

**PARENTAL PERCEPTIONS OF THE SOCIAL
DEVELOPMENT OF CHILDREN IN EARLY
CHILDHOOD: A COLLECTIVE CASE STUDY IN
SOUTHERN MOZAMBIQUE**

by

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**SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF**

**MAGISTER SOCIAL WORK
(PLAY THERAPY)**

in the

**DEPARTMENT OF SOCIAL WORK AND CRIMINOLOGY
UNIVERSITY OF PRETORIA
FACULTY OF HUMANITIES**

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NOVEMBER 2009

ACKNOWLEDGEMENTS

I would like to express my thanks to:

- Dr Reineth Prinsloo for encouraging me throughout the research process. The reminder to think big, but focus on the detail helped shape this experience.
- My father, Malcolm Russell, who has always believed in me and travelled to Mozambique with me to ensure I had no logistical concerns whilst conducting the empirical study.
- My mother, JB Russell, who sought to understand the process all along the way.
- Mark and Lesley Harper who availed themselves for discussion and encouraged me to complete this!
- The YFC team (with special mention of Samuel, Afonso, Pastor Joao and Ismael) in Xai Xai who helped me achieve what needed to be achieved.
- God, the dream giver, who inspired this study over a period of years and sustained its completion.

ABSTRACT

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Child social development theory has been developed within a strong Euro-American context. This study seeks to understand social development in children in early childhood within southern Mozambique.

A preliminary literature review was conducted, which formed the basis of a semi-structured interview schedule. A collective case study sampling method was utilized with all respondents being parents' of children below the age of six years who were enrolled in the community school. Semi-structured interviews were conducted with 10 mothers in the community of Patrice Lumumbe. The data obtained during this research was translated by a team of cultural guides and interpreters as well as recorded using a Dictaphone. A second literature review was then conducted. The outcome of these interviews was then compared with existing literature and development theory. The research found that developmental milestones noted in the developmental theories of Freud and Erikson is congruent with what parents' expected of their children within this community. Mothers' are expected to instinctively know what their children need. Initiative in children is highly valued.

Recommendations that emerged included conducting a comparative study in a neighboring community and implementing a study, which focuses specifically on the perceptions of fathers in these communities.

KEY WORDS

- Perception
- Social development of children
- Parenting
- Southern Mozambique
- Early childhood

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CHAPTER 1

INTRODUCTION TO RESEARCH STUDY

1.1 INTRODUCTION

The motivation for this study was a deep desire to see the children of Africa, specifically of Mozambique, in a position where they are equipped to deal with the emotional impact of poverty, disasters and trauma endemic to the continent. Although this will not happen through this study, the ultimate aim is to develop culturally appropriate preventative as well as remedial play therapy interventions. The researcher seeks to see this achieved through the training of Mozambican community youth workers in basic interventions. In order to be able to initiate such an intervention programme in Mozambique, it is necessary to understand and explore the cultural nuances that define child development, play and parenting in different contexts. This study seeks to explore one aspect of that – the social development of children within the Gaza Province, southern Mozambique.

The reason for choosing this community was that the researcher is involved as a volunteer in different capacities with Youth for Christ, Mozambique. Youth for Christ's work includes the development of education and care structures in communities for children where none or inadequate structures exist. This includes orphan care as well as education and support for families looking after orphaned and abandoned children. The researcher had been in discussion with Mark and Lesley Harper, missionaries with Youth for Christ, since July 2006. The researcher also discussed the feasibility and need for the study with Samuel Langa and Afonso Jamao, Youth for Christ workers whom the researcher has worked alongside in different contexts. They concurred that there is scope to develop a greater awareness and understanding of children in order to meet the needs of children in the communities where Youth for Christ is active.

Literature reviewed in preparation for the study reiterated the following: “In order to get the knowledge being sought, it is imperative that an understanding exists of the context in order to ask the right questions” (Berg, 2003:276).

The way in which a question is asked, as well as the actual question, will determine the accuracy (with regards to the knowledge being sought) of the answers that are provided (Siegel & Kim, 1996:114). Therefore it is essential when addressing issues in a different context that the meaning the research participants ascribe to phenomena is understood (Berg, 2003:270). The context of the individual’s worlds as well as the way in which the world is defined is a result of the observations used to define the way in which things appear to the observer (Thomas, 2000:57).

To understand the meaning of childhood, it is essential to understand what beliefs are ascribed to childhood, to parenthood as well as the cultural context within which they occur. McGillicuddy-De Lisi and Subramanian (1996:143) note that the beliefs adults hold are rooted in their childhood. It is further stated that a shared history within a community and culture influences a person regardless of the way in which these are identified. In this context the link between parental beliefs, including identifying child developmental stages as well as the practice of parenting is said to be linked to culture (McGillicuddy-De Lisi & Subramanian, 1996:144). The context that needed to be understood in this study is that of southern Mozambique and the way in which social development occurs within this context.

Sternberg (2001:359) defines the social development of humans as a broad area of study encompassing a process during which people learn to interact with other people and about themselves as human beings. Social development is also the process by which children develop their sense of self. The researcher understands social development to be the way in which people mature and

develop relationships with themselves and others. This includes emotional and inter-personal attributes.

Thomas (2000:62) argues that certain child developmental tasks can be understood as universal whilst others occur with specific contextually defined expressions. As such this study sought to understand the way in which child developmental stages can be identified within Southern Mozambique. According to Goduka (1987:4) it is important to have an understanding of factors other than just poverty related issues which impact upon children's development. In addition, an understanding of the impact of poverty on the human maturation process within different cultural and poverty related settings is critical (Gibbs & Huang, 1998:7).

Children grow and develop due to multiple factors (Goduka, 1987:73). These are identified as follows:

- Children develop holistically in all developmental domains.
- The child's environment needs to be understood.
- Children need to be understood within their natural environment.
- The family acts as the broker for development (Goduka, 1987:75).

Goleman (1995:189), describing the emotional development of children argues that the family is the first centre of emotional learning for a child. This is further defined as the sphere where children learn to relate to their own emotions; relate emotionally to others, both in terms of expressing themselves as well as reading the emotions of others. This occurs through the modelling of responses between different family members and parents. Furthermore numerous studies have been done to indicate the significant influence of parents on the development of their children (Goleman, 1995:190). This supported the rationale for this study – in order to understand child development within a cultural setting, it is necessary to understand the way in which parents understand the development of their children.

Hook (2002:5) argues that developmental psychology holds much influence in terms of the power and that with this power comes great responsibility – more specifically, theory is important as it is used as a tool which is used to make sense of information across contexts. However it is within this context that Hook (2002:8) further states “theory is only useful as long as it accurately, ethically and usefully expands our power to explain. If theory fails to fulfil the previous three criteria it needs to be re-examined”.

Developmental theory is informed by the context in which it is developed. Context includes the time, place, culture and socio-political environment (Hook, 2002:8). It is important to note the differences between the context of Western contexts in which developmental psychology was originally developed and other contexts in which developmental psychology and the practice it influences such as play therapy may be applied.

Berg (2003:271) notes the following limitation of current developmental and psychotherapeutic theory:

- An individual (western bias) in contrast to a community orientation bias (non-western bias)
- A lack of understanding of the reverence for ancestors held in non-western societies
- Spiritual focus of past, present and future in non-western worldviews in contrast to the western worldview of individual bound into present and past points

Traditionally, theory has been informed within a white, western, middle class context (Ho, 1992:2; Vargas & Koss-Chionio, 1992:16; Kases-Hara, 2002:370). This has important implications for therapy and therapy models developed for assessment and treatment purposes.

Through an understanding of the influence of cultural belief systems, a framework of experience is provided for the researcher and practitioner (Harkness & Super, 1996:4). Cross cultural studies and comparisons are important in defining the way in which practices and child developmental goals are defined (Vargas & Koss-Chionio, 1992:7; Harkness & Super, 1996:10; Cattanach, 2003:16). This study sought to compare child socio-emotional development in Southern Mozambique with accepted developmental theory used to inform practice in developed nations – with specific reference to the psycho-sexual theories of Freud and psychosocial developmental stages of Erikson.

According to Harkness and Super (1996:14) all cultures have similar domains in terms of infants and young children, sleep management, feeding practices, motor activity and play – however different cultures may approach these differently. For the purposes of this study, it was proposed that different domains be defined. Demands and constraints are placed on children through traditions, expectations and roles specifically in terms of children's age and gender (Kohnstamm, Halverson, Havill, & Mervielde, 1996:29). The researcher believes that this holds particular relevance for any therapy or intervention aimed at children.

Culturally responsive work is an active response to integrate and understand theory, intervention and approaches in an appropriate manner (Vargas & Koss-Chionio, 1992:2). Gibbs and Huang (1998:2) state, as has been noted in practice, professionals are not equipped and trained to meet the needs of all groups of young people. The aim of this study was to address one aspect of this, with specific reference to the long term development of child oriented therapy.

The study took place in the Mozambican village of Patrice Lumumba. Patrice Lumumba is a community that was forcibly established by the government for flood refugees following the 2000 floods. Prior to this, the majority of families lived an agricultural lifestyle. The village falls within the Xai Xai District. The researcher accessed participants through the community school run by the

Mozambican Assemblies of God church. The school has children from three to eight years of age. Pastor Joao Chipanela is the school director and Mr Ismael Jaime Cossa is the teacher. The village has 50 families living within a 10 kilometre radius of the school.

The community's belief system is composed of traditional Christian, Islam and Animistic beliefs. Animism is understood as the belief in witchdoctors, fetishes and ancestor worship – this is sometimes intermingled with traditional Christian beliefs. Local authority structures in matters of land claims and legal issues fall to the chief – who is often the local witchdoctor. The administrator communicates on behalf of the chief to the local government structure which then answers to provincial structures. The implication of this is that within socio-cultural structures, the spiritual and physical worlds are understood to overlap.

1.2 PROBLEM FORMULATION

The initial literature surveyed for this study was a preliminary literature review. The researcher motivated that a comprehensive literature review needed to be conducted after the data had been collected. As the perceptions of people were being studied, these needed to be understood within a framework of the relevant literature whilst ensuring minimal bias on behalf of the researcher. This is in keeping with the traditional qualitative research approach (Fouché, 2005:117). However, in order to assist the researcher in informing the research process, the researcher reviewed basic social developmental theory as described by Freud and Erikson as outlined in table 1.



Table 1- Attributes of Social Development

Development Stage	Early Childhood: 0 – 6 years	Middle Childhood: 6 – 12 years	Adolescence: 12 – 18 years
Freud's Psychosexual Model	Oral Anal Phallic	Latency	Genital
Erikson's Psychosocial Developmental Theory	Trust vs Mistrust Autonomy vs. Shame/ Doubt Initiative vs. Guilt	Industry vs. Inferiority	Identity vs. Role Confusion
Erikson's virtue as result of resolution	Will & Purpose	Industriousness and skill	Reliability / Fidelity
Goal of Stage	<ul style="list-style-type: none"> • Development of trust and ability to form healthy attachments • Developing a sense of control, choice and free will • Engaging with the social environment and taking responsibility for self 	<ul style="list-style-type: none"> • Developing a sense of achievement through activities – social, academic and physical. • Working independently and cooperatively. 	<ul style="list-style-type: none"> • Integrating sense of personal choices values and identity
Developmental Maladaptions	<ul style="list-style-type: none"> • Aggressiveness, intolerance, anxiety, stubbornness and antisocial personality disorder • Inflexibility, inhibition, self – consciousness, social ineptness – extremes of either recklessness or social inability 	<ul style="list-style-type: none"> • Inferiority, low self-esteem and feelings of unworthiness • Self belief of incompetence 	<ul style="list-style-type: none"> • Social withdrawal and isolation, delinquency, substance abuse, psychotic episodes
Significant People	<ul style="list-style-type: none"> • Primary care-giver • Parents & Family 	<ul style="list-style-type: none"> • School 	<ul style="list-style-type: none"> • Peer groups and leaders
Self-concept / Self- esteem	<ul style="list-style-type: none"> • Based on actions, cognitive categories and belief – desire theory 	<ul style="list-style-type: none"> • Based on academic and physical competence, social competence • Based on peer acceptance, physical appearance and behavioural conduct 	<ul style="list-style-type: none"> • Based on close friendships, romantic appeal & peer social acceptance • Physical appearance is important • Ideologies and abstract values important

<p>Social Cognition</p>	<ul style="list-style-type: none"> • Impressions of others based on their concrete attributes and actions • Knowledge of racial stereotypes and difference emerge • Friendship based on shared activities 	<ul style="list-style-type: none"> • Impressions based on psychological comparison • Prejudice may increase or decrease, depending on environmental influences • Friendship based on intimacy & trust 	<ul style="list-style-type: none"> • As with middle childhood, but more developed and focused through long term values and choices
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(Schaffer, 1999:468; Sternberg, 2001:386; Hook, Watts & Cockcroft, 2002: 283)

As shown in table 1, both of the above theories defined have definitive stages and tasks which children are said to transition through in the maturation process. The researcher understands that these stages inform theory, assessment and intervention techniques within a western context.

An example to this is cited by Goleman (1995:192) in which he refers to the importance of parents using different opportunities to develop emotional intelligence in children. Empathy is said to develop whilst children are still infants – as such it is important for parents to be attuned to their own emotions. If the intervention being applied uses this as guide, but it is not congruent with the community being targeted by the intervention, the theory is not relevant – again emphasizing the need to engage in cross-cultural comparative studies.

The importance of understanding culture is further expanded when seeking to understand what it is that parents expect of children. The researcher suggests that parental tolerance is indicative of the developmental achievement expected at that point in time. This includes the children’s sense of self, social interaction styles, work and play (Gaskins, 1996:345). Orton (1997:406) states the importance of understanding whether children are viewed as independent people or extensions of their parents – the manner, in which this occurs, identifies the way in which the parent would engage with the child. Thus cultural expectations are relevant to the above theories in the researcher’s opinion as the parental expectations will be

linked to the understanding of what children should be able to achieve socio-emotionally at different ages.

Valsiner and Litinovic (1996:57) state that the parental role is linked into the parental culture and the culture is thereby recognized as a dependent variable in the research process. In the researcher's opinion, this further emphasizes the importance of understanding parental beliefs or perceptions regarding childhood development within the context of culture in order to develop appropriate intervention and assessment frameworks. Whilst beliefs may underscore behaviours and actions, parental expectations are influenced by educational and cultural expectations (Griesel & Richter, 1992:2). Gaskins (1996:346) advises that beliefs only become relevant when we understand their function. The researcher deems it necessary to be cognizant of the following aspects of parental beliefs:

- What meaning do parents attach to childhood? (Hook, 2002:344).
- What role do children play in different groups and different contexts? (Gibbs & Huang, 1998:21).
- How and what labels are used to define the different stages of child development? (Gaskins, 1996:350).
- Where is the locus of control, or whether the child's behaviour is driven by internal or external forces, at different stages of the child's life? (Gaskins, 1996:353).
- How does gender influence parental expectations with regards to development? (Ramirez, 1999:22).

Thomas (2000:60) recommends that it is important to acknowledge the drive for maturation in child development but that environmental influences also need to be taken into account. In the researcher's opinion, the need for gaining an accurate cultural understanding in order to indigenize and implement appropriate research and intervention models is further emphasized. Cattanach (2003:19) states that children are active participants in their lives and societies. The researcher suggests that it is therefore necessary to gain an understanding of the role which

children are expected to play at the different stages of their development within their society. According to Ramirez (1999:22) socialisation processes that are facilitated by their parents include the following:

- Gender role development
- Family identity
- The definition of community
- Time orientation (past, present or future orientation)
- Status ascribed to age
- The importance of tradition
- Attitudes towards authority
- Spirituality and religion
- Sexuality
- Role of education

Parental roles, their beliefs and the way in which children are socialized all contribute to the maintenance and transmission of culture and the behaviours within it. Despite a wealth of literature existing on the above mentioned aspects of social development in children in western societies there was a struggle to obtain literature outlining socio-emotional development within a traditional African context. The study aimed to explore what is understood and required of children up until the age of six (6), or until the end of early childhood in terms of the psychosexual theories of Freud and psychosocial theories of Erikson as explained above (Schaffer, 1999:468; Sternberg, 2001:386; Hook, Watts & Cockcroft, 2002: 283).

1.3 GOAL AND OBJECTIVES OF THE STUDY

The goal of a study can be defined as the dream which the researcher wishes to achieve through the study (Babbie & Mouton, 2001:103; Fouché & De Vos, 2005:104). In order to reach this dream, certain steps need to be undertaken. Fouché and De Vos (2005:104) define these steps as the objectives of the study.

1.3.1 Goal of proposed study

The goal of the study was to explore the perceptions of parents of the social development of children below the age of six (6) years. The parents would have children enrolled in one of the schools developed, maintained and equipped through Youth for Christ, within the Gaza Province of Mozambique.

1.3.2 Objectives of the study

Fouché and De Vos (2005:104) state a study's objectives need to be defined as specific steps in order to achieve the goal of the study. The objectives formulated to achieve the goal were the following:

- To conduct a preliminary literature review on cross cultural issues and social development in human beings, with specific reference to Mozambique.
- To conduct an empirical study using a collective case study in order to ascertain what parents' perceptions of the social development tasks of children, below the age of six (6), in a Mozambican community are.
- To conceptualise the findings of the study and contrast these findings with existing research through conducting an intensive literature review.
- To draw conclusions and make recommendations on the similarities and differences in parental perceptions of the social development of children to be used by professionals and community workers working with children in Southern Mozambique, as well as make recommendations for further research.

1.4 RESEARCH QUESTION

Babbie and Mouton (2001:73) state that once a research problem has been identified, the researcher then has to formulate the problem in a clear manner which indicates the problem being researched: this will be formulated in the form

of a question or a hypothesis. The researcher understood that the problem needed to be in congruence with the nature of the research being conducted.

The research problem in the study was phenomenological in nature, motivating a research question in keeping with the exploratory nature of the study (Cresswell, 1998:54; Silverman, 2005:278). Mouton (2001:51) argues it is essential to refine the research question in order to bring a focus to the research being proposed. This study aimed to understand the meaning ascribed to childhood in southern Mozambique, but for the purpose of this study focused on the social development of children. This provided the goal of the study: The goal of the study was to understand what parents understand social development of children to be, below the age of six (6) years.

The research question for this study was thus:

What are the perceptions of parents of the social development of children below the age of six (6) in southern Mozambique?

1.5 RESEARCH APPROACH

The study required a qualitative approach in order to meet the goal of the study. This approach required flexibility on the part of the researcher which resulted in the research methodology being tentative (Fouché & Delpont, 2005:75). A motivation for a qualitative research approach is best noted through understanding characteristics of qualitative research:

- Rooted in phenomenology (Cresswell, 1998:52; Fouché & Delpont, 2005:75).
- It is emic in nature – the research participants construct the social reality through the use of their own terminology (Babbie & Mouton, 2001:271; Fouché & Delpont, 2005:75).
- The relationships between the elements (in this study the parents and child development) are being explored (Fouché & Delpont, 2005:75).

The qualitative researcher wants to understand the social context and meaning of phenomena, as understood by the participants (Babbie & Mouton, 2001:271; Silverman, 2005:258). This study aimed to know how parents understand and define the social development of their children, within their cultural context. Qualitative research data was collected through interactions with the research participants, through the use of semi-structured interviews to obtain the depth of data required to make the study meaningful (Cresswell, 1998:65; Babbie & Mouton, 2001:279).

Data obtained in qualitative research is analyzed through objectively extracting categories, themes and patterns in the data collected, in order to create meaning in the study (Babbie & Mouton, 2001:492; De Vos, 2005:334). As is evidenced above, the qualitative research approach was most suited to the goal of the study.

1.6 TYPE OF RESEARCH

Applied research is research which is aimed at describing or addressing a specific problem (Delpont & De Vos, 2005:45). Fouché and De Vos (2005:105) support this definition by stating that applied research can be understood as using scientific methodology to introduce change into a problematic situation. The goal of this study of social development of children in Southern Mozambique was to understand parental perceptions. This study was conducted with an applied, exploratory research approach. The researcher understood the problem in this study to be the lack of understanding of Mozambican culture in order to inform practice. The findings of this study could be used in order to further develop indigenous theory and practice in an African-specific context as well as adapting existing western theory and practice – with specific reference to play therapy and interventions aimed at children and families.

1.7 PILOT STUDY

A pilot study can be defined as the trial run for the main study (Fouché & Delpont, 2005:83). It can therefore be seen as an essential part of the research. Pilot studies are useful in highlighting the strengths and limitations of the proposed research (Strydom, 2005a:206). They are composed of two main aspects:

- Feasibility of the study: This informs the researcher of the viability of the study.
- Testing the measuring instrument: This step is essential in ensuring that the measuring instrument is going to measure or provide the data the researcher is seeking (Strydom & Delpont, 2005:331; Strydom, 2005a:206).

1.7.1 Feasibility of study

The researcher believed that in order to conduct a study under the auspices of any organization, it is essential that the research will be of benefit to the organisation. The study was conceptualised with the assistance of Mark and Lesley Harper in order to further develop the orphan and child care, as well as the youth programmes which they facilitate. As such the research had the support of Mark and Lesley Harper. The study also required the use of an interpreter and cultural guide. Lesley Harper accommodated the research process introducing the researcher to Pastor Joao Chipanela and Ismael Cossa, who live and work in the community.

Due to the qualitative nature of the study, the researcher expected that she would need to spend between five and ten days in the community conducting the interviews. The researcher requested that the cultural guides and interpreters be briefed prior to her arrival by Mark and Lesley Harper. In addition to this, the researcher personally briefed the cultural guides and interpreters to explain the rationale of the study. This briefing was used by the team to explain the arrival of the researcher in a community which is accustomed to the accountability

structures in place within the school. Lesley Harper also noted that interviewing within this community would be more feasible, than other more rural communities, as the people would be more accustomed to the sight of white people. Additionally an accountability structure is already in place to ensure that appropriate follow up processes could occur after the completion of the study. This is discussed in greater detail under the ethical guidelines in section 10 of this chapter.

In addition to the time allocated for the research, the researcher needed to allocate travelling time of two days to travel to and from South Africa to Xai Xai. The researcher allowed for a fortnight to conduct the research process and took responsibility for the logistical costs which would be incurred in order to conduct this research. Logistical costs included:

- Travel
- Border taxes
- Food – for the researcher and the cultural guides.

Further feasibility issues included:

- The availability of taping facilities: The researcher had access to a Dictaphone in order to ensure she could tape the interviews.
- Translation and transcription services: Afonso Jamao and Samuel Langa undertook the translation of the interviews and thus assisted the researcher in this manner. Transcripts of the interviews were typed up in Mozambique and upon the researcher's return to South Africa.

1.7.2 Testing of the interview schedule

The rationale for the pilot study was to test the semi-structured interview schedule. This was deemed necessary in order to ensure that the relevant information was going to be obtained through the questions being asked (Strydom & Delport, 2005: 332).

The pilot study was implemented in the following manner:

- The semi-structured interview schedule was emailed to Lesley Harper to review.
- This was then discussed in person when the researcher was in Maputo in person, 2 months prior to conducting the research.
- The outcome of these discussions was that the terminology needed to be defined in simpler terms when verbally engaging with respondents.
- The interview schedule was then reviewed and discussed with the cultural guides and interpreters.
- During this discussion it emerged that there is not a Shangaan word or term for self esteem.
- This resulted in the concept of self-esteem being work shopped with the team of guides and interpreters in order to ensure that an accurate understanding of this had been achieved.
- The team also informed the researcher that she would have to adjust her sample boundaries due to this community being dominated by single women headed households. The result of this was that only mothers were interviewed.

1.8 DESCRIPTION OF THE RESEARCH POPULATION, SAMPLE AND SAMPLING METHOD

1.8.1 Boundary of sample

It was essential to determine the appropriate people for this specific study. This required that the universe was understood so as to access the sample. The term universe refers to all potential participants in a study (Strydom, 2005b:192). People who were potential participants are those that possess attributes relevant to the study. In this study the universe would be defined as all Mozambican parents – due to the constraints of the community within which the researcher was working, this was reduced to that of the maternal parent. The term population

further delineates individuals within the universe who have specific characteristics essential to the study. A sample is then extracted from the larger population for the purpose of the study (Strydom, 2005b:193). Babbie and Mouton (2001:287) note that sampling within the qualitative paradigm is a pragmatic decision, dependant on the nature of the study. The population for the study was not randomly selected, but selected in accordance with the study. The sample size of the study needs to be one which facilitates saturation being reached. The population for this study was Mozambican nationals who are resident in Patrice Lumumba, with children below the age of six (6) years.

1.8.2 Sampling method

The researcher determined that purposive sampling was indicated for the study. The rationale for this was that the sample would be selected from a parental group, who met the specific criteria essential for this study (Babbie & Mouton, 2001:166). As such, Strydom (2005b:202) argues that the sample is based on choosing the participants who meet the criteria for the goal and focus of the study. The sample size was to be ten families or until saturation point was reached.

The criteria for the study were as follows:

- Parents with children below the age of six (6)
- Parents with children enrolled in the Patrice Lumumba community school

1.9 ETHICAL ISSUES

Ethics are defined by Babbie and Mouton (2001:520) as the guide to what is right or wrong. Research ethics provide protection to participants in a research study through governing the actions of the researcher. The eight groups of ethics collated by Strydom (2005c:58-66) will be used to discuss the relevance of ethics as they apply to the proposed research.

1.9.1 Avoidance of harm

The researcher is responsible to ensure participants are protected from harm – whether it is physical or emotional harm (Sternberg, 2001:52; Strydom, 2005c:58). Participants should not feel coerced into participating in the study. The researcher met with the pastor and principal in charge of the school in order to explain the purpose of the study and the need for voluntary participation. Prospective participants were approached and the rationale of the study was explained to them, without the researcher present. Prospective participants were afforded the opportunity to participate or decline to participate in the study. The researcher worked through a cultural guide and interpreter. This assisted the researcher in conducting the interviews in a way which was culturally appropriate and respectful.

1.9.2 Informed consent

Informed consent meant that the participants were provided with clear information regarding the nature of the research. This assisted in determining their decision to participate in the study (Silverman, 2005:271). Aspects of the study which needed to be clarified include:

- The nature of the inquiry: Participants needed to be aware that their understanding of children’s development from a social perspective would be explored.
- The time requirement of the interview: Participants would set the pace of the interview in keeping with the nature of the community. This meant that the interview could potentially take up to 90 minutes to complete. The researcher was aware that working through an interpreter would extend the average time of an interview.
- The release of the findings: Participants needed to be informed that the findings will be compiled in an academic research report and released for publication in a relevant journal.

- The researcher obtained consent from the coordinator of the YFC schools programme, Lesley Harper before prospective participants were approached. This letter of permission is attached in Appendix A
- The researcher developed a written consent form which was provided in triplicate – for the participants, Youth for Christ and for the researcher's records. This letter was written in Shangaan, which is the local language. An example of this letter is attached in English and Shangaan in Appendix B and C.

Participants were given the option of participating in the study or declining to participate. The participants were informed that they could withdraw from the study at any time they chose to do so.

1.9.3 Deception of participants

Strydom (2005c:60) defines deception as the deliberate withholding of information or facts resulting in the participants not being fully informed. The research had a clearly defined goal and research question. This was explained to all participants during their pre-interview briefing. The researcher believed that this protected participants from deception as the research goal was provided to participants when obtaining consent.

1.9.4 Confidentiality

The researcher is expected to guard the privacy of the individual and thus treat the interviews in a confidential manner (Strydom, 2005c:62). The researcher referred to the parental units using a coded system, thus protecting their identity. The cultural guides through whom the researcher worked were briefed regarding confidentiality before the interviews were conducted. This was done during a workshop with the cultural guides exploring what confidentiality means in social science research as well as exploring how confidentiality is practiced within the

community in order to identify any misunderstandings or issues needing to be addressed. The researcher explained to the participants that no data will be used which could lead to specific homes or families being identified during the course of the research.

1.9.5 Actions and competence of researcher

It is necessary to ensure that the researcher is competent and appropriate in her actions and training, in order to protect the participants of the study. Strydom (2005c:63) argues that this is necessary to ensure that a valid, sensitive research study can be conducted. The researcher knew that she needed to be aware of cultural subjectivity whilst conducting the research.

The research was conducted as a partial requirement for a Master's degree in Play Therapy through the University of Pretoria. The researcher operated under the ethics and guidelines of the university as well as the ethics of the social work profession. Furthermore, the researcher has lived and worked in Mozambique and has experience working with interpreters over the past ten years. The researcher has assisted in orienting others to the cultural aspects of working within Mozambican communities resulting in increased cross-cultural competence with specific reference to this community.

1.9.6 Cooperation with contributors

The researcher did not expect any financial contributions, but cooperated with Mark and Lesley Harper in conducting the research. This cooperation will be extended in using the research findings to further develop training and youth programmes for Youth for Christ, Mozambique. Strydom (2005c:65) recommends that all expectations be formalised prior to the research being undertaken to avoid any later dissatisfaction or misunderstanding. The researcher maintains a

transparent, accountable relationship that has been established between herself and Mark and Lesley Harper.

1.9.7 Release or publication of findings

Strydom (2005c:65) proposes that findings of research need to be presented in such a way that the reader will be clearly informed as to the research findings. Research reports need to include strengths and limitations as well as future recommendations for research. Participants also need to be informed of the research findings (Strydom, 2005c:66). The researcher provided the provisional themes identified prior to leaving Mozambique to the cultural team. The cultural team and guides informed the researcher that it would be easier to disseminate this information in their follow up visits.

The research findings will be released through the submission of an academic report to the University of Pretoria. Copies of this report will be provided to Youth for Christ, Mozambique as well as to other organisations in south-central Mozambique who may benefit from the research. Additionally the researcher intends submitting a journal article in order to share the findings with the wider research and practice community.

The findings will be shared with the school community through the Youth for Christ structures. The rationale for this is that the report will be written in academic English and will thus need to be discussed and translated into accurate and appropriate language in order to share the findings with the community participants.

1.9.8 Debriefing of participants

Sternberg (2001:52) states a full debrief of research participants is an essential part of implementing research ethics. Salkind (in Strydom, 2005c:66) recommends

participants be afforded the opportunity to share their feelings immediately after the data collection has occurred. This facilitated the processing of any residual emotions or issues that may have been uncovered during the study. The debriefing process is a respectful way in which to protect participants from emotional harm, in a confidential manner. The researcher implemented a debriefing process immediately after every interview. Any residual issues which emerged were noted, and follow up visits were conducted where appropriate. Pastor Joao and the community worker, Samuel Langa, committed to conducting further follow up visits with all the participants.

1.10 KEY CONCEPTS

1.10.1 Social development

Social development is defined as changes that occur within people's behaviour as they develop in relating to other people (Meyer, 1998:12). Sternberg (2001: 359) defines social development as a broad area of study encompassing a process during which people learn to interact with other people and about themselves as human beings. Social development is also the process by which children develop their sense of self.

The researcher understands social development to be the way in which people mature and develop relationships with themselves as well as with other people within their social systems. This includes emotional and inter-personal attributes.

1.10.2 Parents

A parent is understood as having a dynamic role for as parents and children engage with one another, their behaviour toward each other and in situations is seen to alter and change (Siegel & Kim, 1996: 89). Parenting may be defined as: "... simply the process of resolution of real life problems, necessitated by situation

at hand, based on culturally organized content and constraints as those function within specific parent's self" (Valsiner & Litvinovic, 1996:57). Harkness and Super (1996:5) argue that parents play a role in raising their children which is influenced by the way in which they understand the relationship with their children and what they believe.

The researcher understands a parent to be defined as an adult role within a family which aims to meet the needs of the children in the family as is determined within a given situation. The researcher suggests that a parent is the person who assumes responsibility to ensure the physical, mental, emotional and social needs of a child are met.

1.10.3 Perception

Siegel and Kim (1996: 85) define a belief or perception as follows: "Knowledge in the sense that the individual knows what he/she espouses is true or probably true, and evidence may or may not be deemed necessary; or if evidence is used, it forms a basis for the belief, but is not the belief itself".

According to Gibbs and Huang (1998:10) a perception or belief can be understood to be the common sense assumptions as well as the spiritual belief systems within the culture. Siegel and Kim (1996:84) define beliefs as the things used to guide behaviour and actions. In that it is a label for a phenomenon which serves to define a common meaning which holds psychosocial significance

The researcher understands perceptions or beliefs to be the understanding that a person has regarding a certain phenomena. This is shaped by the person's individual experience as well as by the shared history that is held within a community.

1.11 LIMITATIONS OF THE STUDY

The problems and limitations of the study were as follows:

- Paternal units could not be interviewed due to the dominance of female headed households and absent fathers.
- The researcher had to work within a team of interpreters and cultural guides. The presence of this team may have influenced how much information was shared or withheld as per the participants' perception of the team.
- Due to the rainy season starting, and having to conduct interviews in huts with corrugated roofs, some of the Dictaphone transcripts were unusable.
- The impact of the heat and rain on participants and the interpreters resulted in a lack of energy in some of the interviews, resulting in less information sharing than interviews when it was cooler in the day.
- The researcher was dependent on the team to identify potential participants.
- It was not possible to conduct the pilot study as initially planned due to logistical problems in Mozambique.

1.12 DIVISION OF THE RESEARCH REPORT

The research report is being prepared in accordance with the academic requirements for a Master's Degree. The report will meet the requirements as defined by the University of Pretoria. It is proposed within this structure that the following chapter headings be utilised to present the research findings.



CHAPTER 2

CULTURAL CONTEXT AND SOCIO-EMOTIONAL DEVELOPMENT

2.1 INTRODUCTION

In reviewing the literature on social development in children, different authors note that there is a dearth in the literature regarding the development of children across different cultures. Grantham-McGregor, Bun Cheung, Cueto, Glewwe, Richter, Strupp and the International Child Development Steering Group (2007:60) state that there is a lack of data on socio-development in children in developing countries. Despite this, a loss of development potential in children in these countries has been observed and documented (Grantham–McGregor *et al.*, 2006:60). The researcher believes that the dearth is not because of a lack of work in diverse communities, but often as a result of this work not being documented.

Social development is defined as the changes that occur in a person's behaviour as that person learns to relate to other people (Meyer, 1998:12). Berk (2000:439) further expounds this stating that social cognition, which is a part of social development in children, is the way in which children learn to organize their world. This organization includes their roles, other people and behaviours. Social development is therefore the process in which people learn about themselves as human beings (Sternberg, 2001:359). Theories on social development are developed within a specific socio-cultural context. The literature reviewed will be exploring studies from developed countries as well as studies and research conducted in contexts where theory is emerging.

The following chapter will be divided into two sub-sections namely the cultural context of Southern Mozambique and a review of current socio-emotional development theory with specific focus on early childhood.

2.2 THE CULTURAL CONTEXT OF SOUTHERN MOZAMBIQUE

2.2.1 Population in Mozambique

Mozambique is a country with a culturally diverse population. There are 20 different people groups within Mozambique (Arnaldo, 2004:13). These different people groups form the 21 669 278 population of Mozambique. Although Portuguese is the official language of Mozambique, only 8% of the population are first language Portuguese speakers; 27% speak Portuguese as a second language, whilst the rest of the population speaks one of the other local languages (Central Intelligence Agency: The World Factbook 2009).

2.2.2 Family functioning

The Tsonga (Shangaan) people group dominate the Southern part of Mozambique. This is a patrilineal group, which means that the women in this cultural group are said to have less independence than in matrilineal societies as found in the North of Mozambique (Arnaldo, 2004:14). Patrilineal societies are male dominated groupings, resulting in the women's choices determined by their relationship to the men in their world. Descent and ownership of property come down through the father's lines in patrilineal families (Williams, Sawyer & Wahlstrom, 2006:35). Benokraitis (2002:2) defines marriage as the socially accepted mating relationship with the cultural or social norms of that society. Throughout Mozambique, family structures vary, but there are four types of marriage patterns identifiable in Mozambique:

- **Customary marriage:** Bride wealth (the boy's family needs to make payment of an agreed upon currency to the bride's family in order for the marriage to happen).
- **Religious Marriage:** This is pre-dominantly within the Christian or Muslim tradition.

- **Civil Marriages:** These tend to happen only in the cities due to the cost of these unions.
- **Mutual consent or Cohabitation union:** There is no formal ceremony here and these last as long as the partners wish them too (Arnaldo, 2004:16).

Arnaldo (2004:18) established using 1997 census data, that the average age of a Tsonga girl's first marriage (defined within the above four categories) is between 18 and 20 years of age. Eighteen percent (18 %) of the Tsonga people had been married more than once. The community in which the research was done represented all of the above patterns.

A key contributor to the stability of marriage is the birth of children. The reproduction of children is said to be an essential function of families (Benokraitis, 2002:6). Berg (2003:273) confirms this statement and further clarifies that children help define a woman's status within the community. There is an average of five children per woman (Central Intelligence Agency: The World Factbook 2009). Children are understood to be helpers in the household and to support parents in their old age. In patrilineal societies, which revere that the ancestors need children in order to continue the lineage to the ancestors, this would happen through the son in a patrilineal context (Berg, 2003:273; Arnaldo, 2004:14). Berg (2003:271) states that the reverence for the ancestors is a key component of the African social psyche.

This suggests also that there is an understanding of life's continuum. Life expectancy in Mozambique is 41 years of age (Central Intelligence Agency: The World Factbook 2009). Factors influencing life expectancy in Mozambique include malaria, HIV and AIDS as well as the contributing factors of poverty. The East African coastline is also vulnerable to natural disasters – Mozambique has experienced floods, droughts and cyclones over the last 10-year period.

2.2.3 Education

The CIA fact book (Central Intelligence Agency: The World Factbook 2009) states that there is currently a 47% literacy rate nationally. Sixty three percent (63%) of males are literate versus only 32% of woman. This trend within Southern Mozambique is supported by the 1997 census data, which indicated that there was a 47.5% illiteracy rate amongst the Tsongo people (Arnaldo, 2004:16). Education beyond primary school education is a problem in Mozambique. The researcher observed and has witnessed many stories from teachers and students where boys are expected to pay bribes whilst girls need either to bribe or exchange sexual favours with teachers in order to gain entry into secondary school. Lesley Harper (2008) confirmed this observation through experiences that she has had with youth in Youth for Christ.

2.2.4 Migration and HIV and AIDS

There is a high incidence of migration from the provinces to the cities. In Southern Mozambique, men migrate to Maputo as well as cross border to South Africa in order to secure employment. This phenomenon has an impact on family structures in a significant manner as well as on the HIV prevalence noted in Mozambique. According to HIVInSite (2009) there is currently a 12.5% HIV prevalence rate in Mozambique. These are the official statistics. The communities within which JPC (Youth for Christ) operates bear witness the amount of children orphaned by HIV.

2.3 SOCIAL DEVELOPMENT OF CHILDREN

The literature reviewed emphasizes the need to gain a greater understanding of child development. Maggi, Irwin, Siddiqi, Poureslami, Herzman and Hertzman (2005:3) state that discussions regarding the development of children need to occur on a more global level. Many studies in developing countries tend to focus

more on the physical developmental needs of children in these countries – this was noted by the availability of the information in the literature. The importance of social-emotional development is gaining increased focus and receiving more attention (Maggi *et al.*, 2005:28). This means within the context of the discussion that the models and developmental benchmarks need to be understood in relation to the child, within their relationship to their culture, rather than being simply intrinsic to the child (Woodhead, 1999:11). Maggi *et al.* (2005:15) support this and observes that written knowledge has a gap in understanding the way in which village life influences child development in developing countries concerning nurturance.

This argument does not detract from the natural development process, but rather emphasizes the need to understand the way in which culture influences the development of the child (Gottlieb, 2005:106; Nyota & Mapara, 2008:192). Woodhead (1999:6) supports this notion noting that the Euro-American frameworks should not be seen as prescriptive or normative within the course of development when these frameworks do not allow for culturally specific descriptions. It is essential that the way in which cultural influences shape the maturation process be understood in order to better understand child development in different contexts.

Child development paradigms or perspectives therefore need to be developed to include alternate schools of thought, which are critical in their understanding of child development. Woodhead (1999:13) suggests that there is scope for multiple perspectives within child development. Two paradigms that aid this understanding are that of cultural construction and social construction. Woodhead (1999:13) defines these as:

- Cultural constructionists view the understanding of child development within a culture as coming through understanding the psychology of that culture.

- Social constructionists seek to understand the culture location and development of children through understanding the power and value relations in a society.

Woodhead (1999:13) believes that social constructionists and cultural constructionists could together form a new paradigm to understand child development by understanding both the cultural psychology and value relations within that society. Furthermore if the paradigms of childhood development are not reconstructed, then the fundamental rights of children cannot be supported (Woodhead, 1999:5). In the opinion of the researcher, this is due to the fact that we are not able to fully appreciate, assess or work appropriately within the definition of childhood for the child in his or her context.

The literature discussion that follows will seek to understand existing paradigms of childhood development in order to anchor the research findings.

2.4 ATTRIBUTES OF EARLY CHILDHOOD

2.4.1 Characteristics of early childhood development

Early childhood is defined as being from birth to school going age – this is generally until the age of six (6) years (Loughry, MacMullin,C., Ager, Eyber, & Brownlees, 2003:27). This stage of human development is a critical period in development. According to Bozhovich (2004:55) critical periods in personality development occur between one and three years of age whilst Maggi *et al.* (2005:8) argue that the critical periods of development are from birth to eight (8) years of age. Regardless of where early childhood is said to end, the importance of early childhood development across all domains is not disputed (Grantham-McGregor *et al.*, 2007:60). Stages of human development models include various periods within the stages in which people are said to be most ready to engage in

the tasks needed to move competently to the next stage of development (Thompson & Rudolph, 2000:16).

Meyer (1998:6) defines critical periods as the limited period of time during which the child is most prepared in terms of biology and maturation processes to enter the next level of development but need a supportive environment for this change to occur. Critical periods may be accompanied by optimal periods or occur during optimal periods of development. Optimal periods are said to be those periods in which the development of specific behaviours are most successful due to the interaction that occurs between the maturation processes (Meyer, 1998:6).

Maggi *et al.* (2005:9) suggest that the key to optimal development in early childhood is the attachment that the child has to a caregiver. Attachment is understood to be the strong emotional, enduring relationship that develops between two human beings – in this context between the child and his/her primary caregiver (Sternberg, 2001:371). Benokraitis (2002:162) mentions that attachment is an integral part of human development and behaviour, from the cradle to the grave. Williams *et al.* (2006:94) are of the opinion that traditional women who are mothers are able to spend more time with their children and are also able to help shape and enrich their children's development.

A strong and stable attachment is therefore understood to be a positive contributor to a child developing optimally, whilst an insecure, or lack of attachment is said to disadvantage a child in obtaining his optimal development. Maggi *et al.* (2005:8) suggest that attachment responses also influence development from in-utero – so the way in which a mother attaches to the baby from its gestation period is also important. As the child learns to do things more independently, the qualitative relationship between the child and the adult changes, but the attachment remains a key part of the child's stability (Kravtsova, 2006:14). According to Loughry, *et al.* (2003: 34), some families have multiple caregivers which aid the child in coping in times of distress. The emphasis in this is the need for attachment and multiple

caregivers in this instance provide this attachment as well as a continuum of care and development.

According to Boyden and Mann (2004:4) notions of childhood, childhood vulnerability, development and wellbeing are contextually constructed. This means that whilst dependency characterizes early childhood, the local characteristics of this stage are going to vary from context to context.

2.4.2 Developmental stages according to Freud and Erikson

Kravtsova (2006:8) proposes that the leading activity that a child performs is what defines the child's developmental age. The motivation behind the activity is more difficult to define – the intrinsic drive for the activity as opposed to intensive interactions with other, which trigger the desire for the activity (Kravtsova, 2006:9). Early childhood is seen as a critical stage of development that has long-term implications for later development. The overall goal for this developmental stage is said to be that of children developing a sense of will and purpose in life (Schaffer, 1999: 468; Sternberg, 2001:386; Hook, Watts & Cockcroft, 2002:283). Prior to reaching the next developmental stage, Kravtsova (2006:11) states that a new level of self-awareness has to emerge, which then motivates the change that follows.

Within Freud and Erikson's development models there are three (3) different stages within early childhood development.

- The first stage of early childhood development is seen as being from birth to two (2) years of age. Freud refers to this as the *oral stage* whilst Erikson views this as the stage in which children develop *trust or mistrust*. The goal of this stage is to develop trust and the ability to form healthy attachments (Schaffer, 1999:468; Sternberg, 2001:86; Hook *et al.*, 2002:283). This is the stage which is most characterized by dependence on others – for all needs.

Erikson proposes that in early childhood it is necessary that children learn that their world is a safe, responsive nurturing environment – something communicated through their caregivers to them. The reason for this being critical is that if this first task of development is not achieved, then within this framework for development, the child is said to develop an anxious, fearful nature. This will then continue into the next stage of development, potentially resulting in anti-social behaviour (Schaffer, 1999:468; Sternberg, 2001:386; Hook *et al.*, 2002:283; Kravtsova, 2006:14).

- The second stage is seen as being between two (2) and four (4) years of age. In Freudian theory, this would be the anal stage of development whilst Erikson labelled it the Autonomy vs. Shame/Doubt stage of development. The goal of this stage is said to be the development of a sense of control, choice and free will (Schaffer, 1999:468; Sternberg, 2001:86; Hook *et al.*, 2002:283). These years are often known as the toddler years and children are seen to be more interactive and begin to develop socially acceptable behaviours. Common activities during this stage include toilet training, testing of boundaries as the child seeks to develop his or her own will and a sense that the child is developing his or her own sense of what they want in a more active manner.
- The last stage, between the ages of four (4) and six (6) is viewed as the stage in which children engage with the social environment and take responsibility for themselves. This stage is defined by Freud as the phallic stage of development and by Erikson as the Initiative vs. Guilt development stage (Schaffer, 1999:468; Sternberg, 2001:86; Hook *et al.*, 2002:283). Bozhovich (2004:57) supports this concept, noting that older pre-schoolers have a greater sense of responsibility. The child becomes more conscious of him or herself as an initiator of actions.

The literature reviewed state that these benchmarks between the different stages need to be understood in relation to the child's relationship within their culture,

rather than simply being intrinsic to the child (Woodhead, 1999:11). The way in which this is understood will be determined by the approach applied to understand the development process.

2.4.3 Approaches to social development in children

Freud and Erikson's models are characterized by developmental stages (Schaffer, 1999:468; Sternberg 2001:36; Hook, *et al.* 2002:283). Early childhood in both models is defined as being from birth until the age of six (6) or when the child starts school. This is supported by Loughry *et al.* (2003:37) who state that child growth and development is best understood within a cultural context – but is able to be broken into different stages namely early childhood, middle childhood and adolescence. Bozhovich (2004:56) proposes that the societal perception of a child's stage of development within a community is best understood by knowing that each society has its own perception of what the role of children is – and that this is determined by the objective needs of their society as well as by historical experience. This influences the perception of what the child is able to achieve at the different developmental stages.

This view of development is different from a predetermined model such as that of Freud or Erikson as it suggests that child development is not only an internal maturation process but driven by the external needs of the society that the child is developing in. Freudian perspectives suggest that children need to resolve certain conflicts or tasks in order to move to the next stage of development (Thomas, 2000:7). Freud's model suggests that these conflicts are intra-psychic and are a part of the maturation process. Additionally, these conflicts need to be resolved in order for a person to move from a state of neuroses to a place of health.

Erikson further developed Freud's theory, focusing specifically on the different stages of development and assumed that human development starts from a place of health, rather than neuroses (Thomas, 2000:144). Erikson, in contrast to

Freud, did experience cross-cultural living in moving from Germany to the United States (Thomas, 2000:160). In the opinion of the researcher, whilst this allowed for the incorporation of an alternate way of thinking, the core values and cultural constructs between Europe and the United States are more similar than a developing context such as India or Africa would have been had Erikson moved there. In addition to this, Woodhead (1999:15) is of the opinion that different stakeholders in the development of a child's life will emphasize different aspects of development. Stakeholders in a child's life would include the people who have influence on the child within their different systems – the family, community and broader social structures.

Nsamenang (2006:293) illustrates the way in which the African worldview on development is different to the Euro-American worldview in that the Euro-American worldview is linear, whilst the African stance is a cyclical one. This cyclical view on development sees human beings as cultural agents; because of this, the cultural agent therefore influences the biological development process. Additionally, the Africa psyche contains a concept known as *ubuntu*: Ubuntu is the understanding that we are who we are because of the others in our world (Berg, 2003:271). If this concept is further extended, the role of the social environment cannot be denied in understanding the development process of a child born and raised in Africa. The impact of culture on the maturation process cannot be denied – and that the individual is an active participant in his or her development process.

2.4.4 Drivers of development

Children are said to grow, and develop due to a developmental drive. Different opinions exist as to what motivates this drive. The developmental drive according to Freud and Erikson is something that is biologically driven (Thomas, 2000:144). Biological reasons are said to make sense of social responses that create and influence a child's environment (Maggi *et al.*, 2005:8). Further to this, Nyota and

Mapara (2008:19) suggest that children in early childhood ask questions about their own life, suggesting that within the biological drive, there is another developmental agenda associated with early childhood development. An example of this could be a child asking if they had also been breastfed after observing other babies being seen breastfed.

Bozhovich (2004:56) in contrast states that prior to the age of six (6) children do not have an awareness of their status in the community, resulting in them not desiring to change anything about their status. If this were the case, then the interaction that occurs between the child and his or her environment would not influence the child's development as much as his biological drive. The environmental stimulation a child receives is said to be a care component in his/her development. This stimulation occurs from parents or caregivers, older siblings as well as the broader community such as school and programmes in place within the child's community (Maggi *et al.*, 2005:6). Loughry *et al.* (2003:28) agree that children are dependent on adults to provide the experiences, which stimulate the development of language and thinking. The way in which stimulation happens is said to be through parents, or caregivers and older children providing the stimulation to mature by challenging and assisting the children in their motivation to mature (Nyota & Mapara, 2008:192).

A child who does not receive adequate stimulation is believed to suffer from chronic stress in the long term as this impacts all developmental delays in all domains of development – supporting the evidence that a child's biological characteristics as well as their environment influence their development (Maggi *et al.*, 2005:8). Another aspect of this stress manifests as the child compares him or herself to others, and realises he or she lacks the skills of peers (Nyota & Mapara, 2008:193). One study highlighted the fact that poor maternal education and family networks pose severe risks to the development of children (Maggi *et al.*, 2005:12). However positive parenting despite the poverty, can counter the impact of poverty on the development of children (Maggie *et al.*, 2005:12). Positive parenting looks

at the child's needs – across all developmental domains and attempts to meet these. Understanding the purpose of development is about more than just the physical growth of a child, it aids in understanding the meaning attached to development.

2.4.5 Aim of development: Socialisation

Development is understood as occurring within all domains that constitute a child's life – the physical, emotional, moral and social. In order to understand the reason why this is so important, it is proposed that the aim of development also needs to be understood. The recurring theme in the literature is that development is about socialization. This means that the developmental interactions and activities in which children engage result in appropriate socialization into their contexts. Woodhead (1999:10) supports this by stating, "Development is about the acquisition of cultural skills and is adaptive to a particular socio-economic context". These skills enable the child to engage in appropriate behaviour as well as social and gender appropriate roles (Nyota & Mapara, 2008:191). A sense of responsibility towards the social world is a key part of development within the African worldview (Nsamenang, 2006:295). African children are expected to assume social responsibility from a young age and because of this develop social cognition (Nsamenang, 2006:296).

Social cognition is a necessary part of developing appropriately within a particular context. The way in which this social responsibility manifests itself is through the child engaging with older people as well as the sense of identifying not only as an individual but also as a part of the community. The researcher understands this to be local or the cultural knowledge needed within that community. Indigenous knowledge is owned by the community and is adjusted to the community needs (Nyota & Mapara, 2008:190). This returns once more to the sense of Ubuntu that pervades the African psyche according to Berg (2003:271). The philosophy underpinning being a person because of other people suggests that inherent in

decisions made by an individual is the need to consider the impact that this interaction will have on others.

The ways in which these social and cultural skills are developed are said to happen through the following. The function of play will be discussed in greater depth at a later stage in this discussion:

- Songs, riddles and games (Nyota & Mapara, 2008:191).
- School work, home chores and free play (Bozhovich, 2004:55).
- Play activities using local toys, songs, dance and music games: through engaging with other children and caregivers (Loughry *et al.*, 2003:69).
- Movement activities and games with balls (Loughry *et al.*, 2003: 69).
- Creative art activities such as drawing, painting and pasting (Loughry *et al.*, 2003:69).

Literature repeatedly emphasizes the importance of social interaction throughout the development process. Nsamenang (2006:295) affirms the African worldview interpretation of development as social integration. There is a community, rather than an individual focus when seeking to understand development. This suggests that the child's social relations will assist in defining the child's development, rather than the individual processes in which the child is involved. Socialization is not about leading children into individual achievement or to exist outside of the traditional socio-cultural organization – it is about developing a sense of responsibility towards the community as well as social competence within the family and social system (Nsamenang, 2006:296). Boyden and Mann (2004:5) support this finding stating that the focus has shifted from the individual to the importance of social interaction. Vygotsky's focus on activity (Thomas, 2000:290) assists in explaining the social and cultural context on child development. Consciously or not, caregivers will assist the child in acquiring skills they need to function successfully in that community (Boyden & Mann, 2004:5).

Social interaction not only guides children in the roles and behaviour appropriate to their communities, but also assists children in negotiating conflict (Pontecorvo & Pirchio, 2000:363). According to Pontecorvo and Pirchio (2000:362) children also need the support of other children within their environment in order to acquire skills in understanding the view point of “the other”, thus developing empathy.

2.4.6 Peer interaction

As children mature, they begin to develop friendships, but may also develop imaginary companions. Friends are defined as “people who like me and play with me” (Louw *et al.*, 1998:299; Berk, 2000:465). Friendship is situational and not based on an emotional understanding, but rather on what the researcher terms ‘What can you offer me’. This is in keeping with the egocentric stage of the toddler. However as the toddler matures, children begin to recognize that different people have different personalities which then influence their choice of friends. Due to the egocentric stage of the child, as well as the fact that this phase is characterized by the development of willpower and purpose, friendships may often contain elements of conflict as children learn to exercise their will in regards to their wants and needs. The orientation throughout the literature of an African psyche and worldview focusing on the other people within the community reinforces the importance of acquiring the ability to interact appropriately with peers (Potecorvo & Pirchio, 2000:362; Nsamenang, 2006:295; Nyota & Mapara, 2008:193).

2.4.7 Importance of games and play in childhood

Play as defined by Erikson is a form of fun, which is intrinsically motivated, pleasurable and non-literal (O’Connor, 2000:3). Play serves an important function within children’s development. O’Connor (2000:7) sums these functions up as follows:

- **Biological:** Play facilitates skills development and energy release.

- **Intrapersonal:** Play allows children to develop a sense of mastery of situations and conflicts. Nyota and Mapara (2008:192) observe that the mastery of play has other side effects, such as the facilitation of verbal and non-verbal skills; arousing children's desire to learn, strategise and work on tasks as well as the development of self-confidence.
- **Need of 'function lust':** Play meets the child's need to do something.
- **Interpersonal:** Play aids children in dealing with attachment and separation, the development of social skills and acquiring appropriate socio-cultural skills. Craig and Baucum (2002:6) state that play is the medium through which children are said to control their aggression. In addition to this, children's morality is developed through the way in which they play (Nyota & Mapara, 2008:192). Play facilitates children learning what is desirable and acceptable in their community (Louw *et al.*, 1998:304).

There are different types of play observed in early childhood: Children explore the world (social roles, situations and relationship formation) through play – this is an important characteristic of early childhood. Play can be categorized as follows:

- **Solitary play:** Observed at the early stages of early childhood where the child is content to play alone, usually with a selected toy or object.
- **Unoccupied play:** The child will play through experiencing their bodies – jumping, running, sitting upside down. It is often a repetitive form of play.
- **Onlooker Play:** Child observes others interacting and playing, without wishing or requesting to participate.
- **Parallel Play:** Child plays next to others, but not with them. The child may sit on a mat playing with cars, whilst children next to them are engaged in cooperative play.
- **Associative Play:** Child shares play objects, talks while playing and may imitate another child during play. In Euro- American models, this is said to begin at three years of age.

- **Cooperative Play:** Children engage in pretend play, reconstructing socio-dramas and fairytales. Play may also be formal games and constructive play (Parten in Louw *et al.*, 1998:300; Craig & Baucum, 2002:292).

2.4.8 Self-concept

Self concept is defined as the perception that an individual has of his or her personal attributes and the role that they play within their lives (Kenny & McHearn, 2009:208). Eaton and Louw (2000:210) observe that the development of this self-concept as being integrally linked into culture is not a new concept – despite this observation, there is a lack of empirical research that has been conducted in linking culture and self concept (Kenny & McHearn, 2009:208).

Berk (2000:445) states that the self-concept of children in early childhood is based on what they can understand about themselves in concrete terms. This may or may not be realistic and is not necessarily the way in which others perceive the child (Sternberg, 2001:366). Children at this stage of development begin to recognize that other people may have thoughts and feelings, but they are not sure how to differentiate between other people's feelings and their own (Berk, 2000:465). In terms of the Euro-American models, children will therefore define themselves as what they look like, their possessions and what they do. Santrock (2006:257) mentions that most young children conceive of the self in physical terms and that the self is part of the body. As they mature, aspects of what is good or bad will be added to this self-definition. Self-esteem forms part of the self-concept and is defined as the value the child places on self (Sternberg, 2001:367). This can include feelings and thoughts (Berk, 2000:448). Children in early childhood tend to be satisfied with their own being unless influenced by their caregivers to the contrary.

According to Jaffe (1997:241) self concept and self esteem in children is influenced by the following factors:

- Parenting style
- Parental standards for the child
- Feedback from parents and significant others
- The social and emotional adjustment of the child as they grow.

Eaton and Louw (2000:211) undertook an empirical study comparing the way in which self concept was structured in an individualistic oriented versus collectivist oriented culture. The results of this study indicated that the self concept of a person from a collectivist (community orientated) cultural background was that a sense of self was defined by the context and relationships of the person rather than the inner aspect of the self, as was normative within individualistic cultures. Eaton and Louw (2002:216) further note that the interdependence perceptions of the self were viewed as a more concrete concept for people from collectivist cultures, rather than the value on the concept of independence viewed within individualistic cultures.

The sense of responsibility or Ubuntu leads to a sense of self that develops in relation to a sense of belonging and identity within a broader community (Nsamenang, 2006:295). The role of the larger community in developing the child's sense of self is therefore critical.

2.4.9 Influences on the social development of children

The Africa Child Policy Forum (2008:1) state that across Africa children are seen as the young trees which will make up the forest that is the community and that this results in a community responsibility towards the children in their specific communities. Parenthood is therefore understood to be about social responsibility lending support to the notion that it takes a village to raise a child.

The external influences on the development of children within early childhood development are primarily seen as being the care provided by the caregiver or

parent to the child. Research conducted by the Africa Child Policy Forum (2008:1) support this concept of the parent not necessarily being the biological person who birthed the child, but rather the person or people within a community. Within the context of this discussion, the word parenting refers to the process of caring for and growing a child within a specific community. As previously noted by Maggi *et al.* (2005:12-13), positive, proactive parenting is able to minimize the impact of social and community impacts on children. These impacts could include that of poverty, natural disasters, as well as social institutions within a child's community. Social institutions include schools, faith based groups and local leadership. The way in which parents ensure the safety of children is also said to be a key aspect of the protection of children within the study of Maggi *et al.* (2005:12-13).

The external influences on a child's development can therefore be understood on a macro scale to be the social institutions within which the child exists as well as the micro level of family influence on that child. Nyota and Mapara (2008:193) state that the parents are important in driving the child's development. The way in which parents encourage the child's development will influence the way in which the child develops his or her social skills. Okagaki and Divecha (1993:39) state that the importance attached to certain cultural values will determine the way in which parental goals are focused. Within this context, it is the parents who believe that their actions as parents directly influence the child's behaviour, who will show the most support for their children (Okagaki & Divecha, 1993:39).

Parenting is not necessarily something that is said to come naturally (Benokraitis, 2002:275). The socialisation into the parental role is understood to begin in childhood where children act out gender roles (Benokraitis, 2002:275). Parenting practise is influenced by the peers, family members, and perception of discipline and general beliefs about the role of education and chores for children (Okagaki & Divecha, 1993:46; Williams *et al.*, 2006:363-365). The outcome of this practice will shape the social, relational and role of the parent within the child's world (Benokraitis, 2002:288).

Jaffe (1997:11) states that there are four goals of parenting:

- Good behaviour.
- Competence and achievement.
- Good parent-child relationships.
- Positive self-esteem and self confidence.

Within the Mozambican context, Charnley (2005:228) identifies the following family aspirations as being the goals parents ultimately wish for their children:

- Owning a home.
- Marriage.
- Having their own children.
- Owning one's own sleeping mat and blanket.

The researcher suggests that the four parental goals as stated by Jaffe (1997:11) are what parents believe will lead to children being able to fulfil the aspirations identified by Charnley (2005:228).

Baumrind (in Louw *et al.*, 1998:35), Santrock (2006:268) and Williams *et al* (2006:366-367) identify four different styles of parenting which influence the child's development:

- **Authoritarian:** Parents demand submission and conformity from children as the parent determines is appropriate. Consequently, the child learns to behave in a socially acceptable manner, but is not skilled in initiating interaction, which may manifest as the child being less socially skilled than other children are. In terms of the theory, a sense of social competence is therefore not facilitated.
- **Authoritative:** Parents provide clear guidelines and limits, which facilitate a reasonable amount of freedom. These children learn to internalize personal morals and appropriate behaviours, Due to security of the support and involvement of their parents, they are able to test social

behaviours for themselves, resulting in greater independence and a sense of social competence developing.

- **Permissive:** Parents care for their children, but set few limits and guidelines. Consequently, these children display little self-control as they are able to initiate interactions, which may not always be socially or behaviourally acceptable. In general terms, the researcher observes that these children will be labelled negatively by other people who perceive the child's behaviour as unacceptable or as the result of a lack of parental boundaries. Santrock (2006:268) calls this style indulgent parenting.
- **Uninvolved:** Parents who are uninvolved with their children facilitate the development of social and learning problems for their children. This is because these children receive no model or template on which to base their social interactions. These children do not have any guidance in controlling their emotions, frustrations and will consequently tend towards inferiority in terms of Erikson's model. Children who have uninvolved parents are said to may present with depression, aggression or social withdrawal in children, unless an alternative care-giver is introduced into the system to provide the stability and security needed for the child to attempt to develop competency (Schaffer, 1999:468; Sternberg, 2001:386; Hook *et al.*, 2002:283). Santrock (2006:268) calls this style neglectful parenting.

Adult interactions are said to provide protection and care, whilst developing social skills (Louw *et al.*, 1998:366). The importance of appropriate parenting can therefore be understood. The interaction of siblings may encourage or discourage the achievement of competence. Parents need to be mindful of this factor (Williams *et al.*, 2006:359). Bullying, belittling or sibling rivalry can all influence the manner in which the child chooses to interact with others (Louw *et al.*, 1998:353). Findings by the Africa Child Policy Forum (2008:34) indicate that the traditional child rearing practices are contrary to what is needed for children to optimally develop as these practices stress the need for subjugation and corporal

punishment rather than communication and participation. The way in which this is most clearly seen is through the way in which children may be disciplined.

Benokraitis (2002:359-360) identifies the following discipline strategies:

- Verbal – this is witnessed through shouting at the child
- Corporal punishment – Children are smacked in response to an inappropriate behaviour.
- Consistent expectations of what is expected from the child
- Positive re-enforcement strategies.
- Diffusing situations through distracting child from problem behaviour.
- Teaching problem solving skills

The Africa Child Policy Forum findings (2008:34) suggest that the first two options described above are most commonly observed, whilst in the opinion of Benokraitis (2002:360) these are the least effective forms of discipline and positive influence on the child.

2.5 CONCLUSION

Social development of children is occurs within a specific context – primarily with the aim of integrating and relating appropriately within a specific context. Southern Mozambique is understood to be a patrilineal society in which the role of women is understood in relation to the influence of the men in their families and communities. This influences the family functioning as well as the value placed on education for children, with differences in gender expectations having been noted. The impact of migration for economic purposes as well as the effects of HIV/ AIDS have resulted in many more women headed households. There are different approaches to understanding social development within a cultural context and how this impacts on the development of a child. New paradigms are emerging which allow for the power relations as well as the cultural context of a

child to be understood. This allows for a greater systems orientation to ground the understanding of a child within a specific social context.

Early childhood development is said to occur from birth until the child starts school. This stage of development is characterised by the dependence of children on others, as well as critical periods in which children are said to assimilate appropriate skills and knowledge. Freud and Eriksons' models both contain distinct defining characteristics of early childhood development. Development within children occurs as a biological, maturation process in conjunction with the influence of significant people and external influences in the child's context. The way in which a child perceives him or herself, peer interaction, childhood games and the parental or caregiver influence of a child all contribute to the child's socialisation. Ultimately socialisation into the context and culture into which the child is born is the key goal of social development, thus emphasising the importance of understanding social development within children.

CHAPTER 3

RESEARCH METHODOLOGY AND RESEARCH FINDINGS

3.1 INTRODUCTION

In chapter one an introduction and orientation to the study was provided. Chapter two comprised of a literature study regarding social development in children below the age of six years old. Specific attention was given to defining developmental tasks, as well as defining social development, and the different attributes of social development.

The motivation for this research was due to the researcher's involvement in community outreach programmes in Mozambique. Discussions with community youth workers indicated that there was a lack of a formal understanding of what is understood as social development in children. The aim of obtaining this research is to inform future recommendations with regards to the interventions in the community schools and programmes

The goal of this study is to gain an understanding of parental perceptions of social development in children below the age of six in Southern Mozambique. The results of this empirical study are provided in this chapter. These will be explained in detail. These results will also be compared and contrasted with the literature reviewed in chapter two. A summary of these results, a conclusion of the study and recommendations for further studies will be provided in the last chapter.

This chapter is structured in the following manner:

- An overview of the methodology used to conduct the research
- Demographical information pertaining to the participants
- The results of the semi-structured interviews will be provided. These results will be compared and contrasted with the literature reviewed.

These results will be used to inform further research and family oriented interventions from Youth for Christ, Mozambique, as stated above.

3.2. RESEARCH DESIGN AND PROCEDURE

In order to obtain the information needed to understand the perceptions within a community, a qualitative, phenomenological study was undertaken. A collective case study was chosen as the most suited approach in this regard. Qualitative research is said to require some flexibility and this was evidenced from the beginning of the study, as is indicated below:

3.2.1 Research design

Research designs focus on the goal of the research (Mouton, 2001:56). The researcher therefore had to choose a design that logically fit the goal of the research. Qualitative research designs are flexible designs which vary as required by the study. This means that no fixed design is articulated, but rather that the researcher needs to adapt the design as best suited to the study (Fouché, 2005:269). The design most suited to this specific study was that of the collective case study (Stake, 1998:90; Fouché, 2005:272). According to Stake (1998:90) this design approach is characterised by an analysis of a specific system. In this study the specific system is one which is defined by geographical placement, while the specific aspect of the system being studied is that of the social development of children. Fouché (2005:272) states the outcome of this research is an in-depth description of cases. Furthermore, the research outcomes allow for comparison with existing theories and concepts (Fouché, 2005:272). In this study the theory used to compare and contrast findings is that of Erikson's psycho-social theory and Freud's psycho-sexual development theory as discussed in chapter 2 (Schaffer, 1999:468; Sternberg, 2001:386; Hook *et al*, 2002: 283).

Mouton (2001:56) states that the research design focuses on the goal of the research. The goal of this study was to increase understanding of parental perceptions of social development in children below the age of six. The researcher therefore used a collective case study, within a qualitative approach in order to meet the goal of the study.

3.2.2 Research procedure

The research procedure was one which was flexible and did need to be adapted. A procedure is defined by the individual steps required to attain a certain goal or objective (Mouton, 2001:56). The proposed data collection steps and analysis to follow will be discussed below.

3.2.2.1 Data collection

Data collection occurred through individual, semi-structured interviews with parents whose children are enrolled in the community school in Patrice Lumumba. Semi-structured interviews allow people to frame their experiences, using their own words whilst still allowing the researcher to access the information she is seeking. The interview schedule is attached in Appendix D. Creswell (1998:65) notes that interviews facilitate statements as well as general descriptions of the phenomenon, through the discussion that occurs. The researcher also made use of observations as she engaged with the participants. Three criteria needed to be fulfilled in gathering qualitative data:

- Participants have to be acculturated into the phenomena.
- Participants should currently be involved with the issue.
- The researcher needed to ensure that there was adequate time available to engender a comprehensive, meaningful interview with the participants (Spradley in Babbie & Mouton, 2001:288).

- Additionally, Siegel and Kim (1996:88) note that researchers need to be consciously open ended in the way in which data collection is facilitated in order to avoid researcher bias.

In order for the interviews to be conducted, and the above criteria met, the following process was followed:

- Implementing a pilot study: This rationale for a pilot study is discussed in section 8 of chapter 1. The pilot study was conducted via email and in person with Lesley Harper. This was reviewed and agreed that it could work, bearing in mind that some of the constructs and terminology potentially needed to be further defined. The team who would be translating and acting as cultural guides reviewed the interview schedule prior to starting the research. During this time, it was revealed that there is no known term in Shangaan for self-esteem. As a result, this concept of self esteem was workshopped, and different ways of communicating this concept were explored. The team of translators and cultural guides also informed the researcher that this community was dominated by single women headed households and that she would have to adjust her interviewing with this in mind.
- Interviews were conducted with consenting participants. The aim was to interview 10 sets of parents (mother and father) or until saturation point is reached. The cultural guides and translators informed the researcher that it was not going to be possible to interview parental units. This was substantiated during the research process and is illustrated in the demographic data. Consequently, the researcher had to change this, interviewing ten mothers, and as will be seen reaching saturation point in some instances of information gathering.
- Participants were debriefed after interviewing. This afforded participants the opportunity to reflect on the process as well as the content of the interviews.

- Interviews were then transcribed in preparation for analysis. The data analysis will be described in the next section.

Data collection occurred through the use of semi-structured interview schedules. Interviews were conducted individually, but there were always other people present – either other family members, children or neighbours.

The researcher used a purposive sampling method (Babbie & Mouton, 2001: 166). The rationale for this was that the parents needed to meet the specific criteria essential for this study. The researcher briefed the organisation she would be working with, but was confronted with the consensus of the translators and cultural guides stating that 80% of the families had an absent husband or father. The nature of qualitative research is that some flexibility is required. The researcher was able to access maternal perceptions therefore and not fraternal perceptions of social development. Only one father was available to speak with the researcher over the time period spent in the community, but he stepped back and allowed his wife to speak to the researcher, whilst he remained present out of interest in the research. The sampling method thus remained purposive but the criteria had to change from parental perceptions to maternal perceptions. The criteria therefore were as follows:

- Parents who had children below the age of six (6).
- Parents with children enrolled in the Patrice Lumumba community school.

3.2.2.2 Data analysis

Qualitative data analysis requires that raw data, in the form of language and words, be translated into scientific findings (De Vos, 2005:333). Data is analysed using a process of coding (Babbie & Mouton, 2001:492; De Vos, 2005:337-338). It is important that the researcher is critical in analyzing the data throughout the data collection period in order to form initial categories. The step by step process of data coding will be defined as follows:

- Ensure that all data has been backed up, with one copy of the original data stored for safe-keeping.
- Ensure that there is an original transcript in Tsonga as well as the interpreted copy in English.
- Organise, read and re-read the data in order to make sense of it all.
- Determine relevant themes, categories, and sub-categories.
- Determine differences between categories in order to avoid confusion when the coding process is undertaken. The coding scheme can be determined through the development of adequate rules for coding (Babbie & Mouton, 2001:492).
- Once the coding scheme was established, the data was then coded.
- The coded data was then evaluated in the context of the phenomena being studied. The researcher needed to be conscious of seeking understandings that were not only overt in their presentation but showed alternative meanings presented in the data.
- The data will then be presented in the form of an academic research report.

As Creswell (1998:55) notes, it is important that the researcher is able to convey to the reader, the essence of what was experienced by the participants within the study. The researcher suggests that the data analysis procedure is one which is logical, and suited to the nature of this study (Creswell, 1998:55; Babbie & Mouton, 2001:492; De Vos, 2005:336-339). The researcher used an open coding process (De Vos, 2005:341). The rationale for this is that open coding allows the researcher to break down the data from a broad understanding to the specific components of each category that emerges – which allows for the development of sub-categories. This ensured that the researcher was able to explore the data in greater depth. This was the most relevant way to gain insight into parental perceptions of the social development of children below the age of six (6) years which could then be contrasted with Erikson and Freud's developmental theory. The findings are also to be contextualised within the literature study. Within the

context of this study themes and sub themes with specific reference to the social development of children were extracted.

3.3 DEMOGRAPHICAL DETAILS OF PARTICIPANTS

Ten mothers were interviewed in total. Only four households had husbands, but one of these men was regularly away for up to three months at time, leaving his wife to care for the household and family needs. The average number of children in a home is three with the number of children per household interviewed ranging from one to seven. Seven of these households had the same father for all children in the home, with three households having children fathered by different men. In keeping with the literacy figures for the Southern Mozambique region, only six of the women interviewed were able to write their own name.

Income is generated through different means, but six of the families are dependent solely on subsistence farming, whilst the other four households are supported by a small business (such as making sleeping mats), doing piece work in neighbouring fields, or husbands working as security guards in neighbouring towns. One husband had fixed work as a gardener for the local government in Xai Xai (ten kilometres away), the capital of Gaza province. The above information is laid out in the tables as follows:

Table 2 Marital Status of Parents

Status		Husband present	Husband absent	Father of children absent
Married	6	4	2	
Single	3			3
Widowed	1			
Divorced	1			
TOTAL	11			

(One participant has been widowed and divorced – hence the 11, rather than 10)

Table 3 Children per Household per Father.

Participant	Number of children	Same father for all siblings	Number of children living in home
1	2	Y	3
2	7	N	7
3	5	N	5
4	4	Y	2
5	3	N	3
6	2	Y	2
7	1	Y	1
8	4	Y	3
9	1	Y	1
10	3	Y	3

The above information is congruent with the census data reviewed by Arnaldo (2004:18).

Table 4 Ages of Children in Home.

Participant	<1	1	2	3	4	5	6	7<
1						1	1	
2	1				1			5
3			1				1	2
4					1			3
5		1						2
6							1	1
7						1		
8							1	3
9							1	
10					1		1	1

Table 5 Literacy Levels of Participants

Can write own name	Cannot write name
6	4

Table 6 Means of Income Generation

Type of Income	Participants	Other
Subsistence Farming	6	
Piece Work	1	Husband does piece work and security work
Small Business	2	Makes sleeping mats Buys vegetables and fruit from farmers to sell
Other income	3	Husband works as security guard part time Husband works as gardener in Xai Xai Husband works as a security guard

(One couple engage in both subsistence farming, piece work and owning their own business)

All families identified themselves as being Christian and informed the interviewer that God was their source of all provision. These families rejected the traditional ways of worshiping the ancestors and finding power in the local spiritual healer or witchdoctor.

3.4 QUALITATIVE RESEARCH FINDINGS

The researcher gathered the qualitative data using semi-structured interviews. These were conducted with the participant, but often conducted under trees, with children, chickens and other people present. Due to the rainy season starting during this period, the research team (researcher, interpreters and cultural guides) were often invited into the participant's home, meaning that the children were present too. The following questions were posed to the participants. The questions are grouped into clusters. The rationale for this is due to the questions being based on different aspects of theory. Interviews ranged in length from 45 minutes to 75 minutes. The researcher will present the responses followed by the different themes and sub-themes which emerged from these responses. The responses are the English translation of what was said in Tsonga. The

interpreters provided the translations of the interviews. These were contrasted and clarified with the field notes made by the researcher during the interview.

Questions to the Participants:

3.4.1 Early childhood

Question 1

- ***What happens in the family when a baby is born?***
- ***Who is most involved with the baby?***
- ***Do mothers and fathers have set roles? What are these?***
- ***Does the extended family and community have a role in the baby's life?***

Please explain.

Participant 1: Traditionally when a baby was due to be born herbal preparations were given to the mother, but the local hospital has discouraged this practice. Now the baby is brought home, and the mother is expected to do everything that needs to be done for the child. The father is not very involved at all. The external community, including extended family may support the mother by bringing food. The mother is expected to look after baby and do everything that needs to be done. Fathers may be present when baby is born and be introduced to and presented with the responsibility of the child, but this then reverts to or remains with the mother.

Participant 2: Traditionally mothers stay at home until the umbilical cord is dry and drops off; only then may she leave the house. This participant was alone for the birth of the last babies. Normally the father would take responsibility to fetch the water and deal with issues in the *Machamba* (the field). The mother looks after all aspects of the baby's life, such as feeding, needing to be changed and washing the baby. No external community or extended family is involved in the baby's life at this point.

Participant 3: When a baby is born it depends on its gender as to what all happens. When the son was born, things were prepared in advance (*prior to the mother coming home*) and the news of his birth was given to the community. Gifts from the community were given and a small party held to celebrate the arrival of the child. This did not happen with her daughters, due to a lack of funds. The community is seen to get involved with the children through this manner. The father ran away after the birth of his children.

Participant 4: When a new baby is born, her church gets involved. A party is held with gifts of clothes or money for the baby. The extended family's involvement varies at different times and within different families. The mother's focus is to attend to the needs of the baby. In this family, the father was not involved at all, but it was noted that this differs within families.

Participant 5: Once the mother is home from the hospital, the gender of the baby will determine what happens. If it is a girl, the family does not go outside or introduce the child until she is two weeks old: Firstly there is a ceremony at home and after this they will take the baby girl to church. Boys wait until three weeks old before the ceremony happens, followed by being introduced to the church. If there is money available, a party is held to celebrate the baby's birth and introduce the baby to the neighbours and friends. If the baby's father is present, he makes it known by standing up in the ceremony as the father of the child. In this family, the father assisted as much as he was able to in looking for money as well as caring for the mother and baby. It took four days for the mother's milk to come. During this time, the mother's sister came and assisted in feeding the older children and sourcing food for the baby.

Participant 6: When a new born baby comes home, you stay in the house until the umbilical cord dries out. When this happens you take the baby out to show to the community and church. If there is money, a party will be held. The mother always has a set role in terms of caring for the baby. The participant's sister used to help out when she was still able to work.

Participant 7: At the birth of the participant's daughter all the elders (women) in the family came to help her prepare for the birth and remained with her until she was ready to go out. This helped to the participant to "be free" (*have a sense of confidence*), when she was ready to go out. The participant's husband was not directly involved with the child, but he did go and buy food and make sure there were things in the home. The grandmother was there for a while, but after the grandmother left, the husband took over much of what she had been helping with as he is a very involved father.

Participant 8: On returning from the hospital, the church and community may have a welcoming party and give gifts to the mother and baby. The husband takes responsibility for providing in the home, and sharing responsibility for the older children, along with any extended family who are present.

Participant 9: The participant's aunt came to stay with her. The husband was absent for the birth of the baby. The participant felt that there were not a lot of things to do, other than just watch the baby.

Participant 10: The gender of the baby determines what will happen after it is born. If it is a boy the mother will be at home for one week and with girls the mother will remain at home for two weeks. No one knows the reason for the difference in time, it's simply a tradition. The mother is expected to know and "read" what the baby needs. The father was responsible for ensuring good food so that mother can breast feed well. The father also ensured that there was maize porridge and clothes for the baby. Both parents assume joint responsibility for their children with respect of the following tasks: washing, clothing, taking to hospital. No extended family involvement occurred as they believed they need to do things in their own manner.

Main theme:

The main theme that emerged is that the primary care giver is the mother. There is an expectation that the mother will know exactly what it is that the child needs and attend to this. In the participants' homes where a partner was present, the partner's role was to assist the mother in being able to care for the baby.

Sub-themes:

- If the father was present, the role fitted in with that of the gender roles of the man needing to provide for his family. The father assumed the heavier tasks needed to provide for his family, such as fetching water or working the Machambas.
- The arrival of a child is marked by definite events in the community. Gender distinctions are made, but no one can explain the rationale for these.

According to Erikson (Hook *et al.*, 2002:283) this stage of development is known as the stage of *trust versus mistrust*, whilst Freud refers to this as the *Oral stage* of development. One of the key developmental tasks in this stage is that children learn that their environment contains a person who will create a safe place in which the child will be provided for. The mother generally fulfils this role in the research findings, facilitating the formation of a healthy attachment between herself and the child in providing for its needs. .

Question 2: What do you expect from babies regarding behaviours?

Participant 1: No routine exists for the baby. The mother goes on instinct as determined by the baby's needs. Mothers are told that if something is wrong with the baby to return to hospital, but no other information or guidance is provided by the hospital. Mothers are expected to instinctively know what the baby needs. Babies are only breastfed.

Participant 2: Children's routines are determined by the mother. Due to the participant being a single mother, the children have to wait for her to return from the fields in the morning before they get breakfast. A baby will go with the mother but is also generally fed again once the mother is back from the fields. Children are left at home, responsible for each other.

Participant 3: The mother determines the babies' routine. This includes feeding, sleeping and changing. "*Mother knows*" was a phrase which was repeated by the participant as she spoke about the sleeping, feeding and changing of the baby.

Participant 4: "*Mother knows*" what the routine of the baby needs to be. The mother reads the needs of the child and then chooses how to respond: this includes when the baby needs to be turned, changed, fed or put down to sleep. This is seen as a "mother's knowledge".

Participant 5: The mother mostly determines what baby's needs are and arranges the baby's routine around this.

Participant 6: A baby's day to day life is determined by the mother. The mother "thinks" for the baby and "mother knows" what the baby needs next in terms of sleep, food and clothes changes.

Participant 7: The mother determines the baby's routine. Mother chooses when to change the baby's clothes, feed, and move the baby until the baby is about four months old.

Participant 8: Initially, it was hard to know what the baby needed, but the mother learnt to differentiate between the different cues as to what the baby needs

Participant 9: The baby's routine is determined by the mother. The participant's aunt taught her to look for cues in terms of illness and hunger.

Participant 10: The mother chooses the baby's routine, but the chores are divided between the husband and wife.

Main theme:

The routine of the baby is determined by the mother.

Sub theme:

- The mother sets the routine based on the baby's needs.

In keeping with the need for creating a safe environment for babies, the mothers determine a routine, creating a sense of safety in order to meet and provide for the child's needs. Within the context of Freud and Erikson's models, this aids the formation of trust from the child towards the caregiver and his/ her environment (Schaffer, 1999:468; Sternberg, 2001: 86; Hook *et al.*, 2002:283). This finding further supports the observation of Williams *et al.* (2006:94) who state that traditional women are more able to spend time with their children and shape their development.

Question 3: When are babies no longer seen to be babies, but to start growing up with regards to walking, toilet training and talking?

Participant 1: Babies are no longer considered babies from about two years of age. Toddlers are expected to start walking from a few months old to 18 months old. This is seen as the normal age range. Children are expected to not soil themselves from about two years as they then to have the capacity to communicate to their parents that they need to urinate or defecate. Children from two years also are expected to be able to start communicating properly in terms of their needs, such as hunger. Mother and father share responsibility if they choose to. This is very dependant on the father who may only choose to be involved once the children are bigger. The final responsibility still rests with the mother.

Participant 2: Participant two perceived her children as having grown up very quickly. They started speaking and walking at one year of age. The children were fully toilet trained by two years of age. Children's development in this regard is said to depend on the family, with specific reference to the mother, as well as on the child themselves.

Participant 3: A baby is said to remain a baby until it starts moving more and crawling. It is then seen as a small child. This can be before the age of one. Children are toilet trained between 18 months and two years. The participant taught her children to make use of non-verbal cues and movements to indicate the desire to use the toilet. Once the child was more mobile, she or he would come to the mother on their own initiative. Another indicator for the mother of the development shift is the child being more proactive in telling the mom what she or he needs.

Participant 4: A baby is no longer a baby, but a small child from about one year to 18 months. The reason for this is that the baby can do more for itself, such as turning on their own and more actively communicating their needs. Children differ in when they start to walk – this is determined by the child's individual development. Walking is perceived to start at about eight (8) months. Toilet training is dependent on the mother's approach. Usually the child will start indicating to the mother from about six (6) months through different movements that he or she needs to urinate or defecate. The mother starts to tap the child's bottom when he has wet his cloth, and the child then learns to call mother before wetting the cloth to avoid the "tap". This teaches the child to stay dry and request assistance in doing so from his or her mother. Talking in a way that is clearly understood is perceived as happening between the ages of one and three years. Three years of age is said to be the latest that this should happen.

Participant 5: The baby is perceived as becoming a child when it is three years old. Indicators of this change include eating independently, running or walking and no longer being dependent on mother for everything. Children determine the pace of their development. There is no set time frame for toilet training – this is said to be determined by the child’s own pace of development. Walking is expected to happen from eight (8) or nine (9) months but can be delayed up to 18 months in weaker babies.

Participant 6: At six months a child is no longer considered a baby. At six months it is expected that she or he is walking, talking and moving more. The child’s development will determine when the child is ready to talk understandably, but should be doing so by three years of age. A child is expected to be fully toilet trained by three years and eight months. Children should be able to walk competently by two years.

Participant 7: At the age of one year, the baby becomes a child and the cloth that was previously used to wrap the baby is discarded. The baby begins to wear normal (children’s style) clothing at one year of age. It is expected that children are able to walk, or at least start walking at eight months. Communication and speech is expected to be become evident at one year of age. Toilet training is complete by one year and a few months. The child is initially taught to identify the feeling of chi-chi / caca (need to wee / poo); and to indicate these feelings to the mother. Once the child reaches the age of one year and a few months, it is expected that they become more competent in doing what is needed in terms of toilet habits.

Participant 8: Babies are said to become children from about eight months. This is when they start speaking, indicate what they need in terms of feeding and can start saying words. It’s a flexible time frame depending on the child’s pace of development. By the age of two years, it is expected that children are toilet trained. Up until then, they may be able to express their need, but still need

supervised intervention. At two years of age this is no longer needed. Parents share responsibility for dealing with this.

Participant 9: The transition from being a baby to a child happens at the age of two. This is visible outwardly by the greater independence of the child, as well as the child's ability to walk or run and communicate what they want. Children start to walk at about one year of age and should be speaking clearly by the time that they are two years of age. Children should be toilet trained by two years. Prior to this the child requires teaching and guidance in what to do. This participant indicated that she really enjoyed it when her son was small and free

Participant 10: Babies become children at five years of age, when you can give them instructions so that they can take responsibility for things like washing the dishes, cleaning the house and helping with chores. No other information was provided.

Main theme:

Children are perceived as transitioning from being babies to children once they begin to show more independence. This is something which is physically observed. Physical signs of babies maturing include that of movement towards walking, beginning to communicate their own needs and becoming more competent in terms of toilet training.

Sub-themes:

- Children are taught to communicate using signing in order to develop competency with regards to toilet habits.
- Children determine the pace of their own development.

The transition noted from babyhood to being a toddler or child is observed by the increased independence of the child. This observation is in keeping with the Freudian, and Eriksonian goal of development at this stage – this being the

development of a sense of control, choice and free will (Schaffer, 1999:468; Sternberg, 2001: 86; Hook *et al.*, 2002:283). Children in this community are afforded more control over their toilet training at a younger age than in the Freudian and Erikson models, which state that this generally occurs between the age of two and four years. Woodhead (1999: 15) observed that different stakeholders in the child's development will drive different aspects of development. The research findings indicated that the aspect of autonomy in children was encouraged using different methods from the age of six months.

Questions 4 & 5 (Overlap in terms of responses): Once children are more able to do stuff on their own how is this encouraged?

- **What happens when children are expected to do these things?**
- **Who gets involved with the child?**
- **How are appropriate behaviours encouraged?**
- **Who is involved in encouraging these behaviours? (Behaviours include toilet training, getting dressed and any games or norms that are important)**

Participant 1: Children are encouraged to perform appropriate behaviours by guiding them in these behaviours. Respect and listening is seen as important in this. Children may play together by imitating their mothers in terms of cooking, cleaning and chores. It is evident that they are imitating mom. Games parents play with their children include talking, dancing and singing together, encouraging them in appropriate behaviours.

Participant 2: Independence in children is encouraged through teaching them a routine such as folding their blankets, washing themselves and doing chores upon waking up such as cleaning the house. Children also play games with empty containers imitating what their mother does.

Participant 3: This participant used times of play to impart knowledge. Games included things such as funny things to laugh about, oral games and clapping games. Children ask questions about words with regards to meaning but also seeking the alternate language option (inquiring about word equivalents of Shangaan or Portuguese words they have learnt or heard). These times are important to this participant as it is the time that knowledge is shared.

Participant 4: The mother spends her time with her son teaching him how to weave sleeping mats. It is more important that mother teaches and does jobs with her son than playing games with him. Games are not seen as a part of what should happen between mother and child. Instead it is more important to teach children how to do things by showing them

Participant 5: Once children reach the age of three and up they are expected to start taking more responsibility for themselves such as wiping their faces and tidying up their living area. It is expected that the children will eat breakfast, without the presence of their mother. Games only happen after chores are done. These include skipping rope, drawing in the sand and free play. The participant feels happy when she sees the children's happy faces when they are playing together. It's important for their relationship. The participant also spends time teaching her children life skills for the future to ensure the right behaviours develop.

Participant 6: Toilet training starts from eight months and up. The participant teaches the child to signal to the mother when he needs the toilet, until he is comfortable on his own. When the child starts showing non verbal cues indicating the need to urinate, such as moving about, the mother undresses him and then leaves him alone. The participant always helps the child to dress until the child starts initiating this on his own. From three years of age the child accompanies the participant to fetch vegetables and water, but they do not play games together. Free time is given for the children to go and play with other children. This

participant does not have any reason for not playing games with her children, but rather perceives it to be normal that the mother does not do this.

Participant 7: It is expected that from about the age of two years children are able to dress themselves as well as be able to go out and play with other children unsupervised. The participant engages with her child through singing songs from church together.

Participant 8: The participant taught her children to play games mimicking chores using empty tins and sand. The types of games that children play together involve lots of physical activity, climbing trees and running. These sometimes result in fighting.

Participant 9: A child is noticeably more independent from five years of age. This is encouraged by allowing the child to take his own initiative in doing things. Nothing else was noted.

Participant 10: Independence in children is encouraged by allowing children to take initiative with food, dishes and other household chores. Games are played in this family and seen as important to the family life. The children's father is involved in boxing and football, whilst the participant finds spontaneous games to play like hide and seek with her children. The family is happiest when they are playing together. The participant worries when she sees the children not playing and stated that this for her was an indicator of distress in her children – whether physical or emotional in nature.

Main theme:

Independence in children is encouraged through allowing them their initiative with regards to appropriate behaviours. These behaviours are generally modelled by the mother.

Sub themes:

- **Games:** Games are understood as being an important part of childhood. This would involve free play as well as games where mother's engage with their children in order to model appropriate and desired behaviours.
- **Development of relationships:** The observation of children engaging with family members and other children is noted in this stage.

The development of appropriate behaviours in order to interact correctly within a community is reinforced throughout the literature that was reviewed (Potecorvo & Pirchio, 2000:362; Nsamenang, 2006: 295; Nyota & Mapara, 2008: 193). According to the responses a child who is able to act appropriately within his or her community, out of his or her own choice, is seen to be developing a sense of autonomy or control – again this fits within Erikson's and Freud's developmental task models (Schaffer, 1999:468; Sternberg, 2001: 86; Hook *et al.*, 2002:283). The importance of a child in an African context relating to others is emphasised in the concept of ubuntu in the literature (Berg, 2003: 271; Nsamenang, 2006: 293).

Question 6: *When do children start school?*

Participant 1: At the age of five or six years.

Participant 2: Five years or as soon as school will allow them to sit in

Participant 3: Six years

Participant 4: Seven years old

Participant 5: School for most children starts at six years, but is dependent on the development of the child. It is thought that girls develop faster and are therefore ready for school sooner, so girls may go first as they grow faster than boys

Participant 6: Six years

Participant 7: Six years of age, but her children started at five years of age. No explanation for this was provided.

Participant 8: Daughter started school at the age of three when she was enrolled in a pre-school in the community attached to the school.

Participant 9: Children start preschool when they are four or five, but attend primary school from the age of six.

Participant 10: Five years of age.

Main theme:

Children start school towards or at the end of the early childhood phase of their development.

The researcher has observed that the first year of primary school in western contexts usually occurs at the end of early childhood; however, preschool years are prevalent in western contexts, but as indicated by the above findings, not within this community.

Question 7: What are children expected to do at this age?

- ***In the home***
- ***In the family***
- ***Amongst friends***

Participant 1: Once children start school, they are expected to learn new chores. Boys will get different chores to the girls. An example of this would be that the girls go to the *machamba* whilst the boys will look after the goats or pigs. Children of both genders are expected to fetch water.

Participant 2: Children are expected to share with their mothers what they did at school as well as bring things back from school to show what they learnt. The types of things that are shared include songs and counting games. This sharing occurs with their mothers as well as their friends.

Participant 3: Once the child begins school, he is expected to bring his books home to show his mother. Mothers in the community share knowledge amongst each other in order to correct and assist their children with their school work. Chores and responsibilities expected from children are personal hygiene tasks, sweeping the house, washing dishes and preparing food for cooking purposes. Food preparation includes grinding peanuts and peeling vegetables. Heavy chores such as cooking maize porridge are left to the adults. All children are expected to help; this includes children who want to play with this participant's children.

Participant 4: Children are said to grow and develop at a much faster rate once school starts. As a result of this children are allocated increased responsibilities which include: cleaning, sweeping and fetching water. It is expected that children use their own initiative in completing these chores, and not only under the directive of their mother.

Participant 5: Once at school, it is expected that children share their learning from school with the family. An increased range of abilities, such as counting skills and songs, as well as social skills are observed. This participant's *machamba* is far away so her children's normal chores continue and they are not expected to help with this particular work.

Participant 6: An expectation exists that children will show their parents what they have done at school. Parents will determine the added responsibilities that children are to perform. A noticeable change in behaviour is expected with an increased sense of "moral responsibility" and education, as well as in the way children present themselves.

Participant 7: The participant observed changes in the behaviour of her child. The child shows what she did at school, tries to imitate the writing, and repeats

what they did at school. This year she starts primary school, and is now expected to assist with chores, such as cleaning the house and fetching water.

Participant 8: Once at school, children are expected to share what they did at school. It is expected that homework and school books are to be respected and packed away before anything else is done. Once children reach the age of five years, they are expected to assist with sweeping, dishes, fetching water and the laundry. The *machamba* of this family is far away so the children are not expected to work there. (*Observation: During this time there were five year old children preparing mafura fruit with a sharp knife*).

Participant 9: The child's activities expand to include drawing and wanting to write stuff down. Children will also show off what they did at school. Chores are expanded to now include things around the house such as cleaning and washing the dishes. The child is not yet expected to go to the *machamba*, just to work around the home.

Participant 10: A marked change in behaviour is noted. More initiative is used by the child in establishing his or her own routine. This routine includes routine chores such as assisting with food and dishes, as well as getting ready for school.

Main theme:

Once children started school there were noticeable shifts in their behaviour and activities.

Sub themes:

- Children are expected to be more involved in household chores and family life. This is evidenced by the expectation that they actively take responsibility for household chores and sharing of their school learning.

Within the Freudian and Erikson models (Schaffer, 1999:468; Sternberg, 2001: 86; Hook *et al.*, 2002:283) children engage more actively with their environment and assume more responsibility for themselves. The findings concur with this as children have clear tasks allocated to them, as well as being expected to take initiative for themselves. This repeated emphasis on children needing to take more initiative for themselves is a clear indicator that this fits with the developmental models under discussion. Nsamenang (2006: 296) refers to a sense of responsibility and social competence that is expected to develop from the child towards the community. The increase in chores as well as sharing of learning within the community supports this notion.

3.4.2 Discipline

Question 8: *What is not good for children to do at this age?*

- ***How are children disciplined?***
- ***What is done if children are seen to be naughty?***

Participant 1: Children are defined as naughty when they fight with each other. Naughtiness is defined as anything that does not add value or is not valuable to life. Discipline strategies include looking for alternate ways of doing things that will benefit all people.

Participant 2: Naughtiness is predominantly seen as fighting. Children are initially addressed verbally, but if bad behaviour continues then a “small stick” is used to hit the child, but the participant does not like to do this. It is not a beating though.

Participant 3: Naughtiness is defined as children hitting each other or stealing sugar. Discipline is administered through talking and telling children why their actions were wrong and providing alternate ways of doing things. Education about doing things the correct way is seen as important by this participant.

Participant 4: Children should not do heavy jobs, but must do something such as preparing food that is within their skill levels. Naughtiness is seen as not taking initiative to do things and is corrected by talking about the importance of discipline and taking initiative.

Participant 5: Naughtiness is defined as stealing or 'rearranging the house' – making things untidy, or not honouring their promises. Discipline strategies include speaking and offering alternate strategies. This is followed by a small stick and a hiding if behaviour is not seen to change.

Participant 6: A naughty child is a child who does not listen and simply does things his own way. A child who goes against what is being taught is seen as being naughty. The participant gets a small stick with which she taps the child's bottom, not a beating, but it is seen as important that the child feels pain when he/she is doing wrong

Participant 7: Naughty is defined as denying having done things or refusing to do things. The participant identifies the naughty behaviour and warns the child that they will be disciplined with a small stick.

Participant 8: Naughty is defined as using inappropriate words, being rebellious and disrespectful towards elders and others. Discipline occurs through offering alternate appropriate behaviours; should these fail, the child is then disciplined using a small stick.

Participant 9: Misbehaviour is defined as crying, fighting with people and climbing trees. The participant believed that the best way to discipline the child was through discussions around what is seen as desired behaviour.

Participant 10: The participant divides her children's time into play and chores. Sometime the children need to be forced to do the chores. Discipline strategies

include talking, shouting or arranging a small stick with which to discipline the children.

Main Themes:

- Disrespect and rebelliousness are the underlying themes of what constitutes misbehaviour.
- Discipline strategies all involved verbal correction which was then followed by the use of a small stick to reinforce the verbal correction when parent's felt that this was necessary.

Sub –themes:

- Discussion of desired alternate behaviours

The discipline strategies found in the research are congruent with that of the literature. The Africa Child Policy Forum (2008:34) found that verbal correction as well as corporal punishment as being the two most commonly observed discipline strategies in different African contexts. Alternate, desired behaviours being presented is understood to be a more effective way of disciplining children, that is recognised by Benokratitis (2002: 359 – 360).

3.4.3 Self esteem

Question 9: *What is understood by self esteem?*

- ***Sense of self***
- ***Who am I?***
- ***What makes me me (who I am)?***
- ***What is seen to help form this? Who helps shape this? What influences this?***
- ***What would be seen to have a bad influence on this?***

Participant 1: Self esteem is seen as a process that started when people are twenty years of age. This is when self esteem is visibly seen. By the age of twenty nine, individuals needed to ask themselves what they were doing to add value to life. This would provide their sense of self esteem. This sense of self is formed by words of affirmation before they are twenty years of age. Negative influences on self esteem were defined as things such as poor sexual morals.

Participant 2: Self esteem is an unknown concept. The participant does teach her children about values and communication. In this family context, the participant is aware that the children have different fathers and chooses to make them equal in having a father by esteeming the father they all know (with specific reference to the second man she married) stating that they are all part of the same family. It is important that they are seen to be in good standing in the community.

Participant 3: Self esteem is defined as the way in which you present yourself in terms of clean clothes, having good routines and presenting yourself well to others. No external influence on the participant's children is perceived in this regard. If she thinks that there are children who could disrupt this in her children she will fight against that influence and remove it.

Participant 4: Self esteem is a difficult thing to explain, and she is not sure if she as a mother has self esteem, but thinks that she does. Self-esteem means to do things which are good for life, which enable one to make positive choices in life and to enhance one's life. Good self esteem is not something shaped by the external, but rather comes from within and is security in knowing what you believe. An example of this is the participant's belief in God. The participant believes that because it is an internal thing, it can't be influenced negatively by outside things.

Participant 5: Self esteem was defined as follows: “*Self esteem is defined as knowing who I am and keeping my body clean to show that I value myself*”. This must be given to the children also through doing things with the child and allowing the child to learn to do things on their own. This participant teaches this to children, and no external influences are perceived or could be defined, to be bad in the community which may impact on this.

Participant 6: The participant understands what self esteem is, and that it is important. It is essential to show the child the importance of valuing one’s self as well as the way she presents herself. It is important not to devalue one’s self or their mother and so not to do anything that will allow people to “talk” bad things about one. Self esteem in children is formed by the mother knowing who she is in her own heart and it is an internal decision to uphold values that add to being safe. Things which could influence this negatively include alcohol and prostitution. It is important to keep children away from that kind of influence.

Participant 7: Self esteem is defined as knowing what things need to be done, and that if you neglect things such as cleaning the house, you yourself would feel not clean and comfortable. This was taught to the participant by her mother. It is important to hold what her mother taught her. The mother teaches the child, but the child has to form this for herself. Bad influences which may influence this process include other children who teach other, bad ways of doing things. The participant will rationalise with the child about what is seen to be okay and what is not.

Participant 8: Self esteem is about teaching children to be clean, and “distinguished”; to feel happy when they have done something well. This is taught by showing what needs to be done and approving (affirming) things such as good behaviours. This also involves teaching children to respect everyone. Self esteem can be badly influenced by thinking negatively about other people as it is seen to be a lack of respect to one’s self.

Participant 9: Self esteem is about going to school and being self disciplined with regards to chores and school. This is formed by a mother's influence before it becomes something the child owns for him or herself. A child's mother needs to be responsible for this. The participant does not perceive any negative influence within the community that she can see.

Participant 10: Self esteem is defined as knowing the difference between bad and good or the knowledge of how to discern this. This is formed by teaching behaviours that add value to life and it is seen as the parent's responsibility to develop this in the child. Parents need to be conscious of not allowing bad behaviours to develop or these will grow with the child into adulthood and not be a good thing.

Main theme:

The self esteem of an individual is perceived through the way people engage with other people.

Sub themes:

- It is an internal construct
- It is shaped by parental guidance and influence.

Eaton and Louw's (2000:211) research indicated that in collectivist cultures, a person's sense of self is determined by the context and relationships within which that person is placed. The concept of Ubuntu further enforces this (Nsamenang, 2006:295). The findings above indicate that this is in keeping with the existing literature.

3.5 SUMMARY

A qualitative, phenomenological study was undertaken in order to obtain the perceptions of parents in the community. The collective case study consisted of 10 mothers who were interviewed using a semi-structured interview schedule. The researcher utilised her field note summaries as well as the interviews which were transcribed into English by Samuel Langa and Afonso Jamaio to transcribe the outcomes of the interviews. The data was then broken into themes and subthemes which were compared with the literature reviewed in chapter 2.

CHAPTER 4

GENERAL SUMMARIES, CONCLUSIONS AND RECOMMENDATIONS

4.1 INTRODUCTION

The aim of the study was to explore parental perceptions of early childhood development in Southern Mozambique with specific reference to the social development of children. The researcher aimed to gain an understanding of parental expectations of children at the different stages of their development. Social development, parenting and perception were key concepts that were defined at the start of this study.

The first chapter of the study explored the planning of the research process as well as establishing the research goals and objectives. The research question was also clearly defined. The research approach selected was that of a qualitative approach in order to answer the research question as well as meet the goals of the study. A preliminary literature review was conducted in chapter one, on cross cultural issues in social development. This review guided the compilation of the interview schedule. Data was collected through semi-structured interviews, in order to obtain the parental perceptions of social development in children below the age of six (6).

Chapter two was committed to an in-depth literature review, with specific reference to cross cultural studies, the Mozambican context and social development in children below the age of six. The preliminary research done in chapter one as well as the literature reviewed in chapter two were in keeping with the objectives of the study.

The outcomes of the empirical study were provided in chapter three. This was the information obtained through the semi-structured interviews. Demographic data, as well as the English translations of the respondents' answers were provided in the study. Themes and sub-themes were then defined as an outcome of this. These themes and sub-themes were then contrasted with the literature under review in chapter two.

Chapter four is an overview of all four chapters. This overview will be provided using the following structure:

- A summary of the chapter.
- Conclusions out of the chapter.
- Recommendations based on the conclusions as is appropriate.

4.2 CHAPTER ONE: GENERAL INTRODUCTION

4.2.1 Summary

In the first chapter, the research methodology and research approach were outlined. This chapter also included a preliminary literature review which guided the research process. The following aspects of the research were described in detail:

- An introduction to social development and the cultural context of human development was explored.
- The researcher's motivation for the research topic.
- Problem formulation.
- Goals and objectives of the study.
- The research question.
- The research approach.
- The type of research.
- Pilot study.
- Description of the research population, sample and sampling method.

- Ethical guidelines were discussed in the context of the study
- Definitions of key concepts applicable to the research.
- Limitations of the study.
- Division of the research report.

This chapter provided the focus for the research process, as well as the methodology which needed to be employed in order to reach the aim of the study, as well as meet the objectives defined.

4.2.2 Conclusions

Conclusions made based on the research were as follows:

- The study could not be conducted based on the initial proposal due to the demographic constraints in the community. The major change that was needed was to change the sample from ten parental units to ten mothers.
- A qualitative approach was used. This approach was phenomenological and as a result provided the researcher with a clear understanding of what the mother's expectations of their children, and thus the perception of childhood social development before the age of six involved.
- A pilot study was conducted in order to test the interview schedule. This proved necessary in ensuring that the concepts could be defined in a culturally appropriate manner. Furthermore, this assisted the researcher in ensuring that the information being sought was going to be obtained.
- Engaging in a cross-cultural, cross border study had challenges in terms of time and distance. The researcher had to be flexible in her availability to the respondents, needing to work around the time spent in the fields and small businesses.
- The limited research available on child development in Southern Mozambique meant that the researcher had to obtain as much information as possible out of the interview process.

4.2.3 Recommendations

- A larger scale study needs to be conducted in Southern Mozambique in order to further explore childhood development. The saturation point that was obtained within this study, suggests that the findings could be applicable to a large portion of this population, but the researcher recommends that a larger scale study be conducted to measure the reliability of these findings.
- The researcher recommends that this be done within a team, allowing for different aspects of childhood development to be explored within Southern Mozambique.
- The organisations and non-governmental organisations need to document and publish more of the work that is being done within these communities to assist in building the knowledge base of childhood development.
- Community based workers, such as YFC, could use the findings to inform their early childhood development programmes with regards to the development of curriculum and responsibilities for children in the classroom.

4.3 CHAPTER TWO: CULTURAL CONTEXT AND SOCIO-EMOTIONAL DEVELOPMENT

4.3.1 Summary

The researcher provided a cultural context as well as an in-depth review on different aspects of socio-emotional development in children below the age of six. An outline of these is as follows:

- Cultural Context: The researcher provided an overview of the population, family functioning and education in Mozambique. Additionally the impact of migration and HIV/AIDS were highlighted.
- Approaches to social development theory.

- Characteristics of early childhood development.
- Developmental stages according to Freud and Erikson.
- Approaches to social development in children: This was contextualised in terms of the developmental stage model as well as defining the difference between a Euro-American worldview and an African worldview.
- Drivers of development.
- Aim of development: This was seen as the socialisation of children into a given context.
- Peer interaction.
- Importance of games and play in childhood.
- Self-concept.
- Influences on the social development of children.

4.3.2 Conclusions

- Children have natural maturation processes but these are influenced by the cultural context in which they are raised.
- The cultural context of this study was that of a patrilineal society, but with women headed households.
- Children contribute to the definition of a woman's status in the community.
- There is a need for more published work on the social development of children in developing countries.
- Cultural specific descriptions of child development need to be encouraged.
- Early childhood is defined as being from birth to six years of age.
- The role of the care giver in a child's life is a critical contributor to the child's development.
- Developmental stage models have different stages with different characteristics that can be identified. These different stages need to be understood within the context of the child's relationship to his or her culture.

- The traditional Euro-American approach to development is a linear approach, in contrast to the African approach which is said to be cyclical. The cyclical view holds that the person influences the development process.
- Environmental stimuli are a critical part of the development process.
- The aim of development is socialisation.
- Social and peer interaction is important, as is play in the development process.
- The development of self-concept differs in different contexts. Collectivist cultures tend to define self-concept as it develops in relation to others, whilst an individualist culture explores the inner psyche of self.
- External influences include parenting styles, social institutions and the context within which the child is born.

4.3.3 Recommendations

- The cultural definitions and influence on the development process need to be understood. It is recommended that researchers ensure that adequate and appropriate terminology is acquired or used in order to gain a comprehensive understanding of the development process.
- Children in early childhood are going through many developmental changes. The role of their care-giver and the expectations the care-giver has of these changes need to be explored in order to understand perceptions of childhood development in early childhood in a specific context. YFC community workers and teachers can utilise this knowledge to up skill caregivers with knowledge and skills in equipping their children for school and other social systems.
- The style of parenting employed within a specific context needs to be recognised as this is known to have an impact on the development of children. It is recommended that community workers and professionals

make use of this knowledge to enhance parenting skills within this community.

4.4 CHAPTER THREE: RESEARCH METHODOLOGY AND RESEARCH FINDINGS

4.4.1 Summary

- This chapter outlined the research methodology: A qualitative, phenomenological approach was utilised. A collective case study was determined to be the best approach. 10 respondents were interviewed using a semi-structured interview schedule.
- Participants' answers in relation to their expectations of child development were presented.
- The responses to the semi-structured interview are presented in detail, with themes and sub-themes being extracted.
- The chapter outline was as follows:
 - The research design and procedure
 - Demographical details of the participants
 - Qualitative research findings

4.4.2 Conclusions

The research led to the following conclusions:

- The preliminary literature study conducted in chapter one formed the foundation of the semi-structured interview schedule. .
- Conclusions from the themes and sub-themes provided detailed information as to perceptions of social development in children.
- The respondents' answers indicated that the developmental frameworks of Freud and Erikson can be applied to the development of children in Southern Mozambique. This application does need to take cognisance of

the greater sense of responsibility instilled in children at an earlier age than is commonly observed in western cultures.

- The cultural nuances with regards to socialisation, self-esteem and developmental benchmarks need to be understood.
- The socialisation of children into this community correlates with literature discussed in chapter two.
- The findings above indicate that the role of being a mother is something which is natural and it is expected that mothers are attuned to their child's needs. This is in contrast to the literature which states that parenting is not something that comes naturally, but is acquired through different processes across a person's lifespan (Benokraitis, 2002: 275).

4.4.3 Recommendations

The following recommendations are made for future research:

- Future studies are recommended which focus on paternal perceptions of child development in order to compare and contrast these findings by that presented by the mothers.
- A study should be implemented in a neighbouring community in order to compare the findings with this community. These findings could then assist in guiding further research and programme development in this province.

4.5 TESTING OF THE GOAL AND OBJECTIVES

4.5.1 Goal of the study

The goal of the research is defined as that which the researcher hopes to achieve through the study (Babbie & Mouton, 2001:103; Fouché & De Vos, 2005:104). The research goal was to explore the perceptions of parents of social development in children below the age of six.

4.5.2 Objectives of the study

The objectives of the research refer to the steps undertaken in order to achieve the goal (Fouché & De Vos, 2005:104). The following objectives were defined in order to reach the goal of the study:

4.5.2.1 Objective one

- ***To conduct a preliminary literature review on cross cultural issues and social development in human beings, with specific reference to Mozambique***

The objective was achieved through a preliminary literature study that focused on cross-cultural issues and social development. This formed the basis on which the semi-structured interview schedule was developed.

4.5.2.2 Objective two

- ***To conduct an empirical study using a collective case study in order to ascertain what parents' perceptions of the social development tasks of children, below the age of six to be, in a Mozambican community.***

This was achieved through the implementation of a collective case study in the Patrice Lumumba community, in Southern Mozambique. A semi-structured interview was conducted with 10 different mothers, providing phenomenological knowledge of social development in children below the age of six.

4.5.2.3 Objective three

- ***To conceptualise the findings of the study and contrast these findings with existing research through conducting an intensive literature review.***

The findings of the study were presented in chapter 3. The themes and sub themes were compared and contrasted with the literature review in chapter 2.

4.5.2.4 Objective four

- ***To draw conclusions and make recommendations on the similarities and differences in parental perceptions of the social development of children to be used by professionals and community workers working with children in Southern Mozambique, as well as make recommendations for further research.***

Conclusions and recommendations were made after the research process and in-depth literature review was conducted.

4.6 FORMULATION OF THE RESEARCH QUESTION

The research question for the study was: ***What are the perceptions of parents of the social development of children below the age of six in Southern Mozambique?***

The research question was answered. The research findings provided clear guidelines as to the parental perceptions of social development at different stages of children in early childhood.

The research findings indicated that:

- Parents have clear role expectations of the role of the mother following the birth of a baby.
- The mother is the primary care giver at the birth of the baby.
- Mothers determine the baby's routine, based on her intuition of the child's needs.
- Children's physical development marked different developmental stages, with a clear identification between being a baby and toddlerhood.
- This transition is marked by a baby showing more independence.
- Children determine the pace of their own development.

- Parents allocate different levels of responsibility and initiative to children at different stages of their development.
- Games are understood to be an important part of childhood development.
- Children start school at the end of early childhood.
- School going children are given more responsibility in the home and have more expectations placed on them.
- Misbehaviour is seen as rebelliousness or disrespectful behaviour.
- Discipline is implemented through verbal correction and or the use of corporal punishment in the form of a small stick. Verbal correction could also include the discussion of alternate desired behaviours.
- Self esteem is perceived through the way in which a person engages with other people, This is an internal construct which is shaped by parental guidance and influence

4.7 CONCLUDING STATEMENTS

Research of human development across Africa is an emerging area of knowledge. The lack of literature available indicates that there is wide scope for further studies in this area. This research showed that regardless of parental literacy levels there is a distinct understanding of early childhood development.

Understanding the parental perceptions of childhood development in different contexts can aid the development of assessment and intervention tools for children in those contexts. Children in Mozambique are exposed to frequent disasters ranging from the impact of HIV/AIDS to climate change phenomena such as floods and droughts. Agencies working in this region need to have appropriate tools with which to work. This goal of this study was to ascertain the perceptions of parents in a community where Youth for Christ is engaged with the parents and children, in order to further inform interventions. The research findings can now be used to inform interventions amongst both parents and children.

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APPENDIX A: LETTER OF PERMISSION

Joaquim Chisano, 248, Matola-Mocambique C.Postal 4539, Maputo
Email. jpc@tropical.co.mz or mark@bethelproject.org

Tel. (+92581) 780-475
Tel Xai Xai (+925822) 26768

juventude para cristo, mocambique



Director Nacional: Alberto Guambe

31 Jan 2008

To Whom it may Concern

Re, Authorisation to Conduct Research

This letter serves to confirm that permission has been granted to Alexa Russell, studying for her MSD Degree (in play Therapy) Under the auspices of the University of Pretoria, to conduct research in the community schools of our J.E.C program.

Her student number is 263 94503.

We respectfully ask that you afford her all possible assistance to this end.

Yours Sincerely

Lesley Harper
Project Director
Via email les@bethelproject.org

APPENDIX B: LETTER OF INFORMED CONSENT

Pretoria 0002 Republic of South Africa <http://www.up.ac.za>

Department of Social Work and Criminology

Faculty of Humanities

Telephone: (012) 420 2325

Fax number: (012) 420 2093

INFORMED CONSENT

This form is for me to sign, to give my permission for the researcher to obtain information from me.

1. NAME OF RESEARCHER

Alexa Russell

2. NAME OF the UNIVERSITY

Department of Social Work and Criminology

University of Pretoria

Pretoria

0002

Contact person:

Dr C.E. Prinsloo, Tel: 012-420-2601

RESEARCH TITLE

Parental perceptions of the social development of children in early childhood: a collective case study in Southern Mozambique.

(This means that the researcher will gather information from parents of children below the age of six years in order to understand what children are expected to be able to do as they grow to the age of 6 years.)

PURPOSE OF THE RESEARCH STUDY

The main purpose of the study is to be able to understand what parents expect from their children below the age of six years. This information will be used to

recommend further studies as well as to develop programmes which can assist parents and teachers in growing their children.

HOW WILL THE INFORMATION BE COLLECTED:

The research study will gather information in the following way:

- The researcher will interview ten (10) sets of parents whose children are under the age of six.
- The interview will mean that the researcher has questions that she asks parents in order to gather the information needed for this study.
- The interview will be conducted through an interpreter.
- The interviews will be recorded on audio tape.

6. RISKS INVOLVED IN THE RESEARCH STUDY

The researcher will meet with each person in their own home in order to conduct the study. This will be done in the presence of both parents, as well as the interpreter who is familiar with the community. The interpreter will also act as a guide for the researcher in order to ensure that the researcher understands what it is that the parents are sharing or explaining in response to the questions. In no way is there a physical risk; furthermore, should any questions arise as a result of the research, the researcher will facilitate a debriefing session.

7. BENEFITS OF THE RESEARCH STUDY

Youth For Christ (JPC) will receive the results of this study which can then be used to further develop educational and support programmes for children and families who are part of the JPC programme.

8. What are my rights?

Each person has the right to choose to be a part of this study. This means that at any point in the study I may choose to stop participating. If this happens, all the information provided by me will be destroyed in order to protect my right to privacy in this study.

9. CONFIDENTIALITY

(This means that my identity and the information that I give will be protected).

The researcher assures me that no information will be given to people who are not involved in the study. This means that only approved people will see the information I provide. These are people directly involved in the study. No

information will be able to be linked directly to me as no names will be used in this study other than on this form, to provide consent to participate in the study. Any research information from this study that is used again will not be able to be traced back to me in any way. The research information will be safely stored for a period of fifteen years.

10. CONTACT DETAILS REGARDING THE RESEARCH

Miss A Russell
c/o 17 Constantia Downs
5 Herholdt Street
Constantia Kloof, 1709
Cell: +27 83 505 2719

11. AGREEMENT TO PARTICIPATE IN THE RESEARCH STUDY

The researcher has told me about the following aspects:

1. The reason for the research.
2. The way in which the research will be done.
3. Everything I say will be treated confidentially.
4. I am not being forced to give information against my will.
5. I can withdraw from the study at any time.
6. The interviews will be recorded on an audio recorder.

I hereby freely give my permission to participate in the research study.

This document was signed at _____ on the
_____ day of _____ 2008.

SIGNATURE OF RESPONDENT:

.....

SIGNATURE OF RESEARCHER:

.....

MISS A RUSSELL

APPENDIX C: LETTER OF INFORMED CONSENT (Shangaan)

Pretoria 0002 Republic of South Africa <http://www.up.ac.za>

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Faculty of Humanities

Telephone: (012) 420 2325

Fax number: (012) 420 2093

MPFUMELELO WO ENDLA NDZAVISISO

Fomo leyi i ya leswaku mina ni sayina,ku nyika mpfumelelo waku nghenelela eka nkambelo lowu ni ku nyika vuxokoxoko lebyi lavekaka mayelana na mina.

1. VITO RA MULAVISISI

Alexa Russell

2. VITO RA YUNIVESITHI

Department of Social Work and Criminology

University of Pretoria

Pretoria

0002

Unga ti hlanaganisa na:

Dr C.E. Prinsloo

Tel: 012-420-2601

3. NHLOKO-MHAKA YA NDZAVISISO

Mavonele ya vatswari eka ku kula ka vana va vona ku sukela evutsongwanini bya vona:

(Leswi swi vula leswaku mulavisisi uta hlengeleta vuxokoxoko lebyi humaka eka vatswari va vana lava va nga hansi ka malembe ya ntsevu.leswi swi ta pfuna ku twisisa loko vatswari va swi tiva leswi vana va vona va languteriwaka kuva va swiendla loko vari karhi va kula ku fika eka malembe ya khume ntsevu 6).

4. Mhaka-nkulu ya ndzavisisso

Mhaka-nkulu ya dyodzo leyi iku kota ku twisissa leswi vatswari vaswi langutelaka eka vana va malembe ya le hansi ka ntsevu. Vuxokoxoko lebyi nga ta hlengeletwa byi ta tirhisiwa ku yisa emahlweni tidyondzo leti nga ta pfuna ku endliwa ka tiprograme leti nga ta pfuna vatswari ni va dyondzisi eka ku kula ka vana va vona.

5. XANA VUXOKOXOKO BYI TA HLNGELETIWA NJHANI?

Mulavisisi wa ndzavisiso lowu u ta hlengeleta marungula kumbe leswimminga ta nwi nyika swona hi ndlela leyi:

- Mulavisisi uta vulavurisana ni vanhu va khume nhlayo leyi yi katsa vatswari va khume ni vana va khume va malembe ya le hansi ka.
- Leswi swi ta vla leswaku eka mbulavulo lowu wu ta kongomisa swivutiso eka vatswari va khume ku kuma vutivi mayelana na dyondzo leyi.
- Muhunzuluxeri wa marito u tava ari kona loko u kamberwa.
- Ku kamberwa ku ta rhekhodiwa eka tapi..

6. MAKHOMBO LAMA NGA TSHUKAKA MA VA KONA EKA NDZAVISISO LOWU.

Mulavisisi uta hlangua na munhu unwana na unwana ekaya ka yena ku endla ndzavisiso lowu. Leswi swi ta endliwa ni vatswari va n'wana, ku katsa na muhundzuluxeri loyi a tivaka nzawu ya leyo hi vuenti. Muhundzuluxeri loyi uta tiyisia leswaku mulavisisi u twisisa tinhlamulo leti vatswari va nwi nyikaka tona, ni tinhlamuselo ta kona. Aku nakhombo eka ka vanhu lava va nga ta ngenhela eka vulavisisi lebyi, loko swo endleka leswaku ku van a swivutiso mayelana na ndzavisiso lowu, mulavisisi uta va kona ku pfuna vatswari valavo.

7. Mbuyelo wa nkabelo lowu

Youth for Christ (jcp) yi ta amukela mbuyelo bya nkabelo lowu, kuva wu tirhisiwa ku mpfuna ku antswisa ni ku yisa emahlweni tiprograme leti seketelaka dyondzo ya vana na mindyangu ya vona lava nga eka programme ya JPC.

8. hi tihi timfanelo ta mina?

Munhu unwana na unwana una mfanelo yo langha ku ngenhela eka nkabelo lowu. Leswi swi vula leswaku unga ha hlawula ku nga yisi emahlweni eka nkabelo lowu. Loko swo tshuka swive tano hinkwabyo vuxokoxoko lebyi ubyi nyikeke byita herisiwa, ku endlela leswaku u sirhelela mfanelo yoka unga boxiwini vunwini eka nkabelo lowu..

9. VUXOKOXOKO MAYELANA NA WENA ABYI NGA PALUXIWI.

Mukamberi uta tiyisisa leswaku vuxokoxoko bya wena a byi paluxiwi.leswi swi ta vula leswaku i vanhu lava nga hlawuriwa ntsena lava nga ta vona vuxokoxoko bya wena na swona a byi nga paluxiwi eka vanhu ntsena.mavito ya vanhu a manga tirhisiswi nkambelo lowu ehandle ka leka fomo leyi ku endlela lswaku hi tiva leswaku i mania loyi anga nyika mpfumelelo eka nkambelo lowu.loko ko tshuka ku tirhisiwe vuxokoxoko lebyi kuya emahlweni a swi naga tshuki swi paluxiwile leswaku yi huma eka wena.Ndzavisiso lowu wuta hlayisiwa ku ringana malembe ya khume.

10. VUXOKOXOKO BYA MULAVISISI

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1709

Cell: +27 83 505 2719

11. MPFUMELO WA KU HOXA XANDLA EKA NDZAVISISO LOWU

Mulavisisi undzi tivisile mayelana na leswi swi landzelaka:

7. Mhaka nkulu ya ndzavisiso lowu.
8. Leswi ndzavisiso wunga ta fambisa xiswona.
9. Ndza tiva leswaku vunwinyi bya mina eka ndzavisiso lowu abyi nga paluxiwi.
10. Andzi nga sisndzisiswi ku nyika vuxokoxoko lebyi ninga laviku ku byi nyika.
11. Ndi twisissa leswaku ndzi nga thsika ku yisa emahlweni na nkambisiso lowu.
12. Ndzi twisis leswaku nkambelo lowu wuta rhekhodiwa.

Ndza pfumela leswaku ndzi nyikile mpfumelelo wa ku hlanaganyela eka nkambisiso lowu

Tsalwa leri ri sayiniwe e _____ siku
_____ 2008.

SIYINA LA:



.....

MULAVISISI UTA SAYINA LA:

.....

MISS A RUSSELL

APPENDIX D:

INTERVIEW SCHEDULE

(Brackets and sub points are prompts, to guide the semi-structured discussion if needed)

TELL ME ABOUT YOUR FAMILY AND YOUR HOME (Demographic data):

1. Years of marriage
2. Number of children in the family: age of your
3. Does either parent work? What type of work?
4. Who else lives in the family home? (extended family, friends?)
5. Is there a defining spiritual/ belief system (faith) within the home?

BABIES & TODDLERS:

6. What happens in the family when a new baby is born?
 - a. Who is most involved with the baby?
 - b. Do mothers and fathers have set roles? What are these?
 - c. Does the extended family and community have a role in the baby's life?
Please explain.
7. What do you expect from babies regarding behaviours?
8. When are babies seen to no longer be babies, but to start "growing up"?
 - a. Walking
 - b. Toilet training
 - c. Talking

What happens when children are expected to do these things? (Who gets involved with the child?)
9. Once children are more able to do stuff on their own (e.g. walking) how is this encouraged?
 - a. Toilet training
 - b. Getting dressed
 - c. Are there any games/ social norms here that are important
10. What is seen as normal for children to do here?
11. When do children start school?
12. What are children expected to do at this age?
 - a. In the home
 - b. In the family
 - c. Amongst friends
13. What is not good for children to do at this age?

DISCIPLINE:

14. How are children disciplined?

15. What is done if children are seen to be naughty?

SELF CONCEPT/ SELF ESTEEM:

16. My idea of myself

- a. What is understood by self esteem (sense of self; who am I; what makes me me)?
- b. What is seen to help form this? (*Who helps shape this? What influences this?*)
- c. What would be seen to have a bad influence on this?