in 4 languages; including Chinese, Korean, Japanese and English (Cheung, 2004). The English version was utilised in this study. A 5-point rating scale was used for this instrument instead of the original true-false format in order to achieve uniformity in rating responses between the SAPI and CPAI-2 for this study (V.H. Valchev, personal communication, December 14, 2011).

This study aimed to explore the collective dimensions of the CPAI-2; thus only the 74 Interpersonal Relatedness items were used in this study. The Interpersonal Relatedness factor incorporates 6 scales namely; Traditionalismvs Modernity, Ren Qing (Relationship Orientation), Social Sensitivity, Discipline, Harmony and Thrift vs Extravagance. Traditionalism vs Modernity measures attitudes toward Chinese beliefs and values in areas such as family relationships, filial piety, rituals and chastity. This scale measures the degree to which individuals are obedient, conservative, protect old customs and oppose new ideas; as

opposed to individuals that challenge traditional concepts and superstition, and advocate democracy and personal freedom (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). Ren Qing or Relationship Orientation measures an individual's adherence to cultural norms. This measures the degree to which individuals strengthen their relationships, change their principles for the needs of others and help others strengthen their social ties; or the degree to which they are disinterested in social customs, and avoid interactions and the exchange of favours with others (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

Social Sensitivity measures the extent to which individuals are sensitive to others; empathetic, understanding, willing to listen and communicate, and are easily approachable (Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008). Discipline refers to the extent to which individuals are rigid and disciplined, rather than flexible and adaptable. High scores indicate individuals who are stubborn and organised, who dislike unpredictable events and like convention. Low scores indicate individuals who adapt to changes in the environment and the situation and discard formality (Cheung, 2006; Cheung et al., 2001).

Harmony is the degree to which an individual is content and possesses inner harmony and peace of mind. High scores describe individuals who are even-tempered, peaceful and try not to offend others. These are considered virtues, as opposed to low scores that describe individuals who are confrontational, insensitive and welcome conflict (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). The Thrift vs Extravagance scale describes one's carefulness in spending. High scores describe thrifty individuals who maintain a simple life, and are careful in their expenditure of money and resources. Low scores describe extravagant individuals who spend a lot of money and flaunt their wealth (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

This version of the CPAI was validated in a sample of 675 Singaporean Chinese and 144 Caucasian American students at a midwestern university, where similar factor structures were obtained in both samples. Cheung (2004) reports a median Cronbach Alpha coefficient of .63 for the personality scales of the CPAI. Cheung et al. (2008) reports a Cronbach's alpha of .70 for the Interpersonal Relatedness factor. The Chinese version of the CPAI-2 was also

validated in a Chinese sample and a similar result was obtained (Cheung, et al., 2003). The Chinese version was standardised in a sample of 1911 adults from Mainland China and Hong Kong (Cheung, Cheung, Howard & Lim, 2006; Cheung et al., 2008). Alpha coefficients for this sample, on the 28 personality scales, range from .80 to .51 (Cheung et al., 2008). No reliability coefficients were available for the factors. Evidence for the construct validity of the CPAI-2 has been cited by Cheung et al. (2006); however the Openness and Interpersonal Relatedness dimensions are still being debated (see Cheung et al., 2008). The CPAI-2 is a fairly new instrument, thus information on its psychometric properties is still being compiled (Laher, 2010).

2.5.2. Qualitative Phase

The focus group questions[2] consisted of 7questions probing the participants' perceptions of personality in South Africa, as well as their perceptions of the SAPI and CPAI-2. The focus group questions were developed after an extensive analysis of the literature review and in conjunction with my supervisor. The first thing to do after the development of focus group questions is to pilot it (Creswell, 2009). This was done by sending the focus group questions to three of the first-year Psychology students. Their feedback was taken into account and the focus group questions changed accordingly.

2.6. Procedure

2.6.1. Quantitative Phase

Students were approached during lecture times to complete the questionnaire. This took place after permission was granted from the course coordinator and head of Psychology for the first-year Psychology students. A sealed box was placed at the front of the lecture room and students were asked to place the completed questionnaires and answer sheets[3] into the box. Once questionnaires were received and the data captured the relevant statistical analyses were conducted.

[2]See Appendix C for focus group questions.
[3]See Appendix A for sample SAPI answer sheet.

The questionnaires were printed and distributed as part of a larger study exploring the collective dimension of the SAPI and the CPAI-2 in South Africa. I participated in this collection and distribution in order to acquire the use of the data for my Masters dissertation. My supervisor and I took on the responsibility of ensuring that a questionnaire was given to each of the possible participants from the three Psychology first-year classes. Participants were given approximately an hour to an hour and a half to complete and return the questionnaire. My supervisor and I provided the participants with a sealed box. The box was placed in the front of the lecture theatre for all participants to see. Once the questionnaires were completed the participants placed them back into the box so as to secure the anonymity of the instrument.

2.6.2. Qualitative Phase

After the completion of the questionnaires, participants were informed that a focus group would be taking place at a later stage in order to obtain more information about the participants' perceptions of the questionnaire. Participants were notified that if they wished to take place in a focus group they had to provide their name, cell phone number and email address on a piece of paper that was circulated around the classroom by my supervisor and myself. These details were then used in order for me to contact the participant to set a time for the focus groups to take place. This was done in all three classes so as to conduct two focus groups to discuss participants' perceptions of personality in South Africa and their perceptions of the SAPI and CPAI-2.

There were two separate time slots to choose from and each student attended one focus group at their convenience. I provided the volunteers with details regarding the on-campus venue for each focus group via email and SMS. On the day of each focus group I provided the participants with a Participant Information Sheet and Informed Consent Forms[4] for participation and for video-recording. Participants were then asked to read through these sheets and sign were necessary. Signed and returned forms were regarded as permission and

[4]See Appendix B for Participant Information Sheet and Informed Consent Forms.

consent from the volunteer to advance with the focus group procedures. Each focus group participant was asked to detach and keep the Participant Information Sheet for their information and interest. The researcher then asked the focus group questions while the participants were recorded by a video tape recorder. The participants' responses were transcribed and thereafter analysed.

2.7. Research Design

The strategy used in this study was both quantitative and qualitative in nature. The research design thus produced both statistical evidence and rich, descriptive accounts regarding a multicultural South African perspective on personality assessment using the SAPI and CPAI-2.

2.7.1. Quantitative Design

The quantitative section of the study used a non-experimental cross-sectional design. It is cross-sectional as students completed the questionnaire at one point in time in a natural setting. There was no manipulation of the independent variable, there were no control measures and the volunteers were not randomised. Therefore it does not meet the requirements for an experimental design and is thus non-experimental (Larson & Buss, 2005; Rosenthal &Rosnow, 1991).

2.7.2. Qualitative Design

The qualitative section of this study utilised focus groups. Qualitative research designs are believed to describe an individual's lived human experience (Babbie& Mouton, 2004;Creswell, 2008). The purpose of such a design is to obtain an in-depth and comprehensive understanding of the research topic through resource intensive methods. Furthermore qualitative research aims to report participants' views and individual experiences in a particular context (Willig & Rogers, 2008). Qualitative research thus strives to explore and understand the different viewpoints and experiences of the participants and is thus better able to capture the diverse and complex meanings of participants' subjective

experiences in their socio-cultural context (Willig & Rogers, 2008). Therefore data is not presented in a reductionistic, static or decontextualised manner. Participants' thoughts, feelings and actions are acknowledged in an attempt to make sense of them (Willig & Rogers, 2008).Thus the utilisation of focus groups allowed me to obtain a better understanding of the volunteers' perceptions of personality in South Africa, as well as their perceptions of the collective personality dimensions of the SAPI and CPAI-2. I facilitated the conversation to relevant topics using appropriate questions which allowed me to participate in a descriptive open informal discussion with volunteers of the focus group.

This study thus aimed to explore the collective dimension of personality of the SAPI and CPAI-2 using both quantitative and qualitative methods. The advantage of this dual focus is that it fulfils both the quantitative and the qualitative exploratory demands of evaluating the collective dimension of personality. This thus allowed me to obtain an approximate numerical index of subjective experience (Willig& Rogers, 2008). Furthermore, allowing for a more comprehensive and in depth exploration, and consequently may result in more conclusive evidence, as well as a more complete description of the collective dimension of personality (Willig& Rogers, 2008). Reichardt and Rallis (1994; as cited in Willig & Rogers, 2008) reveal that the greatest advantage of a mixed method study is that quantitative and qualitative approaches are expert at critiquing the methods and conclusions of the other approach.Qualitative research therefore aims to question concepts and examine exceptions and suppressed meanings, and as a result quantitative findings may need to be qualified (Barbour, 2000; Willig & Rogers, 2008).

2.8. Ethical Considerations

2.8.1. Quantitative Phase

Participation in the research study was voluntary and informed consent was obtained. Confidentiality and anonymity was maintained for the questionnaires in that no identifying data was requested from participants. All volunteers were fully briefed about the research in a cover letter attached to the questionnaire. The cover letter briefly outlined the purpose of the study and the time that was required to complete the questionnaire. It provided a statement of anonymity and confidentiality. If the volunteer wished to withdraw at any stage during the introduction to the questionnaire, the volunteer had the right to do so and would not be discriminated against in any way. A completed and returned questionnaire was regarded as permission and consent from the volunteer for me to utilise the data. General feedback will be available after completion of the questionnaire; however I will not be able to give feedback to individual volunteers about their responses on the SAPI and CPAI-2 since the responses are anonymous. Feedback on general results will be available 6-9 months after completion of the questionnaire in a one to two page summary sheet which will be available on request from me via email and will be placed on the first-year psychology notice board outside the psychology office. Participants were informed that the study may be written up for publication in a journal or presented at a conference. For this reason raw data will be stored in a locked cupboard on campus for a period of up to three years and then destroyed. Participants were asked to detach and keep the cover letter.

2.8.2. Qualitative Phase

All volunteers were fully briefed about the focus group in a cover letter before providing their informed consent to participate. This included the nature of the study and the time commitment for the focus group. Volunteers were informed that at any stage during the focus group, the volunteer had the right to withdraw and would not be discriminated against in any way. I obtained written informed consent from the volunteers about the focus group by way of two consent forms which were given to participants on the day of the focus group. One form obtained consent for the focus group to take place, while the other form obtained consent for the video recording. Any responses that are discussed or quoted in the final research dissertation were coded using pseudonyms e.g.F1, J3 to ensure participant confidentiality. All participants were informed that my supervisor and I will be the only people to have access to their responses, therefore confidentiality is ensured. Feedback on general results will be available 6-9 months after completion of the questionnaire in a one to

two page summary sheet which will be available on request from me via email and will be placed on the first-year psychology notice board outside the psychology office. Participants were informed that the study may be written up for publication in a journal or presented at a conference. For this reason raw data will be stored in a locked cupboard on campus for a period of up to three years and then destroyed. Participants were asked to detach and keep the cover letter.

2.9. Data Analysis

2.9.1. Quantitative Phase

Descriptive statistics were used for analysis in this study. This involved computing the data to provide frequencies for the nominal variables under study which included; gender, race education level and home language. Means, standard deviations, and minimum and maximum scores were established for the variables like age and self-evaluated English reading ability that are interval. Skewness coefficients were established for SAPI and CPAI-2 scales in order to determine if they are normally distributed. This then allowed for the use of parametric tests; provided that the assumptions of random independent sampling, interval dependent variable and homogeneity of variance are met (Huck, 2009).

2.9.1.1. Internal Consistency Reliability

The Cronbach Alpha reliability coefficients were used to determine the internal consistency reliability of the SAPI and CPAI-2. The purpose of this measure is to calculate inter-item correlations in order to assess whether different parts of the instrument measure the same construct (Murphy &Davidshofer, 2005).

2.9.1.2. Construct Validity

Exploratory factor analysis with Varimax rotation was used on the responses to the SAPI and CPAI-2. The aim of exploratory factor analysis is to explore the field and determine the main

constructs and dimensions within this field. This method is a powerful tool in clarifying determiners and associated variables of the personality factors under investigation. In this way many variables undergo factor analysis in order to determine what variables load on the relevant factors (Kline, 1994). "The goal of Varimax rotation is to simplify the columns of the unrotated factor-loading matrix" (Pett, Lackey & Sullivan, 2003, p. 141). In order to obtain this goal, Varimax maximises the variances of the loadings within the factors, as well as between high and low loadings on a particular factor, thereby facilitating interpretation (Pett et al., 2003). Exploratory factor analysis with Varimax rotation was also used in this study as it was the method used by Cheung and colleagues (2003) and currently adopted and accepted in studies of the FFM (McCrae et al., 2005).

2.9.1.3. Construct Bias

Construct bias was assessed through the use of ANOVAs in this study. ANOVAs were used at scale level to assess construct bias. This statistical technique was used in analysing the SAPI and CPAI – 2 collective dimension scale scores, respectively in relation to the variables of race, gender and home language. This test was used in order to determine whether a difference exists between this demographic information on the collective dimension scales of each instrument. Parametric one-way ANOVAs were used provided that the assumptions for a parametric test are met- dependent variables are normally distributed and are at least interval, and the condition of homogeneity of variance is fulfilled. If not, Kruskal-Wallis one-way ANOVAs were used. The scores obtained for the SAPI and CPAI-2 are classified as interval data. Normality was examined using the skewness coefficient, as discussed above. Levene's test for homogeneity of variance was used in order to assess whether the variances were equal (Huck, 2009).

Furthermore, post hoc testing was not necessary in this study due to the comparison of only two groups; however a comparison of means for parametric significant results was conducted, indicating the direction of these results. Cohen's *d* was utilised to calculate effect sizes for the significant results of the parametric ANOVAs (Huck, 2009). Cut-offs suggested for these effect sizes include; .20 for a small effect size, .50 for a moderate effect size and .80 for a large effect size (Huck, 2009). Cliff's *d* could not be calculated for the non-parametric

Kruskal-Wallis one-way ANOVA significant results in this study, due to problems encountered with the Cliff's *d* formula.

2.9.2. Qualitative Phase

Thematic content analysis was used to analyse the transcriptions of the focus group answers. This method aims to identify, analyse and report themes within data by organising and describing the data set in detail (Boyatzis, 1998; Braun & Clarke, 2006). This process allows for the emergence of themes, as well as the identification, selection and report of themes by the researcher (Braun & Clarke, 2006;Taylor & Ussher, 2001). Thematic content analysis takes place in a sequence of steps. The first step is for the researcher to familiarise himself/herself with the data by reading and re-reading the data while noting down some initial ideas. The second step involves the coding of interesting features of the data and the collection of all the relevant data for each code. Next, codes must be transformed into potential themes and all relevant data for that theme must be gathered. A thematic map on the analysis must be developed to ensure that themes work in relation to coded extracts and the entire data set. Then themes need to be named and clearly defined and finally an analysis of the themes needs to be given (Braun & Clarke, 2006). I followed the steps outlined above by Braun and Clarke in my qualitative analysis (2006).

2.10. Self-Reflexivity

Qualitative analyses, such as thematic content analysis, allow the researcher a voice in which information that supports the researcher's argument can be selected and edited (Fine, 2002). Reflexivity is a methodological tool that better represents, legitimises, or calls into question a researcher's data (Pillow, 2003). It is important for the researcher to attempt to be self-reflexive in order to be aware of preconceptions and expectations in terms of their research. In this way subjectivity may be minimised as an issue. Thus, in this study I continuously partook in self-analysis and political awareness, so as to be conscious of how my self-location (across for example, gender, race, class, sexuality, ethnicity, nationality), position, and interests influenced the research process (Pillow, 2003); as well as the ways in which they may have been perceived by others (Callaway, 1992, as cited in Pillow, 2003).

In the interest of self-reflexivity, I acknowledge that this research is a study exploring the collective dimensions of the SAPI and CPAI-2 in South Africa done by a South African Industrial Psychology student. Thus I must be made aware of my possible preconceptions and expectations about both the participants, and the nature of the data to be obtained. These preconceptions and expectations stem from the results of previous research I have read, as well as from being exposed to psychological tests as a result of being a psychology student. I can also be seen as having a vested interest in the chosen topic, as I am expecting a certain result and this can affect how I phrase my focus group questions and how I analyse the data obtained. I also want to obtain a good mark for my Masters project and thus I am hoping to obtain rich results. Although these facts cannot be ignored, I continuously self-reflected on my role as researcher and continuously attempted to obtain as neutral a stance as possible throughout the study. It should also be considered that as a researcher, the need to search for information and increase understanding plays an equally significant role. Hence we juxtapose these roles and by virtue of acknowledging our own biases and limitations hope to present as true a reflection of participants' responses as possible.

2.11. Conclusion

This study therefore sought to investigate the collective dimensions of the SAPI and the CPAI-2 in the South African context, by exploring issues of construct validity, internal consistency reliability and construct bias. It is hoped that through this research the SAPI moves closer to being considered a valid and reliable personality structure and personality assessment in South Africa.

Chapter 3: Results

3.1. Introduction

This chapter presents all the results obtained in this study. This study focused on exploring the collective dimension of personality, using the SAPI and CPAI-2 in a South African sample,through a quantitative and qualitative analysisthat are presented below.

Descriptive statistics for the sample in terms of gender, race and home language are initially provided; followed by descriptive statistics for the SAPI and CPAI-2. Following from this, results relating to reliability in terms of the internal consistency of the SAPI and CPAI-2 will be presented. This chapter will then address construct validity by presenting the results of the exploratory factor analyses conducted in terms of the SAPI and CPAI-2. Finally results pertaining to construct bias will be presented for the two instruments, using ANOVAs at scale level in relation to gender, race and home language.

The qualitative thematic content analysis explored the collective dimension of personality in the South African context,by exploring participants' perceptions of personality in South Africa, as well as their perceptions of the SAPI and CPAI-2, by virtue of seven themes. The results for this analysis are also presented below.

3.2.Descriptive Statistics: Demographic Information

Three demographic variables were of particular relevance in this study; namely gender, race and homelanguage. The subgroups of race and home language have been collapsed due to issues of sample size relating to groups being significantly unequal. It is believed that such issues would hamper further statistical analyses and thus were collapsed in an attempt to overcome the potential problems. Race was originally assessed in terms of Blacks, Whites, Coloureds and Indians- these groups have henceforth been collapsed into the groupings White and non-White. Home language was originally assessed looking at Afrikaans, English, IsiNdebele, IsiXhosa, Sepedi, Sesotho, Setswana, SiSwati, Tshivenda, Xitsonga and Other. Previous research in the South African context has suggested the effect of one's home

language on test performance (see Foxcroft, 2004; Franklin, 2009).Thus, due to the utility of the SAPI and CPAI-2 in this assessment in English- home language will be collapsed into the groupings English first language speakers and English second language speakers. These collapsed groupings, although not homogenous, will therefore allow for an exploration of bias in the South African context.

Table 3.1: Frequencies for gender, race and home language

Variable		Frequency	Percentage
Gender	Male	104	21.80
	Female	373	78.20
Race	White	204	44.54
	Non-White	254	55.46
Home Language	English first language	299	63.89
	English second language	169	36.11

From the Table 3.1 it is evident that a large majority of the sample were female (78.20%). The sample also consisted of 44.54% Whites and 55.46% non-whites; while the majority of participants (63.89%) were English first language speakers.

3.3.Descriptive Statistics: SAPI

Table 3.2 presents the means, standard deviations, minimum and maximum values, and the skewness coefficients for the clusters and sub-clusters of the SAPI. From this table it is clear that all the variables are normally distributed as the skewness coefficients do not exceed +1 or -1 (Huck, 2009). Soft-Heartedness has a mean of 325.23 (SD = 22.33) and scores ranging between 244 and 408. Facilitating has a mean of 200.89, with a standard deviation of 25.71, and scores ranging between 102 and 271. Integrity has a mean of 115.1 (SD = 7.97) and scores ranging between 92 and 143. Relationship Harmony has a mean of 248.58 with a

standard deviation of 15.78 and scores ranging between 201 and 294. Lastly Social Desirability has a mean of 84.38 (SD = 7.33) and scores ranging from 59 to 107.

Table 3.2: Descriptive Statistics for the SAPI

Cluster/ Sub-cluster	**Mean**	**SD**	**Minimum**	**Maximum**	**Skewness**
Soft Heartedness	**325.23**	**22.33**	**244**	**408**	**0.105**
Egoism	26.02	5.06	14	42	0.307
Hostility	86.69	17.14	41	150	0.309
Empathy	127.12	13.32	72	158	-0.209
Active Support	81.73	9.15	36	105	-0.187
I help others to succeed	3.69	0.83	1	5	-0.621
Facilitating	**200.89**	**25.71**	**102**	**271**	**-0.027**
Guidance	161.44	21.62	83	222	0.028
Encouraging Others	39.45	5.22	19	50	-0.374
Integrity	**115.1**	**7.97**	**92**	**143**	**0.298**
Relationship Harmony	**248.58**	**15.78**	**201**	**294**	**0.245**
Approachability	37.20	6.52	21	64	0.640
Harmony Maintenance	171.42	17.39	113	218	0.126
Harmony Breach	39.96	8.48	21	67	0.289
Social Desirability	**84.38**	**7.33**	**59**	**107**	**0.078**
Social Desirability	39.45	4.12	25	53	0.216
Impression Management	21.23	2.82	9	29	-0.387
Self-deception	23.70	3.14	14	35	0.134

Table 3.2 indicates that all the Soft-Heartedness sub-clusters, except for Egoism (M = 26.02) and ‘I help others to succeed’ (M = 3.69), have means of between 81 and 128and standard deviations between 9.15 and 17.14. Minimum and maxim scoresprovide a wide range from 1

to 158; with minimum scores ranging from between 36 to 72 and maximum scores ranging from 105 to 158 for Hostility, Empathy and Active Support. The range for ‘I help others to succeed’ is between 1 and 5, while the range for Egoism is between 14 and 42.

The Facilitating sub-clusters provided in the table suggest means of 39.45 and 161.44 and standard deviations of 5.22 and 21.62, for Encouraging Others and Guidance respectively. The minimum and maximum range for Encouraging Others is between 19 and 50, while the range for Guidance is that of 83 to 222.

The Relationship Harmony sub-clusters, as in Table 3.2, provide means of between 37 and 40 with standard deviations of between 6.52 and 8.48, with the exception of Harmony Maintenance; this sub-cluster has a mean of 171.42 with a standard deviation of 17.39. The sub-clusters Approachability and Harmony Breach have minimum and maximum scores ranging from 21 to 64 and 21 to 67 respectively. Harmony Maintenance, on the other hand, has minimum and maximum scores ranging from 113 to 218.

The Social Desirability sub-clusters: Impression Management and Self-deception have means of between 21 and 24, with standard deviations of between 2.82 and 3.14. The sub-cluster Social Desirabilityhas a mean of 39.45 and a standard deviation of 4.12. Minimum and maximum scores for the sub-clusters of Social Desirability provide quite a variety with the minimum score for Social Desirability being 25, Impression Management 9 and Self-deception 14. Maximum scores also indicate a variation with the maximum score for Social Desirability being that of 53, Impression Management 29 and Self-deception 35.

3.4.Descriptive Statistics: CPAI-2

Table 3.3 presents the means, standard deviations, minimum and maximum values, and the skewness coefficients for the factor and scales of the CPAI-2.This table indicates that all the variables are normally distributed, as the skewness coefficients do not exceed +1 or -1 (Huck,

2009). Interpersonal Relatedness has a mean of 241.75 (SD = 18.68) and scores ranging from 184 to 301.

Table 3.3: Descriptive Statistics for the CPAI-2

Scale	Mean	SD	Minimum	Maximum	Skewness
Interpersonal Relatedness	**241.75**	**18.68**	**184**	**301**	**0.050**
Traditionalismvs Modernity	39.61	6.84	21	57	-0.002
Ren Qing	42.03	4.76	26	58	0.034
Social Sensitivity	42.81	4.7	21	56	-0.228
Discipline	35	5.05	14	48	-0.061
Harmony	50.66	5.93	34	67	0.04
Thriftvs Extravagance	31.64	4.3	18	45	0.110

The scales of the Interpersonal Relatedness factor, as indicated in Table 3.3, provide a variation in means with Traditionalismvs Modernity being that of 39.61, Discipline of 35, Harmony of 50.66 and Thrift vs Extravagance of 31.64. Ren Qing and Social Sensitivity, however, have similar means with that of 42.03 and 42.81 respectively. Standard deviations for these scales range from between 4.3 to 6.84; with Ren Qing and Social Sensitivity (4.76 and 4.7), as well as Discipline and Harmony (5.05 and 5.93)indicating similar standard deviations. A variation in minimum and maximum scores also exists for the Interpersonal Relatedness scales; Traditionalism vs Modernity having a minimum score of 21, Ren Qing a score of 26, Social Sensitivity of 21, Discipline of 14, Harmony of 34 and Thrift vs Extravagance of 18. A variation similarly exists for maximum scores of this factor; Traditionalismvs Modernity having a maximum score of 57, Ren Qing a score of 58, Social Sensitivity of 56, Discipline of 48, Harmony of 67 and Thrift vs Extravagance of 45.

3.5. Reliability: SAPI and CPAI-2

Internal consistency reliabilities were examined for both instruments- the SAPI and the CPAI-2. The results for this reliability analyses are presented below.

3.5.1. Internal Consistency Reliability: SAPI and CPAI-2

Cronbach Alpha reliability coefficients for each cluster and sub-cluster of the SAPI and the Interpersonal Relatedness factor and scales of the CPAI-2 are provided in Table 3.4. This table presents reliability coefficients of .86, .96, .63 and .81 for the clusters of the SAPI: Soft-Heartedness, Facilitating, Integrity and Relationship Harmony, respectively; as well as .79 for the Interpersonal Relatedness factor of the CPAI-2.

Table 3.4: Internal consistency reliability coefficients for the SAPI and CPAI-2

SAPI	α	CPAI-2	α
Soft Heartedness	**0.86**	**Interpersonal Relatedness**	**0.79**
Egoism	0.62	Traditionalismvs Modernity	0.66
Hostility	0.90	Ren Qing	0.44
Empathy	0.92	Social Sensitivity	0.60
Active Support	0.90	Discipline	0.57
I help others to succeed		Harmony	0.68
Facilitating	**0.96**	Thriftvs Extravagance	0.36
Guidance	0.96		
Encouraging Others	0.86		
Integrity	**0.63**		
Relationship Harmony	**0.81**		
Approachability	0.71		
Harmony Maintenance	0.93		
Harmony Breach	0.82		
Social Desirability	**0.53**		
Social Desirability	0.33		
Impression Management	0.17		
Self-deception	0.20		

Reliability coefficients for the Soft-Heartedness sub-clusters range from .62 to .92; with an average Cronbach alpha of .84. The median reliability coefficient for the Soft-Heartedness sub-clusters is .90; internal consistency reliability coefficients for these sub-clusters are all .90 and above with the exception of Egoism (α= .62). No reliability was found for the 'I help others to succeed' sub-cluster, as it constitutes one item (see Table 3.4).

Internal consistency reliability coefficients for the Facilitating sub-clusters, indicated in Table 3.4, range from .86 to .96;with the average coefficient being that of .93. The median Cronbach alpha for the Facilitating sub-clusters is .96; with all reliability coefficients above .86. The reliability coefficient for the Integrity cluster is .63.

Internal consistency reliability coefficients for the Relationship Harmony sub-clusters range from .71 to .93. The average reliability coefficient for the sub-clusters is .82, with a median Cronbach alpha of .82. All internal consistency reliabilities for the sub-clusters of Relationship Harmony are above .71. Internal consistency reliability coefficients for the Social Desirability sub-clusters range from .17 to .33, with an average Cronbach alpha of .23. The median reliability coefficient is .20, with no internal consistency reliability above .33 for this cluster (see Table 3.4).

Table 3.4also indicates an internal consistency reliability of .79 for the Interpersonal Relatedness factor of the CPAI-2.Reliability coefficients for the Interpersonal Relatedness scales range from .36 to .68, with an average coefficient of .55. The median Cronbach alpha for the Interpersonal Relatedness scales is .59. All reliability coefficients are below .68.

3.6. Construct Validity- SAPI and CPAI-2

This study conducted a factor analysis procedure on the clusters and sub-clusters of the SAPI and the factor and scales of the CPAI-2, as well as the items of the SAPI, in order to empirically validate these psychometric instruments by commenting on their construct validity. All factor loadings above .40 and below -.40 were considered as a loading on

thatparticular factor. These cut-off loading points were chosen as a result of their use by Cheung et al. (2008) and Nel (2008).

The number of factors to be examined for the collective dimensions of the SAPI and CPAI-2 were determined based on theoretical and empirical factors. At a theoretical level the SAPI postulates four broad collective dimensions- namely Soft-Heartedness, Facilitating, Integrity, Relationship Harmony- and a fifth factor Social Desirability. These five clusters, in theory, propose the existence of fourteen sub-clusters that constitute these clusters. The CPAI-2, on the other hand, postulates one collective dimension- Interpersonal Relatedness- constructed by six scales; namely Traditionalismvs Modernity, Ren Qing, Social Desirability, Discipline, Harmony and Thriftvs Extravagance. Empirically, Cattell's scree plot was examined, as well as eigenvalues greater than one in order to determine the number of factors suggested.

3.6.1. Factor Analysis- SAPI

3.6.1.1.Scale Level

3.6.1.1.1. Five Factor Solution

A factor analysis with a five factor solution was conducted in order to determine whether the five clusters as assessed in the SAPI with the suggested sub-clusters do in fact load as five separate factors. These clusters include Soft-Heartedness, Facilitating, Integrity, Relationship Harmony and Social Desirability.The eigenvalue Table 3.5, however, suggests the retention of three overall factors for the SAPI; this is evident by the three numerical values greater than 1.The scree plot,in Figure 3.1, also indicates three factors.The total variance explained by the five factor solution is 81.04%. Factor 1 explains 40.29% of the variance, Factor 2 explains 20.40%, Factor 3- 9.06%, Factor 4- 6.03% and Factor 5- 5.26%.

Table 3.5: Eigenvalues for the SAPI five factor solution

Eigenvalues of the Correlation Matrix: Total=14 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	5.64	2.78	0.40	0.40
2	2.86	1.59	0.20	0.61
3	1.27	0.42	0.09	0.70
4	0.84	0.11	0.06	0.76
5	0.74	0.18	0.05	0.81
6	0.56	0.09	0.04	0.85
7	0.48	0.06	0.03	0.88
8	0.42	0.10	0.03	0.91
9	0.32	0.06	0.02	0.94
10	0.25	0.06	0.02	0.95
11	0.20	0.02	0.01	0.97
12	0.18	0.03	0.01	0.98
13	0.15	0.04	0.01	0.99
14	0.11		0.01	1

Figure 3.1: Cattell's Scree Plot for SAPI Sub-clusters five factor solution

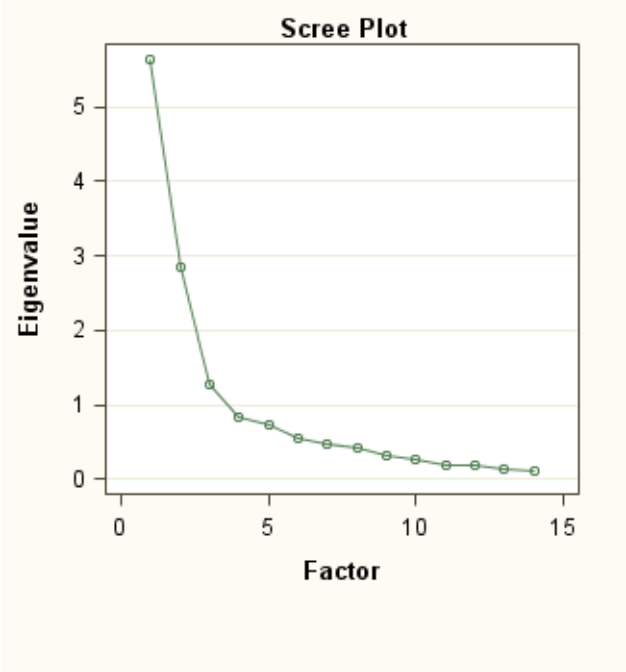


Table 3.6: Five factor solution for the SAPI using varimax rotation

Rotated Factor Pattern						
		Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
TEncouraging Others		0.88	-0.26	-0.07	0.07	-0.04
TGuidance		0.87	0.00004	-0.01	-0.002	0.04
TActive Support		0.85	-0.26	0.15	-0.002	0.04
THarmony Maintenance		0.78	0.45	0.20	0.07	0.002
TEmpathy		0.78	-0.42	0.23	0.10	0.007
THelp Others to Succeed		0.76	0.01	-0.40	-0.01	0.04
THostility		-0.02	0.89	0.07	0.11	0.08
THarmony Breach		-0.12	0.87	0.003	0.10	-0.05
TApproachability		-0.21	0.82	0.18	-0.13	0.14
TEgoism		-0.17	0.73	0.37	-0.05	0.09
TSocialDesirability	TSocialDesirability	-0.05	0.35	0.71	0.33	0.07
TIntegrity	TIntegrity	0.50	0.17	0.60	-0.12	0.26
TImpressionManagement		0.08	0.02	0.11	0.93	0.16
TSelf-Deception		0.04	0.12	0.12	0.17	0.95

The five factor solution provides evidence of five overall factors, with sub-cluster loadings above .40 on each of the five factors presented in Table 3.6. Factor 1 includes the sub-clusters Encouraging Others, Guidance, Active Support, Harmony Maintenance, Empathy, and 'I help others to succeed'; with positive loadings between .76 and .88. These sub-clusters are largely representative of the Soft-Heartedness and Facilitating clusters, with a sub-cluster from the Relationship Harmony cluster. The sub-clusters Hostility, Harmony Breach, Approachability and Egoism represent Factor 2, with positive loadings ranging from .73 to .89. These sub-clusters form a mix of Soft-Heartedness and Relationship Harmony clusters. Factor 3 is representative of the Integrity cluster and Social Desirability sub-cluster, with positive loadings of .71 and .60. The sub-cluster Impression Management represents Factor 4 with a positive loading of .93; while the sub-cluster Self-deception represents Factor 5 with a positive loading of .95. The sub-clusters that appear to cross load on two factors include, Harmony Maintenance, Empathy, 'I help others to succeed' and the Integrity cluster. These factors may therefore require further examination.

3.6.1.1.2. Three Factor Solution

The eigenvalues in Table 3.5 suggest the retention of three factors, thus a three factor solution was examined in order to determine whether all the sub-clusters of the SAPI load onto three factors.The total variance explained by the three factor solution is 69.75%. Factor 1 explains 40.29% of the variance, Factor 2 explains 20.40% and Factor 3- 9.06%.

Table 3.7: Three factor solution for the SAPI using varimax rotation

Rotated Factor Pattern				
		Factor 1	**Factor 2**	**Factor 3**
TEncouraging Others		0.86	-0.29	-0.03
TActiveSupport		0.86	-0.24	0.10
TGuidance		0.86	-0.1	-0.002
THarmony Maintenance		0.80	-0.42	0.16
TEmpathy		0.80	-0.40	0.20
THelp Others to Succeed		0.72	-0.06	-0.23
TIntegrity	TIntegrity	0.57	0.29	0.40
THostility		-0.22	0.87	0.14
TApproachability		-0.20	0.85	0.08
THarmony Breach		-0.14	0.83	0.02
TEgosim		-0.15	0.79	0.21
TImpressionManagement		0.02	-0.10	0.73
TSelf-Deception		0.06	0.15	0.67
TSocialDesirability	TSocialDesirability	-0.02	0.41	0.65

The three factor solution provided in Table 3.7 provides evidence of three overarching SAPI factors. Factor 1 includes the sub-clusters Encouraging Others, Active Support, Guidance, Harmony Maintenance, Empathy, ‘I help others to succeed’ and the Integrity cluster; positive loadings range between .57 and .86. Factor 2 includes the sub-clusters Hostility, Approachability, Harmony Breach, and Egoism, with positive loadings ranging from .79 to .87. Factor 1 and Factor 2 thus provide a mix of Soft-Heartedness and Relationship Harmony sub-clusters; with Factor 1 including the Facilitating and Integrity clusters. The final Factor 3 includes sub-clusters Impression Management, Self-deception and Social Desirability- representative of the Social Desirability cluster. Cross loadings appear to decrease in the three

factor solution, however cross loadings exist for Harmony Maintenance, Integrity and Social Desirability; indicating that these three sub-clustersmay require further examination.

3.6.1.1.3. Four Factor Solution

A factor analysis with a four factor solution was conducted on the SAPI sub-clusters. This was done in order to determine whether the sub-clusters indicative of the collective dimension of the SAPI- Soft-Heartedness, Facilitating, Integrity and Relationship Harmony- do in fact appear as a four factor structure as the theory suggests.The eigenvalue Table 3.8 suggests that two factors should be retained as two eigenvalues have a numerical value greater than 1.The scree plot in Figure 3.2 also indicates that two factors should be retained.The total variance explained by the four factor solution is 84.84%. Factor 1 explains 50.66% of the variance, Factor 2 explains 21.57%, Factor 3- 7.60% and Factor 4- 5.01%.

Table 3.8: Eigenvalues for the SAPI four factor solution

Eigenvalues of the Correlation Matrix: Total=11 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	5.57	3.20	0.51	0.51
2	2.37	1.54	0.22	0.72
3	0.84	0.28	0.08	0.80
4	0.55	0.13	0.05	0.85
5	0.42	0.08	0.04	0.89
6	0.34	0.08	0.03	0.92
7	0.26	0.06	0.02	0.94
8	0.20	0.02	0.02	0.96
9	0.18	0.03	0.02	0.98
10	0.15	0.04	0.01	0.99
11	0.11		0.01	1

Figure 3.2: Cattell's Scree Plot for SAPI Sub-clusters four factor solution

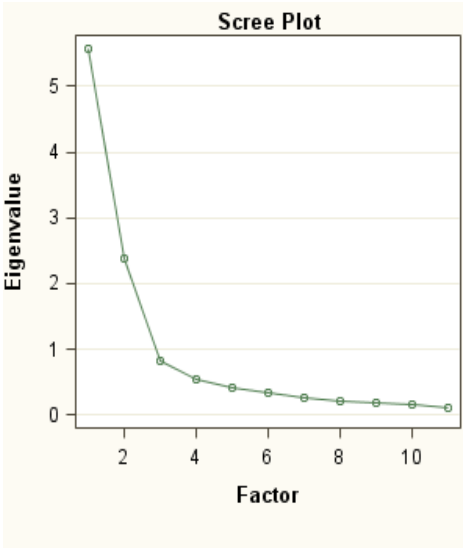


Table 3.9: Four factor solution for the SAPI using varimax rotation

Rotated Factor Pattern					
		Factor 1	**Factor 2**	**Factor3**	**Factor 4**
TActiveSupport		0.88	-0.17	0.18	0.08
TEmpathy		0.87	-0.32	0.08	0.08
THarmonyMaintenance		0.84	-0.37	0.13	0.08
TEncouragingOthers		0.81	-0.20	0.40	-0.09
TGuidance		0.72	0.01	0.48	0.095
THarmonyBreach		-0.098	0.93	-0.08	-0.06
THostility		-0.21	0.91	-0.09	0.11
TApproachability		-0.31	0.73	-0.03	0.399
TEgoism		-0.30	0.59	0.01	0.58
THelp Others to Succeed		0.36	-0.11	0.88	-0.002
TIntegrity	TIntegrity	0.47	0.09	0.02	0.79

Table 3.9indicates the existence of four factors. The sub-clusters Active Support, Empathy, Harmony Maintenance, Encouraging Others and Guidance have a strong positiveloading onto Factor 1; with loadings between .72 and .88. This factor thus represents a mixture of Soft-Heartedness, Facilitating and Relationship Harmony sub-clusters. The sub-clustersHarmony Breach, Hostility, Approachability and Egoism have positive loadings on Factor 2, with loadings between .59 and .73. Factor 2 therefore includes an amalgamation of Soft-Heartedness and Relationship Harmony sub-clusters. Factor 3 includes a positive loading

from the sub-cluster‘I help others to succeed’; indicative of the Soft-Heartedness cluster. Finally, Factor 4 includes a positive loading from the Integrity cluster. The sub-clusters Encouraging Others, Guidance, Egoism and Integrity appear to be cross loading onto two factors and may require further examination.

3.6.1.1.4. Two Factor Solution

The eigenvalues for the four factor solution suggeststhe retention of twofactors as indicated by Table 3.8; thus a two factor solution of the SAPI sub-clusters was examined.The total variance explained by the two factor solution is 72.23%. Factor 1 explains 50.66% of the variance and Factor 2 explains 21.57%.

Table 3.10: Two factor solution for the SAPI using varimax rotation

Rotated Factor Pattern			
		Factor 1	**Factor 2**
TActiveSupport		0.87	-0.22
TEncouragingOthers		0.85	-0.31
TGuidance		0.84	-0.03
TEmpathy		0.83	-0.36
THarmonyMaintenance		0.82	-0.395
THelp Others to Succeed		0.66	-0.13
TIntegrity	TIntegrity	0.63	0.37
THostility		-0.21	0.88
TApproachability		-0.19	0.86
TEgoism		-0.11	0.82
THarmony Breach		-0.15	0.81

The two factor solution provided in Table 3.10 provides evidence of two overarching SAPI factors. Factor 1 includes the sub-clusters Encouraging Others, Active Support, Guidance, Harmony Maintenance, Empathy, ‘I help others to succeed’ and the Integrity cluster; positive loadings range between .63 and .87. Factor 2 includes the sub-clusters Hostility, Approachability, Harmony Breach, and Egoism, with positive loadings ranging from .81 to

.88. Factor 1 and Factor 2 thus provide a mix of Soft-Heartedness and Relationship Harmony sub-clusters, with Factor 1 including the Facilitating and Integrity clusters.

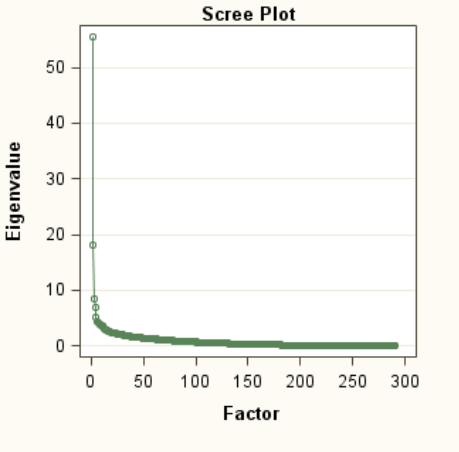
3.6.1.2. Item Level

Factor analysis of the SAPI items indicates the existence of two factors. Although the eigenvalues greater-than-one rule suggests seventy four factors; the eigenvalue Table 3.11depicts the clear presence of two factors, as these factors possess eigenvalues much higher than the rest of the factors. Cattell's scree plot presented in Figure 3.3; however indicates the retention of five factors (see Table 4.3 in Chapter 4).

Table 3.11:Eigenvalues for the SAPI at item level

Eigenvalues of the Correlation Matrix: Total=290 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	55.50	37.25	0.19	0.19
2	18.25	9.70	0.06	0.25
3	8.55	1.73	0.03	0.28
4	6.82	1.63	0.02	0.31
5	5.19	0.91	0.02	0.33
6	4.28	0.11	0.01	0.34
7	4.17	0.24	0.01	0.35

Figure 3.3: Cattell's Scree Plot for SAPI at item level



3.6.1.2.1. Five Factor Solution

A five factor varimax solution was conducted at item level for the SAPI in order to determine if construct validity is present, by exploring whether the items load onto the five factors proposed by the SAPI developers. The total variance explained by the five factor solution at item level is 32.52%. Factor 1 explains 19.14% of the variance, Factor 2 explains 6.29%, Factor 3- 2.95%, Factor 4- 2.35% and Factor 5- 1.79%.

From the varimax solution it is evident that the five factors do not load as expected, with only four of the five factors loading with a factor loading of above .40 and below -.40. Factor 1 and Factor 3 are an amalgamation of 31 Soft-Heartedness items and 23 Relationship Harmony items. The Soft-Heartedness sub-clusters Empathy (21 items) and Active Support (8 items) load positively onto Factor 1 with moderate to high loadings. The sub-clusters Hostility (Q41) and Egoism (Q205) of Soft-Heartedness have one moderate positive loading each on Factor 1. The Relationship Harmony sub-clusters Harmony Maintenance (20 items) and Approachability (3 items) load positively onto Factor 1, with moderate to high loadings. One item (Q200) from the Approachability sub-cluster loaded onto Factor 1 negatively with a loading of -.43. One item (Q235) from the Integrity cluster loaded onto Factor 1 with a moderate loading of .51.

Factor 2 can be described as the Facilitating cluster. The sub-clusters Guidance (41 items) and Encouraging Others (6 items) have moderate to high positive loadings on Factor 2. This factor also has a high loading of .70 from Hostility (Q55) of the Soft-Heartedness cluster, a moderate loading of .41 from the Empathy sub-cluster and a high loading of .60 from the 'I help others to succeed' sub-cluster of this factor. Factor 2 includes 6 moderate to high loadings each from the Soft-Heartedness sub-cluster Active Support and the Relationship Harmony sub-cluster Harmony Maintenance.

Factor 3 as stated is an amalgamation of 31 Soft-Heartedness items, 23 Relationship Harmony items and 7 Integrity items.The Soft-Heartedness sub-clusters Hostility (25 items) and Egoism (6 items) load positively onto Factor 3 with moderate to high loadings. The Relationship Harmony sub-clusters Harmony Breach (15 items) and Approachability (8 items) load positively onto Factor 3 with moderate to high loadings. 7 items for the Integrity cluster load positively with a moderate to high loading on Factor 3. 1 item (Q14) from the Impression Management sub-cluster loaded onto Factor 3 negatively with a loading of -.47. 1 item (Q54) from the Guidance sub-cluster of the Facilitating cluster loaded onto Factor 3 with a moderate loading of .54. 4 items from the Social Desirability cluster indicated positive moderate loadings on Factor 3; namely from the Social Desirability sub-cluster (3 items) and the Impression Management sub-cluster (1 item).

Factor 4 of the varimax solution is a combination of 4 Integrity items and 4 Social Desirability items loading positively with moderate to high loadings. The Integrity items loaded mostly moderately with one high loading that range from .41 to .58. The Social Desirability items included 2 high loadings from the Social Desirability sub-cluster and 2 moderate loadings from the Self-deception sub-cluster. Factor 5 obtained no loadings above .40 or below -.40.

The 5 factor varimax solution presents a total of 96 of 290 items that do not load onto any of the five suggested factors. Of these 96 items with no loadings; 29 are from the Soft-Heartedness cluster, 4 from the Facilitating cluster, 22 from the Integrity cluster, 24 from the Relationship Harmony cluster and 17 from the Social Desirability cluster. From the Soft-

Heartedness cluster- 7 Active Support, 10 Empathy, 3 Egoism and 9 Hostility items did not load anywhere. From the Relationship Harmony cluster- 18 Harmony Maintenance, 2 Harmony Breach and 4 Approachability items did not load on any factor. 3 Guidance items and 1 Encouraging Others item from the Facilitating cluster did not load anywhere. Finally, from the Social Desirability cluster, 7 Social Desirability, 5 Impression Management and 5 Self-deception items did not load on any one of the five factors. These items thus needed to be reworked or removed from the SAPI.

3.6.1.2.2. Fourteen Factor Solution

A fourteen factor varimax solution was conducted at item level for the SAPI in order to determine if construct validity is present, by exploring whether the items load onto the fourteen sub-clusters proposed by the SAPI developers. The total variance explained by the 14 factor solution is 43.73%.Factor 1 explains 19.14% of the variance, Factor 2 explains 6.29%, Factor 3- 2.95%, Factor 4- 2.35%, Factor 5- 1.79%, Factor 6- 1.48%, Factor 7- 1.44%, Factor 8- 1.36%, Factor 9- 1.31%, Factor 10- 1.26%, Factor 11- 1.21%, Factor 12- 1.08%, Factor 13- 1.06% and Factor 14- 1.01%.

From the varimax solution it is evident that the fourteen factors do not load as expected, with only thirteen of the fourteen factors obtaining factor loadings of above .40 and below -.40. Factor 1 is largely comprised of moderate to high positive loadings of Guidance items (35 items) from the Facilitating cluster. The sub-cluster Encouraging Others (6 items) of the Facilitating cluster has positive moderate loadings on Factor 1. Four Soft Heartedness sub-clusters obtained moderate to high positive loadings on Factor 1. 7 items from Active Support obtained loadings, 1 Hostility itemloaded with a loading of .73, the ‘I help others to succeed’sub-cluster (1 item- Q275) had a loading of .62 and 1 Empathy item (Q240) obtained a loading of .43. The sub-cluster Harmony Maintenance (8 items) of the Relationship Harmony cluster loaded with positive moderate to high loadings ranging from between .40 and .62.

Factor 2 of the fourteen factor solution incorporates an amalgamation of Soft-Heartedness, Relationship Harmony, Facilitating, Integrity and Social Desirability items. This factor constitutes mostly of Hostility and Harmony Breach items loading positively from moderate to high. 5 Integrity and 7 Approachability items loaded positively with moderate to high loadings on Factor 2. 2 Social Desirability and 2 Egoism items loaded positively with moderate to high loadings on this factor. 1 Guidance item (Q54) loaded with a positive loading of .59 and 1 Impression Management item (Q14) loaded negatively onto Factor 2 with a loading of -.45.

Factor 3 is mainly comprised of Empathy (16 items) and Harmony Maintenance items (15 items) with positive moderate to high factor loadings. Factor 3 also includes moderate to high loadings from the Soft-Heartedness sub-clusters Active Support (5 items), Hostility (1 item- Q41) and Egoism (1 item- Q205). 2 items from the Encouraging Others sub-cluster loaded with moderate to high loadings and 2 items from the Approachability sub-cluster loaded with moderate loadings. 1 Integrity item (Q235) loaded positively with a factor loading of .48 onto Factor 3.

Factor 4 incorporates 6 moderate factor loadings from the Integrity, Guidance, Harmony Maintenance and Active Support sub-clusters. 3 Integrity items, namely Q212, Q195 and Q122 loaded positively onto Factor 3, as well as an item from Harmony Maintenance (Q231), Guidance (Q226) and Active Support (Q164). Factor 5 includes 4 positive moderate factor loadings; encompassing 2 Egoism loadings (Q125 and Q178) of .50, 1 Social Desirability loading (Q196) of .54 and one Integrity loading (Q117) of .48.

Factor 6 includes 9 moderate to high factor loadings- 5 positive factor loadings from Encouraging Others (1 item- Q274), Empathy (3 items- Q250, Q265 and Q273) and Harmony Maintenance (1 item- Q253), and 4 negative factor loadings from Egoism (2 items- Q263 and Q264), Social Desirability (1 item- Q252) and Integrity (1 item- Q251). Factor 7 comprises of 5 positive and negative factor loadings- 2 positive Guidance loadings of .56 and .45, 2 negative moderate Integrity loadings and 1 negative Hostility loading (Q118) of .47. Factor 8 includes 3 positive moderate loadings of .51, .50 and .43; from Impression

Management (2 items- Q69 and Q206) and Integrity (1 item- Q222). 3 Integrity items loaded negatively with moderate to high loadings onto Factor 8. Factor 9 includes one moderate positively loading item- Q70- from the Approachability sub-cluster of Relationship Harmony of .50.

Factor 10 encompasses 2 moderate positive loadings of .47 and .46 of the Harmony Maintenance (Q22) and Harmony Breach (Q130) sub-clusters respectively. 1 item each from the sub-clusters Impression Management (Q185), Hostility (Q7) and Egoism (36) make up Factor 11 with loadings of .52, .50 and .42 respectively. Factor 12 includes 1 loading (Q93) of .44 from the Guidance sub-cluster of the Facilitating cluster. Factor 13 incorporates 2 moderate positive loadings (Q4 and Q193) from the Harmony Maintenance sub-cluster of the Relationship Harmony cluster of .49 and .44.

The fourteen factor varimax solution presents a total of 90 of 290 items that do not load onto any of the fourteen suggested factors. Of these 90 items with no loadings; 29 are from the Soft-Heartedness cluster, 6 from the Facilitating cluster, 17 from the Integrity cluster, 21 from the Relationship Harmony cluster and 17 from the Social Desirability cluster. From the Soft-Heartedness cluster, 8 Active Support, 12 Empathy, 2 Egoism and 7 Hostility items did not load anywhere. From the Relationship Harmony cluster 16 Harmony Maintenance and 5 Approachability items did not load on any factor. 5 Guidance items and 1 Encouraging Others item from the Facilitating cluster did not load anywhere. Finally, from the Social Desirability cluster, 7 Social Desirability, 2 Impression Management and 7 Self-deception items did not load on any one of the fourteen factors. These items thus needed to be reworked or removed from the SAPI.

3.6.2. Factor Analysis- CPAI-2 Scale level

3.6.2.1. Six Factor Solution

A six factor solution was conducted on the CPAI-2 Interpersonal Relatedness collective dimension, as this factor is believed to be comprised of sixscales that includeTraditionalism vs Modernity, Ren Qing, Social Desirability, Discipline, Harmony and Thrift vs

Extravagance. The eigenvalues presented in Table 3.12 indicate the existence of two factors, as two eigenvalues are greater than 1.The scree plot presented in Figure 3.4 indicates the existence of six factors.The total variance explained by the six factor solution is 100%. Factor 1 explains 36.65% of the variance, Factor 2 explains 22.14%, Factor 3- 14.46%, Factor 4- 10.20%, Factor 5- 8.95% and Factor 6- 7.59%.

Table 3.12:Eigenvalues for the CPAI-2 scales

Eigenvalues of the Correlation Matrix: Total=6 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	2.20	0.87	0.37	0.37
2	1.33	0.46	0.22	0.59
3	0.87	0.26	0.14	0.73
4	0.61	0.08	0.10	0.83
5	0.54	0.08	0.09	0.92
6	0.46		0.08	1

Figure 3.4: Cattell's Scree Plot for CPAI-2 Scales

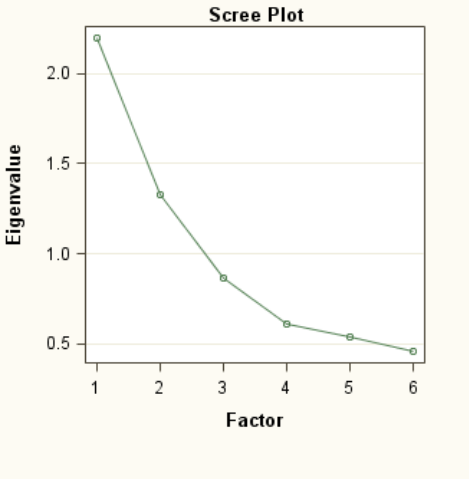


Table 3.13: Six factor solution for the CPAI-2 using varimax rotation

Rotated Factor Pattern						
	Factor 1	**Factor 2**	**Factor 3**	**Factor 4**	**Factor 5**	**Factor 6**
THarmony	0.95	-0.03	0.07	0.13	0.06	0.25
TTraditionalismvs Modernity	-0.03	0.97	0.02	0.12	0.19	-0.04
TThriftvs Extravagance	0.07	0.02	0.98	0.08	0.12	0.09
TRenQing	0.13	0.13	0.09	0.95	0.15	0.17
TDiscipline	0.06	0.20	0.13	0.15	0.95	0.08
TSocialSensitivity	0.26	-0.04	0.20	0.18	0.09	0.94

The six factor solution presented in table 3.13 indicates the clear existence of six factors with high positive loadings on each separate factor. Factor 1 consists of the scale Harmony, with a positive loading of .95. Factor 2 is represented by the scale Traditionalism vs Modernity with a positive loading of .97. Factor 3 includes the scale Thrift vs Extravagance with a positive loading of .98. Factor 4 consists of the scale Ren Qing with a positive loading of .95; while Factor 5 includes the scale Discipline with a positive loading of .95. Finally, Factor 6 incorporates the scale Social Sensitivity with a positive loading of .94.

3.6.2.2. Two Factor Solution

The eigenvalue Table 3.12 indicates the existence of two factors; thus a two factor solution was conducted on the CPAI-2 scales of the Interpersonal Relatedness factor.The total variance explained by the two factor solution is 58.78%; with Factor 1 explaining 36.65% of the variance and Factor 2 explaining 22.14% of the variance.

Table 3.14: Two factor solution for the CPAI-2 using varimax rotation

Rotated Factor Pattern		
	Factor 1	**Factor 2**
TSocialSensitivity	0.84	0.05
THarmony	0.82	-0.02
TThriftvs Extravagance	0.38	0.35
TTraditionalismvs Modernity	-0.20	0.82
TDiscipline	0.21	0.77
TRenQing	0.51	0.52

The rotated factor pattern indicates that the scales Social Sensitivity and Harmony load positively onto Factor 1 with loadings of .85 and .82 respectively. Factor 2, on the other hand, consists of the scales Traditionalismvs Modernity, Discipline and Ren Qing with positive loadings ranging between .82 and .52. The Thrift vs Extravagance scale does not load onto either of the factors, however its highest loading of .38 is on Factor 1. Further examination on this factor is therefore required. The scale Ren Qing cross loaded onto both factors indicating that further examination of this factor may be necessary.

3.6.3. Factor Analysis SAPI and CPAI-2

3.6.3.1. Subscales[1]

The SAPI collective dimension sub-clusters and the CPAI-2 Interpersonal Relatedness scales were placed into a factor analysis in order to determine whether the sub-clusters and scales load in congruence with the original factor structure.The eigenvalue Table 3.15 indicates four overall factors to be retained, as they have obtained an eigenvalue greater than 1.The scree plot presented in Figure 3.5also indicates the existence of four factors.

[1] The subscales of the SAPI are referred to as sub-clusters by Nel (2008); while the subscales of the CPAI-2 are referred to as scales by Cheung et al. (2008). However, when the SAPI and CPAI-2 sub-clusters and scales are discussed together in this study, they will be referred to in the general term subscale.

Table 3.15:Eigenvalues for the SAPI and CPAI-2 subscales

Eigenvalues of the Correlation Matrix: Total=20 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	6.95	3.83	0.35	0.35
2	3.12	1.72	0.16	0.50
3	1.41	0.07	0.07	0.57
4	1.33	0.35	0.07	0.64
5	0.98	0.13	0.05	0.69
6	0.86	0.11	0.04	0.73
7	0.75	0.03	0.04	0.77
8	0.72	0.15	0.04	0.81
9	0.57	0.05	0.03	0.83
10	0.52	0.05	0.03	0.86
11	0.46	0.03	0.02	0.88
12	0.44	0.04	0.02	0.91
13	0.39	0.05	0.02	0.93
14	0.35	0.06	0.02	0.94
15	0.28	0.03	0.01	0.96
16	0.25	0.05	0.01	0.97
17	0.19	0.02	0.01	0.98
18	0.17	0.03	0.01	0.99
19	0.14	0.04	0.01	0.99
20	0.11		0.01	1

Figure 3.5: Cattell's Scree Plot for SAPI and CPAI-2 subscales

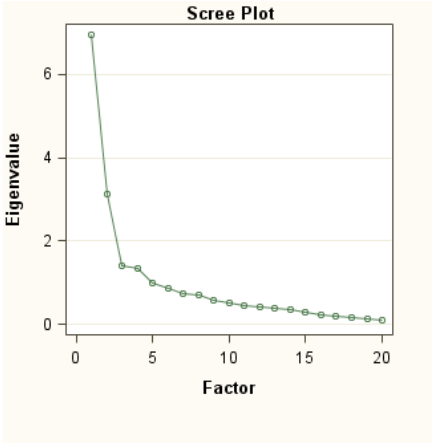


Table 3.16: Factor solution for the SAPI and CPAI-2 subscales using varimax rotation

Rotated Factor Pattern					
		Factor 1	**Factor 2**	**Factor 3**	**Factor 4**
TActiveSupport		0.87	-0.23	0.08	0.05
TEncouragingOthers		0.84	-0.27	-0.08	0.14
TGuidance		0.82	0.01	-0.06	0.25
TEmpathy		0.81	-0.39	0.18	0.02
THarmonyMaintenance		0.80	-0.42	0.13	0.08
THelp Others to Succeed		0.67	-0.04	-0.29	0.24
TSocialSensitivity		0.63	-0.38	0.10	-0.02
TIntegrity	TIntegrity	0.57	0.30	0.40	0.07
THostility		-0.21	0.86	0.15	-0.09
TApproachability		-0.20	0.84	0.10	-0.01
THarmonyBreach		-0.11	0.81	0.06	-0.14
TEgoism		-0.16	0.77	0.24	0.07
THarmony		0.46	-0.58	0.20	-0.04
TSocialDesirability	TSocialDesirability	-0.01	0.39	0.67	0.03
TSelf-Deception		0.05	0.14	0.65	0.13
TImpressionManagement		0.02	-0.07	0.65	0.05
TTraditionalismvs Modernity		-0.09	-0.03	-0.06	0.86
TDiscipline		0.32	0.08	0.19	0.70
TRenQing		0.34	-0.25	0.27	0.47
TThriftvs Extravagance		0.27	-0.07	0.14	0.30

The rotated factor pattern in Table 3.16 suggests a four factor solution for the sub-clusters of the SAPI and scales of the CPAI-2 collective dimension. The sub-clusters Active Support, Encouraging Others, Guidance, Empathy, Harmony Maintenance, 'I help others to succeed'and Integrity of the SAPI, and the Social Sensitivity scale of the CPAI-2 load onto Factor 1 with positive loadings ranging from .57 to 87. This factor indicates sub-clusters representative of the SAPI Soft-Heartedness, Integrity, Guidance and Relationship Harmony clusters and Social Sensitivity from the CPAI-2 Interpersonal Relatedness factor. Factor 2 has loadings of between -.58 and .86 from the sub-clusters Hostility, Approachability, Harmony

Breach, Egoism and the Harmony scale. These sub-clusters are representative of the Soft-Heartedness and Relationship Harmony sub-clusters of the SAPI, as well as the Harmony scale of the CPAI-2 Interpersonal Relatedness factor. All sub-clusters load positively onto Factor 2; however the scale Harmony loads negatively onto this factor as expected. Factor 3 includes the sub-clusters Social Desirability, Self-deception and Impression Management of the SAPISocial Desirability cluster; with positive loadings between .67 and .65. Factor 4 includes the scales Traditionalismvs Modernity, Discipline and Ren Qing of the CPAI-2 Interpersonal Relatedness factor, with positive factor loadings of .47 to .86. The Thrift vs Extravagance scale from the CPAI-2 Interpersonal Relatedness factor did not load onto any of the four factors; however its highest loading of .30 was on Factor 4. Further examination of this scale may be required.

3.6.3.2. Scales[2]

The SAPI collective dimension clusters- Soft-Heartedness, Facilitating, Integrity and Relationship Harmony- and the CPAI-2 Interpersonal Relatedness factor were placed into a factor analysis in order to determine whether they load in congruence with the original proposed factor structure.The eigenvalue Table 3.17 indicates the retention of two factors, evidenced by the two numerical values greater than 1.The scree plot presented in Figure 3.6 indicates the existence of six factors.

Table 3.17:Eigenvalues for the SAPI and CPAI-2 scales

Eigenvalues of the Correlation Matrix: Total=6 Average=1				
	Eigenvalue	**Difference**	**Proportion**	**Cumulative**
1	3.04	1.90	0.51	0.51
2	1.14	0.40	0.19	0.697
3	0.74	0.21	0.12	0.82
4	0.53	0.21	0.09	0.91
5	0.32	0.09	0.05	0.96
6	0.23		0.04	1

[2] The scales of the SAPI are referred to as clusters by Nel (2008); while the scales of the CPAI-2 are referred to as factors by Cheung et al. (2008). However, when the SAPI and CPAI-2 clusters and factors are discussed together in this study, they will be referred to in the general term scale.

Figure 3.6: Cattell's Scree Plot for SAPI and CPAI-2 Scales

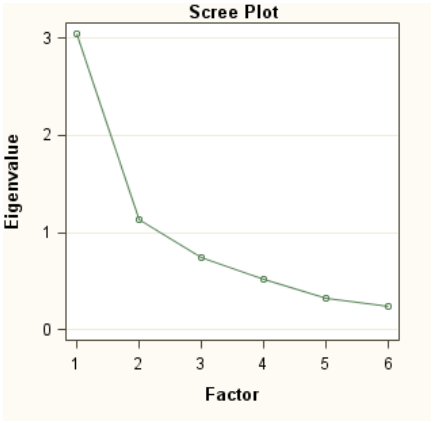


Table 3.18: Factor solution for the SAPI and CPAI-2 scales using varimax rotation

Rotated Factor Pattern		
	Factor 1	**Factor 2**
TSocialDesirability	0.79	-0.21
TSoft-Heartedness	0.78	0.38
TIntegrity	0.70	0.32
TReltionshipHarmony	0.66	0.55
TFacilitating	0.21	0.87
TInterpersonalRelatedness	0.05	0.79

The rotated factor patter presented in Table 3.18 indicates the existence of two overarching factors. The clusters Social Desirability, Soft-Heartedness, Integrity and Relationship Harmony of the SAPI collective dimension load positively onto Factor 1, with loadings between .66 and .79. Factor 2 includes the SAPI cluster Facilitating and the CPAI-2 Interpersonal Relatedness factor with positive factor loadings of .87 and .79 respectively. The cluster Relationship Harmony of the SAPI cross loaded onto both these factors, indicating the possible need for further examination.

3.6.3.3. Six Factor Solution

The SAPI collective dimension clusters- Soft-Heartedness, Facilitating, Integrity and Relationship Harmony- and the CPAI-2 Interpersonal Relatedness factor were placed into a six factor solution in order to determine whether these dimensions load in congruence with the original factor structure proposed by the theory.

Table 3.19: Six factor solution for the SAPI and CPAI-2 using varimax rotation

Rotated Factor Pattern						
	Factor 1	**Factor 2**	**Factor 3**	**Factor 4**	**Factor 5**	**Factor 6**
TInterpersonalRelatedness	0.96	0.05	0.11	0.24	0.11	0.05
TSocialDesirability	0.05	0.97	0.15	-0.02	0.09	0.15
TIntegrity	0.12	0.17	0.93	0.13	0.20	0.20
TFacilitating	0.30	-0.03	0.14	0.89	0.23	0.20
TRelationshipHarmony	0.14	0.12	0.24	0.25	0.85	0.34
TSoft-Heartedness	0.06	0.22	0.25	0.23	0.35	0.84

The rotated factor pattern in Table 3.19 indicates the existence of six overarching factors of the SAPI and CAPI-2 collective dimensions. Interpersonal Relatedness of the CPAI-2 loaded positively onto Factor 1 with a factor loading of .96. Social Desirability of the SAPI loaded positively onto Factor 2 with a factor loading of .97. Integrity of the SAPI loaded onto Factor 3 with a positive factor loading of .93. Facilitating of the SAPI loaded onto Factor 4 with a positive factor loading of .89. Relationship Harmony of the SAPI loaded positively onto Factor 5 with a factor loading of .85 and finally Soft-Heartedness of the SAPI loaded onto Factor 6 with a positive factor loading of .84.

3.7. Construct Bias for the SAPI and CPAI-2

Construct bias was examined at the scale level of the two instruments- the SAPI and the CPAI-2- using ANOVAs.Evidence for construct bias was examined across three variables;

namely gender, race and home language. Parametric one-way ANOVAs were used for all comparisons provided that the conditions of normality and homogeneity of variance were met. In cases where one or both of the conditions above were not met, the non-parametric Kruskal-Wallis one-way ANOVA technique was used. Parametric and non-parametric results are presented in tables 3.26, 3.27 and 3.28 below; however the non-parametric results have been italicised. Mean scores were examined for significant parametric results and mean rank scores were examined for non-parametric results. The effect sizes of the significant results of the parametric ANOVAs were examined using Cohen's *d*.

Results for construct bias are presented below for gender, followed by race and then home language.

3.7.1. Gender- The SAPI and CPAI-2

Table 3.26 presents the ANOVA results obtained for gender and the scales and subscales of the SAPI and CPAI-2. All the scales and subscales were normally distributed, except for the cluster*Soft-Heartedness* and the sub-cluster*Active Support*of the SAPI and the *Social Sensitivity*scale of the CPAI-2.The homogeneity of variance criterion was also not met for the *Integrity* and *Relationship Harmony* clusters of the SAPI. Hence non-parametric Kruskal-Wallis ANOVAs were conducted for these scales and subscales.

From Table3.26 it is evident that significant differences occur between gender and Interpersonal Relatedness, Ren Qing, *Social Sensitivity*, Discipline, Harmony, Egoism, Hostility, Empathy, Approachability and Harmony Breach at the .01 level of significance. At the .05 level of significance, significant differences were found between gender and *Active Support*, and Harmony Maintenance. There are no other statistically significant scores for the scales and subscales of the SAPI and CPAI-2.

Table 3.20: ANOVA results for gender on the SAPI and CPAI-2

Scale	Df	F/X^2	p	Mean Scores/*Ranks*		Cohen's *d*
				M	F	
Interpersonal	1,475	17.22	<.0001**	235.16	243.68	0.46

Relatedness						
Traditionalismvs Modernity	1,475	0.42	0.5197			
Ren Qing	1,475	16.57	<.0001**	40.375	42.50	0.45
Social Sensitivity	*1*	*15,0535*	*0.0001***	*192.74*	*251.90*	
Discipline	1,475	10.28	0.0014**	33.61	35.39	0.36
Harmony	1,475	9.18	0.0026**	49.12	51.10	0.34
Thriftvs Extravagance	1,475	0.28	0.5988			
Soft Heartedness	*1*	*2.8358*	*0.0922*			
Egoism	1,475	9.88	0.0018**	27.36	25.61	0.35
Hostility	1,475	27.23	<.0001**	94.27	84.59	0.58
Empathy	1,475	12,79	0.0004**	123.10	128.34	0.40
Active Support	*1*	*5.6691*	*0.0173**	*210.56*	*246.93*	
I help others to succeed	1,472	0.05	0.8277			
Facilitating	1,475	0.1	0.7574			
Guidance	1,475	0.01	0.9397			
Encouraging Others	1,475	3.43	0.0648			
Integrity	*1*	*0.7395*	*0.3898*			
Integrity	*1*	*0.7395*	*0.3898*			
Relationship Harmony	*1*	*0.5350*	*0.4645*			
Approachability	1,475	21.06	<.0001**	39.68	36.44	0.51
Harmony Maintenance	1,475	4.69	0.0308*	168.26	172.44	0.24
Harmony Breach	1,475	10.65	0.0012**	42.30	39.27	0.36
Social Desirability	1,475	1.23	0.2684			
Social Desirability	1,475	0.39	0.5303			
Impression Management	1,475	0.05	0.818			
Self-deception	1,475	2.43	0.12			

*p < 0.05

**p < 0.01

An examination of the mean scores and *mean rank scores* for significant differences between gender and the scales and subscales of the SAPI and CPAI-2 reveals that in this sample, females scored higher than males on Interpersonal Relatedness, Ren Qing, *Social Sensitivity,*

Discipline, Harmony, Empathy, *Active Support* and Harmony Maintenance. Females, however, score lower than males onEgoism, Hostility, Approachability and Harmony Breach.

Moderate effect sizes between .34 and .46 were obtained for differences on the Interpersonal Relatedness factor, and the RenQing, Discipline and Harmony scales of the CPAI-2; as well as the SAPI sub-clusters Egoism, Empathy and Harmony Breach. The sub-cluster Harmony Maintenance of the SAPIdemonstrates a small effect size of .24; while the SAPI sub-clusters Hostility (*d* = .58) and Approachability (*d* = .51) reveal large effect sizes.

3.7.2. Race- The SAPI and CPAI-2

Table 3.21represents the results obtained for race and the scales and subscales of the SAPI and CPAI-2. All the scales and subscales were normally distributed except forthe *Soft-Heartedness*cluster and the *Active Support*sub-cluster of the SAPI and the *Social Sensitivity*scale of the CPAI-2. The homogeneity of variance criterion was also not met for the *Interpersonal Relatedness, Discipline* and *Thriftvs Extravagance*scales of the CPAI-2. Hence non-parametric Kruskal-Wallis ANOVAs were conducted for these scales.

From Table 3.21it is evident that significant differences occur between race and *Interpersonal Relatedness,* Traditionalismvs Modernity, Egoism, Hostility, Facilitating, Guidance, Encouraging Others, Integrity, Approachability, Harmony Breach and Impression Management at the .01 level of significance. Significant differences occur between race and Harmony Maintenance and ‘I help others to succeed’ at the .05 level of significance. Aside from those reported; there were no other significant differences between race and the scales and subscales of the SAPI and CPAI-2.

Table 3.21: ANOVA results for race on the SAPI and CPAI-2

Scale	Df	F/X^2	P	Mean Scores/Ranks		Cohen’s D
				W	NW	
Interpersonal	*1*	*14,2290*	*0.0002***	*203,47*	*250,40*	

Relatedness						
Traditionalismvs Modernity	1,456	70.32	<.0001**	36.91	41.94	0.79
Ren Qing	1,456	3.05	0.0815			
Social Sensitivity	*1*	*0.32*	*0.5699*			
Discipline	*1*	*1.46*	*0.2276*			
Harmony	1,456	0.59	0.4422			
Thriftvs Extravagance	*1*	*0.11*	*0.7457*			
Soft Heartedness	*1*	*2.56*	*0.1093*			
Egoism	1,456	8.73	0.0033**	26.70	25.31	0.28
Hostility	1,456	7.44	0.0066**	88.99	84.59	0.26
Empathy	1,456	1.15	0.2840			
Active Support	*1*	*0.47*	*0.4934*			
I help others to succeed	1, 454	5.25	0.0224*	3.60	3.77	0.22
Facilitating	1,456	16.54	<.0001**	196.01	205.64	0.38
Guidance	1,456	16,96	<.0001**	157.28	165.48	0.39
Encouraging Others	1,456	8.61	0.0035**	38.73	40.16	0.28
Integrity	1,456	15.14	0.0001**	116.74	113.86	0.37
Integrity	1,456	15.14	0.0001**	116.74	113.86	0.37
Relationship Harmony	1,456	2.10	0.1479			
Approachability	1,456	19.11	<.0001**	38.51	35.89	0.41
Harmony Maintenance	1,456	4,97	0.0263*	169.68	173.30	0.21
Harmony Breach	1,456	15.97	<.0001**	41.63	38.48	0.38
Social Desirability	1,456	3.06	0.0811			
Social Desirability	1,456	0.16	0.6858			
Impression Management	1,456	23.00	<.0001**	20.54	21.78	0.45
Self-deception	1,456	0.17	0.6799			

*p < 0.05

**p < 0.01

An examination of the mean scores and *mean rank scores* for significant differences between race and the scales and subscales of the SAPI and CPAI-2 reveals that in this sample, non-Whites scored higher than Whites on *Interpersonal Relatedness*, Traditionalismvs Modernity,

Facilitating, Guidance, Encouraging Others, 'I help others to succeed', Harmony Maintenance and Impression Management. Non-Whites, however, scored lower than Whites on Egoism, Hostility, Integrity, Approachability and Harmony Breach.

Small effect sizes were obtained for differences on the SAPI sub-clusters Egoism (*d* = .28), 'I help others to succeed' (*d* = .22), Hostility (*d* = .26), Encouraging Others (*d* = .28) and Harmony Maintenance (*d* = .21). Moderate effect sizes ranging between .37 and .45 were obtained for differences demonstrated by the SAPI clusters Facilitating and Integrity, as well as the SAPI sub-clusters Guidance, Integrity, Approachability, Harmony Breach and Impression Management. A very large effect size was obtained for the Traditionalism vs Modernity scale of the CPAI-2, *d* = .79.

3.7.3. HomeLanguage- The SAPI and CPAI-2

Table 3.22represents the results obtained for home language and the scales and subscales of the SAPI and CPAI-2. All the scales and subscales were normally distributed except for*Soft-Heartedness*cluster and *Active Support*sub-cluster of the SAPI and the *Social Sensitivity*scale of the CPAI-2. The homogeneity of variance criterion was also not met for the*Ren Qing* scale of the CPAI-2 and the *Hostility* sub-cluster of the SAPI. Hence non-parametric Kruskal-Wallis ANOVAs were conducted on this scale and sub-cluster.

From Table 3.22 it is evident that significant differences occur between home language and Interpersonal Relatedness, Traditionalismvs Modernity, 'I help other to succeed', Facilitating, Guidance, Encouraging Others, Integrity, Approachability and Impression Management at the .01 level of significance. Aside from those reported, there were no other statistically significant differences between home language and the scales and subscales of the SAPI and CPAI-2.

Table 3.22: ANOVA results for home language on the SAPI and CPAI-2

Scale	Df	F/X^2	p	Mean Scores/Ranks		Cohen's D
				E1	E2	

Interpersonal Relatedness	1,466	9.49	0.0022**	239.82	245.34	0.30
Traditionalismvs Modernity	1,466	25.39	<.0001**	38.40	41.66	0.48
Ren Qing	*1*	*0.56*	*0.5429*			
Social Sensitivity	*1*	*0.16*	*0.6932*			
Discipline	1,466	2.32	0.1288			
Harmony	1,466	0.08	0.7762			
Thriftvs Extravagance	1,466	3.50	0.0622			
Soft Heartedness	*1*	*0.01*	*0.9181*			
Egoism	1,466	3.82	0.0511			
Hostility	*1*	*0.41*	*0.5209*			
Empathy	1,466	0.98	0.3223			
Active Support	*1*	*0.32*	*0.5740*			
I help others to succeed	1,463	8.11	0.0046**	3.60	3.83	0.27
Facilitating	1,466	30.88	<.0001**	195.97	209.27	0.53
Guidance	1,466	33.20	<.0001**	157.18	168.75	0.55
Encouraging Others	1,466	12.08	0.0006**	38.80	40.53	0.33
Integrity	1,466	8.91	0.0030**	116.03	113.75	0.29
Integrity	1,466	8.91	0.0030**	116.03	113.75	0.29
Relationship Harmony	1,466	0.13	0.7151			
Approachability	1,466	7.27	0.0073**	37.81	36.12	0.26
Harmony Maintenance	1,466	2.49	0.1152			
Harmony Breach	1,466	3.48	0.0626			
Social Desirability	1,466	0.80	0.3724			
Social Desirability	1,466	0.46	0.4967			
Impression Management	1,466	8.65	0.0034**	20.93	21.72	0.28
Self-deception	1,466	0.14	0.7111			

*p < 0.05

**p < 0.01

An examination of the mean scores and *mean rank scores* for significant differences between home language and the scales and subscales of the SAPI and CPAI-2 reveals that in this

sample, English second language speakersscored higher than English first language speakers on Interpersonal Relatedness, Traditionalismvs Modernity, ‘I help others to succeed’, Facilitating, Guidance, Encouraging Others and Impression Management. English second language speakers, however, scored lower than English first language speakers on Integrity and Approachability.

Small effect sizes of .29, .26 and .28 were demonstrated for differences on Integrity, Approachability and Impression Management of the SAPI respectively. A small to moderate effect size of .30 was obtained for the Interpersonal Relatedness factor of the CPAI-2. Moderate effect sizes of .48 were obtained for the Traditionalismvs Modernityscale of the CPAI-2 and .33 for the SAPI Encouraging Others sub-cluster. Large effect sizes were obtained for The SAPI cluster Facilitating (d = .53) and the SAPI sub-cluster Guidance (d = .55).

3.8. Qualitative Data: Thematic Content Analysis

Nineteen volunteers participated in two focus groups for this study. The responses from both of the focus groups conducted will be examined together in this section. This will be done as both of the focus groups appeared to share similar dynamics in terms of the issues identified, mood, tone and atmosphere at the time that they were conducted. Instances in which themes discussed were only addressed by one of the two focus groups were highlighted and detailed. The data was analysed using thematic content analysis and the following seven themes emerged; namely a general understanding of personality, the innate existence of personality vs the overt expression of personality, collectivism in personality, a national identity, culture, psychometric testing and social desirability. The most dominant themes to emerge by all the participants of the focus group was that of the innate existence of personality vs the overt expression of personality, collectivism in personality, a national identity and culture. These themes will be discussed below using pseudonyms such as J1 and F5 in order to preserve the anonymity and confidentiality of the participants.

3.8.1. General Understandings of Personality

The term personality commands a wide array of understandings throughout the world and particularly within psychology. Thus a number of definitions and conceptualisations can be provided to illustrate a general understanding of the core of personality from an individual perspective. Some of these conceptualisations are provided by focus group members and will be discussed below.

Personality is described by participant F1 to be “Peoples’ characteristics” or “the portrayal of peoples’ individualities,” according to participant F2.Participant J1 continued establishing that “personality is something specific to a person and it is individual… I think people try to categorise personality [for example] into type A and type B, but I think there aren’t just two; there are many personalities.” Participant J3 elaborates explaining, “there are a lot of things that influence who you are and the way you define yourself and your personality.”

Participants of focus group 2 (n=3) exemplified the difference between personality and character, stating “I have always thought that personality you can change, but character you can’t” (Participant F3). According to participant F3 character is “the essence of someone”, while personality “is more social constructs that you kind of adapt to… that becomes your way of viewing the world and your association.” Thus personality, as defined by these participants (n=3), is how you view yourself and how you present yourself to the world. Participant F2 demonstrated this by stating, “personality is who you are and how that comes out to everyone else. Character is your fundamentals.” Participant F1 explained personality to be a broad concept in which no two people possess the same personality and so as a result it cannot be categorised. This discussion signifies that an understanding of personality cannot be categorised or boxed, thus indicating a move towards an understanding of traits rather than types of personalities.

3.8.2. The Innate Existence of Personality vs the Overt Expression of Personality

Personality, as defined by focus group participants, is depicted to be a result of an amalgamation between one's innate personality that is presented at birth and the overt expression of this personality as shaped by one's external circumstances. It is within these confines that one's personality is said to exist by these focus group members.

All participants (n=19) within the two focus groups highlighted the paradox evident within the innate existence and overt expression of personality. Participant F1 began this discussion establishing that personality "is who you are when you are alone, it is what makes you completely… but it can change if you are alone in a crowd." This brings to light both aspects of the paradox present within personality. Participant F2 explained that personality is something you are born with and is moulded by your experiences and the people around you, "some people are just a product of where they come from [overt], whereas other people are just born that way [innate]". Thus this participant (F2) reasoned that people "have certain predispositions, but it is brought out in the environment". This indicates that the 19 participants consider personality to be a combination of innate personality variables explicated from birth, as well as variables contracted by one's overt environment.

However some participants (n=4) recognised one's innate personality, but emphasised the effect of one's environment on their personality. Participant J2 stressed that "a person's personality changes"; accordingly environmental factors influence the overt expression of personality and would consequently cause the same person to be categorised as possessing different traits over time. Participant F2 agreed that "It depends on the environment that you are in" however stating that "[personality] can change, but it won't change easily." Participant F4 argued, in contrast, that we are rather able to adapt the personality traits that we overtly reveal to others in specific situations than change our personality fundamentally as a result of the environment. Participant J2 continued, "I think personality is a learnt thing. I think it is adapted." This participant (J2) indicated that one's background, upbringing and history are all contributing factors to one's personality. Participant J3 elaborates on this point arguing that "you cannot ignore the influence of past experiences, as well as environmental factors; like where you grew up or the cultural factors that affect your personality." Participant J2 believed that our community helps build and mould who we are, "we will constantly influence each other and I think whether you believe in the concept of the spirit of

the community, I think indirectly we are the spirit of the community in terms of the way we influence each other all the time." These participant (n=4) thus emphasised one's environmental influences as a fundamental determinant of personality.

3.8.3. Collectivism in Personality

The individualism/collectivism debate within non-Western and Western cultures was discussed in the focus groups, with particular reference to the emergence of these opposing personality traits within personality in South Africa.

Participants (n=19) in the focus group felt that personality in South Africa is a merger between different cultural influences. Participants (n=2) described it to be a fusion of collectivistic and individualistic traits, as a result of Western and non-Western influences. These distinct aspects of the self emerge from collectivism and individualism thus "influencing who we are and what we do" (Participant J2). According to participants J2 and J4 we possess aspects of ourselves that dictate that South Africans are collectively oriented, due to a focus on family and community, and the progression of a communal united nation. Conversely, however, "society dictates that we must be an individual" (Participant J4). Participant J2 further exemplified this fusion in personality to be "because we are embracing Westernisation".

Participant F5 contrastingly argued that South Africans possess a more collective orientation as a result of one's culture group. This participant (F5) suggested that it is within one's cultural group that one's individual traits emerge; "In South Africa we have more group personalities than individualistic personalities. I think once you are in your group that is when you try to find where you belong within that group". Participant F2 further explored the issue of collectivism and individualism in personality explaining, "America has become a symbol of Western culture" but "small town America is not individualistic, that is very community [based]." This participant adds that in China "people are group orientated, but you will find that mostly in the rural areas" and as a result of communism. Thus, participant F2 continues, "there are elements of Western culture in South Africa and there are elements of a very

collectivistic culture. It just depends on where you are and also the community that you are in."

3.8.3.1. Urban vs Rural

The type of community (rural or urban) in which people live is believed, by focus group members, to affect one's personality; as the community in which they live dictates the degree to which one's cultural group or individuality define their personality and who they are.

The majority (n=11) of participants indicated the effect that living in an urban and rural area has on one's culture and personality as a contentious issue. Participant F2 explained that "A Zulu person from [KwaZulu Natal] is very different from a Zulu person from Diepkloof," just as participant J8 stated that "a Pedi in Polokwane [is] different from being a Pedi in Jo'burg… [because in] those rural parts those values are still very strong." Participant F3 clarified that cultural groups possess a collective identity but "the personality traits are different in terms of where people grow up, even though they may share the same race or cultural background." According to participant J8, those who live away from home "adopt that Jo'burg lifestyle and leave some things that [they] were taught." Participant J9 portrays this lifestyle by the clothes one wears, explaining that in her culture females are only allowed to wear skirts, however when she is in the city (Johannesburg) she wears the clothes that are an external expression of her personality without fear of reprisal. Participant J8 argues that "an urban area actually allows you to think, you are not put into a little box." Thus one is allowed to be themselves and not succumb to the expectations and rules outlined by one's culture.

Participant F5 discussed the difference in individualism and collectivism between different cultural groups within South Africa. This participant (F5) revealed that no culture is more individualistic than collectivistic or vice versa, but rather that this "just depends on where you live…. [and] isn't based on whether you are white or black." This participant explains that there is not much difference between a Black and a White person who, for example, both live in the inner city. Where one lives and their consequent circumstances dictate the degree to

which they are individualistic or collectivistic in nature and not entirely what cultural group they come from.

Participant J3 explains the effect of urbanisation on a national identity within South Africa; “Urbanisation brings forth Westernisation and Westernisation doesn’t embrace Ubuntu.” This is argued to be as a result of the walls one builds between neighbours and the issues of safety that constantly plague our daily lives. “There are a lot of things that stand in the way of that ‘embraciveness’ and I think that move for Ubuntu within us is still there, but just the nature of life today doesn’t allow that.”

3.8.4. A National Identity

Both focus groups indicated the existence of a communal and national identity unique to South Africa. This identity was described by some as Ubuntu, while others were not able to ascribe a name to capture the essence of personality in South Africa.

The concept of Ubuntu was expressed by the majority of participants (n=14) to be a uniquely South African concept, meaning “Community. We are the community,” stated participant J6. Participant J3, however, indicated that “the definition of community varies from culture to culture and people to people.” This was indicated by participants (n=6) to include one’s family, the people who live on the same street, those of the same race or everyone in general. Participant J8 claimed “Ubuntu is different, even in South Africa it is different.” This, as described above, is a result of the way different cultures define the concept of ‘the community’. Participant J8 provided the example of funerals to illustrate this point; “For some cultures I think Ubuntu is if you have a funeral everyone must come, but with White people I noticed a funeral is small and it is so intimate”.

Participant F4, on the other handed, argues that personality in South Africa emerges from one’s nationality; “I think it is pride; you are proud of where you come from.” This participant (F4) reasoned that you “identify with your nationality of your country because

that kind of shapes you". This pride and spirit of Ubuntu was displayed in the soccer World Cup in South Africa in 2010, relayed participant J1. Participant J3 continued arguing "we have to stretch the borders of Ubuntu passed that… my brother is your brother and my sister is your sister. Everyone is one."

Participant J1 suggested the existence of a South African personality as a result of our multicultural society we embrace other cultures and are thus friendlier than people in other countries. "I think [Ubuntu] kind of originated here, because we are all so different and yet we are still trying to create a similar identity, that of South Africa," stated Participant J1. Participant J6, on the other hand, expressed that Ubuntu is not only a South African thing, but that a sense of community exists in other Mediterranean cultures and that "maybe it was just an old way of surviving".

Participants (n=2) of focus group 1 indicated the relevance of one's generation in their understanding and embrace of Ubuntu. "I think to the younger generation it means something very different to the older generation," stated participant J1. This participant (J1) indicated that the younger generation "have kind of lost what the spirit of Ubuntu is supposed to be" as we are preoccupied with a more individualistic living characterised by independence and autonomy than the older generation. Participant J9, on the other hand, indicated that the older generation lacked this spirit of community for all races but their own due to the effects of Apartheid.

Participants (n=3) of focus group 1 expressed the South African personality to be an amalgamation of other cultures as a result of South Africa's history of Apartheid. Participant J2 stated, "we borrow a lot from other cultures and other countries just because of our past". Participant J3 continued with this expressing that during Apartheid certain personality traits in South Africa were associated with "Blacks" or "Afrikaans people" for example. Participant J5 argued that a lot of who we are today is a result of the media and the West, as we have begun to adopt the 'American lifestyle'. However post-Apartheid, according to Participant J2, "it is changing rapidly and we are forming our own identity and our own little nuances and

things that would describe us, which can influence us as individuals." Participant J3 qualified this explaining that this integration between South African personalities is the consequence of a bid for unity post-Apartheid; in which the "barriers that used to be there in the way that we could interact with each other are starting to be removed and starting to become one." Conversely, participant J6 stated "I think we are pretty unique compared to the rest of the world in the sense that we do have [a lot of] different cultures… and we are able now to adapt to each of those cultures." This, according to this participant (J6), is what "forms our 'South African' personality."

The majority (n=16) of participants acknowledged that there are defining characteristics within personality in South Africa that set it apart from the personalities of other countries and cultures. Although participant J4 states, "fundamentally we are basically all the same, but we are different in a way because of our social background or the way we were brought up." What sets South Africa apart from the rest of the world culturally, according to participant F2, is that "in South Africa we are forced to interact with people who are [different to us]." Participant F1 explains this difference stating, "Our characterisms are different"- the South African humour, the way we see and do things is different to other countries. This participant (F1) qualified this, reasoning that "the way [we are] brought up is different." The South African lifestyle, according to participant F1, is one that others cannot relate to; the lifestyle, morals, beliefs and different cultural groups is what differentiates us from the rest of the world. Participant F4 extended on this declaring that "there is a certain way [of doing things] in each country and… your personality can adapt."

According to participant J4, a country's power, politics and economic standing affect their culture and consequent personality- "All those factors change what we are and in a way that is what makes us [all] unique". South Africa is unique "because of Apartheid, because we came out of it, because of Ubuntu and because we now live in that world of community… It is us, we are new, we are the community, which makes us different to everybody else." Participant F2 stated, "We are able to laugh at ourselves… It's kind of everyday things so it does distinguish us in how we approach things." Thus it was indicated that there is not only a cultural barrier, but also a language barrier between South Africa and the rest of the world,

"We used to have a few American friends and they obviously never got a lot of what we were saying". It therefore seems, according to these participants, that the way different countries and cultures speak and express themselves affect their personality. Participant F4 explored the South African personality revealing "I think you identify with being South African." According to this participant of the focus groups, "it doesn't really matter which [cultural] group you are from, but because you are both South African it is part of your personality."

3.8.5. Culture

Different cultures are believed to possess different norms and behaviours that dictate acceptable behaviour. Thus some participants within the focus groups indicated that South Africa's cultural diversity is reflected in personality within South Africa; while some participants indicated a similarity in personality across cultures, particularly Black cultures.

Participants of the focus groups (n=6) indicated a difference in personality between the different cultures within South Africa. "Different cultures do different things and yes, our cultures do influence our personalities," stated Participant J7. This participant (J7) qualified this statement by saying, "Like in my culture, Swati, women are not inferior [to men], but it is how you conduct yourself around other people." This participant believed that one's culture dictates how one is supposed to behave within that culture and so "in a way it influences your personality". Contrastingly, participant J5 argued that "the attitude and the opinion is almost all the same in most Black cultures". This participant (J5) explained, "like the Sotho's and Pedi's are somewhat very similar in treating women that they are inferior to men". Thus the mind set and consequent personality of Black cultures are similar in some respects. Participants (n=2) of focus group 2 stated that personality is not differentially influenced by one's culture. "I don't think your language or the culture that you are in necessarily reflects your personality, but I think it reflects your opinion of those specific groups," stated participant F6. Participant J1 continued with this thought expressing that culture influences one's beliefs and ideas which in turn influence personality.

Participant F5 revealed that within South Africa "what binds us together is that we strive for the same things. Our morals are basically the same but our approach is what sets us apart."

Therefore different cultural groups are similar in personality with regard to the fundamentals; however there are small differences that set them apart (Participant F5). Participant F6, on the other hand, rationalised that one's subgroup dictate similarities in personalities as "the subgroups are the same and bring similar personalities together". However, "When you look at the bigger picture, like in all your groups, that is where the personalities differ completely" (Participant F6).

Participant F2 reasoned that "no one has the same personality" but "You do find certain traits and characteristics are more common [in] certain groups". Participant F2 clarified this saying, "You tend to hang around with certain people that are similar to you." Thus if you are Zulu and are surround by Zulu family and friends these 'Zulu' traits emerge, influencing and moulding who you are. This argument thus provides evidence for the Five Factor theory and trait approach to personality, indicating overarching traits that describe all individual personality.

Participant F5 explored the reasons that one may view people of the same culture to possess similar personality traits. It was argued that in order to understand people we create "stereotypes and generalisations" based on our interactions with people from that cultural group. This allows us to "come to some sort of conclusion" about them in an attempt to get to know them; however these stereotypes may be adapted as there is "space for change". Participant F3 agreed with this stating that we place people into classifications and identify them with certain ideas or traits as "It is easier for people to make understandings about those different cultures". This participant (F3) reveals a major role player in this process of classification saying "I think the media also plays a very big part in how people understand certain cultures and how they are portrayed on TV."

3.8.6. Psychometric Testing

Participants identified a number of common issues in the SAPI and CPAI-2 with regards to psychometric testing.

3.8.6.1. Length

The first issue explored the length of the SAPI and CPAI-2 questionnaires. The amount of time taken to fill out a psychometric test reflects the quality of the answers presented by participants. The longer the test, the less attention is paid to the items and their answers, as participant J6 reveals “we just wanted to get it over and done with and so we didn’t put much thought into it”; thus this leads to “the fact that we wouldn’t answer it so truthfully”. Participant F9 elaborates saying, “People don’t answer properly- they don’t care. I saw some people just ticking to get it over with.” In contrast, however, participant J4 argues that this is dependent on the person and how interested they are in completing the questionnaire. “When I was doing it, yes it was long, but I made sure that every question was truthfully answered to what I wanted as me” (Participant J4).

Participant J4 suggested a solution to the length of the questionnaires and possible resulting consequences; revealing that shortening the length of the scale will minimise the length of time required to complete the questionnaire. “I think because the questionnaire was so long you got bored with it”, therefore although a yes or no scale limits the accuracy and depth of one’s rating of an item it takes less time to fill in the questionnaire so “at the same time it can work for and against you” (Participant J4).

3.8.6.2. Repetition

The second issue explored the repetition of some of the items of the SAPI and CPAI-2 questionnaires. The length of the questionnaire is considered by participants (n=5) to be a result of the repetition in items. This impacted on the experience of the participants when filling out the questionnaire, as participant F8 revealed “I was very bored. I can’t remember what one of the questions was but it was asked in one way here and asked in a different waythere.” Participant J4 believed this to be a good thing, as if one provides the same answer then “it is a true reflection” of their personality. Participant J2 revealed that although

questions were repeated and worded differently in the questionnaire and could have elicited different responses, “I still think they would be in a similar range in terms of honesty.” Participant F8 qualified this by saying that although some of the questions were “very broad and didn’t specify what was being asked… my understanding of both of them were exactly the same.” Participant F6 revealed that rewording the items made you really think of the answers that “you take for granted day to day”. Participant F5 took a different stance revealing that the reworded questions at times did result in different answers. “I did answer differently because some of the things like ‘I love people if I don’t get along with them’, sometimes I was like ‘I don’t love them, so no’ and then sometimes I was like ‘well I can be mature about something so yes’”. Participant J3 elaborated on this revealing that the answers to the questionnaire depended on how the person is feeling on the day that the questionnaire is completed.

Focus group 2 raised the issue of mood when completing a long and repetitive questionnaire. “I think your mood affects you very much,” stated participant F1. Participant F10 agreed saying, “Ja, by the end of it you just want to finish it.” This participant (F10) continued revealing that in the beginning of the questionnaire participants are aware that it is long, therefore they rush it. However, later on when they see certain questions are repeated it makes them stop and think about how they answered it the first time “and how it changes your thought process between the two.”

3.8.6.3. Rating Scale

The third issue explored the use of rating scales. The SAPI and CPAI-2 adopt a 5-point rating scale of their items. Participant J4 stated that the rating one would give to an item “is dependent on what context you were actually looking at the question”. According to J4, the context in which the item is presented will affect how the participant responds. Thus the participants rating may be different on another day due to their interpretation of the item at that time. This, according to participant J4, could result in a neutral score to be safe and avoid misinterpretation. Participant J4 also revealed that ratings may change because at “certain times maybe I won’t be so open” or I may answer differently “when I am around other people.” Participant J3 suggested in order “to minimise that margin of error you could just

reduce the scale from one to five maybe to just one to two. It will make it more direct because I will not pick the middle one. It is a quick option out." Participants (n=3) acknowledged that this would be forced choice and thus argued for a larger rating scale.

Participant J4 revealed that when answering questions with conclusive terms such as "always" or "never", the scale options of 'agree' and 'strongly disagree' helped to answer more accurately. Participant F1 suggested using a more qualitative open-ended method would allow for "a more diverse description of people and they can actually think about themselves and answer truthfully by writing it down." Participant F4 believed that "there should be an option of 'it depends'" in order to account for the ambiguous and confusing items.

3.8.6.4. Problematic Items

3.8.6.4.1. Linguistically Problematic Items

The fourth issue explored linguistically problematic items of the SAPI and CPAI-2. Participants of the focus groups found a number of problems in the way that the items were phrased. Participant J4 revealed that the use of the word "some", as in the item "I have some bad habits" is a bit vague and ambiguous. It is "not specific, like what are 'bad habits'? You might see smoking as a bad habit, but I don't care". Thus, according to participant J4, the answer to such an item will depend on the interpretation and how you view your reality and therefore will not be consistent amongst all participants. Participant, J1, on the other hand felt that specific terms such as "usually", "always" or "never" were also problematic. "You have to think to yourself 'well I did that once, but does that still count as never?'" Participant J1 revealed that it was, therefore, difficult to strongly agree or disagree with items using such conclusive terms.

Participants (n=5) identified a number of linguistically problematic words used in the items of the questionnaire; namely "etiquette", "thrifty" and "stigma". Participant J6 felt that a large part of the population would not understand words such as these. Participant F2 indicated that "filial piety" would be difficult for the average person to understand and also proved to be problematic for many participants when actually filling out the questionnaire.

Participant J3 identified context in the use of words and phrases to be problematic, such as "cohabitation". Participant J3 elaborated by saying "If you ask me if I think I am better than other people, if I am being bold I will say that I think I am better than them in running for sure! So in what context?"

Participant J2 found the way that some of the items were phrased or worded to be problematic, "I don't think the language itself in terms of the words [is problematic]". Participant J1 argued that one's up bringing would be of importance "and the way you speak at home". For example "I would speak more like 'I guide people to make the right decisions' instead of 'I teach people to make the right decisions'" (Participant J1). This participant (J1) felt that this could therefore contribute to the way one interprets and responds to certain items. Participant F8 declared the item "I hug people when I am happy about them" to be problematic as it is ambiguous; "Like you are happy about what? Seeing them?"

Focus group 2 raised the issue of relevance in respect to some items in the questionnaire. Participant F1 declared that "Some of the questions were odd." This participant (F1) felt that items such as "I frequently buy snacks" are confusing and seemingly irrelevant to the topic of personality under investigation in the questionnaire- "like what does food have to do with personality?" Another problematic item according to participant F1 is "'if someone cooks supper for me I will return the favour', but I suppose that is like if someone does something for you then you will return the favour." It seems that the wording and intention of certain items are not always congruent for the participants.

Participants (n=2) in focus group 2 revealed that the use of English expressions could also be problematic for those individuals who do not have English as their first language. Participant F4 explained that the expression "blow their trumpets" is difficult to interpret. Participant F4 believed that this could mean a boost of confidence, while participant F2 interpreted this to mean giving someone praise.

Participant F1 suggested that such items should be simplified so that the meaning is not ambiguous or confusing but consistent for all. Participant F6 continued on this to suggest that

colloquial language should not be used as “my tone and style of speaking could be very different from everyone else’s’.” This participant (F6) felt that all participants of all cultures and personalities should be able to understand the items.

Participants (n=3) of the focus group 1 noted that level of education of the test-taker will influence their ability to successfully complete the SAPI and CPAI-2. One’s level of education will dictate their capacity to understand the items presented in this questionnaire. Participant J2 explained that the items may be culturally or linguistically problematic “if I had to sit my gardener down”. Participant J2 continued “if you have got intellect you can rationalize and figure anything out… for a big part of our country this would be a problem because I don’t think they would understand the concepts”. Participant J1 qualified this by saying, “It could have to do with the school you went to”.

3.8.6.4.2. Culturally Problematic Items

The fifth issue explored culturally problematic items of the SAPI and CPAI-2. Certain items were found to be culturally specific by participants (n=9) in the focus groups in that they made reference to certain cultures so that individuals excluded from the said culture could not relate to the item. Participant J1 identified an item in relation to an ancestral sacrifice, “For me obviously I don’t really know what ancestral sacrifice is, so to think in that context kind of threw me off.” Participant F6 continued stating that some participants may not be able to relate to weddings or funerals with ancestral sacrifices. The item “If the man does not earn the highest salary in the house, he should still be the head of the house”, was found to be culturally biased by participant J3. “In a cultural context, it is not about who is bringing in the money, it is about that the money is coming in.”

Participant F3 found the item “even though I am not very rich, I would still prefer to buy the most expensive out of several brands of the same product” to be culturally significant. This participant (F3) reflected, “It’s interesting how people view branding in terms of different cultures.” To this participant (F3) purchasing brands is a means of self-acceptance or to imply status which varies across cultures; “The understanding of self-acceptance is through other

people thinking they have got money or they are cool." In opposition, participant F7 stated that this is a result of one's socio-economic circumstances and personality, rather than culture- "within a culture you can get poverty and extreme wealth." Participant F1 declared that people in Western cultures that "live in the cities obviously have a different perspective of life and [therefore] they would want to live at a certain standard". Participant F3 qualified this by saying, "you will drive in townships and there will be a 5 series BMW… I am not saying it is only directed at Black people or White people, it just happens quite a lot in terms of how people brand themselves in terms of clothing and image." This indicates that the way that one interprets this item may be a result of where one lives, as well as culture. Participant F2 describes this item to be of Chinese origin, because "As western culture spreads further and further materialism becomes a measure of success", whereas in traditional rural cultures this is not particularly a priority and success is not measured in such forms. Participant F5 reasoned that traditional rural cultures display such wealth and success in the amount of cows one owns; however, this participant (F5) acknowledged that even rural cultures are progressing in how they show their wealth and so it is becoming less and less a result of culture.

Participant F2 revealed that some of the ideas and concepts within the questionnaire harboured "a bit of Chinese influence". An example of this according to participant F2 and F10 was the item "to maintain a pure and simple culture eccentric clothes and hairstyles should be strictly banned". This is believed by participant (n=2) to be a Chinese concept, as it does not fit with Western tradition or cultures. Participant F3 found the item "One can avoid serious mistakes by always avoiding tradition" to be culturally problematic as it depends on one's cultural traditions and whether or not that view themselves as individualistic or collectivistic.

3.8.7. Social Desirability

A final theme to emerge was that of social desirability. Participants (n=3) stated that some items were difficult to answer completely honestly as the items were sensitive in nature or had possible negative connotations; for example, “Do you view yourself as better than other people?” as indicated by participant J3. Similarly the item “Do you accept people’s apologies?” was also found to be problematic, as when answering these items “you don’t want to sound too vain or too full of yourself”, nor do you want to feel like a horrible person (Participant J3). People will answer in such a way as to portray themselves in a good light “and say ‘No, I am not rude. I am direct!’” (Participant J3). Participant J1 stated “it is kind of an ego thing, where we kind of get taught what we shouldn’t say in public”. However, participant J2 argued that social desirability is affected by one’s circumstances and experiences; “If I had done this ten years back I would have done it totally differently. I can’t see myself as better than someone because that would be seen as arrogant.” According to participant J2, now “what I have experienced… has drastically altered my perception of things”.

Participant F4 revealed that items such as “I am a very nice person” are difficult to answer; “it’s like ‘well am I? ...how do you answer that yourself?” Participant F7 explains, “I don’t think you get the opportunity to judge yourself to that extent.” Thus, according to participant F4, items such as “my friends say I am [a nice person]” are easier to answer.

Participant J2 stated “when I did it [the questionnaire] certain questions were a direct stimulus for me… into more specifically pain oriented thoughts in answering the question”. This participant (J2) revealed that the item, “There is no stigma attached to marrying a divorced person” was especially personal, as according to this participant there is a stigma attached to divorce and it is almost seen as wrong. “[I]f I had answered it ten years back when I wasn’t married, then I probably would have gone ‘ag, so what’” (Participant J2). Participant F7 felt that this item was badly worded and would thus be difficult to answer. “[T]he question doesn’t state ‘what do you think?’, like we are saying is there a general stigma about it?”

Participant F6 revealed how the wording of repeated items may result in participants answering in more socially desirable ways. According to this participant (F6), when two

questions are worded the same, “one can be worded with more positive connotations so you tend to answer it differently.” Participant F6 continued, “Like if it says ‘You make people feel uncomfortable’ and ‘You make people feel stupid’; ‘Uncomfortable’ is more of a positive connotation type of thing in comparison to the other one. So I think you let your best part shine through”. Participant F5 indicated that “the fact that we started answering these questions in class made more people answer it. I mean you don’t want to be the baddie that doesn’t answer the questions, meanwhile everybody is doing it.” Consequently, according to this participant (F5), participants just randomly ticked to avoid being “the loser that walks out”; thus indicating a social pressure to complete the questionnaire.

Participant F3 revealed that items such as, “I insult people” realistically require a “yes” answer as “even though I do them… I don’t do them all the time”. However “I don’t want to be one of those people that give answers that aren’t good” (Participant F3). Participant F3 revealed that the way one answers the questionnaire depends on “honesty and the degrees at which you know yourself”.

3.9. Conclusion

This chapter has provided all the results relevant to the study; beginning with descriptive statistics for the sample, followed by descriptive statistics for the two instruments- the SAPI and CPAI-2. After this, the results pertaining to the reliability, construct validity and construct bias of these two instruments.

The descriptive statistics for the sample were considered to be adequate for gender, race and home language; after collapsing the groups for race and home language into Whites and non-Whites, and English first language and English second language speakers respectively. The descriptive statistics for the SAPI and the CPAI-2 were also found to be adequate, with all the scales and subscales being normally distributed.

Results pertaining to the internal consistency reliability of the SAPI and CPAI-2 were then reported. Internal consistency reliability was found to be appropriate for all the clusters and

sub-clusters of the SAPI, except for the Social Desirability cluster and sub-clusters. Furthermore, internal consistency reliability was found to be appropriate for three of the CPAI-2 scales- Traditionalism vs Modernity, Social Sensitivity and Harmony, as well as the Interpersonal Relatedness factor and problematic for three CPAI-2 scales- Ren Qing, Discipline and Thrift vs Extravagance.

Construct validity results using factor analysis with varimax rotation revealed that the SAPI did not demonstrate appropriate construct validity, with none of the clusters and sub-clusters replicating as they should. However, the three factor solution at scale level appears to provide the best fit, with Social Desirability and its sub-clusters loading appropriately. Furthermore, the item analysis revealed that the items of the SAPI do not load as expected for the most part. It appears, in addition, that items from the Soft-Heartedness and Relationship Harmony sub-clusters combine to form two factors. Construct validity results using factor analysis with varimax rotation for the CPAI-2 demonstrated appropriate construct validity, with the six scales of the Interpersonal Relatedness factor replicating as proposed by Cheung et al. (2008). The two factor solution, on the other hand, was found to problematic, particularly for the Thrift vs Extravagance scale. A joint factor analysis of the SAPI and CPAI-2 collective dimensions did not replicate according to the proposed structure and therefore did not demonstrate adequate construct validity.

Construct bias results in terms of gender, race and home language were then presented, generally indicating that Egoism, Hostility, Active Support, Empathy, Facilitating, Guidance, Encouraging Others, Integrity, Approachability, Harmony Maintenance, Harmony Breach and Impression Management of the SAPI demonstrate evidence of construct validity; while Interpersonal Relatedness, Ren Qing, Discipline, Social Sensitivity, Harmony and Traditionalism vs Modernity of the CPAI-2 demonstrate evidence of construct validity.

This chapter concluded with thequalitative thematic content analysis results of the focus groups. The themes that emerged included a general understanding of personality, the innate existence of personality vs the over expression of personality, collectivism in personality, a

national identity, culture, psychometric testing and social desirability.These results will be discussed further in Chapter 4.

Chapter 4: Discussion

4.1. Introduction

This chapter offers a discussion of all the results obtained in this study in accordance with the aims of this study. Therefore the descriptive statistics for the sample of this study are discussed first, followed by a discussion of the descriptive statistics for the SAPI and CPAI-2. The discussion will then follow on to include the results pertaining to the internal consistency reliability of the two instruments under investigation, and subsequently a discussion of the results pertaining to construct validity. Following from this, all results pertaining to issues of construct bias are discussed. The results of the qualitative thematic content analysis will be discussed. The chapter concludes by addressing the implications of these results for psychometric research in South Africa, the etic-emic debate and debates on national identity.

4.2. Descriptive Statistic: Demographic Information

The total sample size of this study was 489 first-year Psychology students. This sample size can be considered fairly large and is therefore deemed to be adequate when considering the aims of the study and the statistical analyses conducted on the entire sample. However, when examining construct bias in terms of gender, race and first language; the sample was examined in terms of sub-groupings. From the demographics statistics sample Table 3.1 it is evident that gender, race and first language groupings were unequal, with a predominance of a particular group in each category i.e. female, White and English respectively. The sizes of some of the subgroupings for race and first language were considered too small to conduct statistical analyses; hence the subgroupings for these demographic variable where collapsed into White and non-White, as well as English first language and English second language, as stated in Chapter 3.

From Table 3.1 it was evident that even English second language speakers (n = 169) largely rated their English reading ability as ‘good’ or ‘very good’, with only five participants rating their reading ability as ‘very poor’ or ‘poor’. Thus differences found in terms of the variable

first language can be considered to be actual true differences not differences due only to language proficiency.

The gender distribution of the sample in this study indicates a large female majority (n = 373) of 78.20%; similarly the University of the Witwatersrand student demographics reveal that 52.76% of the student population is female (Wits University Strategic Planning Division: Facts and Figures, 2010). However, it has also been suggested that psychology students of this University tend to be predominantly female (Laher, 2010). As the questionnaire was completed during lecture times, issues with regard to attendance may have affected the representativeness of the sample. Similarly those individuals that remained in the lecture to complete the entire length of the questionnaire will likewise affect the attendance and consequently the representativeness of the sample. The distribution of age was positively skewed, with the sample ranging from 17 to 44 years of age, with a mean of 19.1 (SD= 2.08). Once again this is congruent with what would be expected to be the age of first-year students at the University of the Witwatersrand.

According to the most recent mid-year population estimates for South Africa (Statistics South Africa, 2011), approximately 52% of the population is female. The population group estimates indicate that 79.5% of the population constitutes Africans, 9% of the population Coloured, 2.5% Indian/Asian and 9% White; therefore the total non-White population constitutes 91%, however 55.46% of this population were only represented in this sample. These statistics reveal the under-representation of non-White population groups in this sample. Thus the racial distribution of the sample does not adequately represent the racial distribution of the population and could thus be said to impact the aims of the study.

This under-representation of the non-White demographic in the sample is a result of sampling difficulties and is also reflective of the persistent inequalities rife in South Africa due to political dispensation of Apartheid. The limited educational and economic opportunities afforded to the non-White demographic are a direct result of restricted access to higher education (Sehlapelo& Terre Blanche, 1996; Laher, 2010). Although universities within South Africa are attempting to redress these inequalities, the sample in this study reflects that

education is still considered a privilege for the non-white population despite the improvements in racial representation post-apartheid (Laher, 2010).Consequently, the size and composition of the sample limits the generalisability of the results obtained in this study. However, it is imperative to emphasise the importance of the contribution of this study to transformation within South Africa revealing data with regards to equality and opportunity. The value in this study thus lies in its exploration of personality psychology within South Africa, therefore contributing to local and international research.

4.3. Descriptive Statistics: SAPI

Descriptive statistics in the form of means, standard deviations, minimum and maximum values, and skewness coefficients for the clusters and sub-clusters of the SAPI are presented in Table 3.2. This Table suggests that all the clusters of the SAPI were normally distributed. The means, standard deviations, and maximum and minimum values obtained in this study appear to generally be within an acceptable range. However no descriptive statistics were reported by Nel (2008) from the normative data. Similarly, no other publications report these statistics as analysis of the SAPI is still underway.

4.4. Descriptive Statistics: CPAI-2

Descriptive statistics in the form of means, standard deviations, minimum and maximum values, and skewness coefficients for the Interpersonal Relatedness scale and subscales of the CPAI-2 are presented in Table 3.3. From this Table it is evident that all the CPAI-2 Interpersonal Relatedness factor and scales are normally distributed.

An examination of the results in this study as compared to those obtained by Cheung et al. (2008) and Laher (2010) are not possible due to the different rating scales utilised for each study. Cheung et al. (2008) and Laher (2010) utilised a true-false format for the CPAI-2, while in the current study a 5-point rating scale was utilised in order to achieve uniformity with the SAPI (V.H. Valchev, personal communication, December 14, 2011). This is a drawback of this study as such a comparison would have provided valuable information on

the collective dimension Interpersonal Relatedness in a South African sample. It also would have allowed for a comparison to the normative Chinese sample- this would have allowed an examination of the universality of the collective dimension of personality.

4.5. Internal Consistency Reliability: SAPI

The internal consistency reliabilities for the SAPI clusters and sub-clusters all range from .62 to .96; with the exception of the Social Desirability clusters and sub-clusters. The Social Desirability cluster had a coefficient of .53, while the Social Desirability sub-clusters range from .17 to .33 (see Table 4.1).

The Social Desirability cluster in the SAPI is made up largely of items from the Marlowe-Crowne Social Desirability Scale (MCSDS) and the Balanced Inventory of Desirable Responding (BIDR). The Marlowe-Crowne Social Desirability Scale (MCSDS) intends to measure a single construct- need for approval- through infrequent but socially approved behaviours, as well as frequent but socially disapproved behaviours (Uziel, 2010; Leite&Beretvas, 2005). The BIDR, on the other hand, measures two factors: self- deception and impression management. Self-deception is defined as the tendency to give honest but positively biased responses; while impression management is defined as the habitual presentation of a favourable public image respectively (Paulhus, 2002; Uziel, 2010; Leite&Beretvas, 2005). Impression management assesses one's overt behaviours whose true nature are arguably accessible to the individual, such that they can either lie or be honest about them. Self-deception, on the other hand, assesses potentially psychologically threatening thoughts and feelings that appear arguable less accessible to the conscious mind, resulting in possible denial or unconscious defenses (Uziel, 2010).

In light of these descriptions and definitions, it appears at a surface level that the Social Desirability scale of the MCSDS and the Impression Management scale of the BIDR may in fact be measuring similar constructs, as one's need for approval and desire to obtain a positive image are related. Further research into this required. Furthermore, one is compelled to notice the surface level connection or overlap between the construct of social desirability

and that of Integrity proposed by Nel (2008). Integrity, as described by Nel (2008, p. 133), is "the moral soundness of a person or the tendency to be trustworthy and to act in an honest, pure, and responsible manner." The clear connection between these two constructs thus provides insight into the overlap found between the Social Desirability sub-cluster and Integrity of the SAPI in subsequent analyses, discussed later in this chapter. It appears therefore that a problem particularly exists with the MCSDS component of the Social Desirability scale; however low reliability coefficients were found for all the sub-clusters of this cluster.

The difficulty with social desirability emerges in the way that we define and particularly label the components of this concept, especially when using them interchangeably (Uziel, 2010). The scale construction and composition of the Social Desirability cluster of the SAPI may therefore be the reason for the less than satisfactory reliability coefficients of this cluster and its sub-clusters. Theoretically, the Social Desirability cluster of the SAPI comprises of the three sub-clusters Social Desirability, Impression Management and Self-deception. The distinction between all three sub-clusters therefore becomes questionable as Impression Management and Self-deception have been theorised by many researchers and practitioners over the years to be components of Social Desirability (Uziel, 2010), consequently causing one to question what the Social Desirability sub-cluster is assessing that is different to the combination of Impression Management and Self-deception sub-clusters. The lack of clear dimensionality for social desirability scales has been a concern since its development (Uziel, 2010) and appears to remain a concern for this instrument. Another reason that could be provided for the low reliability coefficients found for the Social Desirability cluster is the lack of statistical evidence to support the view of social desirability scales as a reliable validity measure or one that detects bias reporting (Piedmont, McCrae, Riemann &Angleitner, 2000; Uziel, 2010). Research on the MCSDS in particular, has indicated that Social Desirability as measure in this scale is regarded as a personality trait more than a response bias (Verardi et al., 2010); thus revealing the potentially problematic use of this scale as a social desirability bias.

On examination of the items that comprise the Social Desirability sub-cluster of this instrument, it appears as if they should in fact form part of the Impression Management or

Self-deception sub-clusters. Items such as 28- ‘I think about my options before I make a choice’- and 84- ‘I have doubts about my ability to succeed in life’- can be considered in terms of the definitions of social desirability provided above, such that an argument could be made for such items to form part of the Impression Management and Self-deception sub-clusters respectively. This may explain the higher reliability (.33) found for the Social Desirability sub-cluster as compared to those found for the other two sub-clusters. Further research into the items that comprise these sub-clusters is therefore warranted, such that poor items are revised.

A frequent criticism of social desirability dictates that it “is a source of bias only to the extent that it represents respondents’ conscious deception efforts” (Uziel, 2010, p. 244); thus placing doubt on the self-deception scale as an accurate measure. Consequently this criticism may provide an explanation as to the reasons for the Self-deception sub-cluster reliability of .20; as this figure would presume that this sub-cluster is unreliable as a measurement. Further work on the Social Desirability cluster of the SAPI is required, coupled by further research and validity and bias evidence in order to determine the source of the problem.

Table 4.1 presents the reliability coefficients for this study as well as the normative sample for the SAPI clusters. The normative data for the SAPI sub-clusters are, however, not available as the developers of this instrument are still working on these sub-clusters.

The Soft-Heartedness cluster in this study achieved a reliability coefficient (.86) identical to that of the 59 item normative sample for this cluster. Similarly, the Relationship Harmony cluster in this study revealed a Cronbach Alpha of .81, identical to the 48 item normative sample for this cluster, as indicated in Table 4.1. Although the reliability coefficients for these clusters are comparable to the normative sample, it is important to note that this study utilised more items for the Soft-Heartedness and Relationship Harmony clusters, with 100 and 76 items used respectively. Consequently the number of items utilised should have allowed for higher reliability coefficients in this study, because as Carmines and Zeller (1979) suggest- the number of items increases so the value of alpha also increases; however “adding of items indefinitely makes progressively less impact on the reliability” (Carmines

&Zeller, 1979, p. 46). This thus indicates that not as many items are needed for the sub-clusters. Therefore further research is required; particularly into whether the inclusion of additional items adds anything substantial in terms of reliability.

Table 4.1: Cronbach Alpha coefficients for the SAPI scales

SAPI Scales	This study- α	Velichko Pilot Study- α
Soft-Heartedness	**0.86 (100 items)**	**0.86 (59 items)** **0.89 (78 items)**
Egoism	0.62	N/A
Hostility	0.90	
Empathy	0.92	
Active Support	0.90	
I help others to succeed		
Facilitating	**0.96 (55 items)**	**0.97 (55 items)**
Guidance	0.96	
Encouraging Others	0.86	
Integrity	**0.63 (34 items)**	**0.61 (34 items)**
Integrity	0.63	
Relationship Harmony	**0.81 (76 items)**	**0.80 (51 items)** **0.81 (48 items)**
Approachability	0.71	
Harmony Maintenance	0.93	
Harmony Breach	0.82	
Social Desirability	**0.53 (25 items)**	
Social Desirability	0.33	
Impression Management	0.17	
Self-deception	0.20	

The reliability coefficients for the Facilitating and Integrity clusters in this study were found to be almost identical to that of the normative sample, presented in Table 4.1. The reliability coefficient (.96) for the Facilitating cluster in this study (55 items) is slightly smaller in comparison to that of the normative study (.97); while the coefficient for the Integrity cluster (34 items) in the current study was found to be slightly higher than the normative study, with internal consistency reliabilities of .63 and .61 respectively.

A reliability coefficient was not available for the 'I help others to succeed' sub-cluster, as this sub-cluster is comprised of one item. Single item scales produce responses that are not consistent over time, therefore rendering them unreliable. It can also be said that the characteristic measured in this sub-cluster is broad in scope, thus requiring several items to assess it (Spector, 1992). This consequently indicates that this sub-cluster needs to be revised.

The SAPI clusters and sub-clusters are still under construction, thus there are no internal consistency reliabilities to compare for the SAPI collective dimension sub-clusters. The lack of available data for the reliability coefficients of the SAPI sub-clusters in the normative sample is problematic. Consequently, these figures need to be obtained as well as further research conducted in order to investigate the internal consistency reliability of this instrument in the South African context, as well as to obtain a better understanding of the adequacy of the scales and subscales of the SAPI.

4.6. Internal Consistency Reliability: CPAI-2

Table 4.2: Cronbach Alpha coefficients for the CAPI-2 scales

CPAI-2	This study- α	Cheung et al. (2008)	Laher (2010) α
Interpersonal Relatedness	**0.79**	**0.70 (+0.09)**	**0.74 (+0.05)**
Traditionalism vs Modernity	0.66	0.65 (+0.01)	0.69 (-0.03)
Ren Qing	0.44	0.52 (-0.06)	0.39 (+0.05)
Social Sensitivity	0.60	0.62 (-0.02)	0.45 (+0.15)
Discipline	0.57	0.59 (-0.02)	0.60 (-0.03)
Harmony	0.68	0.51 (+0.17)	0.56 (+0.12)
Thrift vs Extravagance	0.36	0.57 (-0.21)	0.37 (-0.01)

The internal consistency reliability for the CPAI-2 Interpersonal Relationship factor in the current study, the normative study by Cheung et al., (2008) and Laher's (2010) study are presented in Table 4.2. The differences in reliability coefficients for the CPAI-2 factor and

scales between the current study and both the normative study and Laher's (2010) are presented in brackets in the Table in the respective columns.

Three scales of the Interpersonal Relatedness factor obtained internal consistency reliabilities higher than .60; while the other three scales were found to be lower than .60 (Nunally& Bernstein, 1994). The overall Interpersonal Relatedness factor, however, had a reliability of .79. This was followed by Laher (2010) (.74) and lastly the normative study (.70). This is an interesting finding in light of the fact that the CPAI-2- and particularly the Interpersonal Relatedness factor- was designed to assess Chinese Personality from an indigenous perspective and warrants further examination in terms of validity and bias which will be presented in the discussion to follow (Cheung et al., 1996; Cheung et al., 2001).

All the reliability coefficients for the Interpersonal Relatedness factor and its subsequent scales are comparable to the normative sample, as well as Laher's (2010) study for the most part. For the Traditionalism vs Modernity scale reliability coefficients range from .65 to .69 with minor differences in comparison to the current study. It is interesting to note, however, that the internal consistency reliabilities for this scale were higher in the current study, as well as Laher's (2010) study (who obtained the highest reliability) conducted in a South African sample as opposed to the normative Chinese sample.

The highest reliability for the Ren Qing scale was found for the Chinese normative sample, followed by the current study and then Laher (2010). However poor reliability coefficients were found across the board for this scale. The normative sample correspondingly found that Ren Qing did not achieve factor loadings of above .40 (Cheung et al., 2008). The reliability coefficient for the Social Sensitivity scale of this study just reaches .60; while the normative study experienced a reliability of .62. In contrast, a large difference occurs between the current study and Laher's (2010) study for this scale with a difference of .15.

The Discipline scale reveals comparable reliability coefficients for the current studies, as compared to the normative sample and Laher's (2010) study; however only

Laher'scoefficient reaches .60, with the normative and current studies obtaining poor reliability coefficients. Interestingly, the reliability coefficients for the Harmony scale provide the greatest difference for the current study; with differences of .17 and .12 for the normative study and Laher's (2010) study respectively. Thus the reliability coefficient for the current study is the only one to exceed .60. The Thrift vs Extravagance scale presents the most problematic reliability coefficients across all studies, revealing coefficients below .60. The current study and Laher's (2010) study present comparable internal consistency reliabilities with a difference of .01, the current study being the lower of the two. When compared to the normative sample, a difference of .21 exists.

Given the results it can be argued that difficulties may exist in terms of the items that constitute these scales or their scale construction. Furthermore, these results may reflect problems with regard to the constructs assessed in the CPAI-2. Consequently these potential issues need to be further explored in terms of validity and bias. The CPAI-2 collective dimension appeared to have differential utility in the South African context- with three of the six Interpersonal Relatedness subscales revealing poor reliability coefficients, while the Interpersonal Relatedness scale itself had a high reliability of .79. Thus the utility of the collective dimension in this instrument is not clear, indicating the necessity for further examination of the subscales and factor structure of this etic measure of personality.

4.7. Construct Validity: SAPI

4.7.1. Scale Level

Construct validity of the SAPI was conducted at scale level using exploratory factor analysis with varimax rotation. At a theoretical level the SAPI inventory postulates four broad collective dimension clusters- namely Soft-Heartedness, Facilitating, Integrity and Relationship Harmony. The SAPI also includes a fifth cluster- Social Desirability, which is theoretically proposed to be independent of the other four collective dimension clusters of the SAPI.

Consequently a five factor solution was explored including the Social Desirability dimension. The resulting scree plot and eigenvalues indicated the retention of three factors respectively, thus a three factor solution was also explored. The five factor solution indicated an overlap with the Integrity cluster and Social Desirability sub-cluster; while the three factor solution revealed that the Social Desirability cluster loaded as theoretically proposed. Therefore a four factor solution was conducted without the inclusion of the Social Desirability cluster. This four factor solution and its resulting scree plot and eigenvalues indicated the retention of two factors; consequently a two factor solution was also explored. In the sections to follow, the SAPI factor solutions including the Social Desirability cluster will be discussed, followed by the factor solutions excluding the Social Desirability cluster.

It is evident from these solutions that a problem exists in the scale construction of the collective dimension of personality in this instrument, due to the unexpected loading of sub-clusters on factors that do not represent overall clusters as they were originally conceptualised. This problem, however, could be a result of the number of items used in this inventory, as 265 items were used to assess these four clusters. This may result in redundancy or repetition in the meaning of items used to measure the same construct. Similarly, the way these items were constructed and put together may affect the problematic scale construction of this inventory. The scales of the SAPI were constructed from everyday conceptualisations of personality across language groups. Therefore it may be said that the South African personality may emerge or be expressed differently to what was expected, in that different aspects of personality combine in unexpected ways (Meiring, 2006; Nel, 2008).

The total variance explained by the three, four and five factor solutions was 69.75%, 84.84% and 81.04% respectively. These figures indicate that the three factor solution may be best to describe the collective dimension of personality in South Africa assessed by the SAPI. This also indicates that the four factor solution may be adding more to the three factor solution than the five factor solution; thus providing some insight into the value of the Social Desirability cluster. Additionally, the order of the factors in each solution may provide some important and interesting information as to the collective dimension of personality in South Africa; yet further research is warranted in order to determine if this order is in fact problematic. When considering the variance explained by each factor for all the scale level

factor solutions, it becomes apparent that Factor 1 and 2 explain the most variance for each solution; with Factor 1 and 2 explaining 40.29% and 20.40% respectively for the factor solutions including Social Desirability (i.e. three and five factor solutions), and 50.66% and 21.57% respectively for the factor solutions excluding Social Desirability (i.e. two and factor solutions). These figures indicate that Factor 1 may be the most important determinants of the collective dimension of personality in South Africa, followed by Factor 2. This is particularly interesting as Factor 1 was found to be largely representative of a collectivistic dimension of personality in South Africa, akin to elements of the concept of Ubuntu; while Factor 2 was found to represent those individualistic elements of personality that inhibit the collective dimension and the spirit of Ubuntu. This will be discussed further in the sections to follow. This therefore provides evidence of the collective dimension of personality in South Africa; however more work is required for this instrument to be valid in the South African context. Cross-loadings occurred for the scale level solutions (expect for the two factor solution) pf the SAPI, however, this is expected as personality dimensions are usually related and consequently overlap.

4.7.1.1. Factor Solution including Social Desirability

This section will include an exploration of the five and three factor solutions conducted for the SAPI clusters, including Social Desirability. Judging from the results of these factor solutions, there appears to be a possible problem in terms of the conceptualisation and/or scale construction of this instrument as the clusters do not load as expected.

The five factor solution conducted did not replicate as theoretically proposed. Factor 1 of the five factor solution represented a mixture of Soft-Heartedness (Active Support, Empathy, I help others to succeed), Facilitating (Encouraging Others, Guidance) and Relationship Harmony (Harmony Maintenance) sub-clusters; while Factor 2 similarly included an amalgamation of Soft-Heartedness (Hostility, Egoism) and Relationship Harmony (Harmony Breach, Approachability) sub-clusters. Factor 3 included the sub-cluster Social Desirability and the Integrity cluster and Factor 4 represented the Impression Management sub-cluster of the Social Desirability cluster. Lastly Factor 5 formed the Social Desirability sub-cluster Self-deception (see Table 3.7).

The three factor solution conducted revealed the existence of an overarching three factors; Factor 1 was representative of Soft-Heartedness (Active Support, Empathy, I help others to succeed), Relationship Harmony (Harmony Maintenance), Facilitating (Encouraging Others, Guidance) and Integrity. Factor 2 included an amalgamation of Soft-Heartedness (Hostility, Egoism) and Relationship Harmony (Harmony Breach, Approachability) sub-clusters. Factor 3 was representative of the Social Desirability cluster with the inclusion of all three sub-clusters- Social Desirability, Impression Management and Self-deception (see Table 3.8).

Factor 1 and 2 of these factor solutions reveal that different elements of the Soft-Heartedness and Relationship Harmony clusters conglomerate to assess a similar theme. Nel (2008) stated that Relationship Harmony and Soft-Heartedness are very closely related, but distinct. Soft-Heartedness describes the interpersonal understanding and consideration of a person towards others, while Relationship Harmony includes the building and maintaining of healthy and constructive relationships with others (Nel, 2008). Accordingly, Factor 1 and 2 appear to be tapping into both these definitions in opposite ways. The clusters therefore describe the defining attributes of collectivism; which include defining oneself as an aspect of a group to which one is interdependent, an overlap in personal and group goals such that social behaviour is predicted by group norms, and considering relationships to be of the utmost importance (Markus &Kitayama, 1998; Green, at al., 2005; Singelis,Triandis, Bhawuk&Gelfand, 1995).Furthermore, the clusters Soft-Heartedness and Relationship Harmony are said to correspond the strongest with the description and meaning of Ubuntu (Nel, 2008).

Factor 1 can therefore be said to assess the collective element of personality, as it describes an individual who seeks to maintain harmonious relationships assimilating in to the collective group (Triandis, 1989; Markus &Kitayama, 1998); directly related to the concept of Ubuntu (Nel, 2008). Factor 2, on the other hand, describes those individuals who do not seek relationality or harmonious relationships, therefore assessing a more individualistic element to the collective dimension of personality. Thus it can be said that these factors provide evidence of collectivism in personality in South Africa, highlighted by an element of the spirit of community dictated by the concept of Ubuntu. The remaining factors of these solutions appear to assess a more individualistic element to this collective dimension of

personality in South Africa, related to an individual's behaviour in terms of relationships with others.

The 'I help others to succeed' sub-cluster of the Soft-Heartedness cluster appears to load appropriately in these two solutions; loading together with the other Soft-Heartedness sub-clusters on Factor 1 as theorised. A surface level exploration of the Soft-Heartedness cluster and the 'I help others to succeed' sub-cluster illustrates that this sub-cluster should include an interpersonal understanding and consideration of a person towards others (Nel, 2008); as the definition of Soft-Heartedness describes. However, a closer inspection of this sub-cluster reveals that it appears rather to assess a more active element of caring for others similar to the definition of Facilitating- guiding, leading, or advising others through life challenges and to encouraging and them to improve themselves (Nel, 2008). Therefore it could be argued that the sub-cluster 'I help others to succeed' should be incorporated into the Facilitating cluster of the SAPI- an element of the Soft-Heartedness cluster (as argued in section 4.7.1.2. below); however further research into this suggestion is required.

The five factor solution further reveals that the Social Desirability cluster may likewise possess an issue with regard to its conceptualisation and/or scale construction; as the sub-clusters do not load onto one factor. The inclusion of the fifth factor reveals the presence of some kind of Social Desirability factor; however the three sub-clusters- Social Desirability, Impression Management and Self-deception- load onto three separate factors. The Social Desirability cluster as mentioned previously includes items from the MCSDS and the BIDR; thus assessing different components of this construct (Leite&Beretvas, 2005; Paulhus, 2002; Uziel, 2010). The Social Desirability sub-cluster of the MCSDS loads with the Integrity cluster in this solution, therefore suggesting that Integrity and Social Desirability may be tapping into the same construct and should possibly be reconceptualised and combined as one factor. This argument is in line with the discussion provided in the reliability section 4.5. of this study in relation to the definitions provided for the composites of Social Desirability and the Integrity cluster by Paulhus (2002) and Nel (2008) respectively; which dictate an overlap in the conceptualisation of these clusters. Social Desirability aims to assess those behaviours that are knowingly or unknowingly part of one's true nature, which one can be honest or dishonest about (this can be a conscious or unconscious choice) (Uziel, 2010). It would then

appear that the resultant honesty or dishonesty forms a component of the moral soundness of the individual and their tendency to act in an honest, pure, and responsible manner; as the Integrity cluster suggests (Nel, 2008).

A review of the literature on social desirability over the last four years indicates that although these scales are largely adequate indicators of social desirability, their functionality has come into question; particularly with regards to dimensionality (Leite&Beretvas, 2005; Li &Reb, 2009;Uziel, 2010). Despite its frequent use, researchers have criticised the MCSDS for its ambiguous scale structure, its low reliability and its validity as a fake detector (see Leite&Beretvas, 2005; McCrae & Costa, 1983; as cited in Uziel, 2010). Additionally, the length of the scale and the outdated wording place the practicality of the scale in doubt (Strober, 2001; as cited in Uziel, 2010). Furthermore, the social constructs of the original MCSDS may not be as relevant to the social context in South Africa (Verardi et al., 2010). Generally, a lack of clear dimensionality has also emerged for social desirability scales; however most researchers in this field have adopted a two-dimensional factorial structure of social desirability (Uziel, 2010). In particular, research by Wiggins (1964; as cited in Uziel, 2010) indicated the emergence of two major factors- named Alpha and Gamma; with MCSDS found to have a high loading on the Gamma factor, providing possible evidence for a one factor structure. Paulhus' BIDR (2002) adopted a two largely orthogonal dimension structure; impression management and self-deception. In this regard, the MCSDS was found to be stronger marker of the impression management factor than any other factor; indicating a possible one factor structure (Uziel, 2010). However, there is no clear evidence in research on the MCSDS to support this fit of responses to one factor- need for approval (Leite&Beretvas, 2005).

Some authors, however, have proposed that MCSDS scores represent a two-factor model (Leite&Beretvas, 2005). It was hypothesised that positively and negatively keyed MCSDS items represent the Attribution factor and the Denial factor respectively; as discussed in the reliability section 4.5. above (Ramanaiah, Schill& Leung, 1977; as cited in Leite&Beretvas, 2005). However such results need to be read with caution as the resultant evidence in fact did not support a two-factor structure (Leite&Beretvas, 2005).A study conducted by Verardi et al. (2010) found evidence of two factor- achievement and interpersonal relationship-

comparable to Paulhus' (2002) self-deception and impression management respectively; thus indicating the cross-cultural generalisability of the MCSDS. However, a review of item bias indicated a limitation to this cross-cultural validity. Another study conducted by Leite and Beretvas (2005) revealed that the theoretical basis of the MCSDS and the BIDR; the one- and two- factor model fit was not supported. However, responses to the self-deception scale fit a single factor model, leading Leite and Beretvas (2005) to suggest that the impression management responses are likely multidimensional, as well as the responses to the MCSDS; yet no clear evidence has emerged in this respect (Verardi et al., 2010).

The results of the five factor solution of the SAPI clusters indicate that the Social Desirability cluster may be problematic; with particular reference to the Social Desirability sub-cluster containing items from the MCSDS, as this sub-cluster loaded with the Integrity cluster in this solution. In light of the research on the MCSDS it appears that in recent years this scale has become increasingly problematic. It is particularly relevant to highlight that little evidence is available for the need for approval factor structure measured in this scale (Leite&Beretvas, 2005); indicating that this scale may in fact be measuring an element of Integrity instead of Social Desirability, as the five factor solution suggests, and may thus be better represented under the Integrity cluster. However, further research is warranted in this regard. Furthermore, research on the MCSDS has indicated that Social Desirability in this scale is regarded as a personality trait more than a response bias (Verardi et al., 2010). Little support has also been provided for a two factor model fit of the BIDR (Leite&Beretvas, 2005). Alternatively, the Integrity cluster of the SAPI does not include any sub-clusters and does not load on its own factor in these two solutions; thus placing the validity of this cluster as its own factor in doubt. This indicates that the Integrity cluster consequently needs to be rethought, reconceptualised and reconfigured.

In the five factor solution of this study the Impression Management and Self-deception sub-clusters of the Social Desirability cluster load onto different factors indicating that they may be assessing separate constructs, rather than different elements of the same dimension. Alternatively, this therefore may provide evidence of a two factor structure for the BIDR as theorised or could suggest that these sub-clusters need to be reworked, within the South African context, in order to assess Social Desirability as one factor. The self-deception

dimension is said to represent a fascinating indicator of social desirability; however its function in detecting social desirability bias is said to be limited due to inability to obtain conscious efforts at deception (Uziel, 2010). However the clear emergence of a Self-deception factor in this solution provides evidence as to its function and adequacy as an indicator of social desirability bias.

In the three factor solution, contrastingly, Integrity loaded separately to Social Desirability and its sub-clusters; with Integrity loading onto Factor 1. This may indicate that the Integrity cluster is not an adequate measurement of this dimension, as it does not load onto its own factor. However, Factor 1 has been described as tapping into the collective dimension of personality in South Africa related to an element of the concept of Ubuntu, thus confirming that proposed by Nel (2008), who indicated that Soft-Heartedness, Relationship Harmony and Integrity correspond the strongest with the description and meaning of Ubuntu (Nel, 2008). In this solution, however, Integrity was found to cross-load with Factor 3- representative of the Social Desirability cluster. This further emphasises the overlap between these two clusters; thus indicating the need for the reconsideration and reform of these clusters. Furthermore it is evident that Integrity is not a valid measure on its own and thus needs to be rethought. The Social Desirability cluster, on the other hand, loaded correctly in this solution, with all three sub-clusters loading onto one factor. This therefore suggests that the three factor solution provides the best fit for the SAPI clusters, as the sub-clusters clearly load the closest to that theorised by Nel (2008) and should therefore be considered by the developers of the SAPI.

4.7.1.2. Factor Solution excluding Social Desirability

This section will include an exploration of the four and two factor solutions conducted for the SAPI clusters, excluding Social Desirability.

The four factor solution of the SAPI did not replicate as expected, with different sub-clusters of different clusters loading onto each factor. Factor 1 of the four factor solution represented a mixture of Soft-Heartedness (Active Support, Empathy), Facilitating (Encouraging Others, Guidance) and Relationship Harmony (Harmony Maintenance) sub-clusters; while Factor 2

similarly included an amalgamation of Soft-Heartedness (Hostility, Egoism) and Relationship Harmony (Harmony Breach, Approachability) sub-clusters. Factor 3 included the sub-cluster 'I help others to succeed'; indicative of the Soft-Heartedness cluster and Factor 4 represented the Integrity cluster (see Table 3.11).

The two factor solution conducted similarly revealed the existence of an overarching two factors; Factor 1 was representative of Soft-Heartedness (Active Support, Empathy, I help others to succeed), Relationship Harmony (Harmony Maintenance), Facilitating (Encouraging Others, Guidance) and Integrity. Factor 2 included an amalgamation of Soft-Heartedness (Hostility, Egoism) and Relationship Harmony (Harmony Breach, Approachability) sub-clusters (see Table 3.12).

Factor 1 of these solutions -as discussed in section 4.7.1.1.above- is representative of collectivism in personality in South Africa, in which individuals tend to see themselves as a fabric of a social network (Li &Reb, 2009). This factor appears to be reflective of the relation between human experiences and its definition of the self in a social and interpersonal context, such that it measures an indigenous aspect of personality in South Africa related to collectivism (Ho et al., 2001; Nel, 2008). Similarly, this collectivist dimension appears to embrace an element of Ubuntu as dictated by Nel (2008). Factor 1, of both the solutions, encompasses the Soft-Heartedness sub-clusters Empathy and Active Support that comprise of aspects of personality related to the spirit of Ubuntu of a collectivist South African culture; such as caring and loving, compassionate, considerate, satisfying others, community involvement, generous, helpful and supportive, to solve problems of others, and heedful (Nel, 2008). Relationship Harmony comprises of some terms related to Ubuntu, such as having good relations with others, maintaining constructive relations, and being peaceful, as well as to be the peacekeeper in order to build and sustain good relationships with others- indicative of collectivism (Nel, 2008).

The Facilitating sub-clusters- Encouraging Others and Guidance- appear to likewise assess an element of collectivism. While it appears, at a surface level analysis, that Facilitating may assess this dimension largely in terms of an understanding and consideration towards others

(indicative of Soft-Heartedness); the elements of the Facilitating cluster could arguably be used as a means with which to facilitate the building and maintaining of relationships (indicative of Relationship Harmony). Soft-Heartedness is broadly defined as the gentle side of people caring about the welfare of others, either actively or passively (Louw, 2002; Nel, 2008). Facilitating, on the other hand, is specifically described as actively or passively caring about the welfare of others through guiding, leading and encouraging others (Nel, 2008). This therefore prompts me to suggest that theoretically, Facilitating may form part of an aspect of Soft-Heartedness, particularly the Active Support element) and therefor may be included as part of this cluster. However, further research is required to confirm this.

Factor 2 of these solutions, contrastingly, appears to be assessing a construct that almost opposes the spirit of Ubuntu and collectivism or rather the aspects of oneself that dictate a disregard of others and a relationship between them. This may highlight an important feature of personality within South Africa that could be a result of the effects of acculturation (as discussed in the next section), which could lead to a more individualistic orientation among South Africans and particularly South African students (Mpofu, 2001). Individualism characterises the self as egocentric, with a focus on independence, autonomy and personal goals (Green et al., 2005). While the collective construction of personality refers to relationality; individualistic constructions view and describe groups in terms of individual identities submerged within a social identity (Ellemers, Spears &Doosje, 2002;Markus &Kitayama, 1998). Thus it appears that Factor 2 may describe an individualistic expression of this collective dimension of personality in South Africa.

The Individualism-Collectivism dimension, highlighted in Factor 1 and 2, can be further distinguished in that a distinction can be made between vertical and horizontal individualism and collectivism. This distinction is due to the degree to which equality among individuals is emphasised (horizontal) or the degree of hierarchy (vertical) in which individuals differ in status (Singelis et al., 1995; Triandis, 2001; Green et al., 2005). Horizontal collectivism is described as a cultural pattern in which the individual sees the self as an aspect of the in-group, characterised by equality and interdependence. Vertical collectivism is a cultural pattern in which the individual sees the self as part of the in-group; however inequalities exist in which some members have more status than others (Singelis et al., 1995; Green et al.,

2005). Horizontal individualism is a cultural pattern where the individual is independent and autonomous, but is equal in status to others. Vertical individualism describes a cultural pattern, in which the individual sees an autonomous self; however differences exist in equality and status among individuals as a result of competition (Singelis et al., 1995; Green et al., 2005).

Furthermore, Factor 1 and 2 of this solution can be further distinguished in terms of these four cultural patterns. Factor 1 of the SAPI factor solutions has been described as an element of the collectivism dimension of personality in South Africa; likened somewhat to the essence of Ubuntu. This therefore prompts me suggest that this factor fits in with the horizontal dimension of the Individualism-Collectivism distinction, characterised by equality and being a member of the in-group (Singelis et al., 1995; Green et al., 2005). Factor 1- the collectivistic dimension- and horizontal collectivism describe the interdependence of the individual to the in-group; while horizontal individualism focuses on equality emphasising relationships with others and societal harmony (Markus &Kitayama, 1998; Singelis et al., 1995; Green et al., 2005). The different cultural groups of South Africa have been distinguished along individualistic and collectivistic lines, indicating cultural differences in the emphasis on societal values (Nel, 2008; Meiring, 2006). However, the emergence of Factor 1 indicates the extension of the collectivistic dimension of personality and the concept of community, indicative of Ubuntu, to include individualistic and collectivistic expressions, highlighted by the horizontal dimension. Conversely, Factor 2 of the SAPI factor solutions has been described as the antithesis of the spirit of community and collectivism; likened to the vertical dimension of the Individualism-Collectivism distinction. Factor 2 incorporates individualistic elements that dictate a disregard for others and societal harmony; while the vertical dimension describes as inequality in status indicative of an individualist orientation (Markus &Kitayama, 1998; Singelis et al., 1995; Green et al., 2005). Vertical collectivism, in terms of Factor 2, highlights an individualistic expression within one's membership to the in-group; contrastingly vertical individualism emphasises an autonomous being different to the group as a result of competition- characterised by the sub-clusters of Factor 2 such as Hostility and Egoism.

Factor 3, of the four factor solution, includes the ‘I help others to succeed’ sub-cluster of the Soft-Heartedness cluster. This sub-cluster loads onto its own factor in this solution, as opposed to onto Factor 1 like in the two, three and five factor solutions; suggesting that further research is required in order to investigate whether this sub-cluster deserves its own factor. At surface level it appears to assess something akin to Facilitating as part of Soft-Heartedness, discussed in the previous solutions. This is further emphasised in the four factor solution, as the Facilitating sub-clusters-Encouraging Others and Guidance- cross loaded Factor 3; indicating that further research into the inclusion of ‘I help others to succeed’ into the Facilitating cluster is necessary. Furthermore, this sub-cluster comprises of one item such that it is deemed to be unreliable (Carmines & Zeller, 1979); as a result further research into this sub-cluster is required.

Factor 4 of the four factor solution indicates that Integrity loaded alone, without the inclusion of Social Desirability, in the solution. Previous solutions that included Social Desirability resulted in Integrity assessing something akin to the collectivism dimension that encompassed an element of Ubuntu, as well as assessing a construct similar to the Social Desirability sub-cluster. However, this solution indicates that without the presence of Social Desirability, Integrity was found to be its own factor. Integrity was found in the four factor solution to cross load onto Factor 1- the collectivism dimension related to an element of Ubuntu; while furthermore Egoism cross-loaded onto the Integrity factor. This therefore suggests that the Integrity cluster needs refinement.

It appears from these solutions that the four factor solution provides the better fit, as Integrity emerges as a separate factor as theorised by the SAPI developers. However, the two factor solution provides a clear distinction in terms of the Individualism-Collectivism and Vertical-Horizontal distinction. The two factor solution clearly indicates that the four collective dimensions of the SAPI can be divided in two factors, in which Factor 1 describes a collective horizontal dimension of personality; while Factor 2 describes an individualistic expression of the collective vertical dimension of personality in South Africa.

4.7.2. Item Level: SAPI

Construct validity of the SAPI was conducted at item level using exploratory factor analysis with varimax rotation. As indicated previously, theoretically the SAPI encompasses four broad collective dimension clusters- namely Soft-Heartedness, Facilitating, Integrity andRelationship Harmony- and a fifth cluster Social Desirability; consequently a five factor solution was conducted on the SAPI items. The five proposed clusters include fourteen sub-clusters that constitute these clusters; accordingly a fourteen factor solution was explored at item level. Statistically the eigenvalues of the SAPI item level analyses indicated the retention of seventy five factors; this is however not tenable, therefore only a five and fourteen factor solution were explored. Results of these two solutions indicate that the items did not load as expected.

The order of the factors in this solution may also provide some important and interesting insight into the collective dimension of personality in South Africa; however further research is warranted. The order of the factors in the five and fourteen factor solutions appeared to be somewhat different, in terms of the themes that emerged. An overarching four themes emerged at item level- these included a collective dimension indicative of harmonious relationships, facilitating of the building and maintenance of these relationships, an individualistic expression of the collectivistic dimension related to the individual's behaviour in terms of relationships with others, and lastly an element of Integrity and Social Desirability. The total variance explained for the five and fourteen factor solutions were 32.52% and 43.73% respectively; thus indicating that the additional nine factors in the fourteen factor solution are not really adding anything substantial to the five factors. When considering the variance explained by each factor it is evident that the first four factors explain the most variance in these solutions, with Factor 1 explaining the most variance with 19.14%, followed by Factor 2 with 6.29%, then Factor 3 with 2.95% and Factor 4 with 2.35%.

When considering these figures, it seems plausible to suggest that Factor 1 and 2 may be contributing the most to an understanding of personality, such that they may be the most important determinants of the collective dimension of personality in South Africa.

Interestingly, Factors 1 and 2 emerge as different factors for the five and fourteen factor solution at item level. *Factor 1 and 2* for the five factor solution are indicative of the collective dimension of personality in South Africa in terms of one's care for others, interpersonal roles and the facilitating and maintenance of their relationships with others; while Factor 1 and 2 of the fourteen factor solution describe the facilitating element in one's relationships of the collective dimension and a more egocentric orientation with regards to one's relationships with others indicative of a more individualistic orientation, respectively (Green et al., 2005; Nel, 2008).

South Africans may function in collectivistic and/or individualistic environments and thus they adopt the necessary qualities of each environment depending on the situation (Nel, 2008). Nonetheless, all South Africans have been shown to possess a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008).It is clear from these item level analyses that the SAPI is in fact assessing the collective dimension of personality in South Africa; however the theoretical foundation of the SAPI needs to be revised in order to include the salient aspects of the South African personality in the ways that they empirically emerge, further research is still required.

Protocol from the developers of the SAPI showed no indication of reverse scoring in the instrument. However, the item level analyses revealed numerous negative factor loadings as well as ambiguous items, indicating that the developers need to consider reverse scoring and the wording of each item in order to combat this.

4.7.2.1.Fiveand Fourteen Factor Solution

An exploratory factor analysis conducted at item level for the SAPI using a five factor solution indicated the existence of only four factors. This analysis at item level provided different results to those obtained at scale level, with items across clusters and sub-clusters loading onto each factor. At item level, Factor 1 was largely representative of Soft-Heartedness and Relationship Harmony items, Factor 2 included mostly Facilitating items, Factor 3 once again represented mostly Soft-Heartedness and Relationship Harmony items, as

well as a few Integrity and Social Desirability items, and lastly Factor 4 included a combination of Integrity and Social Desirability items.

A fourteen factor varimax solution was conducted at item level for the SAPI sub-clusters; the fourteen factors do not load as expected, with only thirteen of the fourteen factors obtaining factor loadings, as well as an almost haphazard loading of items across clusters and sub-clusters that are somewhat difficult to discern. An exploration of these sub-clusters reveals that an overarching general four themes tend to emerge from all the sub-clusters, much like the five factor solution discussed in section 4.7.1.1. above. Factor 1 of this solution largely incorporated the Facilitating sub-clusters- Guidance and Encouraging Others, as well as the Active Support sub-cluster of Soft-Heartedness. Factor 2 represented mostly Soft-Heartedness (Hostility, Egoism) and Relationship Harmony (Approachability, Harmony Breach) items, as well as a few Integrity and Social Desirability items; while Factor 3 was found to represent largely Soft-Heartedness (Empathy, Active Support) and Relationship Harmony (Harmony Maintenance) sub-clusters. At best Factor 4 represented mostly Integrity items and Factor 8 included Integrity and Impression Management items. The resulting factors, however, include largely disorganised individual item loadings that were difficult to decipher.

In accordance with the factor analysis conducted at scale level, *Factor 1*[1](of the five factor solution) and Factor 3 (of the fourteen factor solution) of the item level analyses includedSoft-Heartednesssub-clusters Active Support and Empathy, Relationship Harmony sub-cluster Harmony Maintenance, and Facilitating sub-cluster Encouraging Others.This factor therefore describes arelationality emphasised in collectivistic culturesand the horizontal dimension (Markus & Kitayama, 1998), which dictates a care toward others and allows for the maintenance of supportive relationships with others as indicated by the concept of Ubuntu (Nel, 2008). Factor *1*and 3 are largely reflective of Factor 1 at scale level, however,at item level they seem to deviate from the scale level analysis in terms of its lack of incorporation of most of the Facilitating cluster.

[1] The five factor solution results will be placed in italics for the item level analyses.

Factor *1*and 3 also appear to include a haphazard loading of items from other clusters and sub-clusters of the SAPI.Items 41[2]of the Hostility sub-clusterand 205[3] of the Egoism sub-clusterload onto Factor *1* and 3; thus indicating that they are tapping into the theme of this factor more so than the Soft-Heartednesssub-clusters in which they originate.On inspection of the items it appears that in order for these items to load effectively onto their respective sub-clusters appropriately (i.e. Hostility and Egoism) they need to be reverse scored. Item 200[4] of the Approachability sub-cluster conversely loaded negatively onto *Factor 1*for the five factor solution and thus needs to be reverse scored in order to affectively measure the construct that this factor is aiming to measure.The Approachability items- 136, 188- of both solutions reflect an individual who is open and available in terms of relationships with others; thus reflecting a desire to preserve harmony in one's relationships indicative of the collectivistic dimension of personality (Markus & Kitayama, 1998; Singelis et al., 1995). Similarlythe Integrity item 235[5], and the Encouraging Others items 38, 91 of both solutions, as well as item 192of the five factor solution, reveal individual characteristics that reflect an interest in the well-being of others and the maintenance of successful relationships with them- indicative of the spirit of community and collectivism (Nel, 2008).

In contrast to the scale level analysis, the Facilitating items- Guidanceand Encouraging Others - loaded separately onto Factor 1 and *Factor 2*.This indicates that at item level, the Facilitating cluster largely forms its own factor.However, at scale level the Facilitating cluster formed part of an element of the collective dimension of personality in South Africa, along with the concept of Ubuntu (Factor 1); whereas at item level this cluster appears to assess an aspect of the collective dimension of personality separate to this factor. These item level analyses therefore suggest that guiding, leading and encouraging others through life's challenges is a separate construct from caring for others and maintaining relationships with them (Nel, 2008). In section 4.7.1., contrastingly, it was suggested thatFacilitating may form part of the Soft-Heartedness cluster. Thus further research is required in order to determine if Facilitating is in fact its own factor or if it forms part of the Soft-Heartedness cluster.

[2] 'I care for others like for my own family.'
[3] 'I share what I have with others.'
[4] 'I am better than others.'
[5] 'I give everyone a chance.'

In addition to these items, this factor includeditems from the Soft-Heartednesssub-cluster Active Support and from the Relationship Harmony sub-cluster Harmony Maintenance. On closer inspection of these items they appear to assess aspects of personality that relate to being helpful, supportive, protective, involved in the community and solving the problems of others.The sub-cluster'I help others to succeed' (item 275) appears, as discussed in the scale analysis above, to be incorporated into the Facilitating cluster of this factor, therefore somewhat providing evidence for the inclusion of this sub-cluster into the Facilitating cluster.Item 55 ('I criticise people when I do not understand them') from the Hostilitysub-cluster and item 240 ('I provide for those who are in need') from the Empathy sub-cluster loaded onto Factor 1 and *2* and are thus in line with the general theme of this factor that talks to the spirit of community that encourages, helps, leads and uplifts others in terms of the difficulties that they encounter in life or in their relationshipsthrough on-going support, involvement and protection (Nel, 2008).This emphasises an element of collectivism by which individuals evaluate themselves in terms of others,their interpersonal roles and the quality of their relationships (Green et al., 2005).This factor could furthermore be said to represent an element of Ubuntu as it reflects the spirit of unity in a community, placing an emphasis on collective collaboration (Nel, 2008). However, further research is required in this regard.

Factor 2 and *Factor 3* were an amalgamation of the Soft-Heartednesssub-clusters Hostility and Egoism, and the Relationship Harmony sub-clusters Harmony Breach and Approachability, as well asitems from the Integrity cluster and from the Social Desirability cluster.Factor 2 and *3* appear to be somewhat similar to Factor 2 of the scale level analyses-representative of a neglect of others and one's relationships; thus reflecting a more individualistic orientation as indicated by the vertical dimension as opposed to an emphasis on interdependence, collective aims and harmonious relationships (Green et al., 2005). The item level analysis, howeverin contrast, included numerous Integrity and Social Desirability loadings; however on examination of the Social Desirability items such as items 140[6]and 224[7], as well as 252[8] of the five factor solution, it is clear that these items tap into the nature of this facto. This factor describes an individual who is jealous, aggressive, self-centred, unapproachable, intolerant, conflict-seeking and possesses a lack of morality (Nel,

[6] 'I gossip.'
[7] 'I let someone else be punished for my wrongdoings.'
[8] 'I am jealous of others with good fortune.'

2008).Item 14- ‘When I hear people talking privately, I avoid listening’- formed part of the Impression Management sub-cluster and loads negatively onto Factor 2 and *3*; in order to appropriately assess the theme of this factor this item needs to be reverse scored. Item 54-‘I give people directions in life’- of the Guidance sub-cluster, contrastingly, loaded positively onto Factor 2 and *3*; however it should have loaded negatively in order to tap into the theme of the factor. Therefore this item needs to be reassessed and reworked.

Factor 4 of the five factor solution incorporated four Integrity items and four Social Desirability items. The Integrity items included item numbers 83, 148, 195 and 260- an examination of these items revealed the assessment of a moral component related to one’s principles and moral beliefs. Two Social Desirability items- 196 and 228- were found to talk to an individual doing things one’s own way; while the two Self-deception items- 51 and 89- included an element of stubbornness and confidence in one’s judgments. This factor can thus be said to be reflective of the strength of one’s morals,truthfulness and the degree to which the individual may succumb to social desirability (Nel, 2008; Uziel, 2010).This factor can therefore be compared to Factor 3 of the five factor solution at scale level, as it similarly appears that Integrity and Social Desirability may be tapping into the same construct such that they may be combined into one factor. Further research is required in this regard.

Factor 8 of the fourteen factor solution, contrastingly, included three negative Integrity item loadings; item 2 (‘I am loyal to others’), item 8 (‘I tell the truth’), item 129 (‘I keep my promises’). This factor also included the positive Integrity loading from item 222 (‘I make up false stories’), as well as the positive Impression Management items 69 (‘I sometimes tell lies if I have to’) and item 206 (‘I have sometimes dropped litter on the street’). Factor 8 thus talks to a loss of honesty, truthfulness and integrity in terms of relationships; such that the positive loadings on this factor (items 206, 222 and 69) need to be reverse scored in order to be appropriate for this factor. This factor can therefore almost be described as the reverse of *Factor 4* of the five factor solution at item level, discussed above, as it talks to one’s moral fibre in respect to others. This provides further evidence that Integrity and Social Desirability overlap in terms of their definition and assessment of these constructs.

Factor 4 of the fourteenfactor solution included various loadings from four different sub-clusters of the SAPI. An examination of the items present in this factor reveals the Integrity items- 122, 195 and 212- to be indicative of doing the right thing and taking care of one's problems (Nel, 2008). Factor 4 also includes item 226 ('I earn other people's respect') from the Guidance sub-cluster, item 231 ('I speak politely to others') from the Harmony Maintenance sub-cluster and lastly item 164 ('I speak on behalf of others when they cannot defend themselves') from the Active Support sub-cluster. This factor is thus difficult to determine, however it appears to delineate a moral component emerging from one's society; therefore incorporating elements of honesty, responsibility and moral consciousness (Nel, 2008). Therefore these items need to be reconceptualised such that it is incorporated into a particular sub-cluster or the items of these sub-clusters need to be reworked in order to tap into the various constructs that they propose.

Factor 5 of the fourteen factor solution included four factor loadings from three different sub-clusters across SAPI clusters.This factor encompassed two Egoism items- 125 ('I want more than what is enough') and 178 ('I like having everything my way'). In addition, item 196- 'I do things my way'- of the Social Desirability sub-cluster and the Integrity item 117 ('I favour some people above others') were also incorporated into Factor 5. This factor thus illustrates an egocentric and selfish aspect of personality that inhibits a concern for others and one's relationships (Nel, 2008). Theoretically, this factor appears to assess an element of Factor 2 and *3* at item level; therefore further research is required in order to confirm or dispute this.

Factor 6 of the fourteen factor solution experienced nine loadings across all five clusters of the SAPI; as a result this factor is difficult to discern. The three Empathy items- 250, 265 and 273 that loaded onto this factor talk to the caring and loving nature of an individual towards others. The two Egoism items- 263 ('I only care about my things') and 264 ('I dislike it when others get ahead in life') - loaded negatively onto Factor 6, indicating that these items need to be reverse scored in order to accurately assess the caring and loving nature of an individual described by this factor. Another four items from different sub-clusters load onto Factor 6; these included item 274[9] of Encouraging Others, item 253[10] of Harmony Maintenance, item

[9] 'I like seeing people progress in life.'

252[11] of Social Desirability and item 251[12] of Integrity. Items 252 and 251 loaded negatively onto this factor and therefore need to be reverse scored in order to fit into the theme of Factor 6. This factor appears to be the antithesis of Factor 5 of the fourteen factor solution, as it speaks to an element of collectivism and the concept of Ubuntu and the need to maintain harmonious relationships in order to be part of the collective (Triandis, 1989; Markus & Kitayama, 1998). As a result, it compels me to suggest that Factor 6 is in fact assessing ancollectivistic aspect of personality dictated by Factor *1* and 3 at item level and therefore may be incorporated there. In order to do so this factor needs to be reworked and further research is required.

Factor 7 of the fourteen factor solution does not seem to be representative of any particular sub-cluster as it included five loadings from three sub-clusters across three clusters. This factor included the positive Guidance items 167[13] and 175[14], the negative Integrity items 16 ('I hide from others who I really am') and 174 ('I give others the wrong impression of myself'); as well as the negative Hostility item 118 ('I find it difficult to confide in others'). Factor 7 therefore seems to measure the degree to which individuals are morally sound and reflect such qualities in their relationships with others (Nel, 2008). Items 16, 174 and 118 therefore need to be reverse scored in order to effectively measure what this factor is intending to measure. It appears, on closer inspection, that this factor and Factor 4 of the fourteen factor solution may be assessing different elements of the same construct in relation to one's individual demeanour or characteristics inherent in relationships with others and therefore could be incorporated there. Further research for this proposition is required.

Factor 9 of the fourteen factor solution included the Approachability item 70- 'I believe that there is nothing to learn from other people'; reflective of arrogance and pride that prevents relationships with others. However, this item only loaded moderately onto Factor 9 and therefore may need to be rephrased or reworked to fit elsewhere. At face value it appears that

[10] 'I listen patiently when others want to share their feelings.'
[11] 'I am jealous of others with good fortune.'
[12] 'I cheat.'
[13]'I am a person others love to be around.'
[14]'I attract the attention of people around me in a positive way.'

this item should in fact load onto Factor 2 and *3* at scale level, therefore more research is necessary in this respect.

Factor 10 of the fourteen factor solution incorporated a loading from the Harmony Maintenance item 22- 'I want to sort things out in a peaceful manner'- and the Harmony Breach item 130- 'I avoid arguments'. These items are therefore indicative of the means by which one solves their difficulties in relationships with others, which appears to be a construct that has already been alluded to previously. Therefore these items may be reworded or reconceptualised to fit elsewhere; however it seems that they could form part of Factor *1* and 3 at item level- indicative of a collectivistic orientation in personality.

Factor 11 of the fourteen factor solution comprised of three items; item 185 ('I always obey laws, even if I am unlikely to get caught') from the Impression Management sub-cluster, item 7 ('I am suspicious of what people close to me do') from the Hostility sub-cluster and item 36 ('I keep my things for myself') from the Egoism sub-cluster. This factor is difficult to decipher however it appears to incorporate aspects of individuals who are untrusting of others. These three items need to be rephrased in order to effectively tap into their respective sub-clusters; however at face value they seem to be tapping into Factor 2 and *3* at item level that prevents the building and maintenance of relationships with others (Nel, 2008).

Factor 12 of the fourteen factor solution was found to include the Guidance item 93- 'I am a good leader'- thus this factor taps into an element of leadership with a moderate loading. This item therefore appears to assess an element of Factor 1 and *2* at item level and consequently needs to be reworked to be included in this largely Facilitating factor.

Lastly, Factor 13 of the fourteen factor solution included two Harmony Maintenance items 4 ('I accept change') and 193 ('I apologise if I have made a mistake') - thus delineating flexibility, constructiveness and cooperation in relationships with others. These items, tentatively, appear to assess an element of collectivism- as described by Factor*1* and 3- that

deals with the maintenance of relationships. Therefore these items need to be rephrased in order to be incorporated appropriately.

The item level solutions revealed a large number of items of the SAPI solution that did not load on any factor[15]. The 5 factor solution indicated a total of 96 of 290 items that did not load onto any of the five suggested factors- particularly for the Integrity and Social Desirability items.A total of 90 of 290 items did not load onto any of the fourteen suggested factors for the fourteen factor solution- particularly for the Empathy, Active Support, Integrity, Harmony Maintenance, Social Desirability and Self-deception sub-clusters. The number of missing items in the item level analysis indicates that the inclusion of fourteen sub-clusters may not be necessary. Thus these SAPI items need to be rewritten, reassigned or reduced. Further research is required in this regard.

4.8. Construct Validity: CPAI-2

4.8.1.Scale Level

Construct validity of the CPAI-2 Interpersonal Relatedness collective dimension was conducted at scale level using exploratory factor analysis with varimax rotation. Theoretically the CPAI-2 postulates the existence of one factor- Interpersonal Relatedness- capturing six scales; namely Traditionalism vs Modernity, Ren Qing, Social Sensitivity, Discipline, Harmony and Thrift vs Extravagance.As a result a six factor solution was explored. The resulting scree plot and eigenvalues, however, indicated the retention of two factors, therefore a two factor solution was also explored.The total variance explained by the six and two factor solutions was 100%and 58.78% respectively. These figures suggest that the six factor solution in fact offers more insight into the collective dimension of personality assessed by the CPAI-2 in the South African context than a two factor solution. This suggests that each scale of the Interpersonal Relatedness factor may be adding something valuable to the collective dimension.

[15]68items did not load on the five or fourteen factor solution, these items include; 11, 18, 19, 20, 26, 27, 28, 30, 35, 37,40, 43, 44, 45, 46, 49, 50, 53, 56, 58, 59, 75, 77, 84, 85, 98, 103, 104, 107, 109, 112, 113, 114, 115, 121, 123, 124, 144, 153, 168, 171, 173, 179, 186, 189, 191, 197, 201, 204, 229, 234, 238, 242, 243, 248, 254, 256, 257, 258, 259, 269, 271, 277, 278, 279, 280, 282, 284

4.8.1.1. Six factor solution

An exploratory factor analysis with varimax rotation was conducted with the extraction of six scales for the Interpersonal Relatedness factor in order to determine if the model proposed by Cheung et al. (2008) would hold in a South African sample. Results of this solution revealed the clear existence of all six scales in a South African sample; with Factor 1 found to consist of the Harmony scale, Factor 2- the Traditionalism vs Modernity scale, Factor 3- the Thrift vs Extravagance scale, Factor 4- the Ren Qing scale, Factor 5- the Discipline scale and finally Factor 6- the Social Sensitivity scale (see Table 3.17). These results indicate that the importance of social values and relationships- as informed by the Interpersonal Relatedness dimension (Cheung et al., 2001)–was replicated in a South African context. Consequently it may be concluded that these various aspects of "interdependence and reciprocity in traditional social relationships" (Cheung et al., 2001, p. 425) are not only specific to Chinese culture; but are rather representative of collectivist cultures evaluate themselves in terms of others, their interpersonal roles and the quality of their relationships that they seek to maintain (Green et al., 2005;Markus & Kitayama, 1998). Furthermore it appears as if this etic measure is in fact contributing to an understanding of the indigenous collective dimension of personality in South Africa.The existence of the Interpersonal Relatedness factor in this study, in addition, provides evidence of the limitation of the FFM in describing personality; however this is in contradiction to Laher (2010).

It is interesting to note that the Thrift vs Extravagance scale was found to exist in a South African sample in this study. Previous research has indicated difficulties in replicating this scale; with Thrift vs Extravagance not loading above .40 in a six factor solution in the normative sample (Cheung et al., 2008). Similarly the Thrift vs Extravagancescale did not load in a four or five factor solution of the CPAI-2 factors in a South African sample of university students (Laher, 2010). This research suggests the problematic construction of the Thrift vs Extravagance scale in measuring the collective dimension of personality in Chinese culture or in a South African sample. When considering what this scale aims to measureone's carefulness in spending (Cheung et al., 2001) – it seems plausible to suggest that it may bea cultural phenomenon, in which differences occur as a result of how these personality traits are expressed in individualist and collectivist cultures (Allik & McCrae, 2004). Alternatively, a problem could exist in the scale construction and makeup of the items of this scale.

The reliability of the Thrift vs Extravagance scale was found to be the most problematic across all three studies- the current study, the normative sample and Laher's (2010) study- with poor coefficients across all three studies, as indicated in section 4.6. The reliability was found to be the lowest for this study (.36), followed directly by Laher's (2010) study (.37), with the high reliability found for the normative Chinese sample (.57).However, this solution of the current study appears to provide evidence of the Thrift vs Extravagance scale as a collective dimension of personality in the South African context. Additionally, this was found to explain the third most variance with 14.46%, indicating that it may be adding something significant to the collective dimension of personality in South Africa. Further research is thus required in terms of this scale.

Similarly, the scales Ren Qing and Social Sensitivity did not achieve factor loadings of above .40 in the normative sample (Cheung et al., 2008). This stands in contrast to the results of this study that found both these factors to load strongly on their own factor; howeverin Laher's study these two scales did not load on the Interpersonal Relatedness factor in the four factor solution, while just Social Sensitivity did not load on the Interpersonal Relatedness factor in the five factor solution. Ren Qing or Relationship Orientation theoretically measures the degree to which individuals adhere to cultural norms; while Social Sensitivity measures the extent to which individuals are sensitive to others (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). In consideration of these definitions, as well as outer kingliness (or one's love for people through propriety; Cheung et al., 2008) it appears that these scales may be comparable to the concept of Ubuntu- in that itdescribes a person as a person through others and the community (Louw, 2002; Nel, 2008).Support of this is provided by Nel (2008) who theoretically found an arbitrary relationship between Ren Qing and Relationship Harmony of the SAPI; similarly Social Sensitivity was found to incorporate many facets inherent in the Relationship Harmony cluster.

Relationship Harmony, as noted earlier, is considered to represent an element of the concept of Ubuntu and therefore in turn Ren Qing and Social Sensitivity (Nel, 2008). In this respect, the replication of these two scales in a South African sample makes sense in that it provides

evidence for the collective dimension of personality in South Africa. However, in this regard it is interesting to note that Ren Qing and Social Sensitivity explain less variance than a number of other Interpersonal Relatedness scales, with 10.20% and 7.59% respectively. Consequently the order of factor loadings in this solution may provide some interesting information as to the collective dimension of personality in South Africa and should be researched further.

Another interesting finding provided by this solution indicated Traditionalism vs Modernity vs Modernity as a collective dimension of personality in South Africa, explaining a total 22.14% of the variance.Traditionalism vs Modernitycan be describedas the degree of one's individual modernisation; thus exploring one's attitude toward Chinese beliefs and values (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). In a society such as South Africa ridden with cultural diversity it seems only fitting that one should protect their customs(as high scores of this scale suggest) particularly when considering the resulting injusticesemerging from a history of Apartheid. However, on the other hand, it would seem that Apartheid would cause these individuals to in turn advocate democracy and personal freedom (as low scores of this scale suggest) (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).In Laher (2010) Traditionalism vs Modernity was found to load as expected with the Interpersonal Relatedness factor for the four and five factor solution; however these loadings were small to moderate.Acculturation may also play a role in the diffusion of one's customs and beliefs due to the inclusion of other cultural influencesand a move towards western individualism (Eaton & Louw, 2002; Heuchert et al., 2000; Mpofu, 2001).

A study conducted by Laher (2010) in a South African sample using the CPAI-2 concluded that the Interpersonal Relatedness factor is in fact representative of the individualism/collectivism distinction. In terms of the results of this study, I would argue that the Interpersonal Relatedness factor encompasses a collective dimension of personality that may be expressed in a collectivistic or individualistic manner. It is therefore plausible to suggest that the scales Ren Qing, Social Sensitivity and Traditionalism vs Modernityrepresent a collective expression of the collective dimension of personality in their inclusion of an interpersonal and relational element similar to the horizontal dimension; while Discipline, Harmony and Thrift vs Extravagance represent an individual expression of the collective

dimension of personality in that these scales describe an individual expression that influences one's social demeanoursimilar to the vertical dimension (Markus & Kitayama, 1998). Interpersonal Relatedness is therefore about achieving equilibrium through self-discipline and one's love and care for others (Cheung et al., 2008).In other words, a balance between one's individual and collective expressions of social-relatedness- or the collective dimension of personality.This solution can therefore be said to provide evidence of the collective dimension of personality in South Africa; however further studies are required.

The total variance explained by Factor 1- Harmony is 36.65% and Factor 2- Discipline is 8.95% in this solution. This may therefore indicate that these two factors may be the most important determinants of the collective dimension of personality in South Africa; however further research is required.Harmony is described to be the degree to which an individual is content and possesses inner harmony and peace of mind (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). Although this dimension appears to express an individualistic element, it suffices to say that such inner harmony would be imperative in one's relationship harmony with others. It would furthermore be plausible to suggest that this Harmony scale may reflect an element of the concept of Ubuntu in South Africa. Nel (2008) provides support for this suggesting an arbitrary relationship between Harmony and the Relationship Harmony cluster of the SAPI- a composition of Ubuntu. The Discipline scale appears to represent inner sageliness or rather self-discipline and personal cultivation inherent in the manifestation of social values of the collective dimension of one's personality. This element of personality coupled with one's love and care toward others is the manifestation of the Interpersonal Relatedness factor, as evidenced by this solution in a South African sample (Cheung et al., 2008).

4.8.1.2.Two Factor Solution

An exploratory factor analysis with varimax rotation was conducted with the extraction of two factors as the empirical evidence suggested.Factor 1 includedthe scales Social Sensitivity

and Harmony; while Factor 2 consisted of the scalesTraditionalism vs Modernity, Discipline and Ren Qing (see Table 3.18).The resultant two factor theory presented in this solution, however contradicts the two factor theory suggested in the six factor solution above. The scales of Interpersonal Relatedness do not appear to load as a collectivistic and individualistic expression of the collective dimension of personality in South Africa as suggested. Therefore two possible theories emerge for the loadings of the scales of Interpersonal Relatedness; further research into this is required.

Social sensitivity describes an individual who possess qualities such asempathy, understanding, willingness to listen and communicate, and those who are easily approachable.Harmony dictates an individual who is even-tempered and peaceful(Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008). Factor 1 thus incorporates the qualities of an individual that dictates a concern for others and the ability to build and maintain relationships. This could be equitable to the Relationship Harmony cluster of the SAPI, and possibly even elements of the Soft-Heartedness cluster, that describe the concept of Ubuntu in personality in South Africa (Nel, 2008).Nel (2008) further provides support for the relationship between Social Sensitivity and Harmony of the CPAI-2 and the Relationship Harmony cluster of the SAPI. This factor, therefore, includes both an individual (Harmony) and a collective (Social Sensitivity) expression of the collective dimension of personality related to one's ability to obtain meaning relationships with others, as dictated by collectivist cultures (Triandis, 1989; Markus & Kitayama, 1998).

Factor 2 of this solution likewise represents bothan individual (Discipline) and a collective (Traditionalism vs Modernity and Ren Qing) expression of the collective dimension of personality; however this factor appears to assess an element of Chinese Tradition in relation to one's adherence of cultural norms, beliefs and traditions (Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008). However the existence of this factor in a South African sample as indicated by this solution reveals that this factor in fact represents an interdependent communal adherence to norms and traditions as characteristic of African and Asian cultures (Laher, 2010).The existence of this factor in a South African sample provides further evidence of the universality of this collective dimension of personality.

The Ren Qing scale cross-loaded onto both factors in this solution, with a slightly higher loading on Factor 2; however this can be expected as elements of personality are usually related and are often found to overlap. With particular attention to the Ren Qing scale and its definition it is clear that this scale taps into the theme of both Factor 1 and Factor 2 concerning effective relationships with others and the adherence to cultural norms respectively; indicative of Chinese culture (Cheung et al., 2006).Nel (2008) indicates an arbitrary relationship between Ren Qing and Relationship Harmony of the SAPI indicative of the concept of Ubuntu outlined in Factor 1 of this solution. This scale, however, could be revised for the South African context in order to achieve greater representativeness of one of the two Interpersonal Relatedness factors proposed by this solution. Further research is therefore required.

The Thrift vs Extravagancescale did not load onto either of the factors in this solution, thus indicating that Thriftvs Extravagance is problematic in the South African context. This may suggest that the Thrift vs Extravagance scale is not adding anything meaningful to the collective dimension of personality in the South African context. This is supported by previous research by Laher (2010) that found Thrift vs Extravagance to not load on any factors for the CPAI-2.Similarly poor reliabilities were found for this scale in the current study, as well as Cheung et al. (2008) and Laher (2010) (refer to Table 4.1).However, in the previous six factor solution the Thrift vs Extravagance scale explained 14.46% of the variance and loaded onto Factor 3 at .98. In this solution, Thrift vs Extravagance did not load onto either factor, but its highest loading of .38 was on Factor 1. Hence, as discussed previously,further research into the Thrift vs Extravagance scale in the South African context is warranted in order to determine if a problem exists at the level of scale construction or if this factor does not assess a collective dimension of personality in a South African sample.

The total variance explained by the two factor solution is 58.78%; with Factor 1 explaining 36.65% of the variance and Factor 2 explaining 22.14% of the variance. This therefore suggests that Factor 1- the ability to maintain meaningful relationships- may be an important determinant of the collective dimension of personality in South Africa and may be adding

more to an understanding of this dimension than Factor 2- an adherence to cultural norms and values. This is in line with conceptions of personality in collectivist cultures that dictate that individualsevaluate themselves in terms of others, their interpersonal roles and the quality of their relationships (Green et al., 2005).This solution therefore provides evidence of an Interpersonal Relatedness factor in this sample, while also indicating the value of this etic measure in an understanding of the collective dimension of personality in South Africa; however more research is required in order for this instrument to obtain sufficient validity in a South African sample.

4.9. Construct Validity: SAPI and CPAI-2

4.9.1.Subscales

A joint factor analysis of the SAPI and CPAI-2 collective dimensions was examined.The original factor structure for the SAPI collective dimension sub-clusters and the CPAI-2 Interpersonal Relatedness scales postulates twenty total subscales; however empirical evidence suggested the existence of four factors (see Table 3.21). Hence four factors were examined.

The SAPI sub-clusters Active Support, Encouraging Others, Guidance, Empathy, Harmony Maintenance, 'I help others to succeed' and Integrity, as well as the CPAI-2 scale Social Sensitivity loaded onto Factor 1. Factor 2 included the SAPI sub-clusters Hostility, Approachability, Harmony Breach, Egoism and the CPAI-2 scale Harmony. Factor 3 incorporated the SAPI sub-clusters Social Desirability, Self-deception and Impression Management. Lastly, Factor 4 included the CPAI-2 scales Traditionalism vs Modernity, Discipline and Ren Qing.

Factor 1 of this solution is almost identical to Factor 1 of the three factor solution at scale level for the SAPI sub-clusters. This factor, therefore, represents a collective dimension of personality reflective of an element of Ubuntu that dictates caring for others and the maintenance of healthy relationships, as indicative of non-Western expressions of personality

(Nel, 2008;Markus & Kitayama, 1998).The degree to which one is sensitive to others through empathy, understanding, willingness to listen and communicate, and approachability- largely encompasses the facets and definitions of the SAPI sub-clusters within this factor (Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008).Nel (2008) further suggests theoretically thatmany facets of the Relationship Harmony cluster of the SAPI that indicate socially responsive and sensitive behaviour characterised by the Social Sensitivity scale of Interpersonal Relatedness.For this reason the Social Sensitivity scale of the CPAI-2, as discussed in the two factor theory suggested in the six factor solution in section 4.8.1.1., reflects a collective expression of the collective dimension of personality in South Africa and thus justifiably forms part of this factor. This may therefore suggest that these elements and qualities inherent in caring for others and the maintaining of supportive relationships of this collective dimension of personality do in fact operate in similar ways across Chinese and South African samples. This factor may therefore provide further evidence that the concept of Ubuntu is more universal than expected, extending beyond the borders of South Africa to encompass a more collectivistic element.

Factor 2 of this solution is found to be identical to Factor 2 of all the scale level factor solutions for the SAPI discussed above. Consequently this factor can likewise be said to reflect an opposite continuum to the collectivistic expression of personality and spirit of Ubuntu or rather the aspects of oneself that dictate a neglect of others and a relationship between them (Nel, 2008).Furthermore emphasising individualistic personal aims, inhibiting the maintenance of harmonious relationships (Green et al., 2005; Markus & Kitayama, 1998). Harmony loads negatively onto this factor thus describing an individual who possesses the qualities of being confrontational, insensitive and open to conflict(Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). The Harmony scale therefore loads in congruence with the theme of the factor; assessing those qualities of individuals that inhibita care toward others and relationship with them. This therefore corresponds to the two factor theory suggested in the CPAI-2 six factor solution in section 4.8.1.1. above. Factor 2 can therefore be described to possess an individual expression of the collective dimension of personality in that it appears to assess one’s relationship with others and how the individual approaches this relationship with their respective qualities and abilities. Thus further providing evidence that South Africans may function in collectivistic and/or individualistic environments and thus

they adopt the necessary qualities of each environment depending on the situation (Nel, 2008).

Factor 3 is representative of the Social Desirability cluster and its sub-clusters of the SAPI (similar to the three factor solution at scale level for the SAPI). Factor 3 is theorised to measure one's need for approval by the MCSDS, and one's tendency to give honest but positively bias responses; as well as one's habitual presentation of a favourable public image respectively by the BIDR (Leite & Beretvas, 2005; Paulhus, 2002; Uziel, 2010). The sub-clusters of Social Desirability have however proven to be problematic as discussed previously, particularly the MCSDS. The inclusion of the Social Desirability cluster was done as a means with which to assess social desirability bias; yetevidence of the overlap between the Social Desirability sub-cluster of the MCSDS and Integrity as provided in previous solutions indicates that Social Desirability may in fact be measuring an element of personality distinct to other dimensions (Weiner & Craighead, 2010). Furthermore, research on the MCSDS has indicated that Social Desirability is regarded as a personality trait more than a response bias (Verardi et al., 2010). Thus Social Desirability may be included as an element of the collective dimension of personality in South Africa; however further research is required.

Lastly Factor 4 of this solutionis represented by theTraditionalism vs Modernity, Discipline and Ren Qing scales of the CPAI-2. This factor is identical to Factor 2 of the two factor solution of the CPAI-2 in section 4.8.1.2. above, thus providing evidence of this two factor theory found in this study, as opposed to the two factor theory suggested in section 4.8.1.1.This factor can therefore be said to assess an element of Chinese culture or tradition in relation to one's adherence of cultural norms, beliefs and traditions (Cheung, 2006; Cheung et al., 2001; Cheung et al., 2008).Confucianism forms the foundation of Chinese culture and tradition and provides the basis for interpersonal behaviour through behavioural and moral doctrines regarding human relationships, social structures, virtuous behaviour and work ethics (Pye,1972; as cited in Fan, 2000). In Confucianism, rigid rules dictate human interaction and social behaviour such that discipline is regarded very highly in Chinese cultural tradition (Fan, 2000). These rules are distilled in the Five Constant Virtues;namely humanity, righteousness, propriety, wisdom and faithfulness (Ch'en, 1986; as cited in Fan,

2000).However, this Chinese cultural tradition appears to operate in a similar way in this South African sample, revealing its possible universality as a collective dimension of personality.

TheThrift vs Extravagance of the CPAI-2did not load onto any of the 4 factors in this solution, once again alluding to its potential problematic inclusion as a collective dimension of personality in the South African context. This is further emphasised by the lack of factor loadings for the Thrift vs Extravagance scale in a South African sample in a study by Laher (2010); as well as the low reliabilities found for this scale in this study (.36) and Laher's study (.37). Research by Cheung et al. (2008) also indicated that this scale likewise possessed a low reliability of .57; thus suggesting that this factor is not universal across cultures and may in fact not meaningfully assess a collective dimension of personality.However, the Thrift vs Extravagance scale loaded by itself in the CPAI-2 six factor solution, thus indicating that further research of this scale is necessary. The Egoism sub-clusterof the SAPI was proposed by Nel (2008) to contain facets which encompasses Thrifty behaviour characterised by the Thrift vs Extravagancescale; however Thrift vs Extravagance did not load with the Egoism sub-cluster in this solution. Further research is therefore required for the Thrift vs Extravagance scale in the South African context.

The total variance explained by the factors in this model was 64.07%, with Factor 1 explaining 34.75% of the variance, Factor 2 explaining 15.62%, Factor 3- 7.03% and Factor 4- 6.67%. It is therefore evident that Factor 1 and Factor 2 may be adding a greater understandingto the collective dimension of personality in South Africa, particularly Factor 1. The same result was found for all three solutions at scale level for the SAPI, thus further supporting this conclusion.

4.9.2.Scales

An exploratory factor analysis with varimax rotation was conducted on the collective dimension scales of the SAPI and CPAI-2.The original factor structure for the SAPI

collective dimension scales and the CPAI-2 Interpersonal Relatedness scale postulates six overall factors (five SAPI clusters and one CPAI-2 factor); empirical evidence, however, suggested the existence of only two factors (see Table 3.24).

Factor 1 incorporated the clusters Social Desirability, Soft-Heartedness, Integrity and Relationship Harmony of the SAPI.In the SAPI, the clusters of Soft-heartedness, Integrity and Relationship Harmony are said to correspond the strongest with the description and meaning of Ubuntu (Nel, 2008). Therefore it may be plausible to suggest that Factor 1 assesses an element of the concept of Ubuntu inherent in collectivism, in which one feels a sense of duty to one's group and a desire for social harmony (Green et al., 2005). In accordance with the five factor solution of the SAPI, Social Desirability loaded with Integrity in this solution; further emphasising that these clusters may be tapping into similar constructs. Furthermore this indicates that aspects of the Social Desirability cluster may in fact be measuring something akin to Integrity, as opposed to social desirability; suggesting that Social Desirability may be more of a personality trait more than a response bias (Verardi et al., 2010).This factor therefore reveals a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008).

Factor 2 included the SAPI Facilitating cluster and the CPAI-2 Interpersonal Relatedness factor. This loading is an interesting one and one that is not easily discernible. However it may be said that Interpersonal Relatedness captures the collective qualities of humanity and social decorum (Cheung et al., 2008). Facilitating- on the other hand- describes an individual that displays such qualities by guiding and encouraging others to obtain these exact abilities- humanity and social decorum. In the cluster these qualities manifest in the improvement of self and the overcoming of life's challenges (Nel, 2008). For this reason, it may be argued that Facilitating and Interpersonal Relatedness encompass elements of the same construct that possess both individual and collective expressions of social-relatedness.This is particularly relevant with regards to Harmony and Social Sensitivity, which contain elements of Facilitating in their possession of inner harmony and sensitivity towards others that encourage such facilitation. This factor emerges in line with collectivist cultures that emphasise one's interpersonal roles and behaviour in line with group norms in order to maintain relationships with others (Green et al., 2005; Markus & Kitayama, 1998).

The combined variance for this model is 69.68%; with Factor 1 explaining 50.71% of the variance and Factor 2 explaining 18.97% of the variance- thus indicating that Factor 1 may be contributing more to the collective dimension of personality in South Africa. This is particularly interesting in light of the explanations and descriptions of these two factors provided in the discussion above, as it would consequently appear that the Ubuntu factor is providing meaningful information into the understanding of the collective dimension of personality in South Africa.

4.9.3. Six Factor Solution

An exploratory factor analysis with varimax rotation was conducted with the extraction of six factors in order to determine if the original factor structure is replicated in a South African sample. Results from Table 3.25revealed the existence of six factors; Interpersonal Relatedness of the CPAI-2 loaded onto Factor 1, Social Desirability of the SAPI loaded onto Factor 2, Integrity onto Factor 3, Facilitating onto Factor 4, Relationship Harmony onto Factor 5 and finally Soft-Heartedness of the SAPI loaded onto Factor 6.

This solution provides evidence for a collective dimension of personality in South Africa, as indicated by the subscales of the SAPI and CPAI-2.The results of the factor analyses conducted howeverindicate that the SAPI and CPAI-2 are inappropriate for use in South Africa as they stand and further work is required on both of these instruments in this context.

Although a collective dimension of personality is discernible; the individual and joint factor analyses reveal that they lack construct validity. Further research is warranted in order to determine whether congruence exists between the collective dimension factor solutions in the South African context, as well as the order and importance of factor loadings.This study therefore reveals that an emic measure- the SAPI- and an etic measure- the CPAI-2- may not be applicable in the South African context in the manner in which they stand.

The total variance explained by this model was 100%; with Factor 1 explaining 50.71% of the variance, Factor 2 explaining 18.97%, Factor 3- 12.29%, Factor 4- 8.78%, Factor 5- 5.34% and Factor 6- 3.91%. The amount of variance explained in this solution may provide evidence of the six factor collective dimension of personality in South Africa.Interestingly, in this solution, the Interpersonal Relatedness factor explains the most variance with 50.71%- considerably more than the remaining five factors. This seems to suggest that this factor is providing a greater understanding into the collective dimension of personality in South Africa; which stands in contrast to the two factor solution discussed in section 4.8.1.2. above. It seems even more bizarre then that the Social Desirability cluster explains the second most variance in this solution. As discussed previously, the Social Desirability sub-cluster was found to load with Integrity in the five factor solution thus indicating that this sub-cluster of the MCSDS may measure an element of Integrity as opposed to Social Desirability. Furthermore, this MCSDS has been found in research to reflect more of a personality trait than a response bias (Verardi et al., 2010). What seems to be most fascinating is that Relationship Harmony and Soft-Heartedness- who are theorised to represent the concept of Ubuntu- explain the least variance. The order of the factor loadings therefore may provide some interesting understandings into the collective dimension of personality in the South African context; yet further research is required in order to determine this.

South Africa is considered to be both an individualistic and collectivistic culture. South Africans consequently may function in collectivistic and/or individualistic environments and thus adopt the necessary qualities of each environment depending on the situation (Nel, 2008). Nonetheless, all South Africans have been shown to possess a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008). As a result, the sub-groupings within South Africa were explored further in terms of bias.The great diversity present in South Africa indicates that it may not be homogenous or and equivalent across cultures and language groups (Abrahams & Mauer, 1999; Foxcroft, 1997; Sehlapelo & TerreBlanche, 1996; Van Eeden & Prinsloo, 1997). As a result, bias was explored in terms of gender, race and home language for the SAPI and CPAI-2.

4.10. Construct Bias: SAPI and CPAI-2

Construct bias was examined in this study for the variables gender, race and home language using ANOVAs.

4.10.1. Construct Bias across Gender

ANOVA results examining gender differences across the SAPI clusters and sub-clusters are presented in Table 3.26. From these results it is evident that,in terms of gender, males scoredhigher in Egoism, Hostility, Approachability and Harmony Breach. Therefore, this suggests that males are more likely to be greedy, jealous and selfish; while strongly inclined to be physically, psychologically and emotionally aggressive as compared to females. Males also place themselves above others, thus making them less accessible for others on an interpersonal level;as well as causing them to form ruptures in their relationships (Nel, 2008). Females, on the other hand, were found to score higher on Empathy, *Active Support* and Harmony Maintenance. Therefore, suggesting that females are also more likely than males to be compassionate, considerate and caring, along with generous and actively involved in the well-being of the community. The Harmony Maintenancesub-cluster, however, provided evidence of a significant difference with a small effect size.

ANOVA results examining gender differences across the CPAI-2 factor and scales are presented in Table 3.26. From these results it is evident that, in terms of gender, females scored higher on Interpersonal Relatedness factor and scale of the CPAI-2; namely Ren Qing, *Social Sensitivity*, Discipline and Harmony.This indicates that females are more likely than males to emphasise the importance of social values embedded in collectivist culture and are more likely to adhere to cultural norms.Females are also considered to a lesser extent, slightly more likely than males to possess inner harmony and peace of mind, in addition to being more sensitive to others. Interestingly, females were also found to be more likely to be disciplined and rigid than males (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

The ANOVA results thus indicate the existence of differences between males and females in terms of certain scales and subscales of the SAPI and CPAI-2. These differences are significant, particularly for Interpersonal Relatedness, Ren Qing, Discipline, Egoism, Hostility, Empathy, Approachability and Harmony Breach, which demonstrate effect sizes of .35 and above (Hyde, 2005). This therefore suggests that a gender bias may in fact exist. However, an argument exists in which such gender differences may be considered to be a result of fundamental differences between males and females rather than bias (Friedman & Schustack, 2006; Larsen & Buss, 2008).Laher (2010) found significant differences for males and females in a South African sample for *Social Sensitivity,* Harmony, Interpersonal Relatedness and Thrift vs Extravagance, such that females scored higher than males on these scales.

Despite this argument, there is still value in the bias argument as such difference needs to be addressed and controlled for. This is particularly relevant in organisational settings were males and females apply for the same jobs and are required to complete the same psychometric instruments.

It is also believed that differences exist across gender in individualist and collectivist cultures (Costa et al., 2001). Individualistic characteristics tend to be associated with masculinity; while collectivistic traits are associated with femininity (Kashima et al., 1995; as cited in Green et al., 2005). This analysis appears to provide evidence of this in that Males were found to score higher on the traits that have been described to possess an individualistic orientation such as Hostility and Egoism; while females were found to score higher on Active Support and Social Sensitivity. However in South Africa such distinctions across cultures are usually difficult to make. Hence race and home language were explored.

4.10.2. Construct Bias across Race

ANOVA results examining racial differences across the SAPI clusters and sub-clusters are presented in Table 3.27. From these results it is evident that non-Whites scored higher than

Whites on Facilitating, Guidance, Encouraging Others, ‘I help others to succeed’, Harmony Maintenance and Impression Management.The Harmony Maintenance and I help others to succeed sub-clusters, however, provided evidence of a significant difference with a small effect size.The resultsindicate, nonetheless, thatnon-Whites are more likely than Whites to guide others actively or inactively through life’s challenges by leading and advising them throughteaching about right and wrong, and through personal example; and to a lesser extent, to encourage and uplift others to improve themselves (Nel, 2008).

ANOVA results examining racial differences across the CPAI-2 factor and scales are presented in Table 3.27. From these results it is evident that higher scores were found for non-Whites for *Interpersonal Relatedness* and Traditionalism vs Modernity; thus providing some evidence for the existence of this collective dimension in the South African context. This thus indicates thatnon-Whites are more likely than Whites to stress the importance of one’s social values and also tend to be more conservative, obedient and protective of old customs (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001).

When considering the many lines of segregation created by Apartheid in South Africa, particularly for non-Whites, who this political dispensation did not serve, it would seem almost inevitable that post-Apartheid would result in a unification or alliance of non-Whites in order to protect themselves and their customs. This unity would in turnresult in an emphasis on a collective collaboration- a community in which one individual helped and supported the other. This unity therefore describes an element of Ubuntu inherent in the collectivism dimension (Nel, 2008). Furthermore it seems sufficient to suggest that Facilitating, as an element of collectivism and therefore Ubuntu (discussed previously), may prove to be most rife for non-Whites as a result of a history of Apartheid or the nature of acollectivistic culture. In addition, the resulting injustices of Apartheid could be argued to cause those persecuted to hold onto their traditions, customs and beliefs in an attempt to protect themselves and reclaim their identity. As discussed above, this would also result in the unity of the persecuted people, such that a care for others, respect for one’s relationships and an emphasis on one’s social values emerges (Laher, 2010; Meiring, 2006; Nel, 2008).

It is also suggested that non-Whites tend to consciously practice deception or inflate positive results (Paulhus, 2002). Psychometric assessments, such as personality tests, were used as tools by the Apartheid government with which to perpetuate inequalities and serve the White elite, thus denying Black labour access to educational and economic opportunities. Hence, psychometric tests were and still are perceived by non-Whites to be a source of bias and unfairness (Foxcroft & Roodt, 2005; Meiring, 2006; Laher, 2010). As a result, it would seem plausible that non-Whites attempt to redress such issues by attempting to create a positive image of themselves through inflation of results and deception. This further emphasises the importance of creating and utilising tests that are fair and unbiased in the South African context (Sehlapelo & Terre Blanche, 1996; Laher, 2010; Nel, 2008). Furthermore, it has been found that culture may influence the need for social approval, such that socially desirable responses may differ across countries (Crowne & Marlowe, 1964; as cited in Verardi et al., 2010).In addition, cultural differences occur around self-disclosure and the pressure to conform to social norms and values(Verardi et al., 2010). Considering the Individualism-Collectivism dimension, it would appear plausible that collectivist cultures are more likely to respond in socially desirable ways due to the expectation to be loyal to the group. A study conducted by Lalwani, Shavitt and Johnson (2006) found self-deception to be associated with individualism; while impression management was associated with collectivism.

The results of this analysis also revealed that, in contrast, non-Whites scored lower than Whites onEgoism, Hostility, Integrity, Approachability and Harmony Breach.The Hostility sub-clusterprovided evidence of a significant difference with a small effect size. Further results indicate that Whites are slightly more likely than non-Whites to be greedy, jealous and selfish; as well as place themselves above others, making them less accessible for others on an interpersonal level and so causing fissures in their relationships. Interestingly, however, Whites are also indicated to be more likely to possess moral soundness, honesty and trustworthiness (Nel, 2008).As discussed above, non-Whites may be considered to be less trusting and honest as Whites due to their history of persecution by others as a result of Apartheid or the nature of a collectivistic culture in which members of the community are involved in each other's lives. The concept of Ubuntu or spirit of collective collaboration may also be found to be lessrife with non-Whites as the emphasis on one's relationships with others is not deemed to be of the utmost importance, but rather one's selfish and individual aspirations within limit. Individualist and collectivist attitudes cantherefore be activated as a

function of one's social context and social relations, such as belonging to a culture (Green et al., 2005; Singelis et al., 1995). This may indicate an interesting finding in terms of the individualism/collectivism distinction in South Africa's multicultural society, such that Whites may show more individualistic tendencies than non-Whites.

However, differences in personality between Whites and non-Whites are also argued to be a cultural phenomenon, in which differences occur as a result of how these personality traits are expressed in individualist and collectivist cultures (Allik & McCrae, 2004);this thus introduces the argument of acculturation. In a multicultural society such as South Africa, in which different cultures have come into closer contact with each other, it is argued that such rich cultures are bound to influence one another.Acculturation therefore delineates a modification of original cultural patterns of a particular group as a result of the continuous direct contact experienced with this group and other cultures (Heuchert et al., 2000). This modification is of particular relevance in a student sample in which individuals from different cultures with an individualistic and/or collectivistic orientation come together to receive an education in order to achieve individualistic goals such as the achievement of one's potential and competition (Oyserman, Coon & Kemmelmeier, 2002; as cited in Laher, 2010; Van Dyk & De Kock, 2004; as cited in Laher, 2010). It is argued, furthermore, that acculturation could in fact go as far as to influence the cultural differences that occur in a society or if they occur at all (Eaton & Louw, 2002). South Africa has been described as experiencing an ideological shift toward Western individualism, thus dictating an increasing individualistic orientation over a collectivistic orientation (Mpofu, 2001). Therefore due to the use of a student sample in this study, the acculturation argument should be considered and kept in mind.

The Thrif vs Extravagance scale was found to replicate in the six factor solution of this study in section 4.8.1.1.; however it was not found to replicate for any other solution, as in Laher (2010). When considering this scale and what it aims to assess, one may expect differences to occur between Whites and non-Whites on this scale, particularly in light of the consequences of Apartheid. The lack of educational and economic resources provided by Apartheid for the non-White population resulted in a lack of opportunities and poverty for this race group (Sehlapelo & Terre Blanche, 1996; Laher, 2010), such that differences in Thrift vsExtravagance behaviour may be expected. However, the lack of evidence for this expected

difference in this study leads one to wonder if South African society has overcome this; as higher socioeconomic classes have been found to exhibit more individualistic behaviours (Freeman, 1997; as cited in Green et al., 2005). A conclusion is difficult to ascertain in such an acculturated student sample as in the current study, due to the growing affluent African population that may be argued to be represented in this sample.

4.10.3. Construct Bias across Home Language

ANOVA results examining differences across home language for the SAPI clusters and sub-clusters are presented in Table 3.28. From these results it is evident that English second language speakers scored higher than English first language speakers on 'I help others to succeed', Facilitating, Guidance, Encouraging Others and Impression Management.The 'I help others to succeed'sub-clusterprovided evidence of a significant difference with a small effect size.Furthermore, the results indicate that English second language speakers guide, lead and advise others on life's challenges through teaching about right and wrong and through personal example; while they are more likely than English first language speakers to motivate, encourage and uplift others in their endeavors.This indicates that English second language speakers, similar to non-Whites, transcribe to a more collectivistic orientation dictated by collective collaboration and the spirit of Ubuntu (Nel, 2008). However, English second language speakers are also revealed to be slightly more likely to inflate positive results similar to non-Whites- suggested to be a result of a distrust in psychometric testing and others due to the inequalities and bias present in the previous political dispensation (Foxcroft & Roodt, 2005; Laher, 2010; Nel, 2008; Sehlapelo & Terre Blanche, 1996). However these differences may also just prove to be a result of English second language speakers taking the test in English.

English second language speakers, however, scored lower than English first language speakers on Integrity and Approachability. The Approachability sub-clusterprovided evidence of a significant difference with a small effect size. Thus suggesting that to a lesser extend English first language speakers are more likely to possess moral soundness, integrity, honesty, trustworthiness and responsibility than English second language speakers.

ANOVA results examining home language differences across the CPAI-2 factor and scales are presented in Table 3.28. From these results it is evident that English second language speakers scored higher than English first language speakers on Interpersonal Relatedness andTraditionalism vs Modernity. These results thus suggest that English second language speakers are slightly more likely to emphasise the importance of one's social values than English first language speakers, and tend to be more conservative, obedient and protective of old customs (Cheung, 2006; Cheung et al., 1996; Cheung et al., 2001). This cling to one's social values, customs and traditions could be argued to be a result of the persecution of Apartheid in which such individuals were torn from the essence of their identities; however this could also be a result of the nature of collectivistic cultures.Nonetheless, this therefore provides evidence of a collectivist orientation for English second language speakers of this sample.

These results highlight an interesting similarity found between English second language speakers and non-Whites in this study in terms of the Traditionalism vs Modernity, Facilitating, Guidance, Impression Management, Integrity and Approachability dimensions. While both the race and home language variables are valuable to examine, there is evidence here to suggest that these variables may be tapping into different expressions of the same variable. The similarities found between English second speakers and non-Whites provides evidence of a difference in personality for collectivist cultures- particularly for the Traditionalism vs Modernity, Facilitating and Guidance dimensions- as English second speakers are believed to subscribe to more collectivist than individualist ideas. This also illustrates the argument that Africans and Asians appear to have similarities in their expression of personality (Laher, 2010).Further research is required in terms of bias in home language in order to determine whether bias was in fact operational or whether we should be testing for genuine differences.

4.11. Thematic Content Analysis

Two focus groups were conducted in this study in which seven themes emerged from the data obtained. These themes include a general understanding of personality, the innate existence of personality vs the over expression of personality, collectivism in personality, a national identity, culture, psychometric testing and social desirability. These themes will be discussed below in detail in the sections to follow.

4.11.1.General Understandings of Personality

Personality according to participant F2 is said to be“the portrayal of peoples’ individualities”, such that its definition cannot be understood in terms of labels or categories, but that personality is rather unique to each individual experience and inner qualities representing the distinctiveness between individuals (Weiten, 2007).Personality can thus be defined as “the dynamic organisation within the individual of those psychophysical systems that determine his unique adjustments to his environment” (Allport, 1937; Robbins, Judge, Odendaal & Roodt, 2009, p. 92).

From the early times of the theatre, in which personality was depicted as an array of different masks, to modern conceptualisations of personality as the core self- representative of one’s inner qualities and behaviours- personality has come to possess many diverse understandings (Laher, 2010; Schultz & Schultz, 2008). Thrusting this diversity further, is the existence of numerous definitions of personality; the term personality in psychology being said to have as many definitions as there are theories (Kline, 1993). Eight theoretical approaches to personality exist in the literature; namely psychodynamic, the lifespan theories, cognitive, social learning, humanistic, behaviourist, biological and the trait approach;each approach depicting a conceptualisation of personality and a means with which to assess it. Consequently individual conceptualisations of personality result from an individual frame of reference that ascribes human behaviour to innate aspects of the individual, such that a number of definitions and conceptualisations can be provided to illustrate the core of personality (Laher, 2010;Larsen & Buss, 2008; Schultz & Schultz, 2008). Some of these conceptualisations were presented in the focus group.

A topic of major debate within the focus groups with regard to a general understanding of personality was the distinction between personality and character. The common understanding indicating that character is believed by members of focus group 2 to be “the essence of someone” as stated by participant F3; while personality, on the other hand, is believed to be how one views the world, how they are shaped by it and how they represent themselves to the world as a result- thus indicating a broad understanding of personality. This understanding of personality and character thus suggests a move towards an understanding of traits rather than types of personalities. Traits represent the “core of personality” and are determined by one’s habits, attitudes, skills, beliefs, and other characteristic adaptations (McCrae, 2001; as cited in Laher, 2010). For this reason traitsare thus expressed in stable and enduring individual differences in thoughts, feelings and behaviour (Church, 2000), that manifest from one’s historical, cultural and social context (McCrae & Costa, 1995).

4.11.2.The Innate Existence of Personality vs the Overt Expression of Personality

The focus groups of this study indicated personality to be a combination of innate personality variables explicated from birth, as well as variables contracted by one’s overt environment. Participant F2, in particular, explained personality to be something you are born with, but which is moulded by your experiences and the people around you, such that “some people are just a product of where they come from [overt], whereas other people are just born that way [innate]”.Personality as defined by trait psychologydescribes consistent patterns of individual feeling, cognition and behaving (Church, 2000; John, Robins & Pervin, 2008) resulting from an innate existence of personality. Personality is considered to be an organisation of traits that interact, rather than the existence of traits in isolation (Freeman, 1962), such that these innate individual traits exhibit predispositions to certain behaviours(Tellegen, 1991; as cited in McCrae & Cost, 2008b). Thus the overt expression of these innate personality structuresstem from one’s historical, cultural and social context (McCrae &Costa, 1995).

This paradox within the origins and expressions of personality thus indicates that individuals possess predispositions in terms of the way that they behave, as a result of their unique traits that define who they are; yet these predispositions manifest as a result of one’s environmental

circumstances (Church, 2000).Traits can therefore be declared to be situation-dependent (Tellegen, 1991; as cited in McCrae & Cost, 2008b), in that a “person’s personality changes” as proposed by Participant J2. It is thus suggested that the overt expression of one’s personality is subject to change as a result of environmental circumstances; in that individuals adapt the personality traits that they overtly express to others in specific situations, however one’s innate personality remains fundamentally intact (Participant F4). Five Factor Theory (FFT), similarly, proposes that one’s Basic Tendencies and Characteristic Adaptations are central to personality. Basic Tendencies represent the psychological potentials of the individual that are rooted in biology and so are not susceptible to changes from the environment (Allik & McCrae, 2004; McCrae & Costa 1996) - thus describing the innate existence of one’s personality. Characteristic Adaptations are, conversely, acquired through the individual’s interaction with the environment and are consequently susceptible to change through external influences (Allik & McCrae, 2004; McCrae & Costa 1996). This may be likened to the overt expression of one’s personality, as mentioned above. The Self-Concept is a Characteristic Adaptation shaped by one’s Basic Tendencies that describes a view of oneself as a result of life experiences and social feedback. This aspect of personality seems to provide a combination of the innate existence and overt expression of personality, and is of particular importance in personality assessment (Allik & McCrae, 2004).

In addition to being adaptable, personality is indicated by participants in the focus group to be learnt from one’s background, upbringing and history (Participant J2). Personality is believed to transpire from one’s historical, cultural and social context (McCrae & Costa, 1995). This reveals that one “cannot ignore the influence of past experiences, as well as environmental factors; like where you grew up or the cultural factors that affect your personality,” as indicated by participant J3. As a consequence of the influence of one’s environmental contexts and experiences, one’s social context is emphasised to be of importance- revealing that one’s community (and “the concept of the spirit of the community”- participant J2) is instrumental in moulding individual personality. Thus, this provides an argument for the existence of Ubuntu and a collective dimension of personality. Furthermore, this argument emphasises the culturally-conditioned phenomena of the FFT incorporated inCharacteristic Adaptations and External Influences within the personality system(Allik & McCrae, 2004; McCrae & Costa, 1996; 2008b); thus indicating that it is here that the collectivistic dimension is submerged. In addition, this may further suggest that one’s Characteristic Adaptations and

External Influences dictated by one's culture and its subsequent norms (Allik & McCrae, 2004; McCrae & Costa, 1996; 2008b) are more important and influential in determining one's personality in the South African context than postulated by FFT.

4.11.3.Collectivism in Personality

The individualistic collectivistic dimension determines whether the set of traits that individuals within a particular culture use to describe themselves centre around individualistic or societal concerns (Green et al., 2005). It has been suggested that western cultures are representative of individualism with an egocentric focus on "I" and "me"; while non-western cultures are indicative of collectivism with a sociocentric focus on "us" and "we" (Triandis, 1995; Green et al., 2005). Personality in South Africa was described by the focus groups to be a fusion of collectivistic and individualistic traits, resulting from western and non-western influences. Thus western cultures are believed to maintain their independence through expressions of their individuality and inner attributes rather than group norms; while non-Western cultures, seek to maintain harmonious relationships assimilating in to the collective group (Triandis, 1989; Markus & Kitayama, 1998). Therefore, the dispensation of one's culturedetermines whether the individual or society is of utmost importance; consequently "influencing who we are and what we do" (Participant J2).These findings correlate with those found in a South African sample, in which the English language group tended to describe others in conceptualised terms such as patient, caring or respectful (individualistic), whereas the Siswati language group used more socially descriptive terms like, she is patient with her husband or she always greets elderly people (collectivistic) (Nel, 2008).Personality assessment in the South African context will assist in the clarification of this issue.

The collective construction of personality refers to relationality, while individualistic constructions view and describe groups in terms of individual identities submerged within a social identity (Ellemers, Spears & Doosje, 2002; Laher, 2010; Markus & Kitayama, 1998).The focus groups of this study indicated the existence of a collective dimension of personality in South African, due to the focus on family and community, and the progression of a communal united nation.Collectivist personalities are therefore determined by

interpersonal situations (Cross & Markus, 1999; as cited in McCrae, 2004).At the same time, however, a fusion between collectivism and individualism in personality exists as South Africa is experiencing a move towards westernisation in which “society dictates that we must be an individual” (Participant J4).The focus group additionally suggested that it is within one’s cultural group that one’s individual traits emerge;such that South Africans may function in collectivistic and/or individualistic environments and may adopt the necessary qualities of each environment depending on the situation (Nel, 2008).Thus according toparticipant F2 of the focus group “[these] elements… depend on where you are and also the community that you are in.” This may be said to be a result of acculturation- the modification of original cultural patterns of different groups as a result of their continuous direct contact with other cultures (Heuchert et al., 2000); such that the existence of cultural differences is brought into question or rather merely the degree to which these differences are expressed (Eaton & Louw, 2002). Berry and Sam (1997) propose a bidimensional model of acculturation that depicts four types of acculturation; namely integration, separation, assimilation and marginalisation. These four types of acculturation relate to whether the individual wants to maintain a good relationship with the dominant or host culture (adaptation), or whether the individual wants to maintain a good relationship with their native culture (Berry & Sam, 1997).

Different cultures have been described as possessing individualistic and/or collectivistic traits; thus determining whether the individual or society is of utmost importance (Green, at al., 2005). However, it is within one’s community that this is permitted to transpire. Consequently the type and location of one’s community- rural or urban- was identified by the focus groups as playing an important role in determining the degree of collectivism and individualism of the culture that shapes personality. Participants emphasised this point by providing examples such as “a Pedi in Polokwane [is] different from being a Pedi in Jo’burg” (Participant J8). One’s cultural identity is therefore suggested to be influence by one’s urban or rural community; thus emphasising one’s cultural, historical and social context in determining personality (McCrae & Costa, 1995). The focus groups suggested that the degree to which one adopts their cultural lifestyle is a result of the type of community and the related expectations emergent from that community; such that these expectations are more pronounced for one’s culture in rural areas. Consequently, participant F5, argued that it is the place where you reside that dictates whether you subscribe to individualistic or collectivistic

idealsand not entirely your cultural group. It is believed that modern industrial-urban cultures tend to me more individualistic; while traditional agricultural-rural cultures tend to be collectivistic (Singelis et al., 1995).

4.11.4.A National Identity

National identity is defined as “personality traits that are perceived to be prototypical of members of a culture” (McCrae et al., 2005b, p. 408). It is the array of personality traits that individuals within a culture use to describe the national character of themselves and their neighbours (McCrae, 2002; as cited in Laher, 2010). It is this national character that reflects emotional, attitudinal, interpersonal and motivational styles of that particular culture-revealing a distinct national identity (Terracciano et al., 2005b; as cited in Laher, 2010). The term ‘Ubuntu’ has been used to describe a ‘South African’ national identity, thus encompassing an interpersonal element and collective spirit of South Africans (Nel, 2008).The focus group indicated that one’s definition of the term ubuntu differs across cultures and individuals. Participant J6 suggested this concept to mean “Community”, such that one’s conceptualisation of community and expressions of ubuntu are different across cultures. Participant J4 argued that in South Africa we need to extend the boundaries of ubuntu to surpass one’s community and encompass the whole nation, such that the concept of ubuntu in South Africa taps in to the pride and spirit reflective of one’s nationality.

All South Africans have been shown to possess a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008).Ubuntu is an indigenous concept that originated in South Africa to describe a ‘South African’ way of thinking (Nel, 2008).The term Ubuntu (humaneness) possesses a collectivistic orientation and describes a person as a person through others (Louw, 2002; Nel, 2008).However, some debate exists, in literature and within the focus groups, as to whether ubuntu is a concept unique to South Africans. It is largely suggested that this concept of the community indicative of ubuntu is in existence in other nations around the world, such as “Mediterranean cultures” (Participant J6); as well as in Chinese culture in which Interpersonal Relatedness scales were found to replicate well in a South African sample in this study. Ubuntu is thus said to be common in all language groups in South Africa, though

not exclusive to them (Nel, 2008). Ubuntu as described by Louw (2001; Laher, 2010) is not conclusively a collectivistic dimension of personality, but rather it describes the functioning of an individual within a community, thus emphasising the community.

Focus group members highlighted the importance of our history and our past in shaping our future in South Africa.The political and economic dispensation of South Africa is believed to influence its personality. Apartheid presented personality in South Africa as distinct personality traits for different cultural groups; however at present a communal national identity is developing from an amalgamation of cultures. It is in South Africa's multicultural society that we are attempting to breakdown the barriers that separate us in order to develop our own identity- one that incorporates western and non-western elements. It is this, according to participant F2, that sets us apart from the rest of the world.The South African lifestyle- its morals and beliefs- differentiate us and shape who we are, such that South Africans possess a friendliness, humour and ability to laugh at themselves that is replicated in no other nation creating language and cultural barriers with the rest of the world. Although the South African personality is unique in its inclusion of and adaptation to multiple cultures, we have also begun to adopt aspects of westernisation as a result of growth and the media. Participant J3 argued that "Urbanisation brings forth westernisation and westernisation doesn't embrace ubuntu."

4.11.5.Culture

South Africa is a "rainbow" nation inclusive of an array of races, languages and cultures combined to represent one nation (Franklin, 2009). Every culture encompasses a set of norms and values in which individuals from that culture aspire to adhere to; it is these cultural specificities that shape personality thus finding expression through universal structures of personality (McCrae, 2002a; as cited in Franklin, 2009; McCrae et al., 2005).Culture and personality are thus seen to be inseparable elements (Rolland, 2002; as cited in Franklin, 2009).The focus groups of this study indicated a difference in personality between the different cultures within South Africa, such that one's culture influences their personality. Participant J7 arguedthat one's culture dictates how one is supposed to behave within that culture and it is this that influences personality. Therefore culture is a very influential aspect

in this respect, as it determines how we respond to certain situations (Larsen & Buss, 2008; Schultz & Schultz, 2008).

On the other hand, participants believed that no one person has the same personality, but instead possess traits and characteristics that are in common with certain groups. Accordingly, individuals who possess these similar traits tend to stick together, such that if you are Zulu and are surround by Zulu family and friends these 'Zulu' traits emerge, influencing and moulding who you are (Participant F5).This indicates a collective experience of personality resulting from one's cultural context (Nel, 2008).It was further argued that the personalities of black cultures are similar in some respects as they possess similar attitudes, opinions and mind sets- for example in terms of the way they treat women as inferior to men (Participant J5). Thus, personality is believed to not be differentially influenced by one's culture, but rather one's beliefs and ideas which in turn influence personality.This is especially true in South Africa where strong collective experiences result in a 'South African personality' (Franklin, 2009). This argument therefore gives merit to FFT in that personality is said to form from an interaction between an individual's Basic Tendencies or biological traits and the individual's Characteristic Adaptations or environmental influences (Allik & McCrae, 2004; McCrae & Costa, 2008b).

However, this collective personality perpetuates the development of stereotypes and generalisations, in which people are placed into classifications in which they identify with certain ideas or traits in order to better understand these cultures or groups.Values and beliefs are entrenched in one's cultural group and may lead to shared perceptions about characteristics of culture members (McCrae et al., 2007). However, McCrae, Terracciano, Realo & Allik (2007) provide empirical literature that discredits the stereotyping of a national identity by arguing that judgements of national character structure (as a result of personal or second-hand experience)do not reflect actual differences in personality traits. In fact, research has found that there does not appear to be any truth in most national stereotypes (Terracciano et al., 2005; as cited in McCrae et al., 2007). This inaccuracy may be ascribed to limited first-hand experience with members of a particular culture or to the collective wisdom of the majority who lack such experience (McCrae et al., 2007).Cultural groups are said to be similar in personality with regard to their fundamentals goals; however small differences in

their approach set them apart (Participant F5). This argument provides evidence for the FFT and trait approach to personality, indicating overarching traits that describe all individual personality. Basic Tendencies, as presented in FFT, describe traits or innate biological structures that are not susceptible to changes in the environment (Allik & McCrae, 2004; McCrae & Costa, 1996; 2008b).It is believed that personality structure may be universal; however it is expressed in different ways in different cultures (Meiring, 2006). This further indicates that one's external influences indicative of their Characteristic Adaptations such as cultural norms and attitudes interact with these Basic Tendencies to form one's personality (Allik & McCrae, 2004; McCrae & Costa, 1996; 2008b).

4.11.6.Psychometric Testing

A number of common issues arisefor the SAPI and CPAI-2 with regards to psychometric testing. The first issue explored indicated the problematic effects of the length of the SAPI and CPAI-2 questionnaires.A variety in questions enlarges the scope of what is measured; in turn allowing for more reliability and precision (Spector, 1992). However a large number of items (n= 364) increases the length of the questionnaire thus diminishing the quality of participant responses, as individuals pay little attention and may not read the instructions carefully or might answer in a systematic way in order to complete the test. This will thus result in a questionnaire that does not truly reflective of the individual's personality. Therefore participant J4 suggested shortening the length of the scale in order to minimise the length of time required to complete the questionnaire; however one needs to consider the accuracy and depth of the rating scale used.

The second issue explored the repetition of some of the items of the SAPI and CPAI-2 questionnaires, thus contributing to the length of the instruments. The aim of such repetition lies in the replication of certain responses such that the results present an accurate reflection of one's personality. However such repetition could have resulted in systematic responses; while the rephrasing could have elicited different responses by the same participant, as a result of mood or misinterpretation thus undermining the quality of the results produced by the questionnaire. This may result in random error, which is any source of variance that reduces the validity of a scale score. Random responding or deliberately marking answers

without regard to the content of the item is the most obvious source of random error. Carelessness or misunderstanding of items can also contribute to random error (Piedmont et al., 2000). “Random responding is most likely to occur when respondents are not motivated to complete the questionnaire accurately,” (Costa & McCrae, 1992, p. 187).

The third issue explored by the focus groups is the use of rating scales. The SAPI and CPAI-2 adopted a 5-point rating scale, in which it was suggested that the ratings used were dependent on the context in which the items are presented. Participants indicated the possible inconsistency in ratings across time and context, as well as individual apprehension in providing personal information. This may result in a continuous neutral option, thus undermining the value of the questionnaire.This could reveal a possible method bias with regards to the rating scale and its applicability in the South African context.Participant J3 suggested the reduction in options on the rating scale from 5 to 2 in order to eliminate the difficulties provided by neutral responses.The rating scale of the CPAI-2 was changed to a 5-point rating scale in order to achieve uniformity in response scales across both the SAPI and CPAI-2 (V.H. Valchev, personal communication, December 14, 2011). However, the focus group suggests that the rating scale of this instrument should resume back to its original structure- true and false.However, one needs to acknowledge the limitations inherent in a forced choice rating scale.Those individuals with ambivalent feelings towards the item will be forced to be included in either of the two groups which may not accurately reflect their response or opinion or consequently oversimplify it, therefore resulting in inaccurate precision (Spector, 1992). The benefit of the scale options of ‘agree’ and ‘strongly disagree’ are acknowledged for items with conclusive terms such as “always” or “never” (participant J4). Suggestions were provided from focus group participants in order to improve the quality of the questionnaire and its responses. Such suggestions included developing a more qualitative open-ended method to allow for a more accurate and diverse description of one’s personality (participant F1), as well as an “it depends” option in order to account for the ambiguous and confusing items (participant F4).

Most rating scales offer between four and seven response choices; this allows participants to indicate which of several response choices best reflects their response to an item. Simple two option rating scales (such as yes-no or true-false) are inconsistent, unreliable and restrict

measurement to only two levels, thus making it difficult to distinguish amongst these levels (Spector, 1992).Greater response options may be more effective for use in organisations allowing for greater distinction amongst individuals on more levels, thus providing a means with which to more effectively deal with diversity and transformation in South Africa (Swartz and Davies, 1997; Nel, 2008).Collectivistic cultures are believed to value monitoring one's own and others behaviour in order to conform to valued norms, such that they have a more accurate recall of their own behaviour and are less influenced by the wording of items (Ji, Schwartz & Nisbett, 2000; as cited in Sanderson, 2009). Studies have revealed that collectivistic cultures, such as China and Japan, are more likely to use the midpoint of rating scales and avoid extreme responses than individualistic cultures, such as America and Canada; reflecting a tendency to fit into the group and to maintain harmony rather than express individual differences (Chen, Lee & Stevenson, 1995; as cited in Sanderson, 2009).

An increase in the number of response choices increases precision; thus it may be said that rating scales offering five or seven response options are better for collectivistic cultures (Sanderson, 2009); however this is contradictory to what the students of the focus groups suggested. It is therefore possible that the student sample in this study is more Westernised due to the influence of acculturation and thus are able to reflect individual differences in any rating scale.It has also been suggested, however that rating scales may be less reliable and valid for collectivistic cultures introspecting about one's attributes and knowing one's self-concept are less clear than in individualist cultures. These measures may also predict behaviour less well as behaviour is determined by social roles, relationships and norms (Markus & Kitayama, 1998;Walford, Tucker & Viswanathan, 2010). In collectivistic cultures, such as China, it is not considered acceptable to give yourself a positive self-rating as opposed to individualistic cultures (Silzer, Silzer & Dowell, 2009). More research is needed in this regard.

Culturally and linguistically problematic items were found in the SAPI and CPAI-2, indicating that these items need to be addressed and explored further. Certain items were found to be culturally problematic in that they made reference to specific cultures, thus making it difficult for every individual of every culture to relate. An example of such an item included that of ancestral sacrifices. Such items are therefore only meaningful for the culture

for which it was intended. Certain items were found by participants to be culturally biased to certain races or cultures, such as “If the man does not earn the highest salary in the house, he should still be the head of the house”. Particular items were also found to be culturally significant in terms of their cultural and socio-economic consequences, such as branding.Such items were said to be culturally significant as the way one interprets them is determined by their community and degree of urbanisation; consequently suggesting that materialism and success is expressed differently in rural and urban communities. A number of items were identified by participants to harbour a Chinese influence, as such concepts have no place in Western cultures and traditions. Although these problematic items need to be addressed, they have been developed as means with which to measure indigenous aspects of the collective dimension of personality indicative of one’s culture and language (Nel, 2008).

Participants of the focus groups identified a number of linguistic issues with regards to the phrasing of certain items, such that words like “some” created vague and ambiguous items allowing for misinterpretations and inconsistenciesin meaning and responses across individuals thus limiting the use of the instrument (Spector, 1992). Similarly, specific terms such as “usually”, “always” or “never” created difficulties in answering conclusively with strongly agree or strongly disagree.Participant J3 also indicated the importance of context in interpreting the language used in certain items. It was also suggested that a number of eloquent words were used creating potential problems with regards to understanding their meaning- such as “filial piety”.Thus, indicating that a problem may exist in terms of the appropriateness of some of the items for the population using the instruments, such that the intended meaning of these items may be misunderstood. This is of particular relevance in South Africa where the majority of the population cannot speak English or understand the language and are illiterate, as a result of the inferior education provided for the Black population in Apartheid (Abrahams, 1996).It was also indicated that upbringing and the way one has been taught to speak may have a grammatical interpretation and understanding as well.Thus education level is believed to affect one’s capacity to understand difficult items. An individual’s socio-economic status is linked to their access to higher education and consequently to advanced English. This would then determine whether the individual will be able to comprehensively deal with the advanced English present in some items of the questionnaire (Franklin, 2009). In addition to this, participant’s personality traits are believed to vary as a function of educational level (Zhang & Akande, 2002).

The relevance of items within the questionnaire indicated an incongruence in the intention and importance of some of the items in terms of personality, for example “I frequently buy snacks”.Participants also indicated the use of English expressions or colloquial terms to be problematicin a multicultural South African sample due to the loss in meaning or possible misinterpretation; particularly for those whose first language is not English- further limiting the use of the instruments in terms of population and time (Spector, 1992).An example of such an item includes the expression “blow their trumpets”.

4.11.7.Social Desirability

A major concern with regards to personality inventories and bias is the influence of social desirability (Spector, 1992).A number of definitions may be used to describe the concept of social desirability; these include “the tendency to provide socially desirable responses to statements in self-description (Edwards, 1957), to give culturally sanctioned and approved responses (Crowne & Marlowe, 1960), to describe oneself in terms judged as desirable and to present oneself favourable (Jackson, 1984), and to give responses that make the individual look good (Paulhus, 1991),” (as cited in Weiner & Craighead, 2010, p. 1628). All these definitions allude to social desirability as a response style separate to that of the personality dimension, such that a high score could mean a high score on that dimension or a tendency to represent oneself positively (Weiner & Craighead, 2010).

It was argued by the focus groups that social desirability is affected by one’s circumstances and experiences, in that we are socialized in terms of how to behave and what to say in public; while one’s experiences also shape their realities and their perceptions of the world. Thus one’s ability to engage in social desirability is dependent one’s ability to know and judge oneself with the honesty expected. Social desirability is also dependent on individual familiarity with psychometric test as well as level of education;it is therefore a function of an individual’s cognitive ability and years of education, such that these individuals will thus possess better test-taking skills and will be more ‘test smart’, which may result in more distortions (Furnham, 1986; as cited in Ones, Reiss,& Viswesvaran,1996).A social pressure

was also said to exist when answering the questionnaire as it was believed to be a class exercise in which participants who did not complete the questionnaire would be scolded or stigmatised for doing not so.

Certain items were found to be difficult to answer with complete honesty by the focus groups as these items were considered to be sensitive in nature or to exude possible negative connotations; such as the SAPI Approachability item- “I am better than others”. Some items, such as “There is no stigma about marrying a divorced person”, from the CPAI-2 Traditionalism vs Modernity scale, created negative emotions within participants in that they were a direct stimulus for painful or sensitive events and were therefore challenging to answer. Personally sensitive may evoke defensiveness in participants resulting in items possibly being subject to biasing factors (Spector, 1992).

It was suggested by the focus groups that the wording of repeated items may result in participants answering in more socially desirable ways, as one item may be worded with more positive connotations than the other. Participants indicated that items with negative connotations, such as “I insult people” realistically require an answer of ‘yes’; however one is compelled to answer in a socially desirable manner because it is often not the usual way that one conducts themselves and therefore they do not want to create an unwarranted negative image of themselves.Participants thus responded in such a way so as to present themselves in the best possible light. In an article by Uziel (2010) this desire was distinguished as the defensiveness approach and the adjustment approach. The defensiveness approach dictates that the motivation that drives socially desirable behaviour is not social approval, but rather the avoidance of social disapproval in turn protecting a vulnerable self-esteem. Forthwith it can be argued that individuals high in social desirability experience life as defensive, avoidant and inhibited. The adjustment approach, on the other hand, argues that socially desirable behaviour is associated with emotional stability, friendliness and enhanced well-being in social situations in which individuals are highly motivated and highly competent (Uziel, 2010).

The concept of social desirability has inspired many debates over the years with regards to its definition, its pervasiveness, problems with the interpretation of test results and methods that

it can be controlled (Weiner & Craighead, 2010).Research on social desirability also indicates massive debate over its legitimacy, with some authors indicating that a failure to control for it affects the validity of one's responses; while others suggest that social desirability is in itself a personality variable (Paulhus, 2002; Weiner & Craighead, 2010). However, if social desirability is a feature of many personality dimensions then social desirability is not truly conceptually independent (Weiner & Craighead, 2010). This may be the reason for the lack of statistical evidence to support the view of social desirability scales as a reliable validity measure or one that detects bias reporting (Piedmont et al., 2000; Uziel, 2010). Similarly this study found poor reliabilities for the Social Desirability cluster and sub-clusters (see Table 4.1.). Furthermore, the MCSDS Social Desirability sub-cluster loaded with Integrity, thus indicating that it may be measuring an aspect of Integrity and possibly a personality trait rather than social desirability bias (Verardi et al., 2010).

Social desirability can affect the construct validity of an instrument, thus it is essential that measures of personality traits be free from extraneous variables like social desirability. This extraneous variable has a tendency to establish irrelevant variance thus decreasing construct validity, regardless of whether it represents error or trait variance (Ellingson Sackett & Hough,1999). Thus social desirability corrections will allow for the removal of extraneous variance and the better interpretation of personality scores (Ellingson et al., 1999).

Despite the ongoing debate, social desirability as a form of bias is considered to be troublesome foruse in organisations, such as in selection procedures, as these measures have the potential to affect conclusions (Ellingson, et al., 1999; Levin & Montag, 1987; as cited in Ones et al., 1996). "Organizations contemplating the use of personality measures in their selection systems, in light of the validity evidence, view the potential influence of applicant faking as a detriment that makes it difficult to include these measures in selection decisions," (Ellingson et al., 1999, p. 155).Response distortion includes "Frankness, social desirability, claiming unlikely virtues, denying common faults and unpopular attitudes, exaggerating personal strengths, good impression, self-enhancement, and faking," (Ones, et al., 1996, p. 660). Social desirability is a response distortion that incorporates two factors that include self-deception and impression management (Ellingson et al., 1999).In such circumstances, such as selection procedures, applicants are ranked based on their observed scores in these

proceedings and organisations then select the top ranked applicants for hiring (Ellingson et al., 1999). Individuals therefore distort their responses in a positive direction in an attempt to artificially increase their ranking, thus placing those that answer honestly at an unfair disadvantage (Li & Bagger, 2006). In this wayfaking has the potential to change applicant rankings and consequently selection decisions (Ellingson et al., 1999, p. 156).

Various methods for coping with the effects of social desirability have been proposed. A forced-choice response format could be used such that response options could then be matched for social desirability (Weiner & Craighead, 2010; Uziel, 2010). Test instructions could be tailored to reduce the likelihood of social desirable responding, such as indicating the presence of a validity index that detects social desirability (Weiner & Craighead, 2010; Uziel, 2010). Social desirability could be statistically removed from individual scores, by adjusting initial scores based on the social desirability scale scores (Weiner & Craighead, 2010; Uziel, 2010).Finally, items could be selected for a scale based on appropriate content representative of the construct, such that items reflecting inappropriate response bias (social desirability) are removed.This is the method that was adopted by the developers of the SAPI in order to control for the effects of social desirability. The low reliabilities of the Social Desirability cluster, as well as the loadings of the MCSDS Social Desirability cluster with Integrity indicate that this method was not successful in its aims. In addition, given the results of this study it would appear that controlling for social desirability bias may not be a good thing as Social Desirability may in fact be a personality trait rather than a social desirability bias (Verardi et al., 2010). Further research is required.

4.12. Conclusion

This chapter discussed the results obtained in this study pertaining to the utility of the collective dimension of personality in the SAPI and CPAI-2. This was done by exploring the reliability, validity and bias of the two instruments. It is evident from the results that the internal consistency reliability coefficients for the SAPI scales are all very good, exceeding .60, with the exception of Social Desirability and its sub-clusters. The internal consistency reliability coefficients for the Interpersonal Relatedness factor and scales of the CPAI-2 were found to be comparable to the normative study, as well as Laher's (2010) study. Interpersonal

Relatedness, Traditionalism vs Modernity vs Modernity, Social Sensitivity and Harmony exceeded .60; while Ren Qing, Discipline and Thrift vs Extravagancewere below .60 and therefore appear to be problematic.

The SAPI did not demonstrate good construct validity, with the four and five factor solutions not replicating the factor structure postulated by Nel (2008). However, the three factor solution was found to be the most appropriate consequently making the most sense theoretically and empirically. Furthermore, although the four factor solution was considered a better fit, the two factor solution was found to present a clear distinction between the Individualism/Collectivism and Vertical/Horizontal distinction. An item level analysis revealed that items did not tap into the constructs that they were intended to measure for the most part, with the exception of the majority of the Facilitating items. It is evident that the Soft-Heartedness and Relationship Harmony items combine in an amalgamation of items from different sub-clusters within these two clusters. Thus, in order for the SAPI to be viable in the South African context in terms of the collective dimension of personality; the underlying structure needs to be reconceptualised and the items reworked. Particular emphasis needs to be placed on the Integrity and Social Desirability clusters, as Integrity may not be considered a valid measure on its own and thus needs to be rethought; while the Social Desirability cluster MCSDS was found to relate to Integrity such that it may measure Integrity instead of Social Desirability. However, the BIDR sub-clusters Self-deception and Impression Management appear to be assessing something different to Integrity and the MCSDS Social Desirability sub-cluster.

The CPAI-2, on the other hand, demonstrates adequate construct validity indicating a six factor solution as proposed by Cheung et al. (2008). This solution was believed to make the most sense theoretically, as Ren Qing and especially Thrift vs Extravagancevs Extravagance were found to be problematic in the empirically imposed two factor solution. A joint factor analysis of the SAPI and CPAI-2 scales and subscales did not replicate according to the proposed factor structure. Thus although there is evidence of the collective dimension of personality in the South African context, the SAPI clusters do not load as expected and the Thrift vs Extravagance vs Extravagance scale of the CPAI-2 is not reflected in a South

African sample, indicating that it may be unique to Chinese culture. Thus a joint factor analysis of the collective dimension lacks appropriate construct validity in its current form.

Construct bias was found to exist between gender and the SAPI sub-clusters- Egoism, Hostility, Active Support, Empathy, Approachability, Harmony Maintenance and Harmony Breach- as well as the CPAI-2 factor Interpersonal Relatedness and the scales Ren Qing, Discipline, Social Sensitivity, Harmony. Construct bias was found for race on the dimensions Interpersonal Relatedness, Traditionalism vs Modernity, Egoism, Hostility, Facilitating, Guidance, Encouraging Others, Integrity, Approachability, Harmony Maintenance, Harmony Breach and Impression Management. Lastly, construct bias for home language was revealed for the scales dimensions Interpersonal Relatedness, Traditionalism vs Modernity, Facilitating, Guidance, Encouraging Others, Integrity, Approachability and Impression Management.These results may therefore suggest that bias was in fact operational in the SAPI and CPAI-2 for this study in terms of gender, race and home language. Furthermore these results may be indicative of more underlying differences in terms of gender, race and home language as suggested by FFT in terms of one's Basic Tendencies.

The quantitative results were supplemented by the qualitative thematic content analysis performed on data collected from the focus group. The themes that emerged included a general understanding of personality, the innate existence of personality vs the over expression of personality, collectivism in personality, a national identity, culture, psychometric testing and social desirability. Thus it was discovered that a unique personality in South African is believed to exist within a national identity; inclusive of a collective dimension indicative of a non-Western culture such as South Africa. This therefore indicates the inadequacy of the FFT in accounting for the collective dimension of personality. However, problems are found to exist in the expression and measurement of a collective personality in that construct bias exists across gender, culture and language. The SAPI and CPAI-2 were found to be long and repetitive and issues emerged with regards to the five-pint rating scale utilised. The construct validity of the SAPI and CPAI-2 is limited as certain items were found to linguistically and culturally inappropriate for a South African sample. Thus these items need to be removed or reworded in order to increase its appropriateness in the South African context, in addition to increasing its validity. Lastly, social desirability

emerged as an issue within personality assessment, such that the MCSDS scale used to measure social desirability bias were found to reflect a personality trait more than a response bias. This indicates that the Social Desirability cluster of the SAPI needs to be rethought and refined.

A collective dimension of personality therefore can be said to have emerged from the SAPI and CPAI-2 in a South African sample. This study utilised an etic-emic approach, allowing these instruments to capture this dimension that is not captured in other etic measures of personality. Although this collective dimension of personality emerged in this South African sample, the nature of this dimension is unclear. Furthermore it is unclear whether this collectivistic orientation is indigenous to personality in South Africa, or whether these characteristics are universal.

Chapter 5: Limitations and Recommendations for Future Research

5.1. Introduction

In this chapter the limitations of this study will be highlighted with particular reference to the conceptual and methodological limitations. The conceptual limitations, outlined below, bring to light the salient limitations with regard to personality assessment and the collective dimension of personality. The methodological limitations discussed in this chapter include limitations in terms of sample, self-report inventories and response bias, the SAPI, research design, statistical analyses and the qualitative analysis. Following this, some recommendations for future research areproposed.

5.2. Conceptual Limitations

The conceptual limitations inherent in personality and personality assessment as related to this study will be presented and discussed below. Thus limitations pertaining to personality assessment are presented first, followed by the individualism/collectivism distinction and the nomothetic-idiographic debate. Lastly, the FFM and FFT will be discussed in terms of collectivism.

5.2.1.Personality Assessment

The vast array of research on personality theory and assessment over the past few decades indicates that personality is indeed measurable in some shape or form. However, Vernon (1957) suggests that while many personality qualities can be measured quite effectively, methods of assessment are far too elaborate, time consuming and dependent on the skill and experience of the examiner to be applicable for any practical purpose or used by just anyone.

Freeman (1962) elaborates revealing that personality inventories attempt to measure covert personality traits in an aim to provide a basis with which to understand individual behaviour.

Personality is considered to be an organisation of traits that interact. However, personality inventories do not assess this or personality as a whole, but rather traits in isolation. Thus personality inventories are said to be static in that they do not engage with humans as dynamic entities (Lanyon & Goodstein, 1997).Furthermore, personality occurs at a conscious, preconscious and unconscious level, thus in order to effectively and comprehensively measure personality, personality inventories need to probe into these levels of awareness. However, whether these inventories succeed in doing so is a question for debate (Freeman, 1962).

5.2.2.Individualism/Collectivism

A conceptual limitation in the current research relates to the collectivist dimension proposed by the SAPI and CPAI-2. While there is sufficient evidence to suggest an individualism/collectivism distinction in personality, particularly in African and Asian cultures, this distinction is only considered to be useful in terms of analysis; as to assume every individual of the same culture to possess the same personality characteristics is a gross stereotyping.

Different cultures have been described as possessing individualistic and/or collectivistic traits; this distinction is the degree to which individuals in a society are distinct or equal (horizontal) and the degree to which individuals differ in status (vertical). Individualistic cultures are believed to maintain their independence through expressions of their individuality and inner attributes rather than group norms; while collectivistic cultures, such as Asians, seek to maintain harmonious relationships assimilating in to the collective group (Triandis, 1989; Markus &Kitayama, 1998). The collective construction of personality refers to relationality, while individualistic constructions view and describe groups in terms of individual identities submerged within a social identity (Markus &Kitayama, 1998; Ellemers, Spears &Doosje, 2002; as cited in Laher, 2010). However, it has increasingly come to the forefront that Western structures of personality are ill equipped to encompass the indigenous traits of non-Western cultures (Costa & McCrae, 2008).

Studies by Cheung and colleagues have revealed the existence of a sixth factor, namely Interpersonal Relatedness. It is believed that this factor satisfies the need for an indigenous personality construct that are not incorporated in Western personality theory (Cheung, et al., 2003).This collective dimension describes an indigenous cultural context that involves the achievement of equilibrium through the qualities of humanity and social propriety; such that individuals are found to be equal (Cheung et al., 2008).However the replication of this collective dimension personality in a South African sample in this study revealed that this etic measure may not be as indigenous to Chinese cultures, as originally suggested.

Within South Africa, this indigenous construct has emerged through the concept of Ubuntu. This collective dimension of personality is described as an interpersonal element and collective spirit that defines “the South African way”. This concept is said to possess a collective orientation highlighted by equality and togetherness; it describes the functioning of an individual within a community, thus emphasising the community (Louw, 2002; as cited in Nel, 2008). It was been suggested by Nel (2008) that Bantu languages possess more collectivistic traits; while English and Afrikaans languages possess more individualistic traits. However, this is regarded as inadequate generalisation in that Ubuntu is common in all language groups in South Africa, though not exclusive to them.Thus South Africans may function in collectivistic and/or individualistic environments and thus they adopt the necessary qualities of each environment depending on the situation (Nel, 2008).

Critics have, however, suggested that the concept of Ubuntu is overstated and does not exist to the degree in which it was proposed. Ubuntu is said by Marx (2002; as cited in Laher, 2010) to be a political tool used by post-apartheid political elite in order to create a discourse of ‘national identity’ and unity amongst the divided groups. Ubuntu has also been suggested as guiding principles for the ethics within personal relationships. It is here that this study has been espoused.Results of this study, nonetheless, reveal the existence of an indigenous collective dimension of personality in South Africa that can be said to be representative of elements of the concept of Ubuntu.

Collectivism has also been argued to be more of a narrow concept that originally suggested, in that collectivist cultures tend to the needs of their communities. However the word ‘community’ differs amongst cultures and largely refers to the in-group or one’s family, such that collectivism harbours individualism in a communal manner- as indicated by members of the focus groups. Thus a debate exists as to whether the individualist/collectivist dimension should be a separate factor or if it is a cultural mechanism that should be incorporated into the existing items of personality inventories. This study, however, provides evidence of a separate collective dimension in the South African context.

5.2.3. Nomothetic-Idiographic Debate

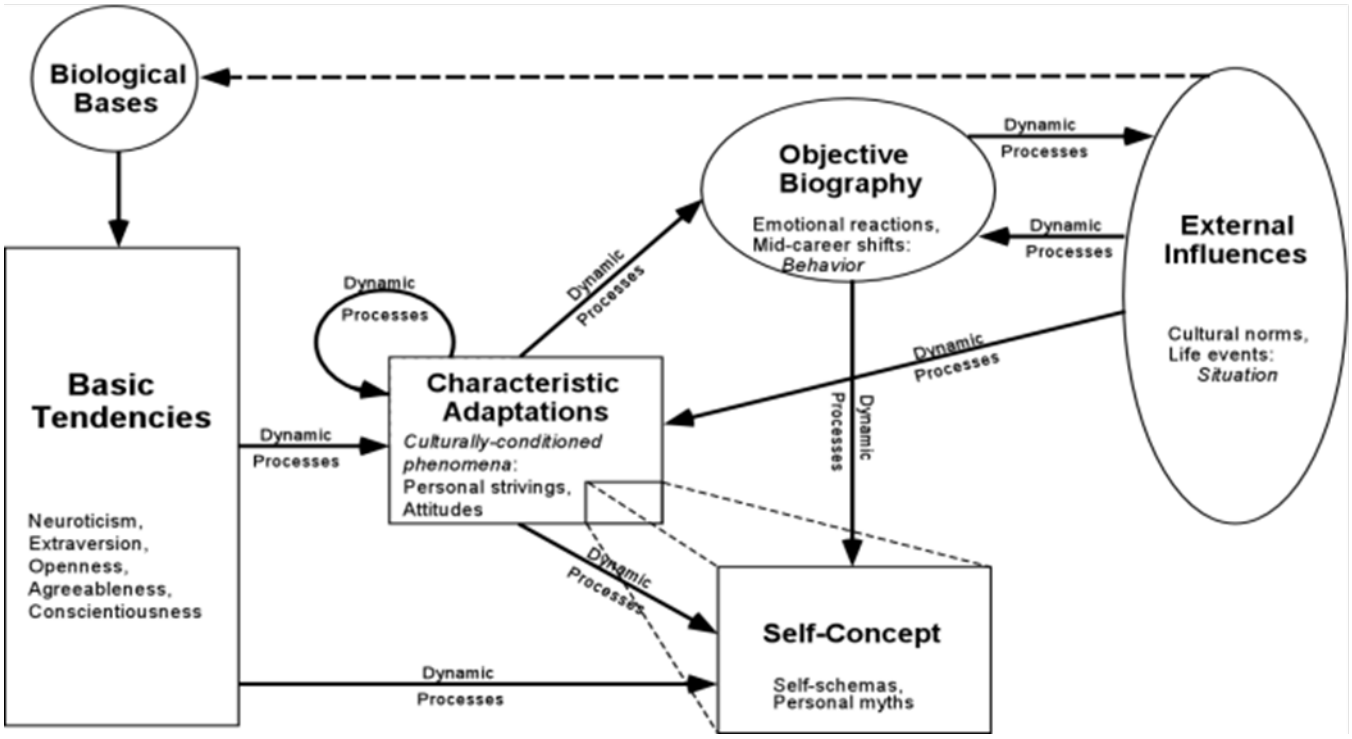
Another conceptual debate within personality is the nomothetic-idiographic debate. The nomothetic approach aims to analyse statistical differences amongst a large sample so that it can be generalised to a broad population. The idiographic approach, on the other hand, attempts to gain great insights into human personality through analysing a small group of people. This approach therefore endeavours to understand individual uniqueness (McCrae & Costa, 2008a; Schultz & Schultz, 2008). All trait-based approaches are therefore nomothetic, such as in the SAPI and CPAI-2; such that individual uniqueness in personality is largely ignored. Thus the easy administration of such trait based personality inventories is offered in contrast to the restricted information they provide.

These inventories, as well as the collective approach to personality, thus assume the uniformity in results applied from group statistic, ignoring individual variability (England, 1991).The trait approach to personality assessment therefore limits the degree to which instruments allow for the true exploration of emic personality constructs such as the collective dimension in a South African context. Although the SAPI and CPAI-2 provide a more idiographic non-Western conceptualisation of personality, both instruments subscribe to the trait approach, with the CPAI-2 espoused in Chinese language and culture. Emic measures are also said to experience problems in terms of bias. These problems result as emic measures emphasise the shared experience of a culture obtained from a small minority of that culture, such that results are not always objective.

5.2.4. FFM/FFT as related to Collectivism

Another theoretical limitation with regards to personality, and particularly the collectivist dimension, is the FFM and FFT. A number of critiques have been presented for the FFM such that it is said to be too descriptive, does not account for personality development across the lifespan and is in fact atheoretical (McCrae& Costa, 1996).The FFT was developed by McCrae and Costa (1996) as a result of these criticisms.

Figure 5.1: A representation of the Five Factor Theory personality system



Note. Core components are in Rectangles; interfacing components are in ellipses. Reprinted from "Empirical and Theoretical Status of the Five Factor Model of Personality Traits," by R. R. McCrae and P. Costa, Jr. 2008a, The SAGE Handbook of Personality Theory and Assessment, G. J. Boyle, G. Matthews & D. H. Saklofske (Eds.) (p. 278).Copyright 2008 by SAGE Publications, London.Reprinted with permission of the authors.

McCrae and Costa (2008b) recognised the need for a unifying explanatory framework and a theory of personality to underlie the FFM. FFT theorises the existence of a number of components of the personality system that mutually interact to form one's personality; Biological Bases and External Influences are inputs into this personality system (see figure 5.1).The Objective Biography is the output of this personality system and represents individual behaviour, thinking and feeling at any point in time (Allik& McCrae, 2004; McCrae & Costa, 2008b). Central to the personality system is one's Basic Tendencies and Characteristic Adaptations. Basic Tendencies are described as traits or innate structures- the psychological potentials of the individual rooted in biology. These traits are therefore not susceptible to changes in the environment (Allik& McCrae, 2004; McCrae & Costa, 1996; 2008b). Characteristic Adaptations, on the other hand, are described as the structures of our personality that an individual acquires through interaction with the environment; and thus are susceptible to change (Allik& McCrae, 2004; McCrae & Costa, 1996; 2008b). The last central component of this personality system is described as the Self-Concept. Theoretically the Self-Concept forms part of Characteristic Adaptations; however is considered a separate component. TheSelf-Concept is a view of the self, acquired as a result of one's life experiences and social feedback; furthermore it is shaped by one's traits or Basic Tendencies. Individuals tend to draw from this component when completing questionnaires such as personality tests (Allik& McCrae, 2004).

A major criticism of the FFM deals with the number and nature of the factors that comprise of the FFM and FFT (McCrae & Costa, 2008b). A growing body of research has emphasised concerns as to the adequacy of five factors in comprehensively describing personality, as postulated by the FFM and FFT (McCrae & Costa, 2008b). Specifically, however, it is believed that this conceptualisation of personality-by virtue of its development in Western cultures- does not address non-Western conceptualisations of personality (Yang & Bond, 1990). Studies by Cheung et al. (2003; 2008) and Ashton and Lee (2005) provide evidence of a sixth factor of personality- commonly cited to be that of Individualism and Collectivism- indicating a gap in personality theory for indigenous collective dimensions of personality that are not incorporated in Western personality theory (Laher, 2010). This thus suggests that FFT does not address the collectivism dimension of personality.

South Africans have been said to function in collectivistic and/or individualistic environments, such that they adopt the necessary qualities of each environment depending on the situation (Nel, 2008).All South Africans have been shown to possess a strong inclination to be sensitive towards others and to build and maintain a community; thus revealing a collective dimension (Nel, 2008). Ubuntu is an indigenous concept that encompasses an interpersonal element and collective spirit of South Africans. The term Ubuntu (humaneness) possesses a collectivistic orientation and describes a person as a person through others (Louw, 2002; Nel, 2008).This indicates that this indigenous and collective dimension of personality has more than likely been bypassed by the FFM. Although the concept of Ubuntu may be linked to Extraversion and Agreeableness of the FFM, it can be argued that these traits are assessed in an individualistic nature and so they do not capture the collectivistic nature of this dimension of personality in South Africa.This therefore indicates that in fact FFT may be addressing the collectivist dimension of personality; however it appears to do so with an individualistic orientation.

Critics have argued that this concept of Ubuntu is overstated and does not exist, particularly exclusively in the South African context (Nel, 2008). Further research about the collective dimension of personality is still warranted. However, sufficient evidence exists to suggest a possible distinction between individualism and collectivism in personality.By virtue of the role of Characteristic Adaptations and External Influences within the personality system; it can be said that a collectivistic orientations is submerged within the culturally-conditioned phenomena of this structure. However, this collectivist dimension emerges as a product of the interaction with one's Basic Tendencies; while collectivism is argued by Nel (2008) and Cheung et al. (2008) to be a separate factor. Consequently it seems that although the FFT is addressing the collectivist dimension to a degree, it is doing so with an individualistic orientation that is inadequate to describe the indigenous and collective element of personality within South Africa. This may further indicate that one's Characteristic Adaptations and External Influences dictated by one's culture and its subsequent norms (postulated by FFT) are more important and influential in determining one's personality in the South African context than postulated by FFT.

5.3. Methodological Limitations

A number of methodological limitations have been identified in this study; these limitations in this regard will be acknowledged and discussed below.

5.3.1.Self-Report Inventories and Response Bias

Self-report measures, such as the SAPI and CPAI-2, provide individual scores based on individual reports of their own behaviour, personality style and preferences. Therefore the risks of dishonest and socially desirable responses are present. This indicates that various response biases may be operational for both instruments. The SAPI measures three aspects of Social Desirability- including Social Desirability, Impression Management and Self-deception in order to combat this. However the lack of reliability for these measures and construct validity in this study reveal that such response bias may still be present. The CPAI-2 addresses this issue by including a Social Desirability, Inconsistency and Infrequency scale (Cheung et al., 2008). However only the Interpersonal Relatedness scale was used suggesting that such response biases may still be present.

5.3.2.Sample

The size of the sample can be identified as a limitation of the study. Although a sample of 489 participants is considered to be adequate, it is not adequate for the number of variablesthat were under investigation in this study. The sample size was reduced from 516 respondents as a result of incomplete questionnaires. A response rate of approximately 73.71% was reported for the study, which was found to be higher than the range of 10% and 40% reported by (Wimmer& Dominick; as cited in Laher, 2010).

In addition, the sample distribution was skewed such that groups such as gender, race and home language were disproportionate.It is for this reason that the variables race and home language were collapsed in order to create statistically viable group sizes for these variables.

The sample was obtained via a non-probability convenience sampling technique; consisting of individuals that were easily available and willing to respond. The sample was consequently not very representative of students in South Africa or the general population; therefore limiting the population validity of this study. Due to the exploratory nature of this study, nevertheless this sample is believed to be adequate.

Accordingly volunteer bias could be present influencing the results obtained in this study- it is said that a certain kind of person is more likely to volunteer to participate in a study (Rosenthal &Rosnow, 1991).This study explored the personality in the South African context, thus volunteer bias could have affected the results obtained and merits further exploration; however the collective dimension of personality was under assessment such that no appreciable differences should have been found between respondents and non-respondents.

In addition, psychology students were approached during lecture times in order to complete the questionnaire at that time. Although students were told that they had the option to not complete the questionnaire, most students stayed to do so as they felt it was the right thing to do. This indicates that a pressure to stay may have been present (and was mentioned in the focus groups), which may present an ethical issue, however at the same time combating issues related to volunteer bias. Females are also said to be more likely than males to volunteer to participate in research; this could explain the disproportionate representation of males and females in the study, particularly in the focus groups, in addition to the overwhelming majority of female psychology students.

The use of students in research, as mentioned earlier, is generally found to be problematic. Student sample are used largely in psychological research, yet they are generally not representative of the entire population. Research indicates that students responded differently on personality inventories to adults (Allik& McCrae, 2004). However students are said to be useful as they are a homogenous sample and have adopted the beliefs, values and practices of their cultures. Therefore the exploration of the collective dimension of personality on these

students will present adequate results that would likely be even stronger in an adult sample (McCrae, 2001).

5.3.3.The SAPI

An issue mentioned during the distribution of the questionnaire, as well as in the focus groups, indicated that the questionnaire was too long and repetitive (particularly for the SAPI). Participants reported feeling boredom, fatigue and discomfort during the completion of the two instruments due to the large quantity of items. In the current study, participants were required to complete 290 items of the SAPI and 74 items from the CPAI-2, for research purposes. Thus no benefits could be accrued for the participants in filling out the questionnaire. Participants of the focus group suggested that the long and repetitive instruments may have resulted in response bias in order for participants to complete the questionnaire efficiently.

The SAPI is a fairly new instrument, developed largely by Nel and his colleagues in 2008, therefore is it undergoing continuous refinement and adaption. This consequently created difficulties in this study- indicating a lack of construct validity. It is for this reason that item bias could not be assessed, as well as the lack of information available from the developers in terms of the original factor structure to examine bias in terms of factor analysis with a procrustes rotation. Therefore limited information was available for this instrument- for example the reliabilities from the normative sample for the subscales; thus limiting the analysis of this instrument.

The SAPI theory proposed a number of scales and subscales found to represent the South African personality; these were discussed in the methods section of this study. However it was found in the distribution and analyses of this study that these subscales were not the subscales originally proposed, but instead had been adapted based on the pilot study conducted by Nel and his colleagues as they were not found to be represented in a South African sample. Therefore the theoretical subscales were reworked based on the empirical evidence; such thatthe “I help others to succeed” subscale contains one item, while other the

Social Desirability cluster and the Harmony Maintenance and Harmony Breachsub-clusters were added to the original structure.Furthermore, problems emerged with regards to the Integrity and Social Desirability clusters indicating that these clusters require refinement. The Integrity sub-cluster included no sub-clusters, therefore indicating that it may not be a valid factor on its own. Furthermore the Social Desirability sub-cluster appeared that it may be assessing an element of Integrity rather than Social Desirability. In addition, the Approachability sub-cluster of Relationship Harmony is defined as someone who is approachable and accessible for others rather than placing oneself above others (Nel, 2008). This definition therefore indicates that this sub-cluster is defined in a positive manner, however on examination of the items in this sub-cluster it appears that they are framed in the negative thus describing an individual who is not approachable or accessible. Therefore, the definition of this sub-cluster needs to be reformed.

5.3.4.Research design

The research design in this study can be classified as a non-experimental design, as there was no randomisation, no assigned control group, and no variables were manipulated. Non-experimental research designs have several disadvantages; one being that the absence of randomisationwhich allows for possible extraneous variables. Furthermore, as a result of no variable manipulation, this design prohibits causal interpretation.However, non-experimental research designs allow for the discovery of trends, which are consistent with the exploratory nature of this study (Rosenthal &Rosnow, 1991).

5.3.5.Statistical Analysis

This research was limited in the procedure undertaken to explore reliability of the SAPI and CPAI-2 in that only internal consistency reliability was explored. Test-retest reliability, as well as alternate form reliability were not examined in this study as they were beyond the scope of the study; however these reliability analyses should be considered for future research. In terms of validity, only construct validity was explored. The value of face validity is debated in psychometric research; however as two of the research questions aimed to ascertain the students perceptions of personality and the two assessments under investigation this analysis would have added value to this research. Students in the focus groups did allude

to face validity in that they questioned the inclusion of a number of items, such as “I eat snacks sometimes”, in their applicability in terms of personality. Content and criterion validity were not explored as they were beyond the scope of this study, however should be considered for future research.

Bias refers to systematic differences in measurement or prediction across groups (Murphy &Davidshofer, 2005). A difficulty exists in South Africa with regards to how to decide on the constitution of these groups, such that it needs to be standardised to allow for cross-cultural validity. A limitation may also exist in the use of the word ‘race’, yet this issue is still debatable. In terms of bias, this study only explored construct bias, and not method bias and item bias. This should thus be considered for future research. Item bias was proposed to be explored originally however, as expressed above, item bias could not be undertaken due to the lack of available data from the normative study of the SAPI. The construct validity investigation of the SAPI revealed a number of issues with regard to the conceptualisation of the model as well as its expression of the South African personality; therefore an exploration of item bias would not add much more value to this exploration. Furthermore, Cliff’s *d c*ould not be calculated in this study for the non-parametric significant Kruskal-Wallis results, as problems were encountered with regards to the formulas used to calculate this analysis. Therefore this should be considered in future research.

Although factor analysis is the method of choice for validation studies within personality psychology, it is not without its drawbacks (Kline, 1993; Murphy &Davidshofer, 2005). One of these drawbacks, it is argued, includes the inability of this technique to determine which factor solution is better; this is at the discretion of the researcher and is therefore subjective. It can therefore be argued that factor analysis can be valuable or redundant depending on the context in which you are using it. However, value of this technique is proposed for exploratory factor analysis when the number of factors and the rotation techniques selected based on theoretical and empirical considerations (Hopwood &Donnellan, 2010; as cited in Laher, 2010).

In the current study factor analyses were conducted on a heterogeneous sample of 489 students; this sample size is adequate. Due to the ANOVA results, there is evidence of differences across gender, race and home language; therefore a single analysis across groups may be problematic. Separate factor analyses were not conducted on the collapsed groups which provides a limitation to the study. Therefore a factor analysis needs to be conducted for each group with a larger and more representative sample.

5.3.6.Qualitative Analysis

Through a qualitative exploration the researcher allowed participants a voice, which permits the carving out of unacknowledged pieces of narrative from which evidence is selected, edited, and deployed to border the researcher's arguments (Fine, 2002).

Thematic content analysis is a method for identifying, analysing and reporting themes within data; minimally organising and describing the data set in detail, as well as interpreting it (Boyatzis, 1998; Braun & Clarke, 2006). Themes emerge during the process of analysis however the researcher plays an active role- identifying, selecting and reporting themes (Braun & Clarke, 2006;Taylor & Ussher, 2001). The researcher possesses the autonomy to determine the themes and the information of interest.

In order to ensure the reliability and validity of qualitative research, the researcher needs to assess the credibility, transferability, dependability and conformability of the qualitative analysis.These criteria are used to judge the trustworthiness of the qualitative research (Lincoln &Guba, 1985; as cited in Rumrill, Cook & Wiley, 2011). These standards were designed to facilitate researcher reflexivity throughout the research process.Reflexivity is therefore used as a methodological tool to better represent, legitimise, or call into question a scholar's data, such that information that supports the researcher's argument can be selected and edited (Fine, 2002; Pillow, 2003).

Researchers therefore need to be cognisant of their role in the study and how they influence the manner in which participants communicate with them. Researchers must also be aware of their own biases and how this may affect misinterpretations of data (Creswell, 2009), and to make use of techniques that will enhance the trustworthiness of the research.Trustworthiness can be achieved through numerous techniques that include, audit trails, field notes, memos, triangulations, discrepant data, member checks and peer debriefs (Lincoln &Guba, 1985; as cited in Rumrill, Cook & Wiley, 2011).

In this study, I continuously made attempts to self-reflect on my role as a research and to remain as neutral as possible. This, however, would have been more effective had I documented my feelings and thoughts in a journal throughout the research process.The thematic content analysis process was documented throughout, thus providing a type of audit trail of raw data, video tapes, focus group notes,process notes, products of coding procedures and products of data reconstruction; thus providing a means for dependability and conformability.Participants of the focus group, who also participated in the study, were asked to explore the two instruments and discuss personality and personality assessment in the South African context; providing a type of member check for the research.Furthermore within focus group two results of the first focus group were discussed when relevant, thus assessing credibility of the research to a degree. My ideas and interpretations for the focus groups were clarified by my supervisor, therefore achieving a kind of peer debrief. Within the focus group sessions reactivity was managed by the researcher by using open-ended statements, reflective statements and the restatement of participants' comments. However it is impossible to completely prevent reactivity in a focus group where the researcher actively engages with participants (Rumrill, Cook & Wiley, 2011).Therefore, it can be established that attempts were made throughout the research process to control for research bias and reactivity; however the trustworthiness of the research, and consequently the reliability and validity, can be improved by making use of various other trustworthiness techniques as described above.

5.4. Recommendations for Future Research

Based on the literature review, the results of this study and the limitations presented above, the following recommendations for future research with regards to the collective dimension of personality in South Africa is presented below.

More in depth studies utilising a mixed methods approach need to be conducted in order to obtain rich data with regards to emic measures of personality within the South African context. This calls for more research into the Individualism/Collectivism in South Africa in order to ass to the etic-emic debate locally and internationally. This will allow for a greater understanding of the collective dimension of personality and particularly personality in South Africa.

Further research is required for the Interpersonal Relatedness subscale of the CPAI-2 in the South African context in order to further understand the relationship between these collective dimension variables and personality in South Africa; particularly in terms of Harmony, Traditionalism vs Modernity and the problematic subscalesRen Qing and Thrift vs Extravagance. Therefore items with regards to these dimensions need to be adapted for the South African context, as they do not measure personality in South Africa as they stand.

In terms of the SAPI- the collective dimensions proposed in this model need to be reconceptualised in order to appropriately group the dimensions. Items need to be revised and adapted according to the results found, such that items are reconceptualised to form other constructs, as suggested by this study, or removed. Following from which, further analysis in the South African context is required in order to obtain the collective dimensions that reflect personality in this context. Longitudinal studies may allow for the establishment of trends, as well as test-retest reliability; such that personality can be explored over time in order to examine the stability of personality and the comparison with international trends.

A study testing the reliability and validity of the FFM in South Africa, administered the NEO-PI-R to 368 students from four different universities, found that the participant's personality traits varied as a function of race, educational level and socio-economic status (Zhang &Akande, 2002). Thus socio-economic status may be interesting variable to explore in addition to gender, race and home language; as issues with regard to socio-economic status is present in a large majority of South African lives such that it may have a role in personality development.

Similarly, acculturation is argued as an impeding issue in the expression and understanding of personality, such that acculturation measures should be included in future studies. Acculturation, as discussed in Chapter 4, argues the modification of original cultural patterns of different groups as a result of their continuous direct contact with other cultures (Heuchert et al., 2000). Participants of the focus groups in this study indicated that the new generation within South Africa is becoming a mix of individualism and collectivism as a result of our adoption of 'Western' ideals of individualism, as well as the belief in the 'spirit of the community'- an ideal of collectivism. This argument highlights that proposed by acculturation presented by Okeke et al. (1999; as cited in Laher, 2010) and Heuchert et al. (2000). Acculturation,thus, bring into question the existence of cultural differences, or alternatively, merely the degree to which these differences are expressed (Eaton &Louw, 2002). While studies reveal that overt behaviours conform to that of the dominant culture, but with the existence of hidden traditional cultural elements (Mpofu, 2001); Berry and Sam (1997) propose a bidimensional model of acculturation. This model depicts four types of acculturation- integration, separation, assimilation and marginalisation- that depend on the degree to which one maintains a good relationship with their host culture or native culture (Berry & Sam, 1997). Thus, due to the composition of the sample in this study it is imperative that this argument of acculturation be addressed in future studies.

A larger and more representative sample of South Africans utilising stratified samples would be recommended for future research. This will ensure greater generalisability of results and greater adequacy of statistical analyses. Additionally, since volunteer bias is problematic, future studies should attempt to include non-volunteer participants in order to combat this

issue. The sample should also be expanded to include other participants in addition to students.

More emphasis should also be placed on the effects of social desirability and response bias in psychometric testing of personality- particularly for use in organisational settings. Response bias is a source of error that describes the tendency of individuals to answer in such a way that does not reflect their true feelings, beliefs and behaviours. Response bias can therefore result in an underestimation or overestimation of variables (Bradburn, 1983; as cited in Monette, Sullivan&DeJong, 2010).Types of response bias include acquiescence response set, response pattern anxiety and social desirability. Therefore in order to reduce systematic or random error, these sources of response bias must be reduced (Monette et al., 2010).Acquiescence bias is said to be a result of cultural difference, such that collectivistic cultures tend to be more acquiescent that individualistic cultures (Smith, 2004; as cited in Leite&Beretvas, 2005).

Social desirability is of particular interest in this study and hence needs to be controlled for. In completing psychometric tests individuals attempt to display their best qualities, and often the qualities that the organisation is looking for, in order to be selected for a job;thus indicating the influence that social desirability may have in selection decisions. In such selection proceedings, amongst others, where individuals are required to make a positive impression social desirability has been identified as a well-known dilemma (Levin &Montag, 1987; as cited in Ones et al., 1996). It appears from the analyses that the Social Desirability cluster of the SAPI experienced conceptualisation and scale construction issues; thus bringing into question the extent at which this response bias was controlled for. A frequent criticism of social desirability dictates that it “is a source of bias only to the extent that it represents respondents’ conscious deception efforts” (Uziel, 2010, p. 244); thus indicating that those socially desirable behaviours accessible to the individual’s conscious mind will be assessed by this scale while it is doubtful whether individual unconscious defences are assessable.It is also unclear whether social desirability in fact forms its own personality variable or if it is a component of various personality dimensions (Weiner &Craighead, 2010).Rampant debates over the past few decades have called into question whether social desirability scales as a reliable validity measure or one that detects bias reporting (Holden, 2008; Piedmont et al.,

2000; Uziel, 2010). Although research provides evidence to support this view, test responding issues such as social desirability are considered a valuable consideration in personality assessments (Weiner &Craighead, 2010).

Further research should be done comparing responses on the SAPI and CPAI-2 against other prominent personality instruments, such as the 16PF, OPQ and particularly the BTI, as it is a South African developed instrument, in order to consider criterion validity. This will also allow for further discussion on the etic-emic debate with regards to personality assessment in South Africa. Theoretically this will allow further insight into the utility of the SAPI and CPAI-2 models in representing the collective dimension of personality in South Africa.

5.5. Conclusion

This study provided evidence of a collective dimension of personality in South Africa as measured by the two instruments. However, the factor structure proposed in terms of this collective dimension in these instruments did not replicate entirely in a South African sample. Evidence of the CPAI-2 Interpersonal Relatedness factors indicated a collective dimension in South Africa, therefore suggesting that this factor may not be unique to Chinese culture. However the subscales Ren Qing and Thrift vs Extravagance were not found in this South African sample thus indicating that these factors may not be applicable to personality in South Africa or may be applicable in a different form or expression.

In terms of the SAPI, evidence for all four collective dimensions- Facilitating, Soft-Heartedness, Relationship Harmony, Integrity - and Social Desirability- were found; however the structure did not replicate as expected, with items from each scale loading on different factors. The Integrity and Social Desirability scales were found to be particularly problematic. Therefore the results suggested that emic instruments do have value in the South African context but need further refinement and research.

Systematic differences across gender, race and home language were found in this sample for the two instruments; thus suggesting the existence of bias that needs to be explored, particularly for the Traditionalism vs Modernity, Facilitating and Guidance dimensions.

This study has provided an initial exploration into the collective dimension of personality in South Africa, indicating a number of findings and consequent research possibilities for personality and personality assessment in South Africa. Further exploration into the issues identified is necessary in order to determine whether the SAPI and the CPAI-2 are appropriate to capture the collective dimension of personality in South Africa, and whether the adaptations suggested are in fact feasible. Such research is also necessary so as to explore implications for the incorporation of indigenous constructs into personality theory locally and abroad.

Exploring the collective dimension of personality using the SAPI and CPAI-2 in a sample of South African students.

Leah Branco e Silva

A dissertation submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg in partial fulfillment of the requirements for the Degree of Masters in Organisational Psychology.

February 2012

Abstract

The Five-Factor Model (FFM) is one of the most dominant and widely acceptedframeworks of personality, however it has been criticised for its primarily Eurocentric individualistic focus on aspects of personality as a result of its development within the English lexicon (McCrae &Terracciano, 2005).The use of imported etic inventories presents an array of difficulties for personality assessment within South Africa, as indigenous and collective personality traits are absent from these measures of personality (Nel, 2008). This study, therefore, aimed to explore the collective dimension of personality using the South African Personality Inventory (SAPI) and the Cross-cultural Personality Assessment Inventory-2 (CPAI-2) in a non-probability convenience sample of 489 South African first-year Psychology students from the University of the Witwatersrand.

A quantitative section was conducted to investigate the internal consistency reliability, construct validity and construct biasof the collective dimension of the two instruments. From the results it was evident that both instruments had adequate internal consistency reliability for the scales and subscales of the collective dimensions of personality, but some reliability coefficients were low; particularly for Social Desirability and its sub-clusters, as well as Ren Qing, Discipline and Thrift vs Extravagance. Construct validity for the SAPI was found to be problematic in that the five factor structure proposed by Nel (2008) did not replicate; however a three factor structure was found to be the best fit. Construct validity for the CPAI-2 was found to be good in that the six factor structure of the Interpersonal Relatedness factor proposed by Cheung et al. (2008) was replicated. Evidence for construct bias across gender, race and home language was found in both instruments. Finally a qualitative thematic content analysis of data obtained from two focus groups of 19 first year Psychology students from the original sample was conducted and issues related to a general understanding of personality, the innate existence of personality vs the overt expression of personality, collectivism in personality, a national identity, culture, psychometric testing and social desirability were explored. This study thus contributed to both the local and international context in terms of personality theory and assessment in organisations, as well as theoretically to the etic-emic debate.

Declaration

I declare that this dissertation is my own, unaided work. It is being submitted for the degree of Masters in Organisational Psychology at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at any other university.

_____

L. M. Branco e Silva

____ day of _____, 2012

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This has been a very long and tedious journey, and it feels so glorious to finally put my thesis to rest.

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Dear Student

Hi! We are currently conducting research on the interpersonal relatedness factors of personality. This study forms part of a larger study on personality in South Africa. Part of this research requires your responses on the attached questionnaire. It should take you approximately 1½ hours to complete the questionnaire. **Please ensure that you answer on the answer sheet.** I understand that this is a substantial investment of your time. However your response is valuable as it will contribute towards a South African understanding of personality and will have an impact on research nationally and internationally. I would therefore like to invite you to participate in this research.

Your responses will remain confidential and anonymity is guaranteed. At no time will I know who you are since the questionnaire requires no identifying information. Completion and return of the questionnaire will be considered to indicate permission for me to use your responses for the research project. Should you choose not to participate, this will not be held against you in any way. As I am only interested in group trends, and have no way of linking any individual's identity to a particular questionnaire, I will not be able to give you individual feedback. Feedback in the form of a one-page summary sheet will be available on request approximately six months after completion of this questionnaire. If you have any further questions or require feedback on the progress of the research, please feel free to contact me. My contact details appear below my signature. The data from this study will be used in conjunction with data collected from other South African samples to determine the value of the South African Personality Inventory.

Thank you for considering taking part in the research project. Please detach and keep this sheet.

_____

Dr. S. Laher
011 717 4532 / sumaya.laher@wits.ac.za

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SH 1

DIRECTIONS

This booklet contains statements about your interests, preferences, everyday thoughts and behaviours and how you feel about things. You need to respond to all statements in the booklet. The questionnaire contains 364 statements. Please use an HB pencil to complete the questionnaire. Darken the circle that corresponds to the number that best indicates your answer:

1. Strongly Disagree (**1**)
2. Disagree (**2**)
3. Somewhat Disagree / Somewhat Agree (**3**)
4. Agree (**4**)
5. Strongly Agree (**5**)

When the administrator asks you to start, answer each statement. Please keep the following things in mind:

1. Read each statement and choose the answer that best describes you. There are no "right" or "wrong" answers; just mark what is true for you.
2. If you want to change an answer, please erase the original one completely and darken the circle of the number that best indicates your answer.
3. **Please answer truthfully.**
4. Complete the **biographical information**.

Please ask now if you have any questions.

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SH 1

INSTRUCTIONS PART 1

Please read each of the statements below and indicate your disagreement or agreement by darkening the circle on your answer sheet that best indicates your answer:

1.	I help people grow
2.	I am loyal to others
3.	I greet others
4.	I accept change
5.	I boast about things that make me better than others
6.	I accept others
7.	I am suspicious of what people close to me do
8.	I tell the truth
9.	I help people find their way in life
10.	I listen to other people's problems
11.	I am a nice person
12.	I challenge people in front of others
13.	I support others when they have to make difficult decisions
14.	When I hear people talking privately, I avoid listening
15.	I spread rumours about others
16.	I hide from others who I really am
17.	I criticise others' mistakes
18.	I sometimes regret my decisions
19.	I protect others
20.	I fake a smile when I have to
21.	I take revenge on people who have hurt me
22.	I want to sort things out in a peaceful manner
23.	I provide guidance to help others succeed
24.	I give others emotional support
25.	I interfere in the lives of others
26.	I look after other people's belongings when they are away
27.	I maintain relations with others for a long time
28.	I think about my options before I make a choice
29.	I play a leading role in the lives of people close to me
30.	I have a low opinion of others
31.	I give advice that people would keep for a long time
32.	I hurt others
33.	I teach people ways of doing things
34.	I cause arguments between others
35.	I remain serious when jokes are told
36.	I keep my things for myself
37.	I forgive easily
38.	I wish others to be successful
39.	I uplift others

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40. I behave differently from how I really feel
41. I care for others like for my own family
42. I have disliked it when others are happy
43. I regard my background as being better than the backgrounds of others
44. I have some bad habits
45. I have done things that I do not tell other people about
46. I pass my passion about things on to others
47. I treat weaker people badly
48. I take others' feelings into account
49. I talk to people in a respectful way
50. I make others feel comfortable
51. Once I have made up my mind, other people cannot change my opinion
52. I show people how to live their life in a good way
53. I can use many different ways of doing things
54. I give people directions in life
55. I criticise people when I do not understand them
56. I continue with my work if I am motivated
57. I make people do things for me
58. I am just an average person
59. I have done things that are against the law
60. I am happy when I hear bad news about people whom I do not like
61. I tell people how they can cope with difficulties
62. I start fights with others
63. I advise others when they are in unfamiliar situations
64. I get involved in other's affairs
65. I accept the advice of others
66. I guide people in life
67. I take advantage of weaker people
68. I have hurt others with my words
69. I sometimes tell lies if I have to
70. I believe that there is nothing to learn from other people
71. I am approachable when others need help
72. I am a person everybody listens to
73. I discriminate against people
74. I have taken things from others using force
75. It is hard for me to break my bad habits
76. I say bad things about others while they are not there
77. I only think of myself
78. I am open to people with different opinions
79. I abuse my power over others
80. I have humiliated others
81. I provide directions to others about what is right and wrong
82. I like doing things for others
83. I live by my principles
84. I have doubts about my ability to succeed in life
85. I support people close to me in whatever they choose to do
86. I lead people by showing good behaviour
87. I keep people's attention when I explain something
88. I accept apologies
89. I am very confident of my judgments
90. I respect others' opinions
91. I care about other people's future
92. I provoke others
93. I am a good leader
94. I have been violent in the past
95. I resolve conflicts between people
96. I help others when they are in need

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97.	I believe that many people have bad intentions
98.	I am easy to talk to
99.	I can see others' point of view
100.	I create tension between others
101.	I am sensitive to other people's feelings
102.	I disappoint others
103.	My first impressions of people usually turn out to be right
104.	I hug people when I am happy about them
105.	I want people to live in peace
106.	I look down on others
107.	I indulge others
108.	I value others for what they are
109.	I do what is expected of me
110.	I think I am more important than others
111.	I have embarrassed people in front of others
112.	I am careful about my way of dressing
113.	I show humanity towards others
114.	I have a clean mind about my actions
115.	I treat others in a careful way
116.	I only see the bad sides of people
117.	I favour some people above others
118.	I find it difficult to confide in others
119.	I treat some people badly because of their background
120.	I am an example for others
121.	I give things to people without expecting anything in return
122.	I do the right thing
123.	I listen carefully to understand what others are saying
124.	I take responsibility for my mistakes
125.	I want more than what is enough
126.	I manage people well
127.	I make people enthusiastic about different subjects
128.	I am kind to others
129.	I keep my promises
130.	I avoid arguments
131.	I make people feel involved when I explain something
132.	I make jokes about other people
133.	I make people feel weak when they are around me
134.	I can share in someone's emotions
135.	I choose the people I want to speak to
136.	I allow others to ask me questions
137.	I have frightened others
138.	I make others feel at home
139.	I have so much pride that I find it difficult to accept others
140.	I gossip
141.	I help people to solve their arguments
142.	I find ways to help people even if it is difficult
143.	I influence people in important ways in their lives
144.	I am a true friend to others
145.	I ask people if they are all right
146.	I encourage others when they face difficulties
147.	I am friendly towards others
148.	I stand by what I say
149.	I show people the right way when they are unsure about something
150.	I discuss people's personal affairs with others
151.	I look after the safety of others
152.	I am a source of inspiration to people
153.	I come home at the expected time
154.	I give my attention to others
155.	I have cursed others
156.	I forgive others when they have hurt me by mistake
157.	I accept the strengths and weaknesses

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	of others
158.	I express ideas that help people realize new things
159.	I am a role model for others
160.	I encourage people to think critically
161.	I give hope to others when they have lost hope
162.	I boost others' self-esteem
163.	I talk about others in their absence
164.	I speak on behalf of others when they cannot defend themselves
165.	I try to make things better when I have hurt someone
166.	I help others with their work
167.	I am a person others love to be around
168.	I admit when I do not know something
169.	I give advice to others about their future
170.	I love others even if we have differences
171.	I oppose other people's lifestyle
172.	I help others solve their problems
173.	I hate it when others fight
174.	I give others the wrong impression of myself
175.	I attract the attention of people around me in a positive way
176.	I understand the viewpoint of others
177.	I share helpful ideas
178.	I like having everything my way
179.	I refuse help from others
180.	I encourage people to develop
181.	I encourage people to get along with each other
182.	I like the things that can help people live better
183.	I make others better persons
184.	I help others to make peace with each other
185.	I always obey laws, even if I am unlikely to get caught
186.	I refuse to talk to others I have argued with
187.	I try to fool others
188.	I let people talk to me as a friend
189.	I am truthful in what I do
190.	I help people realize their potential
191.	If a close person is ill and cannot go to the doctor by him- or herself, I take him or her to the doctor
192.	I wish people to achieve their goals
193.	I apologise if I have made a mistake
194.	I tell stories with a moral
195.	I pay my debts
196.	I do things my way
197.	I speak calmly
198.	I make people speak freely
199.	I make people feel special
200.	I am better than others
201.	I warn others about dangers
202.	I value the little things in life
203.	I make others feel stupid
204.	It is hard for me to get rid of a disturbing thought
205.	I share what I have with others
206.	I have sometimes dropped litter on the street
207.	I behave in an arrogant manner
208.	I help others cope with their problems
209.	I show the way to others
210.	I turn people away from the bad things they do
211.	I treat all people with respect
212.	I take good care of my things
213.	I help people develop
214.	I make people believe in their own abilities
215.	I consider others' needs

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216. I take sides with people from my own background
217. I tell other people when I am grateful
218. I refuse accepting corrections from others
219. I hate some people
220. I guide people so they make the right decisions
221. I put others first to maintain a peaceful relationship
222. I make up false stories
223. I focus on others' weak points
224. I let someone else be punished for my wrongdoings
225. I find solutions to problems that others have
226. I earn other people's respect
227. I accept people with their problems
228. I always do as I say
229. I am grateful for what life brings me
230. I am able to deal with different problems of different people
231. I speak politely to others
232. I get along with others in my community
233. I have led others into troubles
234. I shout when I have an argument with someone
235. I give everyone a chance
236. I make an effort to have good relationships with others
237. I make life difficult for others
238. I distrust other people's opinions
239. I threaten people
240. I provide for those who are in need
241. I am respected by many people
242. I am honest with other people
243. I am satisfied with what I have in life
244. I want to have more than others
245. I motivate others to improve
246. I have prevented others from succeeding in what they are doing
247. I am patient with people with a different way of living
248. I have taken things that do not belong to me
249. I feel sympathy for people who have problems
250. I am full of love towards others
251. I cheat
252. I am jealous of others with good fortune
253. I listen patiently when others want to share their feelings
254. I do as if I like people whom I actually do not like
255. I empower others by giving them knowledge
256. I work well with others
257. I adapt to any situation
258. I behave in an appropriate manner
259. I treat all people equally
260. I keep others' secrets
261. I teach others about what is important in life
262. I make sure that others are well
263. I only care about my own things
264. I dislike it when others get ahead in life
265. I make time for others
266. I have conversations with others from which they can benefit
267. I support others when they experience problems
268. I tell educative stories to younger people
269. I provide help for the needs of my community
270. I make fun of others
271. I behave according to my roles
272. I insult people
273. I get sad when someone I care about is sad

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274. I like seeing people progress in life
275. I help others to succeed
276. I use others for my own purposes
277. There has been at least one occasion when I failed to return something I borrowed
278. I am a friend one can rely on
279. I am honest when giving my opinion
280. I am irritated by people who ask favours
281. I comfort others when they are going through hard times
282. I am humble to the people I live with
283. I tell others what to do without being asked to do so
284. I enjoy working with others
285. I scold people
286. I am someone others look up to
287. I love my close people even if they have hurt me
288. I ignore people
289. I talk to others to resolve differences
290. I relate well to others

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INSTRUCTIONS PART 2

This questionnaire contains a number of items relevant to your personality characteristics. Please consider each item and decide to what extent it describes your personality characteristics. Please indicate your disagreement or agreement by darkening the circle on your answer sheet that best indicates your answer. There are no correct or wrong answers to these questions. Please answer all the questions honestly. Thank you for your cooperation.

291. Rules and laws should be strictly enforced and should be without exception.
292. When I see others feeling distressed, I am easily affected too.
293. My friends think that I am a trustworthy person.
294. I try my best to maintain harmony in my family because I believe that if a family lives in harmony, all things will prosper.
295. If a friend or relative was hospitalized, I would definitely go visit him/her.
296. When I accomplish something important, I try hard not to get too excited, because I know that success does not happen very often.
297. At times, my friends remark that I am too self-centred.
298. Other people say that I am understanding.
299. I like to store old things for future use.
300. In order to avoid offending others, it is best not to show off too much.
301. To maintain a pure and simple culture, eccentric clothes and hairstyles should be strictly banned.
302. I always discuss with others before I reject any particular suggestion.
303. I am good at sensing other people's emotions.
304. Parents should tolerate their children's "rebellious" behaviour.
305. People may think I am a person who only follows conventions and regulations
306. I try my best to listen to my parents out of filial piety.
307. I frequently buy snacks.
308. Students should concentrate on their studies and not get distracted by what is happening in the society.
309. Blood is thicker than water, and no matter what, one's feelings for one's family are always stronger than for outsiders.
310. Children do not have to follow their parents' wishes when choosing a partner for marriage.
311. When I talk to people, I seldom notice whether I am offending them.
312. A woman's chastity is more important than her life.
313. Ancestral sacrifices, weddings, funerals, etc. should be conducted in keeping with their traditional forms and etiquette, and should not be modified casually.
314. I will listen to other people's opinions before making my decisions.

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315. I have followed rules carefully since I was young in order to avoid punishment.

316. After I have been treated to a meal, I will try to return the favour as soon as possible.

317. It is unworthy for me to talk to or socialize with people whose educational level or social status are lower than mine.

318. I cannot stand people who spend money like water.

319. It is not difficult for me to say "No" to my friends' requests.

320. When I shop, I usually consider my own likings only, and am seldom influenced by others.

321. Wherever I am, the atmosphere is always lively.

322. I can remember how I have spent my money even if it were only a few dollars.

323. Kids that deserve the most praise are those who obey the rules just as adults do.

324. I often wish everyone would talk with me in a straightforward and unambiguous way.

325. One can avoid making serious mistakes by always following tradition.

326. To avoid mistakes in life, the best thing to do is to listen to the elders' suggestions.

327. When a friend borrows something from me and does not return it, I often feel uneasy about asking him/her to give it back.

328. If a friend or a relative was hospitalized, I might not necessarily go visit him/her.

329. In order to save money, I take public transport whenever I go out.

330. Education is a sacred profession; therefore teachers should not mind too much about their pay.

331. When I am interacting with others, I seldom notice whether I am giving them a hard time.

332. I follow the saying that "Those who are contented are always happy" as a principle in life.

333. When facing a dilemma, I can always arrive at a compromise.

334. I found it difficult to put myself in others' shoes to consider their points of view.

335. I never hesitate or feel sorry when I decide to throw away old things.

336. No matter who supports the family financially, the man is still the head of the household.

337. During the holiday seasons, I always visit relatives and friends for bonding or strengthening our relationships.

338. I easily get into conflict with other people.

339. If a dispute cannot be resolved, a family elder should be invited to act as an arbiter to uphold justice.

340. I usually can maintain peace of mind.

341. I believe most famous people have real substance and seldom rely on others to blow their trumpets.

342. I always try hard to get along well with others.

343. It is acceptable for subordinates to voice their opinions if their superiors made a mistake.

344. It would be great if everyone had a similar way of thinking or a similar value system.

345. There is no barrier between me and other people.

346. My mind is at peace, and I have few desires.

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347. I actively try to understand other people's needs.

348. Even though I am not very rich, I would still prefer to buy the most expensive out of several brands of the same product.

349. I will keep new information to myself and do not feel the need to share it with others.

350. When I see strangers getting hurt, I feel hurt too.

351. Even when I have new clothes, I continue to wear something old and save the new ones for important occasions.

352. I like to save money for future necessities.

353. It is a virtue to tolerate everything.

354. I am open and sincere when relating to people.

355. I have a much stricter sense of right or wrong than most people.

356. No matter what kind of work I take up, I always plan and organize all the details.

357. I am very demanding on myself; it would be great if everyone else was like that.

358. I am very thrifty even when I am using public property.

359. When dealing with organizations, things can work out more smoothly through the connections of friends working inside.

360. When people show me respect, I should show them more respect in return.

361. I do not insist on making detailed plans and arrangements for my work.

362. Cohabitation is acceptable.

364. I believe traditional ideas or concepts should not be torn down.

364. There is no stigma about marrying a divorced person.

END – THANK YOU

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Dear Student

Hi! We are currently conducting research on the interpersonal relatedness factors of personality. This study forms part of a larger study on personality in South Africa. Part of this research requires your responses on the attached questionnaire. It should take you approximately 1½ hours to complete the questionnaire. **Please ensure that you answer on the answer sheet.** I understand that this is a substantial investment of your time. However your response is valuable as it will contribute towards a South African understanding of personality and will have an impact on research nationally and internationally. I would therefore like to invite you to participate in this research.

Your responses will remain confidential and anonymity is guaranteed. At no time will I know who you are since the questionnaire requires no identifying information. Completion and return of the questionnaire will be considered to indicate permission for me to use your responses for the research project. Should you choose not to participate, this will not be held against you in any way. As I am only interested in group trends, and have no way of linking any individual's identity to a particular questionnaire, I will not be able to give you individual feedback. Feedback in the form of a one-page summary sheet will be available on request approximately six months after completion of this questionnaire. If you have any further questions or require feedback on the progress of the research, please feel free to contact me. My contact details appear below my signature. The data from this study will be used in conjunction with data collected from other South African samples to determine the value of the South African Personality Inventory.

Thank you for considering taking part in the research project. Please detach and keep this sheet.

_____

Dr. S. Laher
011 717 4532 / sumaya.laher@wits.ac.za

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SH2

DIRECTIONS

This booklet contains statements about your interests, preferences, everyday thoughts and behaviours and how you feel about things. You need to respond to all statements in the booklet. The questionnaire contains 364 statements. Please use an HB pencil to complete the questionnaire. Darken the circle that corresponds to the number that best indicates your answer:

1. Strongly Disagree (**1**)
2. Disagree (**2**)
3. Somewhat Disagree / Somewhat Agree (**3**)
4. Agree (**4**)
5. Strongly Agree (**5**)

When the administrator asks you to start, answer each statement. Please keep the following things in mind:

1. Read each statement and choose the answer that best describes you. There are no "right" or "wrong" answers; just mark what is true for you.
2. If you want to change an answer, please erase the original one completely and darken the circle of the number that best indicates your answer.
3. **Please answer truthfully.**
4. Complete the **biographical information**.

Please ask now if you have any questions.

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SH2

INSTRUCTIONS PART 1

This questionnaire contains a number of items relevant to your personality characteristics. Please consider each item and decide to what extent it describes your personality characteristics. Please indicate your disagreement or agreement by darkening the circle on your answer sheet that best indicates your answer. There are no correct or wrong answers to these questions. Please answer all the questions honestly. Thank you for your cooperation.

1.	Rules and laws should be strictly enforced and should be without exception.
2.	When I see others feeling distressed, I am easily affected too.
3.	My friends think that I am a trustworthy person.
4.	I try my best to maintain harmony in my family because I believe that if a family lives in harmony, all things will prosper.
5.	If a friend or relative was hospitalized, I would definitely go visit him/her.
6.	When I accomplish something important, I try hard not to get too excited, because I know that success does not happen very often.
7.	At times, my friends remark that I am too self-centred.
8.	Other people say that I am understanding.
9.	I like to store old things for future use.
10.	In order to avoid offending others, it is best not to show off too much.
11.	To maintain a pure and simple culture, eccentric clothes and hairstyles should be strictly banned.
12.	I always discuss with others before I reject any particular suggestion.
13.	I am good at sensing other people's emotions.
14.	Parents should tolerate their children's "rebellious" behaviour.
15.	People may think I am a person who only follows conventions and regulations
16.	I try my best to listen to my parents out of filial piety.
17.	I frequently buy snacks.
18.	Students should concentrate on their studies and not get distracted by what is happening in the society.
19.	Blood is thicker than water, and no

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	matter what, one's feelings for one's family are always stronger than for outsiders.
20.	Children do not have to follow their parents' wishes when choosing a partner for marriage.
21.	When I talk to people, I seldom notice whether I am offending them.
22.	A woman's chastity is more important than her life.
23.	Ancestral sacrifices, weddings, funerals, etc. should be conducted in keeping with their traditional forms and etiquette, and should not be modified casually.
24.	I will listen to other people's opinions before making my decisions.
25.	I have followed rules carefully since I was young in order to avoid punishment.
26.	After I have been treated to a meal, I will try to return the favour as soon as possible.
27.	It is unworthy for me to talk to or socialize with people whose educational level or social status are lower than mine.
28.	I cannot stand people who spend money like water.
29.	It is not difficult for me to say "No" to my friends' requests.
30.	When I shop, I usually consider my own likings only, and am seldom influenced by others.
31.	Wherever I am, the atmosphere is always lively.
32.	I can remember how I have spent my money even if it were only a few dollars.
33.	Kids that deserve the most praise are those who obey the rules just as adults do.
34.	I often wish everyone would talk with me in a straightforward and unambiguous way.
35.	One can avoid making serious mistakes by always following tradition.
36.	To avoid mistakes in life, the best thing to do is to listen to the elders' suggestions.
37.	When a friend borrows something from me and does not return it, I often feel uneasy about asking him/her to give it back.
38.	If a friend or a relative was hospitalized, I might not necessarily go visit him/her.
39.	In order to save money, I take public transport whenever I go out.
40.	Education is a sacred profession; therefore teachers should not mind too much about their pay.
41.	When I am interacting with others, I seldom notice whether I am giving them a hard time.
42.	I follow the saying that "Those who are contented are always happy" as a principle in life.
43.	When facing a dilemma, I can always arrive at a compromise.
44.	I found it difficult to put myself in others' shoes to consider their points of view.
45.	I never hesitate or feel sorry when I decide to throw away old things.
46.	No matter who supports the family financially, the man is still the head of the household.
47.	During the holiday seasons, I always visit relatives and friends for bonding or strengthening our relationships.
48.	I easily get into conflict with other people.
49.	If a dispute cannot be resolved, a family elder should be invited to act as an arbiter to uphold justice.
50.	I usually can maintain peace of mind.

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51.	I believe most famous people have real substance and seldom rely on others to blow their trumpets.
52.	I always try hard to get along well with others.
53.	It is acceptable for subordinates to voice their opinions if their superiors made a mistake.
54.	It would be great if everyone had a similar way of thinking or a similar value system.
55.	There is no barrier between me and other people.
56.	My mind is at peace, and I have few desires.
57.	I actively try to understand other people's needs.
58.	Even though I am not very rich, I would still prefer to buy the most expensive out of several brands of the same product.
59.	I will keep new information to myself and do not feel the need to share it with others.
60.	When I see strangers getting hurt, I feel hurt too.
61.	Even when I have new clothes, I continue to wear something old and save the new ones for important occasions.
62.	I like to save money for future necessities.
63.	It is a virtue to tolerate everything.
64.	I am open and sincere when relating to people.
65.	I have a much stricter sense of right or wrong than most people.
66.	No matter what kind of work I take up, I always plan and organize all the details.
67.	I am very demanding on myself; it would be great if everyone else was like that.
68.	I am very thrifty even when I am using public property.
69.	When dealing with organizations, things can work out more smoothly through the connections of friends working inside.
70.	When people show me respect, I should show them more respect in return.
71.	I do not insist on making detailed plans and arrangements for my work.
72.	Cohabitation is acceptable.
73.	I believe traditional ideas or concepts should not be torn down.
74.	There is no stigma about marrying a divorced person.

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INSTRUCTIONS PART 2

Please read each of the statements below and indicate your disagreement or agreement by darkening the circle on your answer sheet that best indicates your answer:

75.	I help people grow
76.	I am loyal to others
77.	I greet others
78.	I accept change
79.	I boast about things that make me better than others
80.	I accept others
81.	I am suspicious of what people close to me do
82.	I tell the truth
83.	I help people find their way in life
84.	I listen to other people's problems
85.	I am a nice person
86.	I challenge people in front of others
87.	I support others when they have to make difficult decisions
88.	When I hear people talking privately, I avoid listening
89.	I spread rumours about others
90.	I hide from others who I really am
91.	I criticise others' mistakes
92.	I sometimes regret my decisions
93.	I protect others
94.	I fake a smile when I have to
95.	I take revenge on people who have hurt me
96.	I want to sort things out in a peaceful manner
97.	I provide guidance to help others succeed
98.	I give others emotional support
99.	I interfere in the lives of others
100.	I look after other people's belongings when they are away
101.	I maintain relations with others for a long time
102.	I think about my options before I make a choice
103.	I play a leading role in the lives of people close to me
104.	I have a low opinion of others
105.	I give advice that people would keep for a long time
106.	I hurt others
107.	I teach people ways of doing things
108.	I cause arguments between others
109.	I remain serious when jokes are told
110.	I keep my things for myself
111.	I forgive easily
112.	I wish others to be successful
113.	I uplift others
114.	I behave differently from how I really feel
115.	I care for others like for my own family
116.	I have disliked it when others are happy
117.	I regard my background as being better than the backgrounds of others
118.	I have some bad habits
119.	I have done things that I do not tell other people about
120.	I pass my passion about things on to others
121.	I treat weaker people badly
122.	I take others' feelings into account
123.	I talk to people in a respectful way

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124. I make others feel comfortable
125. Once I have made up my mind, other people cannot change my opinion
126. I show people how to live their life in a good way
127. I can use many different ways of doing things
128. I give people directions in life
129. I criticise people when I do not understand them
130. I continue with my work if I am motivated
131. I make people do things for me
132. I am just an average person
133. I have done things that are against the law
134. I am happy when I hear bad news about people whom I do not like
135. I tell people how they can cope with difficulties
136. I start fights with others
137. I advise others when they are in unfamiliar situations
138. I get involved in other's affairs
139. I accept the advice of others
140. I guide people in life
141. I take advantage of weaker people
142. I have hurt others with my words
143. I sometimes tell lies if I have to
144. I believe that there is nothing to learn from other people
145. I am approachable when others need help
146. I am a person everybody listens to
147. I discriminate against people
148. I have taken things from others using force
149. It is hard for me to break my bad habits
150. I say bad things about others while they are not there
151. I only think of myself
152. I am open to people with different opinions
153. I abuse my power over others
154. I have humiliated others
155. I provide directions to others about what is right and wrong
156. I like doing things for others
157. I live by my principles
158. I have doubts about my ability to succeed in life
159. I support people close to me in whatever they choose to do
160. I lead people by showing good behaviour
161. I keep people's attention when I explain something
162. I accept apologies
163. I am very confident of my judgments
164. I respect others' opinions
165. I care about other people's future
166. I provoke others
167. I am a good leader
168. I have been violent in the past
169. I resolve conflicts between people
170. I help others when they are in need
171. I believe that many people have bad intentions
172. I am easy to talk to
173. I can see others' point of view
174. I create tension between others
175. I am sensitive to other people's feelings
176. I disappoint others
177. My first impressions of people usually turn out to be right
178. I hug people when I am happy about them
179. I want people to live in peace
180. I look down on others

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181. I indulge others
182. I value others for what they are
183. I do what is expected of me
184. I think I am more important than others
185. I have embarrassed people in front of others
186. I am careful about my way of dressing
187. I show humanity towards others
188. I have a clean mind about my actions
189. I treat others in a careful way
190. I only see the bad sides of people
191. I favour some people above others
192. I find it difficult to confide in others
193. I treat some people badly because of their background
194. I am an example for others
195. I give things to people without expecting anything in return
196. I do the right thing
197. I listen carefully to understand what others are saying
198. I take responsibility for my mistakes
199. I want more than what is enough
200. I manage people well
201. I make people enthusiastic about different subjects
202. I am kind to others
203. I keep my promises
204. I avoid arguments
205. I make people feel involved when I explain something
206. I make jokes about other people
207. I make people feel weak when they are around me
208. I can share in someone's emotions
209. I choose the people I want to speak to
210. I allow others to ask me questions
211. I have frightened others
212. I make others feel at home
213. I have so much pride that I find it difficult to accept others
214. I gossip
215. I help people to solve their arguments
216. I find ways to help people even if it is difficult
217. I influence people in important ways in their lives
218. I am a true friend to others
219. I ask people if they are all right
220. I encourage others when they face difficulties
221. I am friendly towards others
222. I stand by what I say
223. I show people the right way when they are unsure about something
224. I discuss people's personal affairs with others
225. I look after the safety of others
226. I am a source of inspiration to people
227. I come home at the expected time
228. I give my attention to others
229. I have cursed others
230. I forgive others when they have hurt me by mistake
231. I accept the strengths and weaknesses of others
232. I express ideas that help people realize new things
233. I am a role model for others
234. I encourage people to think critically
235. I give hope to others when they have lost hope
236. I boost others' self-esteem
237. I talk about others in their absence
238. I speak on behalf of others when they cannot defend themselves
239. I try to make things better when I have hurt someone

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240. I help others with their work
241. I am a person others love to be around
242. I admit when I do not know something
243. I give advice to others about their future
244. I love others even if we have differences
245. I oppose other people's lifestyle
246. I help others solve their problems
247. I hate it when others fight
248. I give others the wrong impression of myself
249. I attract the attention of people around me in a positive way
250. I understand the viewpoint of others
251. I share helpful ideas
252. I like having everything my way
253. I refuse help from others
254. I encourage people to develop
255. I encourage people to get along with each other
256. I like the things that can help people live better
257. I make others better persons
258. I help others to make peace with each other
259. I always obey laws, even if I am unlikely to get caught
260. I refuse to talk to others I have argued with
261. I try to fool others
262. I let people talk to me as a friend
263. I am truthful in what I do
264. I help people realize their potential
265. If a close person is ill and cannot go to the doctor by him- or herself, I take him or her to the doctor
266. I wish people to achieve their goals
267. I apologise if I have made a mistake
268. I tell stories with a moral
269. I pay my debts
270. I do things my way
271. I speak calmly
272. I make people speak freely
273. I make people feel special
274. I am better than others
275. I warn others about dangers
276. I value the little things in life
277. I make others feel stupid
278. It is hard for me to get rid of a disturbing thought
279. I share what I have with others
280. I have sometimes dropped litter on the street
281. I behave in an arrogant manner
282. I help others cope with their problems
283. I show the way to others
284. I turn people away from the bad things they do
285. I treat all people with respect
286. I take good care of my things
287. I help people develop
288. I make people believe in their own abilities
289. I consider others' needs
290. I take sides with people from my own background
291. I tell other people when I am grateful
292. I refuse accepting corrections from others
293. I hate some people
294. I guide people so they make the right decisions
295. I put others first to maintain a peaceful relationship
296. I make up false stories
297. I focus on others' weak points

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298. I let someone else be punished for my wrongdoings
299. I find solutions to problems that others have
300. I earn other people's respect
301. I accept people with their problems
302. I always do as I say
303. I am grateful for what life brings me
304. I am able to deal with different problems of different people
305. I speak politely to others
306. I get along with others in my community
307. I have led others into troubles
308. I shout when I have an argument with someone
309. I give everyone a chance
310. I make an effort to have good relationships with others
311. I make life difficult for others
312. I distrust other people's opinions
313. I threaten people
314. I provide for those who are in need
315. I am respected by many people
316. I am honest with other people
317. I am satisfied with what I have in life
318. I want to have more than others
319. I motivate others to improve
320. I have prevented others from succeeding in what they are doing
321. I am patient with people with a different way of living
322. I have taken things that do not belong to me
323. I feel sympathy for people who have problems
324. I am full of love towards others
325. I cheat
326. I am jealous of others with good fortune
327. I listen patiently when others want to share their feelings
328. I do as if I like people whom I actually do not like
329. I empower others by giving them knowledge
330. I work well with others
331. I adapt to any situation
332. I behave in an appropriate manner
333. I treat all people equally
334. I keep others' secrets
335. I teach others about what is important in life
336. I make sure that others are well
337. I only care about my own things
338. I dislike it when others get ahead in life
339. I make time for others
340. I have conversations with others from which they can benefit
341. I support others when they experience problems
342. I tell educative stories to younger people
343. I provide help for the needs of my community
344. I make fun of others
345. I behave according to my roles
346. I insult people
347. I get sad when someone I care about is sad
348. I like seeing people progress in life
349. I help others to succeed
350. I use others for my own purposes
351. There has been at least one occasion when I failed to return something I borrowed
352. I am a friend one can rely on
353. I am honest when giving my opinion

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354. I am irritated by people who ask favours

355. I comfort others when they are going through hard times

356. I am humble to the people I live with

357. I tell others what to do without being asked to do so

358. I enjoy working with others

359. I scold people

360. I am someone others look up to

361. I love my close people even if they have hurt me

362. I ignore people

364. I talk to others to resolve differences

364. I relate well to others

END – THANK YOU

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Table 4.3: Five and Fourteen Factor solution results for the SAPI and CPAI-2 items using varimax rotation

Factor	Scale	Subscale	No. of items in 14 factor solution	*No. of items in 5 factor solution*
1 / *2*	Facilitating	Guidance	35	*41*
			Total: 45	*Total: 45*
		Encouraging Others	6	*6*
			Total: 10	*Total: 10*
	Soft Heartedness	Active Support	7	*6*
			Total: 22	*Total: 22*
		Empathy	1	*1*
			Total: 32	*Total: 32*
		Hostility	1	*1*
			Total: 36	*Total: 36*
		I help others succeed	1	*1*
			Total: 1	*Total: 1*
	Relationship Harmony	Harmony Maintenance	8	*6*
			Total: 44	*Total: 44*
2 / *3*	Soft Heartedness	Hostility	25	*25*
			Total: 36	*Total: 36*
		Egoism	2	*6*
			Total 10	*Total: 10*
	Relationship Harmony	Harmony Breach	16	*15*
			Total: 17	*Total 17*
		Approachability	7	*8*
			Total: 15	*Total: 15*
	Integrity	Integrity	5	*7*
			Total: 34	*Total: 34*
	Social Desirability	Social Desirability	2	*3*
			Total: 12	*Total: 12*

		Impression Management	1	*1*
			Total: 1	*Total: 6*
	Facilitating	Guidance	1	*1*
			Total: 45	*Total: 45*
3 / *1*	Soft Heartedness	Empathy	16	*21*
			Total: 32	*Total: 32*
		Active Support	5	*8*
			Total: 22	*Total: 22*
		Hostility	1	*1*
			Total: 36	*Total: 36*
		Egoism	1	*1*
			Total: 10	*Total: 10*
	Relationship Harmony	Harmony Maintenance	15	*20*
			Total: 44	*Total: 44*
		Approachability	2	*3*
			Total: 15	*Total: 15*
	Facilitating	Encouraging Others	2	*3*
			Total: 10	*Total: 10*
	Integrity	Integrity	1	*1*
			Total: 34	*Total: 34*
4	Integrity	Integrity	3	
			Total: 34	
	Facilitating	Guidance	1	
			Total: 45	
	Relationship Harmony	Harmony Maintenance	1	
			Total: 44	
	Soft Heartedness	Active Support	1	
			Total: 22	
5	Soft Heartedness	Egoism	2	
			Total: 10	
	Integrity	Integrity	1	
			Total: 34	

	Social Desirability	Social Desirability	1	
			Total: 12	
6	Soft Heartedness	Empathy	3	
			Total: 32	
		Egoism	2	
			Total: 10	
	Facilitating	Encouraging Others	1	
			Total: 10	
	Relationship Harmony	Harmony Maintenance	1	
			Total: 44	
	Integrity	Integrity	1	
			Total: 34	
	Social Desirability	Social Desirability	1	
			Total: 12	
7	Facilitating	Guidance	2	
			Total: 45	
	Integrity	Integrity	2	
			Total: 34	
	Soft Heartedness	Hostility	1	
			Total: 36	
8 / *4*	Integrity	Integrity	4	*4*
			Total: 34	*Total: 34*
	Social Desirability	Impression Management	2	
			Total: 6	
		Social Desirability		*2*
				Total: 12
		Self-deception		*2*
				Total: 7
9	Relationship Harmony	Approachability	1	
			Total: 15	
10	Relationship Harmony	Harmony Maintenance	1	
			Total: 44	

		Harmony Breach	1	
			Total: 17	
11	Soft Heartedness	Egoism	1	
			Total: 10	
		Hostility	1	
			Total: 36	
		Impression Management	1	
			Total: 6	
12	Facilitating	Guidance	1	
			Total: 45	
13	Relationship Harmony	Harmony Maintenance	2	
			Total: 44	