

# **INVESTIGATING INDIGENOUS STONE PLAY AS A PROJECTION MEDIUM IN CHILD PSYCHOLOGICAL ASSESSMENT**

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# **INVESTIGATING INDIGENOUS STONE PLAY AS A PROJECTION MEDIUM IN CHILD PSYCHOLOGICAL ASSESSMENT**

by

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**SUPERVISOR**

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**DEDICATED TO....**

*my parents,*  
**Ronel Odendaal and**  
**late Dolf Odendaal**

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## DECLARATION OF AUTHENTICITY

I, Nerine Daphné Odendaal (student number 99203512) declare that this research, titled:

INVESTIGATING INDIGENOUS STONE PLAY AS PROJECTION  
MEDIUM IN CHILD PSYCHOLOGICAL ASSESSMENT

is my own work in design and execution and has not been submitted for any degree at any university. I declare that all the sources that I have used or quoted have been acknowledged by means of complete reference.

Signed at the \_\_\_\_\_ day of the year \_\_\_\_\_

**Nerine Daphné Odendaal**

## ABSTRACT

### INVESTIGATING INDIGENOUS STONE PLAY AS A PROJECTION MEDIUM IN CHILD PSYCHOLOGICAL ASSESSMENT

by

Nerine Daphné Odendaal

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Institution : University of Pretoria, Department of Educational Psychology

Degree : MEd (Educational Psychology)

The purpose of my study was to investigate an indigenous form of stone play as a projection medium in child psychological assessment. My theoretical framework was grounded in indigenous psychology. My literature study consulted theory relating to indigenous psychology, indigenous knowledge, play, assessment, asset-based approach and positive psychology. I followed a qualitative research approach, guided by an interpretivist epistemology. I employed an intrinsic case study design and purposefully selected the participant. My data collection methods consisted of interviews with the participant's mother and observations of the participant during the Masekitlana sessions. I relied on audio-visual methods and a self-reflective journal as methods of data documentation.

Six main themes emerged as the result of thematic analysis and interpretation that I have completed. Firstly, I found that during the Masekitlana sessions, the participant mentioned a desire or a huge need for food. Secondly, the participant also experienced conflict in the neighbourhood as a result of living conditions and poverty. This included experiences of peer conflict as well as indirect conflict among adults in the community. Thirdly, environmental factors in the informal settlement came to the foreground, like infrastructure, water supply and housing. In the fourth instance the participant expressed her daily routine of bathing, going to school, doing school work and going home. Fifthly, the participant projected her belief system by mentioning indigenous concepts, such as 'Naka' which refers to a sangoma (traditional healer). Lastly positive qualities within the participant are identified as a theme. Masekitlana poses to be a valid projection

medium to conduct a psychological assessment with the participant because it provides an authentic psychological image. The standardization of Masekitlana as an assessment medium is suggested. Further research to develop psychological assessment media for children from African origin and culture is needed in South Africa.

### **List of key words**

Masekitlana (stone play)  
Psychological assessment  
Projection medium  
Play media  
Indigenous psychology  
Indigenous knowledge  
Positive psychology  
Asset-based approach

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## CHAPTER 1

### OVERVIEW AND RATIONALE

<b>Title</b>	Investigating indigenous stoneplay (Masekitlana) as a projection medium in child psychological assessment
<b>Rationale</b>	I wanted to contribute to the emerging knowledge field on cultural friendly assessment practices in South Africa
<b>Purpose</b>	The purpose of this study was exploratory
<b>Research Question</b>	How can indigenous stoneplay (Masekitlana) be used as projection medium in child psychological assessment?
<b>Methodological Approach</b>	Qualitative approach
<b>Selection of participant</b>	seSotho child that is familiar with the indigenous stone game (Masekitlana) and plays it often.
<b>Ethical Considerations</b>	Informed consent and voluntary participation, assent, confidentiality, anonymity and protection from harm
<b>Key concepts</b>	Masekitlana (stone play), projection medium, play media, psychological assessment, indigenous psychology, indigenous knowledge, positive psychology, asset-based approach

## **1.1 INTRODUCTION**

The researcher is investigating Masekitlana, which is an indigenous seSotho stone game, as a projection medium to conduct a psychological assessment on a seSotho child. Throughout my training I became aware through firsthand experience that Western based assessment media, although standardized for South African children did not reveal authentic images of the African children during assessment. Psychologists rely to a great extent on the test results that they obtain from psychological tests during assessment. Consequently, their recommendations are based on test results. It is challenging to assess clients from different culture backgrounds, like for instances children from African origin and culture. In many instances the psychologist does not speak the client's language and is not always adequately informed about the client's culture.

### **1.1.1 RATIONALE AND PROBLEM STATEMENT**

My training in Educational Psychology is dominated by a Western Psychological approach towards assessment and therapy. I implemented many tests which were standardized on Western populations like the Bar-Ilan, Bené Anthony Family Relations Test and Revised Children Manifest Anxiety Scale. I discovered through firsthand experience that some Western based assessment media did not reveal authentic images of the African children whom I assessed and did therapy with. I realised that the relevancy of some western assessment media was limited. The Bené-Anthony Family Relations Test (BAFRT) is a projective test that assesses the child's perception of family relations (Parkin, 2001). The African children I assessed come from extended families and the scoring sheet of the BAFRT was rather designed for a nuclear family with a few significant other people in the children's' lives. This resulted in a lack of space in the columns to note responses from extended family members which then causes problems with the scoring of the measurement. Another example when administering the BAFRT is that African children call significant women in their lives 'mama' which can be misinterpreted as their mother. Another example is the Revised Children Manifest Anxiety Scale (RCMAS); this scale sheds light on various problems, such as stress, test anxiety, school avoidance, peer and family conflicts, and drug

use. Administered regularly, the scale allows you to identify anxiety in individual children, assesses levels of anxiety in the classroom as a whole, and helps students handle anxiety-producing situations, both academically and socially (Reynolds & Richmond, 2008). I discovered that the RCMAS did not reveal that an African child I assessed suffered from anxiety. However the child had severe nightmares and saw faces of humans that could not be explained through interpreting western assessment media. According to her mother, she herself was guilty for not adhering to her calling to become a sangoma and as result the ancestors are taking revenge by letting the child suffer because of the mother's disobedience.

Through my training in Educational Psychology, I became interested in the use of alternative assessment media in psychological assessment because I had to deal with challenging situations where I encountered barriers in the process of assessment, especially with African children.

Other barriers that I encountered were on a cultural level, due to the fact that I am from a different cultural background than the African children I did therapy with. Initially it was difficult to establish a trust relationship with the children. To illustrate this, an African child mentioned: '*Who is this white lady, and what is she going to do here?*'. I had to make use of interpreters when assessing or doing therapy with Sesotho speaking children and the interpreters rotated. I realised that to connect with African children I had to get a better understanding of their ontology, in order to establish rapport and do authentic assessments. All these experiences resulted in my interest in indigenous psychology and indigenous knowledge in order to get a meaningful account of African children.

Foxcroft (2002) learned that a psychologist needs to acquire knowledge of the client in relation to his or her cultural, family, linguistic, educational, socio-economic background and heritage before intervention starts. A more authentic image can be obtained if the therapist takes cognisance of the abovementioned factors. I support Foxcroft with regard to my own practical experience and coming from a different culture than the client, that it is imperative to consider all the abovementioned factors.

In this context, an interpreter was used, as the participant was seSotho speaking. Thompson and Henderson (2007:493) view the use of interpreters as helpful. It is vital to use good quality interpreters in order to conduct culturally congruent assessments and interventions (Raval & Smith, 2003). Therefore I made use of an interpreter that is living in the community and is well trained in interpretation as well as counselling.

Children are often taken to an unfamiliar environment on a one-time basis and tested by adults whom they may not know (Losardo & Notari-Syverson, 2001:37). If the psychologist that performs the assessment like myself is from a different race and cultural background it can create even more of a distance between the child and the psychologist. Consequently these are reasons why it might be difficult to establish a relationship of trust and it takes long for the child to open up and be relaxed in the presence of the therapist. I support Geldard and Geldard (2005:9) that states that the child-counsellor relationship is pivotal in therapeutic change and the single most important factor that determines successful therapeutic outcomes. Thus relationship building should be regarded as a fundamental step in the therapeutic process to make the process meaningful and beneficial.

Factors such as language proficiency, cultural background, extent of urbanization and socio-economic level are regarded as important moderator variables in South Africa (Foxcroft & Roodt, 1999:364). All of the abovementioned variables posed a challenge to me during my practical work as a student; therefore assessment was complicated in this instance. It had a profound impact on the process and I had to find ways and strategies to overcome these barriers.

Specialized assessment tools do not always provide the most appropriate or the most meaningful method for assessing people's behaviour (Losardo & Notari-Syverson 2001:21). Therefore I propose that play can serve as an assessment tool. In this research study play, specifically Masekitlana will serve as a measure through which an psychological assessment in conducted. Losardo and Notari-Syverson (2001:23) state that children will perform better when the context and tasks are familiar and make sense to them. Standardized tests in some instances do not take into account the contextual influences on a child's behaviour.

Considering the above I support sensitivity to cultural diversity as a prerequisite for the assessor when working with any child as stated by Landreth (2001:43).

Most African children in South African rural areas and townships are living in extreme poverty where they struggle to survive and have to face many challenges every day. Due to their low socio-economic status these children need to make their own toys by using whatever materials are available. According to Kekae-Moletsane (2008) children from these areas improvise by playing with freely available materials from their environment. The materials that Moletsane mentions include sticks, stones, clay, soil or any natural source as play material.

The need to use more cultural friendly therapeutic tools that is not expensive and readily available is evident. Through my training I became cognisant that this is definitely an area where research is lacking. According to Foxcroft (2002) psychological training and continuing professional education in Africa needs to seek ways of developing assessment practitioners and researchers with an increasingly multicultural awareness and worldview.

I discovered that a traumatised child chose to play with stones although other materials were available to her in the therapy room during assessment. I found that the child was much more responsive while playing with stones than any other test media. This motivated me to investigate this area further. Kekae-Moletsane (2008) in her research also discovered that an African child preferred to play Masekitlana during a therapy session although other materials were available in the room. Along this background I developed interest conducting this research study.

## **1.2 RESEARCH QUESTIONS**

In this study the research question that I am going to ask develops from my interest in developing more culturally appropriate assessment media.

### **1.2.1 PRIMARY RESEARCH QUESTION**

How can Masekitlana be used as a projective medium during psychological assessment with a child?

## **1.2.2 SUB QUESTIONS**

1.2.2.1 What does Masekitlana entail?

1.2.2.2 How can Masekitlana be interpreted as a projection medium in psychological assessment with a child?

1.2.2.3 What is the potential projection value of Masekitlana as an aid in psychological assessment?

## **1.3 RESEARCH DESIGN**

### **1.3.1 PURPOSE OF THE STUDY**

The purpose of research studies are to build on existing knowledge and to create new knowledge. The purpose of my study is to explore how Masekitlana, which is a form of stone play, can serve as a projection medium during psychological assessment with an African child that speaks seSotho. The intention is not to select a child with a particular psychological disorder, but rather to explore and get an understanding of the assessment process when using Masekitlana as a projection medium.

## **1.4 CONCEPTUAL PARAMETERS**

In order to further explicate this study, the basic terms and concepts that will be applied, will now be defined.

### **1.4.1 INVESTIGATING / EXPLORING**

According to Babbie (2001) investigating or exploring or in a topic means to start to familiarize the researcher with that topic. An exploratory approach typically occurs when a researcher examines a new interest or when the subject of study itself is relatively new. In this study I want to explore Masekitlana as a projection medium in assessment, which is relatively new in terms of using it as a projection medium.

Exploratory studies according to Terre Blanche and Durrheim (2002) are used to make preliminary investigations into relatively unknown areas of research. The type of study that I intend to use is exploratory in nature.

A large proportion of social research is conducted to explore a topic, or to provide a basic familiarity with that topic. This approach is typical when a researcher examines a new interest or when the subject of study itself is relatively new (Babbie & Mouton, 2001).

#### **1.4.2 PROJECTION MEDIUM**

The term projective can be conceptualized as the interpretation of an individual's own unique meaning or understanding of situations or events (Parkin, 2001). In addition, projective techniques are based on the assumptions that individuals project unacknowledged needs, motives, and desires onto ambiguous stimuli (Gitlin-Weiner, Sandgrund & Schaefer, 2000). Further on, the authors state that by presenting the individual with test items that have some degree of ambiguity, the individual is compelled to create meaning for the stimulus, which is thought to be fabricated by his or her own internal needs, motives, and desires. Teglas (2001:6) states that projective techniques are concerned primarily with the application of knowledge structures that is unique to the knower to organize responses to ambiguous stimuli.

Professionals sometimes ask children to respond to an unstructured stimulus, a picture, or a story to learn more about their thoughts and feelings (Thompson & Henderson, 2007:505). Objects can also be used and in this study stones will be used as a projection medium. When children play Masekitlana, they tend to distance themselves from the whole picture (Kekae-Moletsane, 2008); therefore, Masekitlana can be viewed as a projection medium.

#### **1.4.3 PLAY MEDIA**

Play media are the materials and props that therapists use during therapy sessions. With Masekitlana, stones are the material with which the children play. These play media are the therapeutic tools that help to capture children's interest, provide children with a way to express themselves, and can aid the therapist in

assessing a child's difficulty (Thompson & Henderson, 2007:436). The developmental level of children is of such nature that they project their views profoundly when they physically engage with play media.

#### **1.4.4 MASEKITLANA**

Masekitlana as a traditional South African game which is usually played by distressed children. This is not to say that this game is so solely played by distressed children. The children express themselves verbally while playing with small stones. It develops children's communication and coping skills and serves as therapeutic tool (Moletsane, 2005:175, in Ebersöhn & Eloff, 2005). Masekitlana does not have specific rules and structure. It is not a competitive play and accommodates all children, including those who are shy and withdrawn. Players only need two small stones. Players hit the stone with the other several times while relating to their stories. The pace, frequency and the way the stone is hit differ (Kekae-Moletsane, 2008).

#### **1.4.5 PSYCHOLOGICAL ASSESSMENT**

According to the Health Professions Act, 56 of 1974, Section 37(2)(a), (b), (c), (d) and (e), a psychological act with respect to assessment is defined as being "the use of measures to assess mental, cognitive, or behavioural processes and functioning, intellectual or cognitive ability or functioning, aptitude, interest, emotions, personality, psycho-physiological functioning, or psychopathology (abnormal functioning)" (Foxcroft, Roodt & Abrahams, 2001:108).

'Play assessment' means that process by which trained professionals scrutinize play behaviours to understand an individual's or a group of individual's psychosocial functioning. Assessment must provide a comprehensive image of the child that is informative and accurate, with a primary aim of identifying and putting into perspective the child's strengths and weaknesses (Gitlin-Weiner *et al*, 2000:4-5).

#### **1.4.6 INDIGENOUS PSYCHOLOGY**

The Indigenous Psychological approach can be characterised as attempts by researchers in mostly non-Western societies and cultures to develop a psychological science that more closely reflects their own social and cultural premises. Indigenous theories, including indigenous psychology are characterised by the use of conceptions and methodologies associated exclusively with the cultural group under investigation (Ho, 1998). Kim and Berry (1993, in Shiraev & Levy, 2004:20) defines indigenous psychology as the scientific study of human behaviour, or the mind that is designed for a people and native not transported from other regions. 'Indigenous psychology implies that human beings construct their own meanings and through these meanings their own minds' (Poortinga, 2005).

#### **1.4.7 INDIGENOUS KNOWLEDGE**

Indigenous knowledge refers to 'that knowledge that is held and used by a people who identify themselves as indigenous of a place based on a combination of cultural distinctiveness and prior territorial occupancy relative to a more recently arrived population with its own distinct and subsequently dominant culture' (Odora Hoppers, 2003:7). Masekitlana can be regarded as a form of indigenous knowledge. The reason for utilising indigenous knowledge (by employing Masekitlana) an authentic image can be obtained and the researcher can understand the participant in her context. It is important to incorporate indigenous knowledge.

#### **1.4.8 POSITIVE PSYCHOLOGY**

Gable and Haidt (2005) describe positive psychology as 'the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups and institutions'.

Positive psychology is defined by Sheldon and King (2001:216) as *the scientific study of ordinary human strengths and virtues', which adopts a more open and appreciative perspective regarding human potentials, motives, and capacities'*.

Furthermore Seligman (2000) describe positive psychology by referring to the three pillars: First, at the subjective level, positive psychology looks at **positive subjective states** of **positive emotions**. Examples are happiness, joy, and satisfaction with life, relaxation, love, intimacy, and contentment. Looking at the second pillar which is on an individual level, positive psychology focuses on the study of positive individual traits, or the most enduring persistent/pervasive behaviour patterns seen in people over time. **Positive individual traits** may include wisdom, courage, honesty and persistence as well as the ability to tap into creative potentials and the drive to pursue excellence. The third pillar focuses on the group or societal level which emphasizes the **development, creation, and maintenance of positive situations**. Positive psychology aims to discover and promote factors that allow individuals, communities, and societies to thrive and flourish (Compton, 2005; Seligman & Csikszentmihalyi, 2000; Seligman, 2002).

#### 1.4.9 ASSET-BASED APPROACH

The asset-based approach can be defined as a determined movement away from the weakness-based model because it focuses strongly on assets and capacities in an attempt to address needs and weaknesses (Ebersöhn & Eloff, 2006:31). The asset-based approach can be defined through the following key characteristics (Eloff, in Ebersöhn & Eloff, 2006:22):

- A strong focus on assets and capacities
- A belief in the presence of assets and capacities
- Enablement and self-determination
- An emphasis on creating networks and building relationships
- Working with what is present
- Collaboration, dynamic partnerships and participation
- Intrinsic creativity, control and power

According to Ebersöhn and Eloff (2006:32) some principles of the asset-based approach can be listed as follows:

- Whoever is present is the right person
- Everybody has assets
- Be prepared to be surprised

- Whatever happens is the only thing that could have happened
- So what will we do now?

The asset-based approach is grounded in the belief that all individuals, families and learning contexts do already have capacities, skills, resources and assets that can make contributions for positive change (Ebersöhn & Eloff, 2006:44). In order to obtain an objective psychological image of the participant it is pivotal to draw upon the asset-based approach. Through this approach the internal and external positive aspects of her life are also considered and taken into account.

## **1.5 EPISTEMOLOGY**

The interpretivist paradigm will be used during my study. The interpretivist paradigm in human sciences focuses to understand the meaning of social action according to Schwandt (2000). It is therefore important that the researcher understands the meanings that constitute the particular action in order to understand the social action. The central endeavour in the context of the interpretive paradigm is to understand the subjective world of human experience (Cohen & Mannion, 1996). That is why one has to understand the situation in which human action takes place to comprehend or understand that particular action. Through using qualitative study that is build on the interpretivist approach it will make it possible to conduct research in the participant's natural setting to promote an in-depth understanding of Masekitlana as a projection medium in assessment. It is also important to understand and interpret the perceptions and interpretations of the children and how they create meaning while playing Masekitlana.

## **1.6 METHODOLOGICAL ASSUMPTIONS**

Qualitative research is implemented to describe and analyse people's individual and collective thoughts, perceptions, beliefs and social actions, (McMillan & Schumacher, 2001). This means that my analysis and interpretation of Masekitlana as a projection medium in psychological assessment is grounded on the meanings and perceptions of the child that actually played Masekitlana.

## 1.7 RESEARCH DESIGN AND METHODOLOGY

The following table 1.1 serves as a layout and synopsis of my research design and research methodology which guides me in my research. The research design and methodology will be discussed in chapter 3. The figure indicates that I implemented an intrinsic case study design to gain an in depth account of the child's projections while playing Masekitlana. Furthermore the figure indicates that I purposefully selected the participant. The research project consists of one female child (7years old) whom is Sesotho speaker living in an informal settlement in Gauteng area. The participant that I have chosen was with the following criteria in mind. The participant must know Masekitlana and must have played it before. The table also indicates that for data collection, I implemented multiple methods namely; (1) Interview with participant's mother. (2) Masekitlana play sessions; (3) Audio-visual data; (4) Self-reflective journal. I employed thematic analysis for data analysis and interpretation, based on integration of the data analysis of Terre Blanche and Durrheim, (2002), Creswell (2008), Nieuwenhuis (2007). The table also indicates that for data collection, I implemented

The background of the participant is pivotal in interpreting the data meaningfully. I have drawn upon conversations with staff members from the clinic in the area where the participant is living; my own documentation of how the living area of the participant looks like, e.g. house, streets, and living conditions in an informal settlement in Gauteng area for data documentation. The participant is an only child living with her mother whose health is not good. Their only income is the child grant they get from the government. They get food parcels on a monthly basis from a Non Governmental Organisation. The participant lives in a one room shack not very far from the school which she attends.

**Table 1.1: The Research Design and Research Methodology**

RESEARCH DESIGN	RESEARCH METHODOLOGY
Research design	Intrinsic case study design
Selection of participant	Criteria for selection – Purposive sampling
Data collection methods	Masekitlana sessions with the child, Interview with participant's mother

RESEARCH DESIGN	RESEARCH METHODOLOGY
Data documentation	Audio-visual methods; Self-reflective journal
Data analysis & interpretation	Thematic analysis
Measures to ensure rigour	Trustworthiness strategies, credibility, transferability dependability and confirmability
Ethical considerations	Informed consent, privacy, confidentiality, anonymity and protection from harm, assent

## 1.8 QUALITY CRITERIA

I had to make to make my research study trustworthy. To maintain trustworthiness I had to adhere to credibility, dependability and confirmability. In chapter 3 the quality criteria of the research study will be discussed.

## 1.9 ETHICAL CONSIDERATIONS

For the purpose of this study, I adhered to certain research ethical principles, namely: informed consent, privacy, confidentiality, anonymity, assent and protection from harm (McMillan & Schumacher, 2001; Cohen *et al.*, 2003). The abovementioned research principles will be discussed in chapter 3.

## 1.10 CHALLENGES OF THE STUDY

A significant gap within the literature regarding literature relevant to this study is evident. The reason for that is because this is an emerging field of knowledge. Consequently, on the one hand it was challenging and on the other hand it highlighted an area of contribution to the existing body of knowledge regarding the elements to be investigated through this study. The use of an interpreter causes challenges and it may have an influence on the data collection process and consequently on the interpretation of the data.

## 1.11 OUTLINE OF THE CHAPTERS THAT FOLLOW

### **Chapter 2: Literature review**

This chapter outlines the conceptual framework for the study. Relevant and authoritative literature on stone play and cultural inclusive ways of doing play and psychotherapy will be consulted

### **Chapter 3: Research process**

In this chapter an outline of the research design, research methodology and the entire research process will be outlined and reasons for choosing the particular design and methods will be motivated.

### **Chapter 4: Results of the study, interpretations and literature control**

In chapter four the presentation and discussion of the obtained data during the study will feature. The data analysis, followed by a thorough discussion of the findings and interpretations of the results will follow. The findings will be related to existing literature in chapter 2, although limited literature is available.

### **Chapter 5: Final conclusions and recommendations**

This chapter forms the concluding chapter. The results of the study will be linked to the research question posed in chapter 1. The challenges and contributions will be mentioned, followed by the recommendations for further research, practice and training.

## 1.12 CONCLUSION

This first chapter serves as an introduction to the chapters that follow. I discussed the rationale and purpose of the study, defining the selected parameters, my selected methodological and epistemological assumptions and research design and research methodology. I have included a broad overview of what will be discussed in chapters two to five. I also briefly mention my ethical considerations and quality criteria. Finally in this chapter the background information of the participant in the study is discussed. The interpretation of the data cannot be thoroughly analysed or interpreted without knowing the participant's background.

In chapter two I present a literature review of the concepts related to the study. I explore available literature on indigenous psychology, indigenous knowledge, play in assessment, positive psychology and the asset-based approach, in order to present the conceptual framework upon which I relied in planning and undertaking the empirical study.

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## CHAPTER 2

### LITERATURE REVIEW

In this chapter I will briefly discuss research traditions namely, universalist, contextualist and integrationist approaches. Indigenous psychology, the origin thereof and the factors that gave rise to the development of indigenous psychology will follow. A thorough explanation of indigenous psychology and the importance of indigenous psychology in South Africa will then be discussed.

#### 2.1 INTRODUCTION

According to Kim (2000) indigenous, cultural and cross-cultural psychology has been influenced by the three research traditions in psychology: (1) universalist, (2) contextualist, and (3) integrationist approaches. It is important to be cognisant of the differences between indigenous, cultural and cross-cultural psychology. This will be briefly explained.

The Universalist approach aims to test and verify universality of existing psychological theories (Kim, 2000). Cultural psychologists disagree with that and maintain that presumed universals are actually Western impositions and not universals. Berry (1980) and Shweder (1991) support this statement by pointing out that many theories are ethnocentric, biased, and culture-bound. Cultural psychologists draw on the contextualist approach and mentioned that every culture possesses its own unique characteristics, and they should be understood from within the culture (Kim, 2000). Psychologists supporting the integrationist approach argue that the search for universals should include the content and context of culture, and they reject absolute universalism and relativism (Kim, 2000). When looking at cross-cultural psychology, two integrationist approaches are mentioned: the derived etic approach (Berry, 1980) and the indigenous psychologies approach (Kim, Park & Park, 1999). In the derived etic approach researchers make adaptations and they integrate existing theories to fit local knowledge according to Kim (2000). In indigenous psychologies approach Kim (2000) affirms that the main goal is to understand how people think, feel and

behave in a particular context. I follow the indigenous psychological approach in this research study and will therefore continue within that framework.

In an attempt to understand indigenous psychology the theoretical, conceptual, and epistemological foundations need to be examined (Kim, 2000). A closer look at the meaning and origin of indigenous psychology will follow whereby the factors that give rise to the development of indigenous psychology will be explained. Thereafter children's play will be discussed. Finally the chapter will end with the discussion of play in assessment and Masekitlana as an assessment medium.

## **2.2 CONCEPTUALIZING INDIGENOUS PSYCHOLOGY**

Enriquez (1990) explains indigenous psychology as a system of psychological thought and practice grounded in a particular or specific cultural tradition. For Kim and Berry (1993a) indigenous psychology is a scientific study of human behaviour that is native. The authors regard it as not transportable from other regions and describe it as specifically designed for its people. Berry et al (1992) define it as a behavioural science that matches the sociocultural realities of one's own society. Ho (1998) regards indigenous psychology as the study of human behaviour and mental processes within a cultural context that relies on values, concepts belief systems methodologies and other resources indigenous to the specific ethnic or cultural group under investigation. According to Yang (1993, 1997) indigenous psychology can be conceptualize as an evolving system of psychological knowledge based scientific research that is sufficiently compatible with the studied phenomena and their ecological, economic, social, cultural and historic contexts. The indigenous psychological approach is viewed as attempts by researchers in mostly non-Western societies and cultures to develop a psychological science that more closely reflects their own social and cultural premises, (Allwood & Berry, 2006). It entails the production of a local psychology within a specific cultural context. Cultural here entails a set of background features within which a group of people has developed over the course of their history including a set of institutions (social, political, economic, religious) and a shared set of meanings and values (Allwood & Berry, 2006). Although these various explanations exist they have the same rationale, which is to develop a

scientific knowledge system that effectively reflects, describes, explains or understands the psychological or behavioural activities in their native contexts in terms of culturally relevant frames of reference and culturally derived categories and theories (Yang, 2000). The objectives of an indigenous psychology are to develop psychologies that are not imposed or imported; that are influenced by the cultural contexts in which people live; that are developed from within the culture using a variety of methods; and that result in locally relevant psychological knowledge (Nikora, Levy, Masters & Waitoki, 2003).

## **2.3 THE ORIGIN OF INDIGENOUS PSYCHOLOGY**

This school of thought whereby indigenous psychology is recognized as valuable gradually started to receive more attention from mainstream psychologists (Shirayev & Levy, 2001). Towards the late 1970's various psychologists placed great emphasis on an indigenous psychological approach (Hwang, 2005). Various psychologists did research in the psychological field of non-western countries like Mexico (Diaz-Guerrero, 1975), Korea (Kwon, 1979), Japan (Azuma, 1984), the Philippines (Enriquez, 1977; Legmay, 1984), India (Sinha, 1986) and Taiwan (Yang, 1997). Usually underlying reasons or factors give rise to a change in people's thoughts actions and beliefs. The question arises why did this happen? In order to understand this trend in the field of psychology it is necessary to be cognisant of the origin, development and characteristics of indigenous psychology. In the following paragraphs I will take a look at the reasons for the development of indigenous psychology.

### **2.3.1 FACTORS CONTRIBUTING TO THE ORIGIN OF INDIGENOUS PSYCHOLOGY**

Two major factors contributed to the origin of indigenous psychology. A reaction against the western intellectual influence is the first factor and a lack of usefulness to solve problems arises. These factors will now be discussed.

### **2.3.1.1 A reaction against the western intellectual influence**

Psychology as an independent discipline began in Western cultures (Cheung, in Allwood & Berry, 2006). Two major factors behind the development of the new Indigenous Psychologies are prominent. According to Allwood and Berry (2006) the first major factor can be explained as post-colonial, often anti-Western reactions. It involves a critical attitude towards intellectual influences from the West, including imported Western Psychology.

According to Hall and Maramba (2000), most theories and research in psychology have been developed by European Americans, particularly men, and often without consideration of cultural context. Nikora *et al.* (2003) reveal that indigenous psychology globally is characterized by a reaction against the dominance of the American psychological knowledge, and the search by indigenous peoples for a voice in their own future. The motivation behind the development of indigenous psychology is reactive and defensive in nature (Yang, 1993).

Yang (1993) maintains that indigenous psychologies represent serious attempts to eliminate the global dominance of Western psychology. It is, therefore, quite clear that a major driving force behind the development of indigenous psychologies is the dissatisfaction with the dominant Western Psychology.

### **2.3.1.2 Lack of usefulness to solve social problems**

The second important factor as described by Allwood and Berry (2006), is that the imported Western Psychology was not useful for solving local social problems, and as a result conditions were ripe for the development of preferable Indigenous Psychologies. Marai (1997) argues that indigenous scholars, usually from Third World countries, who studied in the West, but when returned home and found that what they had learnt was difficult to apply and, at the extreme, had no relevance.

Findings derived from a Western approach are mostly irrelevant to or inadequate for understanding the mentality of people in non-Western countries (Enriquez, 1981; Mehryar, 1984; Sinha, 1986) in Hwang (2005). It is evident that the

relevance of Western Psychology is questionable when applying it to contexts that are not dominated by western ontology

Human understanding is dependent on the social and cultural conditions in which it is generated and sustained (Allwood, 2006). Indigenous Psychology is characterized by its attempt to produce a local psychology within a specific cultural context (Allwood & Berry, 2006). In the light of this, it becomes apparent that the relevance of Western Psychology in non-Western contexts remains an issue. Therefore many indigenous psychologies advocate the scientific study of human behaviour and mental process within a culturally meaningful context (Adair, Puhan & Vohra., 1993; Kim & Berry, 1993; Ho, 1998; Park & Park, 2000) using a bottom-up model-building paradigm (Kim, 2000). In order to develop a culturally appropriate form of psychology (Azuma, 1984), psychology based on indigenous realities (Enriquez, 1993), or psychology that relies on native values, concepts, belief systems, problem solving methods and other resources (Adair *et al.*, 1993; Ho, 1998) is necessary.

An important aspect mentioned by various leading indigenous psychologists is that Western Psychology methods are not universal and should not be used uncritically, (Allwood & Berry, 2006). Azuma (1984) supports this argument when stating that Western Psychology lacks some concepts crucial to describing and understanding the mind in a very different culture. Further to this Allwood and Berry (2006) pointed out the importance of investigating psychological phenomena by means of the local language and the importance of using samples of genuine local cultural material (including video recordings, or vignettes in questionnaires). Developing this argument, Boski (2002) states that indigenous constructs are language-specific and remain basically not translatable into other languages.

A strong need amongst indigenous psychologists to build theories on the basis of local phenomena, findings and experiences (this is a bottom-up approach) became more evident (Allwood & Berry, 2006). Kim (2006) emphasized this when he explains that existing psychological theories are not universal, since our perception is influenced by our implicit assumptions, context and meaning.

## **2.4 INDIGENOUS KNOWLEDGE AND WESTERN SCIENTIFIC KNOWLEDGE**

### **2.4.1 INTRODUCTION**

Indigenous and Western scientific knowledge will be defined and the difference between these two bodies of knowledge will be explained in the following paragraphs.

#### **2.4.1.1 Conceptualizing the differences between indigenous and western scientific knowledge**

Fasokun, Katahoire, and Oduaran (2005) refer to indigenous knowledge as a concept that describes locally relevant or community knowledge that has been commonly generated on the basis of particular peoples' experiences. Worldviews, in this context, refers to the different ways in which we look at the world, developed through a combination of social, cultural and individual histories and dynamics (Wilber, 2001).

In order to conceptualize indigenous knowledge meaningfully, a comparison between indigenous knowledge and western scientific knowledge should be drawn. Indigenous knowledge is characterized as closed, non-systematic, holistic rather than analytical, not needing an overall conceptual framework, and is built on the basis of new experiences, not on the basis of a deductive logic (Banuri & Apfell-Marglin, 1993; Howes & Chambers, 1980). Magga (2005) states that indigenous knowledge is oral, usually not written and views phenomena as wholes. He argues that Western science believes itself to be objective, while indigenous knowledge is deliberately subjective and sees human beings as part of the whole system. Indigenous knowledge systems are said to be 'high context' systems. This means that they are designed to incorporate a very high level of contextual information specific to a given locale (Magga, 2005).

Indigenous knowledge tends to take a subordinate position where western scientific knowledge is dominant. The dominant mode of thinking in indigenous knowledge is intuitive in contrast with the western scientific knowledge that draws upon an analytical mode of thinking. Teaching takes place through doing and

story-telling. Data creation differs in the sense that indigenous knowledge regards it as slow and inclusive, where western scientific knowledge regards it as fast and selective. The prediction element in indigenous knowledge is regarded as short time cycles and recognizes the onset of long term cycles. In contrast with this, the western scientific knowledge view prediction element is short-term and linear and can have poor long-term prediction.

Indigenous knowledge can be explained as spiritual with the inclusion of the inexplicable. On the other hand western scientific knowledge can be explained through scientific hypotheses, theories and laws. The biological classification of indigenous knowledge is ecological and inclusively-internally differentiating. Western scientific knowledge uses a genetic and hierarchical basis to differentiate.

The following table highlights the difference between these two bodies of knowledge.

**Table 2.4: Distinction between indigenous knowledge and western scientific knowledge (Wolfe, 1991:12)**

	<b>Indigenous knowledge</b>	<b>Western Scientific Knowledge</b>
<b>Relationship</b>	Subordinate	Dominant
<b>Dominant mode of thinking</b>	Intuitive	Analytical
<b>Communication</b>	Oral Teaching through doing and story-telling	Literate Didactic
<b>Characteristics</b>	Holistic Subjective Experimental	Reductionist Objective Positivist
<b>Data creation</b>	Slow/inclusive	Fast/selective
<b>Prediction</b>	Short time cycles Recognises the onset of long term cycles	Short-term linear Poor long-term prediction
<b>Explanation</b>	Spiritual – includes the inexplicable	Scientific Hypotheses Theory and Laws
<b>Biological classification</b>	Ecological Inclusive-internally differentiating	Genetic and Hierarchical Differentiating

## **2.5 PSYCHOLOGICAL ASSESSMENT**

### **2.5.1 INTRODUCTION**

Psychological assessment will be defined in this chapter. A discussion on the complexities of psychological assessment in South Africa will follow.

#### **2.5.1.1 Defining Psychological Assessment**

Psychological assessment has been a key component of educational and clinical psychology since the beginning of contemporary psychology (Anastasi & Urbina, 1997). Assessment is a conceptual problem solving process involving collection of reliable and relevant information to make informed decisions (Turner, DeMers, Fox & Reed, 2001). Groth-Mamat (1999) describes psychological assessment as involving ‘an awareness and appreciation of multiple causation, interactional influences, and multiple relationship and the ability to identify, sift through, and evaluate a series of hypotheses’ Meyer *et al.* (1998:8) define the psychological assessment process in terms of drawing inferences from test-based information derived from multiple sources of assessment placed in the context of referral information, client history, and observations in order to generate a cohesive and comprehensive understanding of the person being evaluated’. It is also necessary when conducting psychological assessments that the person/s undergoing assessment gives assent to the psychologist.

#### **2.5.1.2 Psychological Assessment in South Africa**

The development of psychology in South Africa has largely been dominated by western intellectual and methodological trends (Painter & Terre Blanche, 2004). South Africa was a former British colony and therefore psychological assessment stems from our colonial heritage (Claassen, 1997:297). The South African context differs in many ways from Britain and the western world. Psychological assessment in South Africa developed in an environment characterized by unequal distribution of resources based on racial categories like Black, Coloured, Indian and White (Foxcroft & Roodt, 2001). The authors maintain that it was almost inevitable that the development of psychological assessment reflected the racially segregated society in which it evolved.

According to Huysamen (1980:19) the developers of psychological tests in South Africa are faced with a considerable complex challenge because some African tests are simply standardized adaptations of overseas tests. I support Claassen (1997:297) who asserts that ‘testing in South Africa cannot be divorced from the country’s political, economic and social history. During Apartheid the relevance of psychology was questioned because it was accused of advertently or inadvertently portraying and reveals openly the apartheid system. We cannot deny the profound impact that Apartheid had on psychological assessment in South Africa. Since 1994 when South Africa became a democracy, the application, control, and development of assessment measures have become a contested terrain (Foxcroft & Roodt, 2001). According to the Health Professions Act 56 of 1974, the Professional Board for Psychology of the Health Professions Council of South Africa (HPCSA) is mandated to protect the public and to guide the profession of psychology, (Foxcroft & Roodt, 2001).

Due to the fact that South Africa is characterized by cultural and linguistic diversity and eleven official languages namely English, Afrikaans, Zulu, Xhosa, Swazi, Northern Sotho, Southern Sotho, Tsonga, Venda and Tswana are in use (Goduka & Swadener, 1999) the reality is that Mental Health Practitioners are faced with tremendous challenges when assessing clients from diverse social backgrounds. In this regard, Hall and Maramba (2001) mention that psychology must address issues of diversity if it is to be responsive to the needs of the population it serves. In answer to this Allen and Dana (2004) maintain that sensitivity to diversity and cultural issues in assessment practice and research is growing. Furthermore Anastasi and Urbina (1997) suggest that the training of the examiners should incorporate knowledge of one or more dissimilar cultures, with special attention to the likely cultural effects on the behaviour and development of individuals.

## **2.6 PLAY – THE LANGUAGE OF THE CHILD**

### **2.6.1 INTRODUCTION**

Play is regarded as a universal language of communication (Ferreira, 2005:337, in Ebersöhn & Eloff). Children right across the globe play in various different ways

that are meaningful to them. Quite clearly, play is integral to children and it is therefore, impossible for children not to play. No matter how different their culture and upbringing is, they all know the art of playing. Play, as the language of the child will be discussed and the characteristics of play will follow.

### **2.6.1.1 Understanding Children through Play**

Play is described by Thompson and Henderson (2007:44) as integral and natural to the world of a child. They further state that play is an innate tendency and an essential language. Whether play activity is sensory, perceptual and symbolic or a combination of these, symbols may be used to represent thoughts (Ferreira, 2005:337, in Ebersöhn & Eloff, 2005). Freud (1961:147) described play as a specific means of mastery and abreaction. He stated the following, 'we see that children repeat in their play everything that has made a great impression on them in actual life'.

Research in the late 1930's, revealed that children have played since the beginning of time and elaborated on how archaeological diggings show us that every civilization has provided toys for their use (Lowenfeld, 1939:66). The dedication invested in these toys in all human groups portrays an indication that adult human beings since the earliest days have understood that the way to make contact with a child and to understand his way of thought, is to play with him (Lowenfeld, 1939:66). This shows that children's need to play with toys is a very old phenomenon. Ferreira (2005:337 in Ebersohn & Eloff, 2005)) maintains that play activity reflects the very existence of the self. It portrays the uniqueness of a child in an affluent neighbourhood as well as a poor child in a South African informal settlement. It often happens that adults think children are not aware and do not understand situations. The reality is that children are very often more aware of challenges than adults even realize. Children like to imitate their parents, peers, other adults in the community and media figures (Laswell & Laswell 1991, Moletsane, 2005:172, in Ebersöhn & Eloff, 2005). It can often be noticed that children construct their play through vicarious experiences. They imitate and pretend that they are their parents or some other significant figure, and they attribute certain characteristics to these people while they are playing. It often happens that they attribute characteristics to a person featuring in their play

that is congruent with the personality of the person in a real life setting. Geldard and Geldard (2005:140) explain that imaginative pretend play allows young children to take on the role of others in play and consequently they can develop insight into the motives and behaviours of themselves and others.

Melanie Klein (1932) recognized the value of play in understanding the child's wishes, fears and fantasies. She regarded children's play as significant symbolic communication and interpreted the meaning of play in sessions with children (Lyness-Richard, 1997). Children do not always have the vocabulary that is needed to express their feelings verbally. Therefore it is through play that a child's psychological world comes to the foreground and unfolds, and through this one can understand the child as a unique individual.

### **2.6.1.2 Characteristics of Play**

Play is regarded as an activity whereby young children usually engage, specific materials and interactions may vary across cultures (Losardo & Notari-Syverson, 2001:62). Play is universal but also unique for every child. What makes play different from other behaviours can be listed as follows: it is pursued for its own sake, the focus is on means rather than ends, it is directed toward exploring objects in order to do something with the objects, it is not considered a serious endeavour because no realistic result is expected (i.e., there is no external purpose with a required outcome), it is not dictated by external rules, and it is characterised by the involvement of the player, (McCune-Nicolich & Fenson, 2004).

Many children feel less threatened about answering questions in a play format because they distance themselves from reality (Kaduson & Schaefer, 2001).

Pearson, Russ and Spannagel (2007) posit that (1) research on pretend play fits under the umbrella of the positive psychology movement, (2) pretend play involves a multitude of processes that are linked to adaptive functioning, and (3) understanding and implementing knowledge of pretend play processes in therapy or prevention interventions may lead to more optimal functioning in children.

## **2.7 PSYCHOLOGICAL ASSESSMENT BY MEANS OF PLAY**

### **2.7.1 INTRODUCTION**

Play in assessment, followed by the advantages of play in assessment and concluding with Masekitlana as form of play in assessment will be discussed.

#### **2.7.1.1 Play in Psychological Assessment**

Specialized assessment tools sometimes fail to provide the most appropriate or the best methods for assessing people's behaviour (Losardo-Notari-Syverson, 2001:21). I support the above statement and personally discovered that the use of specialized assessment tools was not appropriate when assessing African children (see chapter 1). Interactions between the child and primary caregiver during play or daily activities and daily routine provide a more authentic account of the child's emotional and social behaviours (Losardo & Notari-Syverson, 2001:21).

Throughout the years, from the 1930's until well into the 1960's, play was primarily viewed by clinicians as a treatment rather than as an assessment technique. Developmentalists attempted to describe and classify children's play within a normative framework and eventually it became the precursor to the idea of using play within a diagnostic format (Gitlin-Weiner *et al.*, 2000:3).

Erikson's theory of psychosocial development regarded play as an expression of a combination of forces, including individual development, family dynamics, and cultural expectations. Erikson explains that 'to evaluate play, the observer must, of course, have an idea of what all the children of a given age in a given community are apt to play'. Only then can he decide whether or not the unique meaning transcends the common meaning. (Erikson, 1950, 1951, 1958, 1968). To understand the unique meaning itself requires careful observation not only of the play's content and form, but also of accompanying words and visible affects' (Erikson, 1950:219). For Erikson, play is the royal road to the unconscious in children.

Before play evaluations were developed, clinicians needed to rely on a variety of indirect sources of information for the assessment of ‘untestable’ children, including parent and teacher checklists and rating sheets. These evaluations were often prey to bias and halo effects which made the validity questionable (Gitlin-Weiner *et al.*, 2000:5-6).

According to Losardo and Notari-Syverson (2001:15) non-formal assessments developed out of systematic observations of behaviours within meaningful, context-bound activities like drawing, dramatic play and conversation. Standardised tests do not take into account the contextual influences on a child's behaviour. It is quite clear through research studies that children show sophisticated abilities when materials are developmentally appropriate and meaningful to them (Donaldson,1978:23, in Losardo & Notari-Syverson, 2001:37).

Virginia Axline, one of the world's pioneering play therapists made a major contribution in assessment and therapy through the means of play. When a child plays without direction he/she is releasing the feelings and attitudes that have been pushing to get out into the open (Axline, 1947:73-74). She further states that there is frankness, honesty, and vividness in the way children state themselves in a play situation. The author proposes that It is through observation of non-directive play that an authentic account or image can be obtained of the child's ontology and life world.

### **2.7.1.2 Advantages of play in psychological assessment**

The reason for implementing play in psychological intervention like assessment is because of the beneficial attributes that play consists of. Gitlin-Weiner *et al.* (2000:9) described some advantages of play. This will be now discussed.

First of all play offers a **familiar and less stressful arena** in which children can display and portray themselves in terms of their strengths and weaknesses.

Secondly, children can **reveal their emotional concerns which might be overwhelming, frightening and frustrating** to them. Play provides a context in which children can also reveal the cognitive style of their life experiences, and

their ability to imitate and interact in the social environment. The third reason is the **limitations with regards to language and conceptual development** that young children display. Consequently young children's verbal account of what they feel and know might be inadequate and often unreliable. Play helps to eradicate this barrier. Fourthly, Klein (1955) in Gitlin *et al.* (2000:9), poses that **play is a child's most comprehensive form of expression**. Klein (1955) in Gitlin *et al.* (2000:9) agrees with Erikson when she states that, like adult's dreams, children's play offers a unique access to the unconscious. The richness and depth of play observations cannot be equalled. In the fifth instance, play assessment **offers access to information from sequential observations**. The reason for this is that play makes provision for endless variation on a theme and observations can be repeated over a period of time without boredom or interference of any sort and without test knowledge effects. The sixth advantage is the **intrinsically interesting qualities** of the materials used in play assessment that invite children to participate. Therefore a situation whereby psychologists are more likely to obtain and maintain cooperation and involvement of children becomes evident. Consequently it increases the validity of the observations. In the seventh instance, **misreading of children's behaviour in a single assessment situation can be minimized** through repeated sessions because young children's behaviour is of a highly variable nature. The eighth reason states that evaluators are able to **obtain a stronger sense of the level of internalization, stability, pliability and reactivity of the target symptoms**. Lastly play assessment **reveals information about the environmental influence** on children's behaviour and vice versa. It provides **information of the multicultural aspects** on the children's natural worlds and their families. Play assessment is, therefore, a flexible and sensitive way to assess children from various backgrounds and cultures throughout the world.

### **2.7.1.3 Masekitlana as a form of play in assessment**

When looking back at the first research question (chapter 1, par. 1.3.2.1) which has to do with what Masekitlana entails, it is necessary to discuss Masekitlana in detail. In Africa various stone games exist which are performed by children as well as adults. Masekitlana is one such stone game with distinct features. Kekae-

Moletsane (2005:368) describes Masekitlana as a traditional Sesotho game that is mostly played by children in South African townships and rural areas.

Kekae-Moletsane (2008) provides a detailed description of Masekitlana as follows: It is a monologue play, meaning that it is played by one child at a time, alone or while other children are listening attentively. Masekitlana does not have specific rules and structure. It is not a competitive play and accommodates all children, including those who are shy and withdrawn. Players only need two or more small stones. Players hit the stone with the other several times while relating their stories. The pace, frequency and the way the stone is hit differ. When the players relate stories or events that interest them, they hit the stones softly, at a slow pace and infrequently. They speak softly with a sweet tone. Their facial expressions show happiness in the form of smiles or laughter. When players relate aggressive incidents, and sad or depressing stories, they hit the stones very hard, frequently, and show aggression and anger on their faces. They usually shout and yell while talking. They also display anger and sadness on their faces to the extent that they sometimes frown or cry. The game involves many emotions, such as happiness, excitement, anger, sadness and aggression.

Kekae-Moletsane (2008) also states that the players or storytellers tend to speak in the third person when telling their stories and the player distances him/herself from the whole picture. Masekitlana is therefore a projection and expression medium. When the storyteller stops telling a story, comments, remarks, suggestions and questions are usually posed or made by the listeners. If an interesting story has been told, the usual comments and remarks are: '*That was great! What a lucky girl! I wish I had been there*'. In the case of a sad story, the listeners' comments, questions or suggestions are: '*Poor child! Shame. Where is she now?*' In some cases the children become so emotional when playing Masekitlana that they cry or stop playing without finishing their stories. In such cases the usual remarks, comments and questions are; '*What happened afterwards?*' '*What else?*' '*What did he do? Don't worry; he will be safe, etc*'. In the game, listeners give support and act as counsellors or therapists.

## **2.8 IMPORTANT FACTORS IN ASSESSMENT**

### **2.8.1 INTRODUCTION**

I will discuss important factors to consider when assessing a child from a different cultural background. I shall also discuss the use of interpreters in assessment.

#### **2.8.1.1 Crucial principles when assessing children**

In 1947 Virginia Axline (1947:73-74) proposed basic principles which guide the therapist in all non-directive therapeutic contacts. Masekitlana is non-directive. These principles of Axline are still commonly cited guidelines in client-centred therapeutic contact (e.g., Harris & Landreth, 2001). I wholeheartedly support these principles that are still pivotal in therapeutic work in modern times. Due to the nature of the assessment and the fact that I take on the role of researcher and not a therapist some principles are more relevant for my purposes than others.

The following principles are crucial to guide the therapist in all non-directive contacts (Axline, 1947:73-74):

- The therapist must develop a warm, friendly relationship with the child, in which good rapport is established as soon as possible. In this research study I had to establish rapport with the participant in order to get her cooperation to participate. I let her draw freely however the drawing did not form part of the data collection process.
- The therapist accepts the child exactly as she is.
- The therapist establishes a feeling of permissiveness in the relationship so that the child feels free to express his feelings completely.
- The therapist maintains a deep respect for the child's ability to solve his own problems if given the opportunity to do so. The responsibility to make choices and to institute change is the child's.
- The therapist does not attempt to direct the child's actions or conversation in any manner.

For my purpose I support these principles in assessment and assert that they are just as applicable and relevant in an assessment situation as they are in play therapy.

### **2.8.1.2 Assessing children from a different cultural background**

To put the above described principles into practice, Kincade and Evans (1996) in Thompson and Henderson (2007:467) suggest that the following five general guidelines are important and useful when working with a child from a different cultural background. In this research study the participant is a child originating from a seSotho cultural background and I (researcher) am Afrikaans.

- Psychologists should not make assumptions but rather re-evaluate biases
- Psychologists need to learn more about the child's culture from sources other than the client, that is, the library, tapes, brochures, novels, poems and other literature will be of great value
- Psychologists need to admit their ignorance of the child's culture. To this end the psychologist should be willing to ask questions.
- Psychologists should search for similarities in order to connect with the child.
- Psychologists should be sensitive to the child's expectations and needs.

Kekae-Moletsane (2008), who first recognized this Masekitlana as a valuable medium in assessment and psychotherapy describes this game as a traditional South African game usually played by distressed children. The children express themselves verbally while playing with small stones. She further describes it as a non-competitive game, but rather a game that develops children's communication and coping skills, and serves as a projection medium, (Moletsane 2005:175 in Ebersöhn & Eloff, 2005). Considering the above it becomes a challenge to choose appropriate assessment media, especially if the majority used are Western based. According to Martinez and Valdez (1992, in Landreth, 2001:39), the play environment should contain items that convey the therapist's openness to the child's cultural background. This becomes a dilemma for psychologists who are not familiar with African cultures.

### **2.8.1.3 The use of interpreters**

Without an interpreter I would not have been able to do this research study.

As mentioned in chapter two, South Africa has 11 official languages. The majority of Afrikaans and English speaking people cannot speak African languages. This fact makes the use of interpreters inevitable in various settings.

It is important to choose interpreters carefully, especially in the field of psychology. Consequently Lynch and Hanson (1998, in Losardo & Notari-Syverson, 2001:191) suggest that interpreters should satisfy the following criteria:

- Proficient in the language of both the family and the practitioner
- Experienced and familiar with the dynamics of cross-cultural communication
- Sufficiently trained and knowledgeable in the professional field relevant to the interaction
- Respectful of cultural values, attitudes, and traditions of both parties involved in the transaction.

## **2.9 CONCLUSION**

Indigenous psychology is discussed in order to understand the theoretical framework upon which this study embarks from. Understanding indigenous knowledge implies a need to discern western scientific knowledge from indigenous knowledge. Psychological assessment in the South African context throws light on the complex situation we need to deal with. In particular, the lack of culturally appropriate assessment media in our country makes it challenging to conduct authentic psychological assessments. The literature also motivates for the use of play in assessment and sheds light on how play can provide a meaningful account of a child's psychological functioning. Observing children's play can also serve as an assessment medium that can provide rich and valuable information. Masekitlana is an indigenous game that children in South Africa play which is depicting of their lives and can serve as a valuable tool to administer authentic psychological assessments on children. Therefore I decided to employ Masekitlana in this study as an assessment medium because it can provide

detailed projections and it is medium that forms part of the participant's culture. Cultural differences need to be considered whenever assessments are administered especially when the psychologist originates from a different cultural background. Interpreters are an invaluable asset when assessing children from different cultures, but cognizance should be taken of the pitfalls whenever interpreters are employed.

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## CHAPTER 3

### RESEARCH DESIGN & METHODOLOGY

<b>Purpose of the study</b>	To explore Masekitlana as projection medium in child psychological assessment
<b>Paradigmatic approach</b>	Interpretivism
<b>Approach</b>	A qualitative methodological approach
<b>Research design</b>	Case study – intrinsic case design
<b>Selected participant</b>	seSotho speaking 7 year old child
<b>Data collection strategies</b>	Audio-visual data, interviews, self-reflective journals
<b>Data documentation</b>	Rapport establishing phase, interview with mother was later transcribed, reflective journals, audio-video recording (DVD)
<b>Data analysis and interpretation method</b>	Thematic analysis
<b>Considerations</b>	Ethical principles, Insider-outsider perspective

### **3.1 INTRODUCTION**

In chapter two, I explored existing knowledge on indigenous psychology and indigenous knowledge. I then explored assessment and play as a means of assessing children's psychological status.

In this chapter I shall discuss my selected paradigmatic perspective and research design, as well as the research methodology, data analysis and interpretation procedures that I employed to conduct the study. I conclude the chapter with a discussion of the ethical strategies and quality criteria that I followed in undertaking the study.

### **3.2 PURPOSE OF THE STUDY**

This study is explorative and descriptive by nature. Exploratory studies are done for three purposes which are to (1) satisfy the researcher's curiosity and desire for better understanding, (2) test the feasibility of undertaking a more extensive study and (3) to develop the methods to be employed in any subsequent study (Babbie, 2005:89). I wanted to explore and familiarize myself with the use of Masekitlana as a projection medium in child psychological assessment. As a researcher, I wanted to examine a subject of study that is relatively new (Babbie, 2005:89). By implementing an exploratory study, I was trying to discover a new way of conducting psychological assessments on children of African origin and culture. This necessarily generates new insights and comprehension into my topic of research. The shortcomings of exploratory studies are that they seldom provide satisfactory answers to research questions, although they can hint at the answers and can suggest which research methods could provide definitive answers. Exploratory studies are seldom definitive in themselves because of their lack of representation, which means that the individual in my exploratory research study may not be typical of the larger population that interests me, as a researcher (Babbie, 2005; Babbie & Mouton, 2001). However, the purpose of my study was not to generalize the findings (Seale, 2000), but rather to explore and get an in-depth understanding of Masekitlana as a projection medium in assessment.

According to McMillan and Schumacher (2001), research studies that are exploratory and descriptive by nature, build rich descriptions of complex situations and therefore add to the literature. Furthermore, they also give direction for future research (McMillan & Schumacher, 2001) such as the development of psychological assessment media that are applicable and culturally friendly for children of African origin and culture. The exploratory and descriptive purposes of my study are to gain new insights into psychological assessment through the use of Masekitlana as a projection medium. Therefore, by presenting rich descriptions of a seSotho child's use of Masekitlana as a projection medium, it may contribute to both literature of indigenous psychological assessment, culturally appropriate assessment media and Educational Psychology theory and practice.

### **3.3 PARADIGMATIC APPROACH**

Creswell (2007) defines a paradigm as a set of beliefs and interrelated assumptions about the social world, which provides a philosophical and conceptual framework that guides the organised study of that world. In other words it is model or framework for observation and understanding, which guides both what we see and how we understand and interpret it (Babbie, 2005:32). Therefore paradigms are viewed as the lens through which reality is interpreted. In other words, a person's ontology is shaped by the paradigm he or she is using. The selected paradigm guides the researcher in philosophical assumptions about the research and in the selection of methods used in the research study as well as instruments and tools. The paradigm that I have employed to guide me in my qualitative research study is the interpretivist approach (Cresswell, 2007; Denzin & Lincoln, 2000; Ponterotto, 2005; Niewenhuis, 2007). I shall now discuss my selected epistemological and methodological paradigms.

#### **3.3.1 AN INTERPRETIVIST EPISTEMOLOGY**

As mentioned in chapter 1, I undertook the research from an interpretivist paradigmatic viewpoint.

The interpretivist perspective is based on the following assumptions according to Niewenhuis (2007a), and due to the nature of my study I had to be cognizant of

these assumptions. Firstly, *human life can only be understood from within and cannot be understood from an external reality*. Interpretivism therefore focuses on people's subjective experiences, how they construct the social world by sharing meanings, and how they interact with or relate to each other. Secondly, *social life is distinctively a human product*. Reality is therefore not objectively determined but is constructed socially. The uniqueness of a particular context is essential in understanding and interpreting individual's meanings that individual's have constructed for themselves. *The human mind as the main source of meaning* is regarded as the third assumption. Consequently, we can obtain a sense of understanding and interpreting meanings that individuals attach to phenomena if we explore the richness, depth and the complexity of phenomena. The fourth assumption holds that *human behaviour is affected by knowledge of the social world*. It is quite clear when looking through an interpretivist perspective that multiple realities of phenomena exist, and these realities change and differs across contexts. The fifth and last assumption states that *the social world does not 'exist' independently of human knowledge*. As a researcher I bring my prior knowledge, values and experience with me and this may influence the research process and the results of the study. Interpretivist paradigms are subjective, but it does not need to become a threat or barrier as long as the researcher acknowledges his or her subjectivity and takes the necessary steps in terms of the implications of his or her subjectivity. What is evident is that my research actions will affect the study (Cohen *et al.*, 2003; Weber, 2004; Niewenhuis, 2007a).

Merriam (2002) states that the interpretivist paradigmatic viewpoint has to do with how individuals construct and give meaning to their worlds and experiences. In my research study I am interested in the participant's projections while she is playing Masekitlana and what she means by her projections. Ontology has to do with how an individual views reality. In my research study, my ontology guides me in viewing reality as subjective, and contextually and situationally influenced. This involves the individual's experience and perceptions, the social environment and the interaction between the research participant and myself as the researcher. Reality is therefore socially constructed which means that the dynamic interaction between researcher and research participant is central to obtaining authentic projections (Ponterotto, 2005; Cohen *et al.*, 2003; Weber, 2004). Epistemology is

concerned with the *'very bases of knowledge – its nature and forms, how it can be acquired, and how to communicate to other human beings'* (Cohen; Mannion & Morrison, 2002).

### **3.3.2 A QUALITATIVE METHODOLOGICAL APPROACH**

Qualitative studies are viewed as a distinctive type of research in education and the social sciences that produce vivid and richly detailed accounts of human experience (Ary, Jacobs, Razavieh & Sorensen, 2006). Furthermore qualitative research is based on a naturalistic approach that is especially appropriate to the study of those attitudes and behaviours best understood within their natural setting, rather than attempting to generalise from some theoretical population (Babbie & Mouton, 2001). When conducting qualitative research there are strong expectations that peoples' ontology inside and outside the case will be cultural, social, contextual, and situational (Stake, in Denzin & Lincoln, 1998). Furthermore the description of the interactivity of functions and contexts need to be done as thoroughly as possible. According to Henning (2004:3) the aim of qualitative studies lies in the depth rather than 'quantity of understanding'. The variables in a qualitative study are usually not controlled and it is precisely this freedom and natural development of action and representation that researchers want to capture (Henning, 2004:3). In qualitative studies, the researcher tries to obtain data in its purest form without manipulating or adapting data (Babbie & Mouton, 2001). Niewenhuis (2007) states that research is carried out in real-life situations and unobtrusive data gathering techniques such as interviews and observations are dominant in the naturalistic paradigm.

### **3.4 RESEARCH METHODOLOGY**

De Vos and Fouché (1998:6) state that methodology 'specifies how the researcher may go about practically studying whatever he or she believes can be known'.

### 3.4.1 RESEARCH DESIGN: CASE STUDY DESIGN

Merriam and Associates (2002:8) describe case studies as ‘intensive descriptions and analysis of a phenomenon or social unit such as an individual, group, institution, or community.

The key characteristics of case study research is that it focus on a single unit; has multidisciplinary roots; produces an in-depth description; is anchored in real life; provides a rich, holistic description of context, themes, issues; uses multiple data collection techniques; time spent examining the ‘unit’ is important; can be combined with other qualitative approaches; the basic question is ‘What are the cultural patterns and perspectives of this group in its natural setting?’ (Ary *et al.* 2006). The case itself in case study research is central and not the variables (Schwandt, 1998:28).

Three types of case study can be distinguished namely the intrinsic case study, the instrumental case study and the collective case study (Stake, 2000).

For the purpose of my research study I will select an intrinsic case study design. I will now discuss an intrinsic case study. I conducted the research study according to an intrinsic case design (Stake, 2000) with the focus of my case being on an African child playing indigenous stone game (Masekitlana) as a projection medium for the purpose of child psychological assessment, as my case. The application of an intrinsic case study design assists me to gain a deeper understanding of and insight into the life-worlds of the research participants. An intrinsic case study design will be selected with the main purpose to answer the research question and in order to identify a case rich in information which would help in understanding the child’s psychological status (Patton, 1990; Mouton, 2001; Henning, 2004).

Stake (1994, in Berg, 2001) further states that intrinsic case studies do not represent other cases, or illustrate some ‘particular trait’, characteristic or problem, rather, intrinsic case studies are undertaken because of their uniqueness or ordinariness that makes them so interesting. The main concern of case study research is to generate knowledge of the particular (Stake, 1995). De

Vos (2005) supports this argument when stating that the primary focus is on the individual case. In this way a deeper understanding and description of the particular case can be obtained.

According to Babbie (2001) the major purpose of many social scientific studies is to describe situations and events. He summarizes the process by saying that the researcher observes and then describes what was observed. Descriptive designs according to Hancock and Algozzine (2006) attempt to present a complete description of a phenomenon within its context.

When using case study the results may not be generalizable except where other readers of researchers see their application (Cohen *et al*, 2003). Furthermore they mention that case study research is not easily open to cross checking, may be selective, biased, personal and subjective, and may be prone to problems of observer bias. Although the above-mentioned factors are challenging, my aim is not to generalize my findings but rather to get an in-depth understanding of a particular case and from this to make discoveries regarding the study, which is to find out more about Masekitlana as a projection medium and to make discoveries around this game with regard to assessment.

Studies are conducted in settings that are bound by the theme of the inquiry and in case studies; these cannot usually be extensive unless there is a large team of investigators (Henning, 2004). Further on she states that in a qualitative study the variables are usually not controlled and so in case studies it is exactly this freedom and natural development of action and representation that we wish to capture. According to Babbie and Mouton (2001), qualitative research is conducted in a natural setting, is process orientated, and focuses on in-depth descriptions and understanding of actions and events. Furthermore they state that the main concern is to understand social action in terms of its specific context, rather than attempting to generalize to some theoretical population and the researcher is seen as the 'main instrument' in the research process.

An advantage of exploratory studies is that they are open, flexible and follows and inductive approach to research when attempting to look for new insights into phenomena, such as, exploring stone play as a projection medium for

assessment purposes (Terre Blanche & Durrheim, 2002). According to (Babbie & Mouton, 2001) exploratory studies are done for the following reasons: (1) to satisfy the researcher’s curiosity and desire for better understanding, (2) to test the feasibility of undertaking a more extensive study, (3) to develop the methods to be employed in any subsequent study, (4) to explicate the central concepts and constructs of a study, (5) to determine priorities for future research. I regard all of these above-mentioned reasons as advantages.

In this way my intrinsic case study will be exploratory and descriptive, and will aim for more depth than quantity of information. Only one participant is involved in the study.

An intrinsic case study aims to try to answer the research question, and to get a better understanding of Masekitlana as projection medium to make discoveries regarding this game in psychological assessment.

### 3.4.1.1 Selection of case and participant

The case consisted of a 7-year old female seSotho child in an informal settlement in the Gauteng area.

**Table 3.1: Selection of case and participant**

<b>CASE</b>	7-year old female, seSotho, living in an informal settlement in the Gauteng area
<b>PARTICIPANT</b>	One 7 year old female, seSotho

The selection of participant for this study was being done through the use of *purposive sampling*. In purposive sampling the cases to be included in the sample are handpicked on the basis of the researcher’s judgement of their typicality (Cohen, *et al.*, 2003). According to Babbie and Mouton (2001) it is sometimes appropriate to select your sample on the basis of your own knowledge of the population, its elements, and the nature of your research aims: in other words selection is based on the researcher’s judgement and on the purpose of the study.

Due to the fact that Masekitlana is an indigenous African game, more specifically seSotho, it was necessary to select an African child (participant) who was seSotho speaking and familiar with the game. The sampling technique aims to explore the participant’s (child’s) use of Masekitlana to gain understanding about the game as a projection medium. The purpose of this study is not to generalize the findings but gain deeper understanding regarding the use of Masekitlana in assessment and the projection value that it has.

A non-Governmental organization that is actively working in an informal settlement in the Gauteng area will be appointed to assist me with the selection of a child (either male/female) who frequently plays Masekitlana. This child serves as the participant in the study. The reason for the selection of a child as participant is to obtain a rich and detailed account.

The selection of an interpreter is invaluable in this study. The interpreter needs to meet the necessary criteria in order to act as an interpreter. Not only is it important for the interpreter to be fluent in the participants’ language (Sesotho in this study) and the researcher’s language (English in this study) but the interpreter also needs to have a sufficient background and knowledge of psychology (registered as a counsellor) and the participant’s cultural background. This enhanced the validity of the data collection process.

**Table 3.2: Particulars of the participant in the case study**

<b>PARTICIPANT</b>	<b>AGE</b>	<b>RACE</b>	<b>LANGUAGE</b>	<b>GENDER</b>
Participant	7	Black	seSotho	Female

I select the participant according to the following criteria (McMillan & Schumacher, 2001):

The participant is seSotho speaking child who knows the indigenous seSotho game, Masekitlana and who has played it regularly before. The parent of the participant must know the participant well in order to give background information about the participant.

## **3.5 THE BACKGROUND OF THE PARTICIPANT**

The participant's context plays such an important role in the interpretation of the data, therefore it is vital to explain her background thoroughly. I obtained background information through an unstructured interview that I conducted with the mother of the participant. Through the rapport establishing phase whereby drawings were completed, I obtained more information about the participant's life.

### **3.5.1 BIRTH AND DEVELOPMENT**

The participant was an unplanned child born in 2001 in a poor family. She is the only child. The participant's mother thought that she would not be able to have a child, regarding herself as too old to bear a child. She was 35 when the participant was born. The participant was born at a clinic and she weighed 2,6kg at birth. According to the mother, the participant's development is normal. The participant's mother described the participant's personality as happy in nature.

### **3.5.2 FAMILY RELATIONSHIPS**

The participant's parents were never married but lived together until the participant was five years old. The participant's mother mentioned that the participant's father used to get drunk during weekends and at the end of the month, and abuse then followed. The participant's father allegedly accused the participant's mother of spending their money on her family while he was in a drunken state. According to the participant's mother, the participant was exposed to the abuse in the sense that she witnessed her father's outrage. The participant's mother mentioned that the participant was never physically abused by her father. The participant's mother moved out of the shack, which was their only home. Her motivation for doing so was that she could not bear the physical and verbal abuse any longer. The participant's mother realized that the participant was getting scared whenever the father started to direct his verbal abuse towards the mother. The participant's mother became more concerned about herself and her child. Since the participant and her mother have left the father; they have not had contact with him up to the present time. According to what they know, he is involved in another relationship with a woman.

Furthermore, the mother states that they would not even greet him if they were to see him again.

### **3.5.3 ECONOMIC STATUS**

The father does not support the participant or the mother in any way. The only income that the participant and her unemployed mother receive is the 'Child Support Grant' from the government that is R210 per month. According to the Constitution of the Republic of South Africa Act 108 of 1996, Section 28, children under the age of 18 years' or their parent's or caregivers qualify to receive a grant of R210 if they earn an income of less than R800 per month. The constitution states, under the children's act, that it is obligatory for a child to have adequate food to develop into a healthy adult, and to maintain his/her health. This grant is allocated so that the child can get food and to fulfil the child's basic needs. The government provides the participant with a school uniform. In this case the health status of the participant's mother is poor, and she is extremely thin.

### **3.5.4 PARENTS' LEVEL OF EDUCATION**

The participant's mother completed grade 10, the father's level of education is unknown, however the mother stated that he did not complete grade 12.

### **3.5.5 EMPLOYMENT**

The participant's mother is unemployed and assists at a Community Centre nearby to a clinic in the Gauteng area where she is doing voluntary work in a vegetable garden. The vegetables are used in the feeding scheme to provide food for many people living in poverty. The participant and her mother receive a food parcel every month that includes some vegetables, supplements, Lambaza (a type of porridge with high nutritional value) and other basic foods.

### **3.5.6 LIVING CONDITIONS**

The participant and her mother moved into their own shack which is about 4meters × 4meters in size. The shack is built out of corrugated iron sheets and pieces of wood tied together. It is a one room shack which means that the

kitchen, bedroom and lounge are in one room. They do not have electricity or running water, although the water that they need to fetch is not very far from their shack. The area where they live is extremely congested and polluted. Water pipes are leaking; heaps of rubbish lie in the streets and water runs over it. The infrastructure and service delivery is poor in the informal settlement.

### **3.5.7 SCHOOL**

The primary school where the participant attends has about 1500 pupils and, according to the principal, there are 56 pupils in the participant's class. The playground is much too small for this huge amount of learners. High noise levels also seem to be a problem. The participant walks to school, a distance of approximately 500 metres from her home.

## **3.6 DATA COLLECTION**

For this study I will make use of the following data collection techniques: (1) Observing Masekitlana itself (participant), (2) unstructured individual one-on-one interview with the parent (3) Video recording of the child (participant) while playing Masekitlana and (4) Self-reflective journal of the process. According to Janesick, (2000) this can be defined as the process of crystallization, whereby different methods are used to add and reflect different nuances to the data gathered. This is a relative new area in research and the process of crystallization will be beneficial to explore and gain a better understanding of Masekitlana as a therapeutic tool. The data collection will take place in a comfortable setting that will be determined by the core participant. The abovementioned research methods will be discussed next.

### **3.6.1 OBSERVING MASEKITLANA**

Masekitlana, the game itself, is the primary source of data collection. Observation of the participant while she is playing the stone game, the participant's words, facial expressions, non-verbal behaviours and how she handles the stones are pivotal in the data collection process. A thorough description of Masekitlana, and how it is played occurs in chapter 2.

My role will be that of a researcher that is why I cannot conduct the assessment. I will observe and make notes while a registered counsellor whom is a Sesotho mother tongue speaker conducts the assessment with the participant.

Observations are frequently used in case study research (Hancock & Algozzine, 2006). They further on state that it is important that the researcher identifies what must be observed to elicit possible answers to the research question. In qualitative research we usually find two types of observation, namely simple observation where the researcher remains an outside observer and participant observation, where the researcher is simultaneously a member of the group she or he is studying and a researcher doing the study (Babbie & Mouton, 2001). For the purpose of this study I will use simple observations because I will be observing the assessment and not engage in the assessment process.

The observations made of the participant playing Masekitlana will be analysed and interpreted during the research process. The interpreter (registered counsellor and Sesotho mother tongue speaker) will assist in this regard.

### **3.6.2 SEMI-STRUCTURED INDIVIDUAL ONE-TO-ONE INTERVIEW**

A semi-structured one-to-one interview with the participant's mother in the presence of an interpreter is conducted. The basic individual interview is one of the most frequently used methods of data gathered within the qualitative approach. It differs from most other interviews in that it is an open interview that allows the object of study to speak for itself rather than to provide our respondent with a battery of our own predetermined hypothesis-based questions (Babbie & Mouton, 2001). By implementing individual interviews a more personal, detailed account can be obtained. This method will allow me to obtain in-depth knowledge about the child's background in order to gain a better understanding of the child's life. This method will assist me to understand how the core participant thinks and feels (Terre Blanche & Kelly, 2003). It will assist me in obtaining the participant's frame of reference.

In a semi-structured one-to-one interview which can be regarded as an in-depth interview is actually a formalized conversation. It is also said to be a 'conversation

with a purpose (Greef, 2005:292). Furthermore Greef (2005:293) states that the purpose is not to test hypotheses, evaluate or getting answers to questions but rather to understand the experience of other people and the meaning they make of that experience.

I had to be cognizant of the fact that the interview was conducted in the presence of an interpreter that is a registered counsellor and mother tongue Sesotho speaker. Also, the fact that I originate from a different race and culture can influence the interviewing process. The interpreter and I, as well as the mother of the participant whom I interviewed speak isiZulu. At times the mother of the participant spoke in seSotho, which I cannot speak, and then at times she turned to isiZulu. I tried to obey the Ten Commandments when conducting interviews stipulated by Berg (2001:99-100). First of all I tried *not to start an interview cold* that is why I spend quite a while before we started the interview to chat to the mother of the participant. My background knowledge of informal settlements and African culture was helpful to find appropriate topics to talk about. I am aware that many African people can speak and understand isiZulu therefore I started off to speak in isiZulu to put the participant at ease by showing her that I know an African language. Secondly, I had to *remember my purpose* which was to obtain background information of the participant's life by interviewing her mother. Luckily I did not have a time limit so I did not need to use a time schedule. The third commandment states that the interviewer needs to *present a natural front*. I was relaxed and natural also due to the fact that I went to see where the place was; where I shall conduct the interview before I met the mother of the participant. *Demonstrate aware hearing* is the fourth commandment which I tried to adhere to. Whenever the mother told me something about her hardship I tried to look empathetic and wanted to show her that I do understand and I am hearing what she is saying. I was focused at all times and interested in what she was telling me. I tried not to interrupt her unnecessarily. Fifthly it is necessary to *think about appearance*. Whenever going to informal settlements I am even more aware of my appearance and I dress appropriately and put minimum accessories on because the majority of people living there are very poor and it can create uneasy feelings for them. In the sixth instance the *interview need to take place in a comfortable place*. The counsellor provided her office which was very small though but comfortable and we were seated comfortably. The seventh

commandment asserts that the *interviewer must not be satisfied with monosyllabic answers*. Luckily the mother of the participant which I interviewed was at ease and elaborated on questions. When at times it happened that she did not give adequate details or when we did not understand each other fully, the interpreter will probe. To *be respectful* is the eighth commandment which is certainly in my opinion one of the most important aspects when doing research on people. Right at the beginning she was told by the interpreter how important her input in this research study is. I assured her that her input is valuable through responding positive throughout the process. The ninth commandment suggests that *practice* is important; therefore, I practiced conducting interviews on people that I know and that were willing like my family and friends. The tenth and last commandment states that the interviewer has to *be cordial and appreciative*. I thanked the subject and wrote a card to show my appreciation. Together with that I provided the mother of the participant with a food parcel because I knew she struggles tremendously. The food parcel did not serve as an inducement or any form of payment.

### **3.6.3 AUDIO-VISUAL DATA**

To capture the data I will use a video camera to obtain a fuller record of the interview I conducted with the mother of the participant and observations of all the sessions whereby the participant played Masekitlana. Taking notes are helpful but all the data will not be captured. By using a video recorder I can concentrate on the whole process during observations and listen attentively to what the participants are saying without being concern that I will forget important information. Due to the fact that the participant and the mother of the participant are seSotho speaking a video recorder is pivotal so that the data can be translated and interpreted bit by bit afterwards. I later transcribed and analysed the data of the interview with the mother and the Masekitlana sessions which I observed.

### **3.6.4 SELF-REFLECTIVE JOURNAL**

A reflective journal is a human personal document in which the human and personal characteristics of somebody who is in some sense the author of the

document find expression, so that through its means, the reader of the document comes to know the author and his/her views of events with which the document is concerned (Babbie & Mouton, 2001). During the period when I conducted the data collection, I kept a self-reflective journal of my thoughts and experiences. The purpose of analysing the researcher's reflective journal was to crystallize understanding of Masekitlana as a projection medium as well as the environment which the researcher entered. It assisted me to understand the participant in her particular context which is crucial for the interpretation of the data.

### **3.7 DATA ANALYSIS AND INTERPRETATION**

Data analysis and interpretation needs to take place against a particular theoretical framework to ensure the validity of the research, because knowledge is contextually bound. Data analysis involves organising, accounting for, and explaining the data; in short, making sense of the data in terms of the participant's definitions of the situation, noting patterns, themes, categories and regularities (Cohen *et al.*, 2003).

Qualitative data analysis is based on induction; the researcher constructs patterns that emerge from the data and makes sense of them. Starting with a large set of issues and data, the researcher seeks to progressively narrow them into small and important groups of key data (Gay & Airasian, 2003).

Qualitative research is 'interpretative' research in which you make a personal assessment as to a description that fits the situation or themes that capture the major categories of information (Creswell, 2007). He further mentions that data analysis tends to consist of text analysis, it involves developing a description and themes and the interpretation tends to consist of stating the larger meaning of the findings. Due to the nature as well as the purpose of this study, data will be analysed by implementing *thematic analysis*. Through thematic analysis it is possible to evaluate key words, meanings, themes, messages and meanings obtained from the data collected (Cohen *et al.*, 2003).

After the observations and interview have been conducted, it will be transcribed and analysed according to emerging themes of the content. I will analyse the data

by categorising and coding pieces of data and grouping them into themes (classifying), and interpret it accordingly (Gay & Airasian, 2003).

Due to the nature and purpose of this study data is analysed by implementing thematic analysis. The reason for choosing thematic analysis is because it makes provision to evaluate key words, meanings, themes, messages and meanings obtained from the data collected (Cohen *et al.*, 2003) with the aim of assessing the child's projections through the use of Masekitlana.

I will now explain the manner in which my research study's analysis and interpretation was conducted. First of all I read through the transcriptions which were translated from Sesotho to English. I also had to read through the interview which I conducted with the participant's mother to obtain background information of the participant. The purpose is to familiarise myself with the content from both data sources. I then put the data into themes through a process of coding and condensed the codes and finally representing the data in tables and discussions in chapter 4 (Cresswell, 2007).

### **3.8 QUALITY CRITERIA**

The basic premise of trustworthiness is concerned with the way in which the researcher or inquirer is able to convince the audience that the findings of a study are worth paying attention to and that the research is of high quality (Maree, 2007; Babbie & Mouton, 2001; Schwandt, 2007). I tried to establish trustworthiness in my research study by adhering to the following criteria namely, credibility, transferability, dependability and confirmability.

#### **3.8.1 CREDIBILITY**

Credibility of data can be attained by demonstrating that the concepts used to describe the study are congruent with the data selected to gather information about the concepts (Gay & Airasian, 2003). Due to the experience that my supervisor has on this topic I will make use of frequent debriefing sessions with her to add to the richness and credibility of the findings (Maree, 2007; Babbie & Mouton, 2001; Shenton, 2004). I also employed member checking as a strategy to establish credibility (Babbie & Mouton, 2001). I presented the video recording

to the mother of the participant to watch the interview because we had to ascertain whether the data collected and the interpretation of the data was accurate or not. I also presented the video recording to the participant and the mother of the participant in the presence of the community counsellor. We had to clarify what the participant means when she is talking about the 'Naka' in her projections while playing Masekitlana. As a result I was able to assess the intentionality of the research participant, correct obvious errors, and to clarify certain aspects (Babbie & Mouton, 2001).

### **3.8.2 TRANSFERABILITY**

Transferability is concerned with transferring or generalizing the results of a study to other contexts (Gay & Airasian, 2003). Transferability involves the providing of rich descriptions of the setting studied, in order to give sufficient information to be able to put the reader in the position to judge the applicability of findings to settings of which they know (Seal, 1999). My aim during this study is to use rich and thorough descriptions of the participants' verbal and non-verbal behaviour and the context in which they are living in; through obtaining as much detailed information as possible about the child's projective play and her worldview. I was also aiming to obtain a detailed background account of the participant through interviewing of the child's mother.

### **3.8.3 DEPENDABILITY**

The inclusion of a methods section that describes in depth the processes and methods used in the study according to Gay and Airasian (2003) are important aspects to judge the credibility, transferability and conclusions of a research study. The research process and the researcher's responsibility are emphasised to ensure that the process is logical, traceable and documented in order to establish dependability (Schwandt, 2007).

The goal of the study is not to generalize but to explore and gain an in-depth understanding of how the selected participant experience their world and how they make meaning through playing Masekitlana. Contributions will be sought from other persons such as parents during data analysis and through debriefing

sessions with my supervisor. This will strengthen the possibility of the findings of this study to be fairly dependable and probably comparable to other groups of children and situations (Shenton, 2004).

#### **3.8.4 CONFIRMABILITY**

Confirmability is the degree to which the findings are the product of the focus of the inquiry and not on the biases of the researcher (Babbie & Mouton, 2001). In this study I will make use of methods such as recorded videotapes, a reflective journal and observations of Masekitlana. Confirmability involves reflexivity, in which a methodological self-critical account of how the research was done must be documented (Seal, 1999). My personal reflections in my research journal is documented in the (addendum 7.7)

### **3.9 ETHICAL CONSIDERATIONS**

Maree (2007) states that it is essential throughout the research process that the researcher follows and abides by ethical guidelines. It is important to adhere to certain research ethical principles to ensure that the participant or the mother of the participant is not deceived, knew what was going on and what to expect and did not experience any form of harm or distress (Cohen et al., 2003).

#### **3.9.1 INFORMED CONSENT**

I will obtain written informed consent from the parent of the participant (the participant is a child of 7 years of age) that participates in this study and the children that participate in the research process (refer to addendum 7.2. for the permission to conduct the study and the letter of informed consent). The ethical norms of voluntary participation and no harm to participants have become formalised in the concept, informed consent, (Babbie, 2005). He further states that (participant/s) must base their voluntary participation in research projects on a full understanding of the possible risks involved. The research participant and the mother of the participant will be given adequate information on the purpose of the study, the procedures that will be followed, the advantages and disadvantages of the outcome of the study. Due to the voluntary nature of the

study the participant are allowed to withdraw from the study at any time if she wants to do so, and I will respect her right to withdraw.

### **3.9.2 PRIVACY, CONFIDENTIALITY & ANONYMITY**

Privacy, meaning that the identities of the research participants will be protected through the use of two quality criteria namely confidentiality and anonymity (Babbie, 2005). Confidentiality means that a researcher can identify a given person's responses but essentially promises not to do so publicly (Babbie, 2005). I will regard all information obtained from participants, (including one participant and the participant's mother) as confidential during the research process. Anonymity is guaranteed when the researcher cannot identify a given response with a given respondent, Babbie (2005). It is in-depth study with only one participant I will take extra care to store data in a safe place for a minimum of fifteen years.

### **3.9.3 PROTECTION FROM HARM**

Research should never injure the people being studied, regardless of whether they volunteer for the study (Babbie, 2005). According to Babbie (2005) participants can be harmed psychologically in the course of a research study therefore the researcher must look for the subtlest dangers and guard against them. Taking this into consideration I will aim to avoid any risks or probable risks to the participants such as psychological, physical or social harm (Berg, 2001). During this study I will respect the human rights of the participants and act accordingly.

### **3.10 MY ROLE AS RESEARCHER**

My role as a researcher is to explore Masekitlana as a projection medium in psychological assessment. I am conducting the research by observing the participant with minimal intervention to obtain an authentic account of the participant's projections. I am not serving as a therapist and am not allowed to direct or intervene while the participant is playing Masekitlana. As an Educational Psychology Student of the University of Pretoria I had prior experience with Masekitlana as a medium in therapy when I was doing therapy with an eight year

old seSotho speaking child. Subsequently, because of my own past experiences with Masekitlana, I brought certain biases to the study. I am from a different cultural, socio-economic and racial background. I tried to ensure objectivity as far as possible but still these biases may have an effect on the way I viewed and understood as well as my interpretation thereof (Cresswell, 2003).

### **3.11 CONCLUSION**

This chapter describes and explains my paradigmatic perspective, my research design, methodology, the background information of the participant as obtained by the mother of the participant and data analysis and interpretation procedures I have consulted in this research study. Then a discussion of the ethical guidelines and quality criteria follows, concluding with my role as a researcher. In the next chapter the data analysis and data interpretation processes will be discussed.



## **CHAPTER 4**

# **DATA ANALYSIS, INTERPRETATION, RESEARCH FINDINGS, LIMITATIONS AND RECOMMENDATIONS**

### **4.1 INTRODUCTION**

I presented a detailed description of my paradigmatic perspective, research design, research methodology and data analysis and interpretation procedures that I have employed in the previous chapter.

In this chapter I provide a detailed description of the results of the thematic analysis. I provide supporting evidence for the transcribed Masekitlana sessions, visual data, and background interview with the participant's mother, rapport establishing phase with the participant and a self-reflective journal. Verbatim responses and nonverbal body language are used to enrich the discussion. The body language and the nonverbal behaviour of the participant during the Masekitlana sessions are vitally important in order to make an accurate analysis. The results discuss the participant's projections through the use of Masekitlana. The overall research findings are discussed and this chapter ends with possible limitations of the study and recommendations for further research.

### **4.2 CODING, DATA ANALYSIS AND INTERPRETATION**

In qualitative studies, researchers may code data of the stories they have obtained from participant/s into themes or categories, (Creswell, 2007). In total six main themes and nine subthemes were identified during thematic analysis. These themes are related to the participant's psychological status.

**Table 4.1: Table of Coding**

THEME 1: Food as an unfulfilled need	<b>Definition</b>	This relates to food and eating practices.
	<b>Subtheme 1:</b> <i>A lack of food</i>	'They ate, they ate, they ate', buying food', 'wasn't full that day'
	<b>Subtheme 2:</b> <i>A desire for luxury food</i>	'Kentucky Fried Chicken'
	<b>Subtheme 3 :</b> <i>Cultural food</i>	'Sphahlo'.
THEME 2: Security and safety needs	<b>Definition</b>	Conflict among the community like adults and peers.
	<b>Subtheme1:</b> <i>Conflict in the neighbourhood</i>	'Hitting', throwing objects; the participant displays provocation and or anger towards people through her projections like for instance: 'she killed by children', 'Mama, I won't speak to her anymore', 'I don't want you near her, child!'
	<b>Subtheme 2:</b> <i>Conflict among peers</i>	'Do you think we are your maid?' 'fooh!' 'I will beat you!', 'Do you think you can beat me?' click tongue, 'do you think we are your maid?' 'I'm going to hit her friend', 'blue eye', 'Tumelo bring our chappies'.
THEME 3: Environmental factors	<b>Definition</b>	This relates to environmental factors influencing the individual like transport, hygiene, Ubuntu and infrastructure and services in the community
	<b>Subtheme 1:</b> <i>Transportation in the community</i>	'They took a taxi', 'A taxi took them home', 'We're in the car'
	<b>Subtheme 2:</b> <i>Hygiene as an important value</i>	'They bathed', 'they wash their hands and the apples', 'clean the house', 'I'm going to bath as well.. we gonna go with our car'
	<b>Subtheme 3:</b> <i>Practising Ubuntu in the community by helping each other</i>	'I'm in a society', 'let me give you R10, because they gave this one R10'
	<b>Subtheme 4:</b> <i>Infrastructure &amp; support services</i>	'Going to go with her to get the water'
THEME 4 Daily routine	<b>Definition</b>	This relates to activities that depict daily routine
	<b>Subtheme:</b>	'Bath', 'brushing teeth', 'going to school', 'they wrote', 'break time', 'bell rings', 'go home'
THEME 5 Belief systems	<b>Definition</b>	This relates to a sangoma which the participant calls 'Naka'
	<b>Subtheme:</b> <i>Conceptualizing 'Naka'</i>	'They see the Naka , yô !', 'Yô, they were scared', 'The Naka is biting', 'Now, friend let's go and see the Naka (3x), 'where do you come from?', 'I, I hit her, she took me to see the Naka, but she didn't tell me that Naka bite', 'Naka bit me', 'Dinewo is bitten by the Naka'. They cried, and prayed that Dinewo gets well, Oh, my Dinewo !! (3x) they cried, 'jealous down'
THEME 6 Positive qualities	<b>Definition</b>	This relates to positive qualities like leadership skills as well as resiliency
	<b>Subtheme:</b> <i>Leadership &amp; Resilience</i>	'Let's play....', 'come here', 'yes Ngwenya, (not her real name) I'll tell them', 'the mother is very much involved, 'performing satisfactory in school', 'fine motor skills', 'plays Masekitlana'

### 4.3 THEME 1: LACKING THE FULFILMENT OF BASIC NEEDS

Through playing Masekitlana the child psychologically get in touch with her perpetuating need for food and her continuous lack of food.

#### 4.3.1 TABLE: DEFINITION, SUBTHEMES AND INDICATORS RELATED TO THE THEME: 'FOOD AS AN UNFULFILLED NEED'

**Definition:** This relates to food and eating practices.

**Subthemes:** I discuss three themes that emerged namely, a desire for or need for food, wishing for luxurious foods and cultural food.

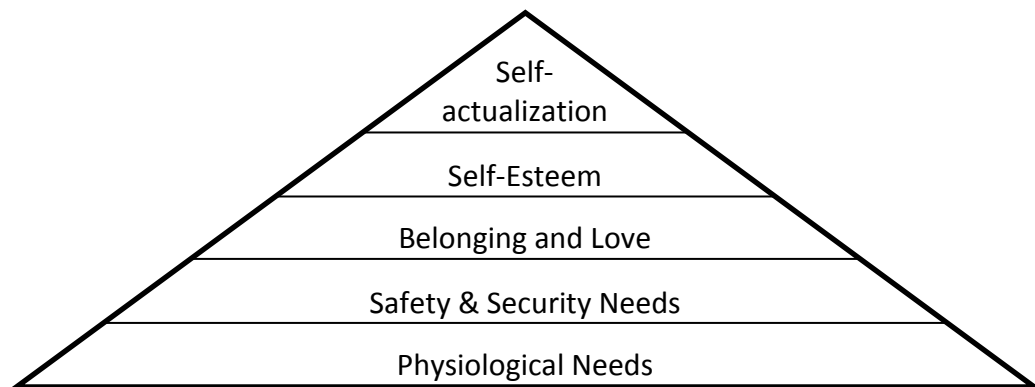
**Indicators:** All the instances in the data where the participant made use of projections such as 'they ate, they ate, they ate', buying food', 'wasn't full that day', mentioning luxurious food like 'Kentucky Fried Chicken' and food specifically eaten by people of African origin and culture like 'Sphahlo'.

##### 4.3.1.1 Subtheme 1: A lack of food

Food is a prominent theme that occurs throughout the participant's projections. Food and events referring to eating are central and make out the core of the participant's projections. Very often the participant will project scenes where they eat, they eat again. The participant is fascinated by food, and when talking about eating; she repeats *'they eat'* (3x) while hitting the stones frequently on each other. Kekae-Moletsane (2008) in her research found that the more frequently children hit the stones on each other the more aggression and frustration they display. The participant is therefore frustrated when it comes to food. Waelder (1933, in Pearson, Russ & Cain Spannagel, 2008) described play as a process in which the child repeats an unpleasant experience over and over until it becomes manageable. In addition Erikson (1963, in Pearson *et al.*, 2008) developed the concept of mastery, in which the child uses play to gain mastery over traumatic events and everyday conflicts. Hunger an inadequate food supply during childhood is difficult to overcome and therefore I propose that play can help children deal with these challenges on a psychological level.

When looking at the background information the participant's mother is a single, unemployed parent who is extremely thin and ill. Making the situation even worse the father is not supporting the child in any instance. Their only home is an informal settlement, which is congested. Due to their poverty situation they (the mother and child) receive a monthly food parcel from a Community Centre with basic products like Morevite (porridge like mixture called Lambaza by the people at the community centre), mealie meal and vegetables which comes from the garden of the community centre. The food that the participant and her mother receive keeps them alive. The struggle to have enough food is persistent and continuous in the participant's life. It is therefore evident that the participant has a need for food and is preoccupied with food because she does not have food readily available.

Considering the background information it is evident that the participant is living in extreme poverty and is therefore frustrated because her basic needs for food is not satisfied, and she goes hungry at times which is suggested when she said *'but that day I was not full'*. In developing countries there are millions of children living under severe conditions of poverty who do not have enough food (Donald, Lolwana & Lazarus, 2004).



**Figure 4.1: Maslow's pyramid of needs**

Maslow's theory is universally applicable regardless of the cultural background of a person, therefore his theory can be applied here. When considering Maslow's hierarchy of needs, Maslow's (1954); Maslow (1968, in Thompson & Henderson, 2007:8) food is one of the basic needs in humans that need to be met. On the first level of the hierarchy are physiological needs like food, water, oxygen and sleep. Above physiological needs on the second level, the safety needs are

present. Thirdly, the need for love and belonging is present. On the fourth level self-esteem can be found. Fifthly, on the top of the hierarchy is self-actualization. Maslow (1954); Maslow (1954, in Mwavenda, 2004:239) further explains that physiological needs are a prerequisite for the satisfaction of higher needs. It is difficult to fulfil the needs higher up in the hierarchy if the basic needs for food are not met. Consequently, individuals cannot direct their energies towards fulfilling higher-level needs. Maslow (1968, in Mwavenda, 2004:240) states that the first four needs are called deficiency needs and their fulfilment is greatly dependent on other people. The participant is in a constant struggle to ease her hunger and therefore it is difficult for her to satisfy needs higher up in the hierarchy and she is fixated on basic needs. Her mother who is her primary caregiver struggles to fulfil her child's basic needs.

Poor nutrition is evident in informal settlements since all is linked to financial problems. Poverty is such a strong determinant of well-being that it accounts for about half of the disadvantage in children's lower achievement, and when its influence is factored out, the differences between the adjustment of children in one- and two-parent families all but disappear (Walsh, 2003:126). As a result the cumulative impact of poverty filters through and affects almost all areas of the participant's life.

#### **4.3.1.2 Subtheme 2: A desire for luxury food**

However the participant might have tasted nice foods like '*KFC, Simba chips, biscuits*' and she longs and wishes to have the opportunity to eat it again. According to background information (see addendum 3) the participant is not able to buy these luxury foods often because she and her mother cannot afford it and they barely survive on the grant and the food parcel that they receive. She mentions these take-aways because it is luxurious and she wishes for food like that. It is certainly not the type of food that she often eats on a regular basis.

#### **4.3.1.3 Subtheme 3: Food as part of culture**

It is also quite evident that the participant's cultural environment influences how she views food. This statement is suggested by '*Sphahlo*'. Sphahlo is a typical

African food and can be described as a sandwich with fried eggs and polony spiced with atjar and various other ingredients chosen by the individual who buys it at a stall normally sold next to the road. She mentions that she wants *Sphahlo*. Her preferences for *Sphahlo* are to a large extent shaped by her upbringing. *Sphahlo* is popular among people living in townships and informal settlements.

#### 4.4 THEME 2: SECURITY AND SAFETY NEEDS

##### 4.4.1 TABLE: DEFINITION, SUBTHEMES AND INDICATORS RELATED TO THE THEME: SECURITY NEEDS

**Definition:** This relates to conflict among the community like adults and peers.

**Subthemes:** I discuss two themes that depict conflict occurring in the neighbourhood and among peers.

**Indicators:** All the instances where the participant use phrases such as 'hitting', throwing objects or where the participant displays provocation and or anger towards people through her projections like for instance: 'she killed by children', 'Mama, I won't speak to her anymore', 'I don't want you near her, child!', 'do you think we are your maid?', 'fooh!' 'I will beat you!' 'Do you think you can beat me?' click tongue, 'do you think we are your maid?' 'I'm going to hit her friend', 'blue eye', 'Tumelo bring our chappies'.

##### 4.4.1.1 Subtheme1: Conflict in the neighbourhood

The participant mentions that two adults were having conflict over the poisoning of rats. The one adult referred to the rats as her children: '*she killed my children*'. The one adult was cross with the other adult and kept herself from talking to her again because she blamed her for killing her rats. The participant is exposed to and engaged in conflict in the neighbourhood.

Exposure to a conflict situation between a mother and child is suggested by '*Mama, I won't speak to her anymore*' and the Mama replied by saying '*I don't want you near her, child !*' The child and the mother in this instance is Chinese and the mother is reprimanding the child for interacting with the other children

because the Chinese mother has a notion that the other people that she (Chinese child) is interacting with, might be thieves.

Maslow's theory on needs is regarded as a universal theory. Maslow's hierarchy (1968, in Thompson & Henderson, 2007:8) explains that the second level after physiological needs are psychological needs which has to do with safety. The fulfilment of children's safety needs is important to their sense of security (Mwawenda, 2004:240). Due to the high level of poverty among people living in informal settlements, the people tend to have high stress levels which cause them to easily engage in conflict situations.

The participant and her mother live in a small shack in a congested area with many people living very close to them and therefore limited privacy is evident. Interpersonal violence is unavoidable where there are a lot of people living together as the South African Survey (2001:239) points out.

#### **4.4.1.2 Subtheme 2: Conflict among Peers**

The participant experiences tension in her peer group and conflict is evident. This is suggested when she says: *'I will beat you! ' Foooh !!'* in a loud voice while imitating a hitting action with her hand and taking a provocative stance when stating twice *'Do you think you can beat me?'* while she was clicking her tongue.

Conflict is also suggested by *'she had a blue eye, blue eye, because one beats this one, and then she has a blue eye'*. Conflict in the community among peers can take on a form of physical violence whereby they physically hit one another.

*'We are going to hit him'* suggests that the participant tends to be provocative and will start fights with peers which do not form part of her circle of friends, like throwing stones on another child's gate which does not form part of their group and when they are told to pick it up the reaction is loaded with provocation: *'Do you think we are your maid?'*. Further provoking situations are suggested by forcing peers from outside her group of

friends to adhere to their rules like demanding the sweets that one of the outsiders has. This is indicated by demanding a peer when saying *'Tumelo bring*

our chappies' 'Tumelo didn't want to'. Then they said we will get you back, we are not afraid of you and then, then he said I'm not afraid of you'. The participant seems to be frustrated and unsatisfied because she is poor and has a lack of resources as indicated in her background (chapter 3). As a result she tends to take her frustration out on the people in her neighbourhood. She actually creates conflict to give expression to her frustration and feelings of aggression.

She tends to take the lead and instruct her peers to do things which is provoking and which causes conflict. Her friends will listen to her and will for instance comment: 'Yes, Ngwenya (not her real name), I'm gonna tell them'. Research has shown that there is causal relationship between scarcity of renewable resources and the outbreak of violent conflict (Percival & Homer-Dixon, 1998). The fact that the participant has a lack of resources leads to higher frustration which then manifests in the form of conflict with others.

## 4.5 THEME 3: ENVIRONMENTAL FACTORS

### 4.5.1 TABLE: DEFINITION, SUBTHEMES AND INDICATORS RELATED TO THE THEME: ENVIRONMENTAL FACTORS

**Definition:** This relates to environmental factors influencing the individual like transport, hygiene, Ubuntu and infrastructure and services in the community.

**Indicators:** all instances in the data where the participant made use of phrases such as 'They took a taxi', 'A taxi took them home', 'we're in the car. We are in the car' they bathed', 'they wash their hands and the apples', 'clean the house', 'I'm going to bath as well.. we gonna go with our car' 'I'm in a society', 'let me give you R10, because they gave this one R10'going to go with her to get the water'.

#### 4.5.1.1 Theme 1: Transportation in the community

They make use of taxi's which is suggested by '*They took a taxi*'; '*A taxi took them home*'. Taxis are the main way of transport for people living in informal settlements, squatter camps, townships and rural areas. In South Africa taxis constitute 65% of the public transport system (Business Report, 21 Jan, 2007). The participant lives in a poor community. Cars are luxury items and very few

people living in informal settlements have their own private cars. Cars are regarded as a status symbol in the participant's context and the participant explicitly mentions: *'we're in the car. We are in the car'*. When considering the background of the participant, which indicates that the participant's mother is unemployed; receives food aid from the community centre and lives on the child support grant; it is way beyond the participant's mother's financial means to buy a car (see addendum 3).

#### **4.5.1.2 Subtheme 2: Hygiene as an important value**

The participant is quite aware of hygiene. Very often she mentions that *'they bathed'*. It is important for the participant to look clean especially when she goes out of the house. This is suggested by *'I'm going to bath as well.... we gonna go with our car'*. She baths before she goes to school, and before she goes to the streets. Furthermore she mentions that *'they washed their hands and the apples'*. At the clinic which the participant's mother often visits the patients are informed about the importance of hygiene to stay healthy. On the walls of the clinic are posters which depict how to live hygienically and how to purify water with JIK and washing fruit and vegetables before it is eaten. It is important to clean your home for the participant. This is suggested by: *'I clean the house'*. HIV/Aids are a huge problem in the community and therefore the people of the clinic promote hygiene in the community to ensure better health and living conditions.

#### **4.5.1.3 Subtheme 3: Practising Ubuntu in the community by helping each other**

The mother is in a society with other women. This is suggested by *'I'm in a society'*. The people living in informal settlements depend very much on each other for economical survival and so do the participant's mother. In the informal settlements people form societies and they borrow and lend money from each other. According to the background information the mother of the participant sometimes borrows paraffin or cooking oil from people in the community. Fair sharing is also valued. This is suggested by *'let me give you R10, because they gave this one R10'*. According to Nefale & Van Dyk (2003:62) sharing forms an integral part of Ubuntu.

The participant's mother works as a volunteer in the vegetable garden which is situated next to a clinic in Gauteng not far from the informal settlement where she is doing voluntary work. Quite a few unemployed people regularly assist in the vegetable garden. The vegetables grown in the garden are used to feed poor people on a daily basis as well as to make food parcels that are distributed on a monthly basis for those without enough food. Without this food distributing project many people will go hungry. This collective group effort is essential for the survival of these poor people.

Ubuntu in South Africa means a way of living where collectivity, communality, oneness or cooperation and sharing are evident of present (Nefale & Van Dyk, 2003:62). Edwards (2000:62) states that human personality is believed to be shaped by and developed in community with others: 'A human becomes a human through others'.

#### **4.5.1.4 Subtheme 4: Infrastructure & support services**

The housing backlog coupled with a shortage of housing subsidies means that for many South Africans there is no alternative but to live in informal housing and shack settlements (Richards & O'Leary, 2006). Background information (see addendum 3) as well as a visit to the informal settlement where the participant and her mother live, reveals the lack of infrastructure. Water pipes are leaking and rubbish heaps are lying next to the road.

Running water is not available in the shack where the participant and her mother live. This is suggested by 'going to go with her to get water'. Background information confirms that the people in the community have a tap which they collectively use, which is situated in a central point.

Higher levels of fear in informal settlements are probably caused by the general lack of services and infrastructure which increases the risk of victimisation in an environment lacking in basic policing and other systems of protection and support (Reducing Crime: A Victim Survey and Safer City Strategy, 2001). Due to a lacking infrastructure the community had to initiate their own system to reduce crime. A strategy that they implement to minimise crime in the informal settlement

is to blow on whistles whenever a crime is committed. Everybody around then hears the whistle and knows they need to come and help. It is therefore clear that the people draw upon positive psychology in the community through applying a positive strategy to overcome negative events.

Residents of informal settings are least able to protect themselves from crime, either through physical measures to safeguard their property or the ability to choose safer transport routes, places to live, or places of recreation. In addition these areas are poorly policed. Residents of informal settlements were least likely to say, that the police were doing a good job at controlling crime (Reducing Crime: A Victim Survey and Safer City Strategy, 2001).

Domestic violence has been identified as a primary cause of homelessness (National Coalition for the Homeless, 2005). According to Schmitz, *et al.* (1995), homelessness has a very negative impact on a child's physical, educational, and emotional development. The child's life lacks continuity, consistency, privacy, cleanliness, permanency, and belonging, which may result in unacceptable behaviours such as acting out, fighting, restlessness, depression, moodiness, and low frustration tolerance.

Poverty is correlated with lower school achievement and a higher incidence of behaviour problems, even when factors such as mother's age at the child's birth, family structure, and community disadvantage are taken into account (Walsh, 2003:125). The single most important factor contributing to successful single-parent households is adequate income to meet the needs of parent, child and household. Benefits include the increased closeness that occurs between single parents and their children (Walsh, 2003:137).

## **4.6 THEME 4: DAILY ROUTINE**

### **4.6.1 TABLE: DEFINITION AND INDICATORS RELATED TO THE THEME: DAILY ROUTINE**

<b>Definition:</b> This relates to activities that depict daily routine.
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**Indicators:** All instance in the data where the participant made use of phrases such as ‘bath’, ‘brushing teeth’ ‘going to school’ ‘they wrote’, ‘break time’, ‘bell rings’, ‘go home’.

#### 4.6.1.1 Theme: Daily routine

It is clear that the participant has fixed routines and that her life revolves around her daily routine of getting up, getting ready for school and the daily routine at school. This is suggested by her emphasis and repetition of ‘*bathing and brushing teeth, going to school, read and they wrote, break time, bell rings, go home.*’ She repeats this routine and tends to hit one stone frequently and with short intervals on the other one while her voice rises at times. Kekae-Moletsane (2008) confirms that this is due to feelings of frustration therefore the emphasis. It shows that she is probably frustrated with this monotonous routine. This suggests that she is not very exposed and there is not much interesting places and events apart from school and her neighbourhood in her life. Her exposure to things besides her daily routine is very limited due to her poor economic circumstances.

### 4.7 THEME 5: BELIEF SYSTEMS

#### 4.7.1 TABLE: DEFINITION AND INDICATORS RELATED TO THE THEME: BELIEF SYSTEMS

##### 4.7.1.1 Subtheme: Conceptualising ‘Naka’

**Definition:** This relates to a sangoma which the participant calls ‘Naka’

**Indicators:** All instances in the data where the participant made use of phrases such as ‘they see the Naka , yô !’ ‘Yô, they were scared’, ‘The Naka is biting’, ‘Now, friend let’s go and see the Naka (3x), ‘where do you come from?’ ‘I, I hit her, she took me to see the Naka, but she didn’t tell me that Naka bite’. ‘Naka bit me’, ‘Dinewo is bitten by the Naka’. They cried, and prayed that Dinewo gets well; Oh, my Dinewo !! (3x) they cried, ‘jealous down’

Member checking confirmed that the Naka which the participant is referring to is a *Sangoma*. Background information confirmed that there is a *sangoma* training

centre close to the school where young *sangomas* receive their training. There are goats at the training centre and according to the core participant they have seen how people walk on goat skins there.

In order to interpret the role of Naka in the data it is pivotal to understand what a *sangoma* is. Thornton (2009) defines *sangomas* as people that offer a wide range of counselling, divination/diagnostic, medical and other services. The special art of the *sangoma* is rarely directed simply at organic causes of physical disease. Furthermore, Thornton (2009) states that *sangomas* prepare *muti* (medicine) to protect clients from for instance theft, witchcraft, and infection, loss of love, unemployment, losing deals and accidents etcetera. They alleviate anxiety and depression, assist with decisions clients need to make and find stolen objects. Hanks (2008) discovered that an overwhelming majority of South Africans still rely on *sangomas* to provide them with ailments for emotional and psychological problems.

Generally speaking three forms of healing are practised by African traditional healers and their clients. First of all there are *sangomas* who have 'graduated' from the period of tuition and self healing. Secondly you find '*inyangas*' who practise in the use or sell of herbal remedies. Lastly the practice of faith healing in terms of one or other form of African syncretic Christianity by the '*amaprofeti*' (from the English word 'prophets') exists. *Sangomas* are prone to belong to Christian churches, and may practice faith healing. The distinguishing factor of *sangomas* is their ritual incorporation into a specific profession in whose practices and beliefs they are trained (Thornton, 2009).

Pervasive feelings of fear that is elicited by the 'Naka' is suggested by '*they see the Naka , yô ! 'Yô, they were scared*'. Feelings of uncertainty are elicited in the participant with regards to the Naka which is apparently caused by ambivalence and an inability to anticipate the Naka's actions. On the one hand the participant is aware of the Naka that can hurt which is suggested by '*This Naka is biting (talking slowly)*', but on the other hand the participant is inquisitive and wants to show her friend the Naka. The participant suggests that she and a friend must go to the Naka when saying '*Now, friend let's go and see the Naka (3x) (urgent*

voice). Children of that age are inquisitive in nature and want to explore their life worlds even if it can be risky at times.

Visiting the Naka is not out in the open and the mother may not be aware of the children going there. This is suggested by the mother's question; '*where do you come from?*' and the dishonesty with which the participant responded when answering; '*I, I hit her, she took me to see the Naka, but she didn't tell me that Naka bite. Naka bit me (demonstrate on the tip of her finger)*'. The participant's friend was bitten by the Naka; '*Dinewo is bitten by the Naka*'. The consequences when the Naka has bitten a person are negative and apparently the victim gets sick. This is suggested by; '*They cried, and prayed that Dinewo gets well; Oh, my Dinewo !! (3x) they cried.*'

The Naka can control over people and can be jealous; this is suggested by '*jealous down*'. Jealousy occurs among people whenever they do not want others to experience the positive things, for instance having a lot of money or having more intelligence.

## 4.8 THEME 6: POSITIVE QUALITIES

### 4.8.1 TABLE: DEFINITION AND INDICATORS RELATED TO THE THEME: POSITIVE QUALITIES

#### 4.8.1.1 Subtheme: Leadership & Resilience

**Definition:** This relates to positive qualities like leadership skills as well as resiliency.

**Indicators :** All the instances in the data where the participant made use of phrases such as, 'let's play....', 'come here', 'yes, Ngwenya, I'll tell them', 'the mother is very much involved, 'performing satisfactory in school', 'fine motor skills', 'plays Masekitlana'

Resilience refers to a dynamic process whereby individuals demonstrate positive adaptation despite challenging or difficult circumstances (Luthar, Cicchetti &

Becker, 2000). Background information clearly states that the participant lives in poor conditions with many challenges to deal with like for instance a lack of food, congested housing, a lack of adequate sanitation, limited exposure to stimulating experience and leisure activities in the environment and a mother whom is ill. Despite these challenges the participant still goes to school, perform satisfactorily in school, continue with her life and have a good relationship with her mother. The participant displays confidence, she initiate play activities with friends. This is suggested by *'let's play'*. The participant can be dominant and assertive at times when she says *'come here'* or when a friend replied after she gave a command, *'yes Ngwenya (not her real name) I'll tell them'*. From a positive psychological perspective it can be viewed as a good survival skill. She is coping with her situation and is not submissive. Quite a number of internal and external factors have been identified as possibly having protective quality in children at risk (Judge, 2005). The self-reflective journal states that the participant has internal and external protective factors which aid her to be resilient. The participant's *'mother is very much involved'* in her life and she is concerned about her child's psychological well-being as stated in the background information. They have a good relationship, and therefore, the mother can be viewed as an external protective factor in the participant's life. This assists the participant to be resilient despite her circumstances. The participant's *satisfactory performance in school* reveals that her intellectual capacity is adequate (extract from self-reflective journal). Therefore her intellectual ability forms part of the internal protective factors that increases her resilience While observing the participant while she was drawing during the rapport establishing phase, it was evident that her *'fine motor skills'* are well developed, (extract from self-reflective journal). The way in which she handled the pencil as well the control she exhibits while handling of the pencil shows that she is quite competent with activities where fine motor skills are needed. Furthermore the participant was handling the stones with great skill and control while she played Masekitlana which emphasised her good fine motor skills. The participant *'plays Masekitlana'* (extract from self-reflective journal) often which increases her resilience, in the sense that it helps her to get in touch with her feelings. Consequently it can be seen as a coping mechanism which assists her to deal with the challenges she experiences.

## 4.9 CONCLUSION

I discovered that during the Masekitlana sessions, the participant mentioned a desire or a huge need for food. Secondly, the participant also experienced conflict in the neighbourhood as a result of living conditions and poverty. This included experiences of peer conflict as well as indirect conflict among adults in the community. Thirdly, environmental factors in the informal settlement came to the foreground, like infrastructure, water supply and housing. In the fourth instance the participant expressed her daily routine of bathing, going to school, doing school work and going home. Fifthly, the participant projected her belief system by mentioning indigenous concepts, such as 'Naka' which refers to a sangoma (traditional healer). Lastly positive qualities within the participant are identified as a theme. It is quite clear that various themes which are depicting of the participant's life emerge which enable me as a researcher to obtain an authentic account of the participant's psychological status.

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## **CHAPTER 5**

# **FINDINGS, LIMITATIONS, ASSUMPTIONS, CONTRIBUTIONS AND COMMENDATIONS**

### **5.1 INTRODUCTION**

In this final chapter I will discuss the overall findings of the research study. The limitations of the study will then be addressed. The contributions will follow and the chapter will end with recommendations and suggestions for further research studies.

### **5.2 DISCUSSION OF OVERALL FINDINGS**

My aim in the findings is to answer the research questions stated in chapter 1. The first sub question was concerned with what Masekitlana entails. The findings show how Masekitlana serve as a projection medium in child psychological assessment. While the participant is playing with the stones she tells different stories. Sometimes the stones represent people, and sometimes they become objects. At some stages the participant hit the stones more vigorously and at other stages she hit the stones softly in a slow motion.

The second sub question focused on how Masekitlana can be interpreted as a projection medium. The projections of the participant while playing Masekitlana were analysed and interpreted according to the themes that will be briefly discussed next. First of all a constant struggle for and lack of food is part of the participant's everyday life which she copes with. By at least projecting her feelings of hunger, she can deal psychologically with it, even though her physiological needs are not met. Conflict forms part of her life and fighting is part of survival. Whenever resources are scarce which are evident in the participant's case people tend to fight more to ensure survival. She maintains herself and keeps functioning by adopting a leadership position. It gives the participant autonomy and control over her life. Environmental factors like for instance a lack of infrastructure, the Ubuntu philosophy (where people help each other), the type of transport that is used and the emphasis on hygiene in the community are

evident. These factors provide an overview of the participant's context she lives in. Consequently a better understanding of the participant can be obtained. The daily routine with not a lot of excitement which is emphasised throws light upon the participant's monotonous lifestyle and lack of exposure. Looking at the belief systems of the participant it can be derived that the participant is aware of traditional belief systems and has thoughts and worries about the sangoma. Due to the controversy and uncertainty about sangomas it creates anxiety within the participant. In reality some sangomas are viewed as good and others are evil. The participant conceptualizes a sangoma and his role as negative because she feels scared and worried whenever talking about the sangoma. It might be a misinterpretation from her side in her understanding of her environment that plays a major role in her understanding of sangomas. The participant's resilience can be attribute to protective factors in her life that assist her in coping with the challenges she experiences in her life. Her supportive mother is an external protective factor in her life and her adequate intellectual potential and well developed fine motor skills form part of her intrinsic protective factors that helps her to stay resilient.

The third sub question was focused on the value of Masekitlana and whether it is a valuable projection medium. Masekitlana can be viewed as a powerful projection medium to obtain adequate information in order to conduct an authentic assessment even with children that is not diagnosed with a particular psychological disorder. Such a detailed account of the participant was obtained, yet she was not even previously diagnosed with any particular psychological disorder. Masekitlana also has therapeutic value because it releases emotions.

### **5.3 ASSUMPTIONS**

My assumptions were proven right. I assumed that by using a cultural appropriate medium, which the participant is use to; I will be able to obtain authentic information.

I also assumed that the participant, although from a different cultural background than me, will be able to play Masekitlana without too much hesitancy because

she is familiar with the game. I also assumed that I would get rich and detailed information without probing.

#### **5.4 CONTRIBUTIONS OF THIS STUDY**

This study contributes to the literature on assessment by means of play. Masekitlana, as an indigenous game, becomes an assessment tool in this research study. Therefore Masekitlana can be viewed as a new assessment tool in psychological assessment, especially for children from African origin and culture. Masekitlana certainly has potential value in terms of psychological assessment. It is ideal for children from African origin and culture, because it has the potential to put them at ease and let them feel comfortable because it is a medium that is familiar to them and they can relate to it. Furthermore the value of Masekitlana lies in the authentic image that a psychologist can obtain when he or she conducts an assessment with a child from African origin and culture. It elicits rich and detailed responses which would in many instances not been the case if Western media were administered.

Studies have found pretend play and coping to be positively related (Christiano & Russ, 1996; Russ et al., 1999; Goldstein & Russ, 2000-2001) in (Pearson et al, 2008). Masekitlana can be viewed as pretend play because the participant is pretending that the stones are different people and/or objects which interact. By playing Masekitlana the participant manages to cope apart from poverty, hardship and a lack of basic needs. Therefore Masekitlana as a projection medium is also valuable as a therapeutic tool for children from African origin and culture. Through Masekitlana the participant is able to verbalise and play out her feelings and thoughts. Various children from African origin and culture that do not have the means to buy toys can use Masekitlana to verbalize their feelings and it can form part of their coping style.

#### **5.5 POSSIBLE LIMITATIONS OF THE STUDY**

My research was conducted with only one participant. This implies that this study cannot be considered as a representative sample of children in South Africa.

I do not speak the participant's vernacular therefore I had to employ an interpreter to assist with the translation of the data. Therefore some of the finer nuances may have become lost in translation despite my best efforts.

A lack of literature on assessment media for children from African origin and culture made the study challenging.

## **5.6 RECOMMENDATIONS & SUGGESTIONS**

Considering the authentic image I have obtained while observing the participant playing Masekitlana, it is worthwhile to investigate this area further, as well as other natural media to assess children from African origin and culture. I suggest that more studies should be conducted with larger samples. The standardisation of an assessment medium for children from African origin and culture is urgently needed. Masekitlana can serve as the potential solution to assess children from African origin and culture because stones and natural object are readily available. Many children from African origin and culture lives in poverty and they struggle to meet their basic needs. The fact that you do not need expensive media to assess a child while he or she is playing Masekitlana makes it an economic option. Another reason to recommend Masekitlana as a projection medium is because many children from African origin and culture are familiar with natural materials like stones, and feels comfortable to use it. Masekitlana can also be recommended as a therapeutic tool to conduct therapy with children from African origin and culture. It is highly advisable that teachers do not rebuke children when they play Masekitlana in class but rather listen to what they are saying. The information can be quite valuable and teachers can start to know what bothers the children. Counsellors should be trained to use Masekitlana as a form of assessment and therapy when doing interventions with children from African origin and culture.

Masekitlana can also provide images of children from African origin and culture's intellectual functioning. It can assist psychologists that need to conduct intellectual assessments with children from African origin and culture because the majority of intellectual assessment media in South Africa is not valid for these children.

## 5.7 CONCLUSION

Indigenous stone play (Masekitlana) can serve as a projection medium in assessment to obtain an authentic image of a seSotho child's psychological well-being. Taking the limitations into account Masekitlana is still a valuable projection medium. Masekitlana is not an expensive medium and therefore it is more accessible. Further research to develop a standardized test with Masekitlana as a projection medium is highly recommended.

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# ADDENDUMS

Addendum 1 : Ethical clearance certificate

Addendum 2 : Consent forms

Addendum 3 : Interview with mother of participant

Addendum 4 : Rapport establishing session (drawing)

Addendum 5 : Observations of 5 Masekitlana sessions

Addendum 6 : Coding of the data

Addendum 7 : Self-reflective journal

Addendum 8 : Letter from editor

## ADDENDUM 1: ETHICAL CLEARANCE CERTIFICATE



UNIVERSITY OF PRETORIA  
FACULTY OF EDUCATION  
RESEARCH ETHICS COMMITTEE

**CLEARANCE  
CERTIFICATE**

**CLEARANCE NUMBER**

EP08/06/03

**DEGREE AND PROJECT**

MEd Educational Psychology  
Investigating indigenous stone play as a  
projection medium in child psychological assessment.

**INVESTIGATOR(S)**

Nerine Daphné Odendaal

**DEPARTMENT**

Educational Psychology

**DATE CONSIDERED**

21 September 2009

**DECISION OF THE  
COMMITTEE**

APPROVED

Please note:

*For Masters applications, ethical clearance is valid for 2 years*

*For PhD applications, ethical clearance is valid for 3 years.*

**CHAIRPERSON OF ETHICS  
COMMITTEE**



Dr S Bester

DATE

31 August 2009

CC

Dr C Lubbe-De Beer

Ms Jeannie Beukes

This ethical clearance certificate is issued subject to the following conditions:

1. A signed personal declaration of responsibility
2. If the research question changes significantly so as to alter the nature of the study, a new application for ethical clearance must be submitted
3. It remains the students' responsibility to ensure that all the necessary forms for informed consent are kept for future queries.

Please quote the clearance number in all enquiries.

## **ADDENDUM 2: CONSENT FORMS**

### **ADDENDUM 3: INTERVIEW WITH PARENT (MOTHER) OF PARTICIPANT**

**R = Researcher**

**MP = Mother of participant**

**I = Interpreter**

R: She said her name is Nerine Odendaal. She is doing research. Basically she's going to school, now she is finishing at school, now they want her to do research. Now they want you to participate. Now you need to be free, she wants to interview you, she just wants to interview you so that she can write her test. She won't put your photo on papers, she won't write about you to people to know about your things. It is only going to be in the file to take to school. There won't be any money requested from us, and she won't be giving us any money, or anything to compensate. She is only doing that to finish her studies. Just be free, and if you have any questions you must ask her, just be free and relax. You must ask her why she takes a video.

She said she's going to come to the NGO. She asked our manager so that she can see one of us, so our manager chose you and said. Ma'Ngenya (not her real name) would be the one to tell you. So, you can answer the questions now.

I would like to ask you about your and Ngwenya's background, her birth, your relationship with her and how is her personality? She wants to know if Ngenya is your only child, she wants to know when did you give birth to her, how is your relationship with her, what you have, you know that kind of things. Those are the things you can tell her.

Where were you born? How come that you came to Mandela Village, and where did you go after that. So you can tell her now. She will hear you even when you speak Zulu.

MP: I am from Ciskei, I came here in 1997. In 2001 I gave birth to Ngwenya. I was staying with Ngwenya's father. We stayed at extension 6 in Mamelodi. We had conflicts, we fought. Then I left and went to stay at Phumelelo. I was staying there with Ngwenya, it's one room, and he is staying with another wife. I can't

extend the house because I don't have money that I can do things with, like extending or buying other things I want. So Ngwenya stays at Drop in Centre. Even the uniform, we get it from the government. Ngwenya gets a grant. It's only Ngwenya who gets the grant, we only get one grant, it's R210. So, I sometimes make plans, so that I can get money to buy bread, so that we can eat, or if you don't have paraffin, I'll ask the neighbours or go to my other family members. We just eat, God just help us that we eat, because I'm not working. I only live with the R210 that Ngwenya gets, and the food parcel that we get from Stanza Bopape. I'm happy that I got her. I got her when I was old, I was 35 years. I didn't think I could get a child. There's no other child before Ngwenya.

R: Describe how Ngwenya is, her personality, how is she like?

MP: Ngwenya is always happy; she always plays with other children. When she's in the house, she will tell me about what they taught her at school, what they wrote, and what they did during the orals, from grade R. She has always been an open child who likes to chat. She does poetry to the children, she is not afraid, she is not shy. I'd like to get another house, because that house doesn't have a toilet. The only toilet that we get is the bucket toilet and it is not healthy. When it's raining, the shack, it's leaking, and the bucket gets full, we need to throw it out. We are often sick, we have flu and Ngwenya coughs a lot because the shack is not right, it's windy and cold, so we have flu and our chests get blocked and I go the clinic for treatment. Now, I'm fine, I'm better.

R: Let's talk about developmental milestones. When did she start to walk, talk etcetera.

MP: Ngwenya grew up well. She started walking when she was 1 year and 2 months old. The bubbling started when she was 2 years old. Then she was also able to call the names of her friends. Then when she was 3 years old, she started to explain certain things; she explained that this and that happen because of that. When she was three years old she was speaking fluently. From three to seven years until now, she just likes chatting to people.

R: So now, why did you decide to come and stay here in Mamelodi?

MP: Because I want a job, I came here to look for a job

R: Tell me about your family. Is all your family in Ciskei or do you have family here at Phumelelo?

MP: There are others around, who stays at extension 5, (Mamelodi) there are two aunties. But here at Phumelelo it's only me and Ngwenya.

R: Do you help each other with money? Do they help you?

MP: They help me if they have the money, they also work, but they get little money. But with the paraffin, they can give me, if they have, but I live with what I get from Stanza. (Community Centre) I can provide for myself.

R: Do you visit them, how long do you visit them? Do you stay there for the weekend?

MP: I just go there and come back at around 5. I don't sleep at their place, since I got my place.

R: Tell me about Ngwenya's birth. Where did you give birth to Ngwenya, at the clinic, at home, or in hospital, or was it in the shack? Was it operation, were there complications?

MP: I got her at Mamelodi hospital. They called the ambulance.

R: Was it operation or was it normal birth?

MP: It was operation, because they cut me.

R: Was it an early (premature) or normal birth?

MP: At nine months

R: Where was Ngwenya's father at that stage?

MP: I was still living with the father, when I gave birth to Ngwenya. He was around. We broke up in 2006. I was the one who left him.

R: Where did you meet Ngwenya's father, in Ciskei or here?

MP: I met him in Mamelodi, his family is from here.

R: Do you still speak to Ngwenya's father? Does he support you financially, like do you ask him for money, or if Ngwenya wants shoes for instance, or don't you speak to him at all? Are you angry at him, or what's happening?

MP: We don't speak to each other because he has a wife and is married. We don't even greet each other.

R: How is Ngwenya doing in school?

MP: She is very clever, she is passing. She's not sick, she's normal. I didn't finish school, I only finished at standard 8 (grade10). I don't know what standard Ngwenya's father finished, I really don't know.

R: Your pregnancy with Ngwenya, was it planned ?

MP: She was not planned.

R: Tell me about Ngwenya's hobbies and what she likes to do.

MP: She likes playing Masekitlana when she comes back from school, but most of the time she likes playing with her friends and then when she comes back later, she plays Masekitlana.

R: Tell me about Ngenya's relationship with her father.

MP: I can say that she liked him, when we use to stay with him, but now she doesn't even care about him, even when she see him, she doesn't speak to him. He doesn't come, he doesn't even know where we stay, he just hears that we stay at Phumelelo.

R: Does Ngwenya speak about her father.?

MP: She just generally speak about him, but when she hears other children talking about their fathers, she ask where is her father and she asks for another father, but I can't afford to have another person in my life, because he might do the same thing that Ngwenya's father did. She wants a father, but I can't have somebody in my life now.

R: How did you meet Ngenya's father, and how was your relationship back then? Was it nice, was he hitting you every day, or was it nice during that time and what

happened that your marriage didn't work out? How come that you ended up living at Phumelelo and he, living wherever he is?

MP: I can say that I stayed with him from 1997, he was staying at extension 5. I was living at extension 10, at my auntie's place. We use to visit each other and then I go back to my auntie's place. We moved in together at extension 6. Life was not well, we use to stay but the year would not finish without us having conflicts. At the end of the month there won't be money for groceries. He will take his money and drink it out or buy beer with it. When he finished drinking he'll quarrel with me, accusing me that I spend his money on my family. Life was not that well. People could even see at the end of the month, because even on the weekends he well get drunk and smoke dagga then. Even the neighbours saw that he was hitting me at the end of the month. Things were not well between us.

R: So what made you decide to leave him?

MP: I even saw that Ngwenya's life will not be well because there was abuse in the family. Every weekend and every month, so that's why I decided to move and stay there at Phumelelo, because I saw that Ngwenya will end up being confused and even I will end up being confused. I decided I must leave him and buy my own place. That's in 2006.

R: Did you have any contact after you have left ?

MP: No, not really, I did not mind what happened after that because after 4 months he had another wife living with him.

R: Does he have other children?

MP: No, he doesn't have another child. I no longer care about him, I just told myself I will just take care of my child and myself.

R: Do you have a job ?

MP: I am hoping that I can get a job so that I can raise Ngwenya.

R: How much did she weigh at birth?

MP: She weighed 2,5kg at birth.

R: Tell me about her health when a baby, was she a healthy baby and child or not?

MP: She was never sick, she was fine, when she grew up.

R: Tell me about her friendship with her peers.

MP: She likes playing with other children and they like to play with her too.

R: Is there anything else you want to talk about?

MP: As a parent I am concern about the environment where we stay. There's no water, no lights. It is not a healthy environment.

R: Komotso (not her real name), you are the interpreter but you also work here at the community centre and you know the mothers and children that come to the centre. Is there any other information that you can think of that I need to know.

I: I'm concerned about the environment. There's no water, no lights. It is not a healthy environment, it is not healthy. Even if they come here the child is getting a meal after school, but I'm concerned about the dinner. Sometimes they don't have like basic things, like mealiemeal, and they just eat here and they go home.

R: Does Ngwenya eat here and does she eat regularly?

I: Yes, but she is based at our satellite programme because here is a little far from her home. We give them food parcels every month.

R: Does she eat at night?

MP: She eats at school. She gets food from the school. She eats bread when it is available but normally she eats Lambaza.

R: What is Lambaza ?

I: We give them food supplement called Lambaza, it is like Morevite, a type of porridge. We give them the packets.

R: In this feeding scheme, how many children are there?

I: 137 (Hundred and thirty seven)

R: And the number of parents?

I: I cannot say, they come and go.

R: Thank you very much.

MP: Thank you.

I: Thank you.

## **ADDENDUM 4: RAPPORT ESTABLISHING SESSION WITH PARTICIPANT (DRAWING)**

**\*The rapport establishing phase took place a week before I (researcher) started with the data collection.**

R: Researcher

P: Participant

**Words in bold = (nonverbal behaviour)**

I explained to the participant with the help of an interpreter at the community centre what I expect for this research study.

R: You can draw whatever you like, here is pencils and paper

P: I want to draw a person and a house. I'm now drawing a house. This is a window. That's the door. It's at extension (pause) 6. I stay at Phumelelo, it's there next to extension number 6. It's far. A person. Looks like a bicycle.

R: Do you like to draw things?

P: Yes, I like to draw nice things. Now, I'm gonna draw a nose. Yes, I like school

R: Why?

P: So that I can pass and buy a house.

R: What's the person's name? (the person in the drawing)

P: It's me. The person said something

R: What did she say?

P: She wants to colour it in.

R: How old is this person ?

P: She is six years old.

R: What does she like to do ?

P: She likes to play Masekitlana, Diketo and Scomborique. They play it when I want to. I play house house, because there are no stones at school. At school there are no stones or pebbles to play Masekitlana with, but at home there are stones and even here there are stones. I like yellow. She speaks, she says, the person is speaking, she's asking her mother to play, and she is telling her friend that she's going to take her bath, then she put on a skirt and then a belt. Then she went to her friend and tells her that she's going to town with her mother.

When she get back, she told her that she's back, then she told them that she brought them chocolates and chips.

R: Who is living in the house ?

P: Mama, sisi and baba, they stay in the house. They clean then they cook. After dishing they all eat, then they clean the dishes.

R: When this person goes to bed at night, what is she thinking ?

P: She's thinking, she's thinking whether her mother will live with her, because she's thinking that because her mother is sick, she will get well.

R: Does she dream ?

P: She dreams about her mother being sick, not being able to sleep, feeling pains, let me finish, I will tell you. **(Pulls her face – more expressive than earlier on during the session)**

R: (Moment of silence) And now?

P: **(Looking for a pencil, deciding which one to use next)** Let me take this one.

R: What is this child afraid of?

P: She's afraid that her mother will pass away.

R: What is this person's name? Can you write it?

P: **Silence.** Must I write it? I can't remember the name of this person. **Looks as if she suddenly remembers the name.** I don't know what I'm writing. **Laughs.**

R: That's fine. Do you want to continue?

P: **Nods her head**

R: Write the age of this person down

P: Six, I'll write six.

P: I made a mistake **(start to erase the name)**

R: That's fine, you can leave it as it is.

P: This person is me, Ngwenya (she mentioned her real name, Ngwenya is not her real name)

R: You draw nicely hey, I'm glad.

P: **Smiles**

R: Thank you very much Ngwenya(not her real name). I'll come again on Tuesday. I did speak to your teacher, the principal and your mother. When I come again we'll play Masekitlana. Then you can teach me to play Masekitlana, ok.

## ADDENDUM 5: OBSERVATIONS OF MASEKITLANA SESSIONS

### SESSION 1

'Yô, let's go friend, let's go friend' ! (pick up both stones). Hooooo (imitating the sound of a moving vehicle). They took a taxi, 'hooooo', (they arrived 2x) (put the stones down with force). 'The mother, the mother went to work'. We put the groceries down. The mother went to town,(talk slowly and moving one stone in slow motion) they brought groceries, they put it down, and now they are going to play.

Mkete !! (3x) (an anonymous way of calling people). They, they, don't go there!! Come here!! 'Let's play Diketo', (goes up and down in a quick way with one hand without the stones) he said. They finish playing. 'Let's go and play Scomborique'. They finish playing Scomborique

They play (3x) (while they were playing Scomborique). This side there was, (hesitant) there was Naka. (draw a square with one of the stones to show where Naka is). (Click tongue, stick out tongue). This Naka is biting. (talking slowly, looks serious) 'Now, friend let's go and see Naka' (3x) (urgent).

'Let's go and see Naka'. (frowning)

(Hit hard on the floor with the stones). 'Let's go to Naka', they see the Naka, yô ! They run away and went home. (looks scared) 'Friend ! We saw Naka'. 'Yesterday you ask me to take you and see the Naka. I took you to see it. What is your problem? I told you that Naka bites, but you didn't believe me'. (looks angry) (Click tongue many times). I knew the Naka, but you didn't know it. 'I will beat you!' (loud) (imitate hitting with her one hand) Foh !! 'Do you think you can beat me?' (click tongue 2x) 'Yô sista, can you beat me?' Then she went home, to the place, (what do they call it? 2x) (scratching her head). They stay at extension (moment of silence) six.

Her mother says, 'where do you come from?' 'Yô mama, the girl from that other side is disrespectful.' She is disrespectful towards me. (throw the stones

vigorously). I, I hit her, she took me to see the Naka, but she didn't tell me that Naka bites. Naka bit me (demonstrate on the tip of her finger)

'Why didn't you tell the other child that Naka bite?.' I beat her in the face, (demonstrate hitting action) fooh!! 'Leave my child, leave my child !!' Then she had a blue eye, blue eye, because one beats this one, and then she has a blue eye. Then she went to the hospital.

Sorry to Kabelo, (sorry Kabelo -2x – sad tone of voice). Kabelo's mother comes to watch us. They went (the mother). 'My child is not well, my child is not healed.' 'When do you think is my child going back to school, but I said sorry.' They went to fetch him, they went to the school, the school. (They make her to read - 2x). (The child passed 2x) (monotonous tone of voice). She went to grade 7, and then she went to grade 8, (she was still stupid - 3x). They told her to stop beating children. She went back, (she was still stupid – 3x).

I wrote my homework and test. My hand is sore, but this one (shows) is fine. Maybe I should sit like this (change her sitting position).

(Mama Zala – 2x)(Tsotsi language for mother) 'we want to buy !' ' I like this stone; this white stone.' She bought ice-cream, then Simba, the chocolates, biscuits, sweets.

The other one had a lot of money, and then this one didn't have a lot of money. Each went to their home, and they all took off their school uniforms, they went to play. 'Friend, I have to do my homework.' (They play – 3x). They finish.

Let me do the other one.

The one about the beans (amabhontjies). I'm going to play the one about the 'bhontjies'. Ntando is selling the beans with her mother. Then, then the father said, they are selling the beans. They are selling the amabeans, amabhontjies, amabeans, amabhontjies, amabeans, amabhontjies (very expressive) (one stone said amabeans, the other stone said amabhontjies) Ntando, you know what she did ? (smiles shyly, and said it's finished)

## SESSION 2

The mother said I have a problem with the rats. 'I bought the Ratex for them, they ate it and died.' The other lady, she cried, they killed my children !!, they killed my rats !!

She killed my children, this mother, you know what, then the mother stop talking to that mother (pointing to the other stone).

It was me, it, there was Tumelo, there was Phila and Hloyi. Nkele ! Nkele! 'I'm going to bath.' Nkele said 'I'm going to bath as well, I'm going to your place, we gonna go with our car.' Then they all had a bath, and Tumelo had a bath, Hloyi, Phila.

They went to the car, they came back, 'it was nice in your father's car'. We realised that Tumelo, we saw that Tumelo was not nice to us, he wasn't nice. He chased me and Hloyi. Then the other guy called Thulani came to help, because we were hitting him (hitting Tumelo). But it wasn't for real, it was joking.

'We are not going to play with you ! You must always play with Thulani. ' 'You are not going to be a nuisance.' Tumelo: 'I'm not going to be a nuisance'. Then he left. Then they went to the park.

Then the other day they went to Thatho's place. We saw Tumelo coming with his friend. We said, 'Tumelo bring out chappies' (chewing gum). Tumelo didn't want to. Then they said we will get you back, we are not afraid of you and then he said 'I'm not afraid of you. I saw that Tumelo told his friend that he's not going to come back to us because (we are going to hit him – 2x). 'Ok, they are gonna beat me.'

Tumelo's friend, then he came to us and ask why we are fighting. 'Go and tell Tumelo that he is a nuisance'. They went to Rachel's place, they throw the stones on the gate, they told us to pick up the stones. We refused and said: 'Do you think we are your maid?'. The following day they went to Thatho's place. Hloyi started speaking and said we will show Rachel. She will never get to my father's

car. 'I'm going to hit her friend.' You must do that to them, because they disrespect us.

'My friend, tell the truth.' 'Hloyi, you must tell them they must never get to the car.' 'Yes, Nkele, I'm gonna tell them.' 'They must not come to the car anymore, and walk to school.'

You know what. (I walk to school – 2x) Plus school is not far, it is at six (extension six). But my place is far. 'You must show me friend, I want to see where the crèche is, show me friend where the crèche is. 'I only know one, I only know Kutlwano Day Care which I use to attend, before we went to grade R school. You remember I once showed you where it is.

Another day. One day it was a weekend, we saw my grandmother and my aunt. My grandmother is the one with the brown shirt (pointing to one of the stones). My aunt is wearing the black shirt.

Here is my schoolmate, Thatho, 'meet my friend.'

The car is going; we pass them, 'meet my classmate Thatho.' We also saw one of my classmates, Lucky and Thatho's brother, we saw them.

The car left, we saw Letabo. He said to Letabo, we're in the car. We are in the car, we are looking for you.

OK, the car left, we went to Hloyi's place. They pass by the dumping site, they saw a train. It was passing the robots, then they went to Lebo, we saw Hloyi's mother and uncle Jimmy. Uncle Jimmy left with Hloyi and her mother. Then I stayed behind with Lebo. I took a newspaper, then Lebo took another newspaper, we went into the car and ate chips.

We went into the garage, we bought the paraffin, we went to the crèche and picked up the tins, then we went back home to play with the empty tins. (Scomborique is a game played with empty tins)

I'm finished.

### SESSION 3

It was a mother with her child, another mother with another child and then Naka. Naka was the big one (touching the big stone)

'I want you to go to the Naka, there is no water. '

'My child, go to the Naka and get me water.' She went and came back with water.

'I'm going to go and tell Tembi.' 'Tembi, go and tell Dinewo that you are going to go with her to get the water.

She asks Dinewo, 'did you get the water?'. She asks, my child, did you get the water?'. Let me give you R10. Go and get my purse in the bag. Then she gives her R10. Dinewo, 'let me give you R10, because they gave this one (pointing) R10.' They went to buy Sphahlo (bunny chow).

This Sphahlo is delicious, delicious.

They ate and then they went to buy another one, they came back and ate. I'm going to go and ask my mother another R10.

'Mommy, I'm asking for R10.'

My child, take, I've got a lot of money. Tomorrow I'm going to the society. I am in a society with that woman.

I clean the house (2x).

The following day.

My children, you have cleaned?

They said yes, they have cleaned. They went to school tomorrow. They pass by to see the Naka. Naka has bitten one of them, and she went to the hospital.

Mother Dinewo!!! Dinewo's mother (calling) Dinewo is bitten by the Naka.( I took her to the hospital (2x). They cried, and prayed that Dinewo gets well.

(Oh, my Dinewo !! 3x), they cried. Then one day they go to check her at the hospital, and then the mother asked aren't you getting well (2x) my child.

Oh, my child, now I have to go to your school, and Naka bit you and you are in hospital.

Mama Dinewo, why didn't you come? Why didn't Dinewo come?

You know Dinewo is in the hospital.

Yô, they was scared

Why is she in hospital?

She is hurt by the Naka

I want her to pass, not to go back to the Naka, because Naka is jealous.

Jealous down! (a way to emphasize jealousy by adding 'down')

They went to school, Tembi carried Dinewo's schoolbag

She will get well. When they arrived at school, yô, you arrive so early? Others have not arrived.

They wrote maths test. After writing a test, they are the grade 12's, they took out their stuff (stationery), then they wrote. Then it was lunchtime (imitating the sirene that indicates it is break). They took out their lunchboxes with French polony, cheese and viennas, chips, fried chips, they ate. They had a lot of money. They had R50. I'm going to buy after school, no, I'm going to save it and my mother is going to give me another R50, and I'll have a lot of money.

How much will it be? R500, or even be, (think). I'll save mine.

Then they went back to write, then they went back home. They went back home, yes. They went to bath, and put on some nice clothes, it was night.

Each one went back to their place. Tembi ! Wake up!, Dinewo, wake up! They bath, she was wearing a skirt, the socks and a shirt and a T-shirt underneath She also wears the stalkings. On the T-shirt was written 'baby girl'.

She wore the school jersey, they went to school, the other one was wearing the same (referring to friend).

Then it was Sunday. They went to church with the mother.

She sang and then she prayed (in a singing voice)

I'm going to play another one.

It was Lerato, Lizzie, her mother is Maria, and this one mother is (silence) Junior.

This one was some mama, she was involved in witchcraft. This woman said, 'go and steal money', she went to steal and came back.

When she woke up, oh! my money is not here. Then she went to that family and ask for her money. 'I'm asking for my money.' He said: 'you stole the money!'. I just wanted to know. She left (she was speaking to her child)

Stop playing with that child. She steals your money. Her mother steals your money. The one that I must give you to school (referring to the money).

(Chinese family has been robbed.)

Oh, mama, it was a Chinese child. She looks beautiful.

'Mama, I won't speak to her anymore' (Chinese child is speaking)

I don't want you near her, child! (Chinese mother is speaking to her Chinese child). These two (robbers) left. Don't walk through that street again, those people are irritating.

It's the end.

## **SESSION 4**

(Participant looks scared and took a while to start.)

It was Tembi and Lerato. They were staying alone, both of them are poor. They left. They bath, they went to the street. They got some money and they went to buy. When they finish buying, they went home to eat. They ate and then they left some of the food to eat later. Then they went to buy again, they came back home and ate again. (We ate 4x), but I was not full that day when we ate. When we finish eating we left. They bought some food. (They ate 4x). Then they slept, they woke up in the morning, then they bathed and brushed their teeth. They changed their clothes and put on the new ones.

(Then they ate again 2x). When they finish eating, they went to school. When they arrived at school each had R10. Then they also had lunchboxes. Then they learn and then it was lunchtime. (They ate 3x).

After break they went back to class. When the bell rings, they made them to write, then it was after school, and we went back home.

They took off the uniform and went to play. (They played 3x).

When they finish playing, they took a bath. They slept and then it was in the morning. They bath and went to school. They wrote, oh no, they went to the assembly.

(They wrote 3x), a test and they wrote maths, then they finish. Then it was lunchtime. After they finished, then (they ate 3x).

Then they left after break, the bell rang, then they went back to the class  
In class they (wrote again 3x). Those who didn't finish writing, they wrote. Then it was after school. They went back home, then it was weekend.

They bath, they still had a lot of money. When they left, they bought, when they finish buying, they came back home and they were hungry, they cooked and they ate. When they finish eating they went to some house and saw some woman. She chased them away. They ran back to the house and locked the door.

They bathed, it was late, it was night, and then they slept. Then it was Sunday, they bathed and went to church. (They sing 3x). When they finish singing they went back and before they slept, they prayed. Then they sleep. They woke up in morning, then it was Monday.

They bathed and went to school. When they arrive at school. When they arrive at school, they went to the assembly, they sang and they also prayed.

Then they went to school.

(They wrote 3x).

When they finish writing it was lunchtime. After they finish, they went back to class. They just stayed in class until it was after school and went back home.

## **SESSION 5**

There was Tembi and Lerato and Dinewo and Lizzie, Karabo, Tembi, Dinewo and Lizzie.

The other one is staying together and these two (pointing with the finger)

These ones had a lot of money. They said they gonna go and call others to buy some food, so then they eat much.

They bath, when they finished, they went to the others and told them to have a bath. They bathed.

They, they finished. Then they left to town. When they arrive there. (They bought 2x) KFC (Kentucky Fried Chicken). They sit on the chairs and ate  
They came back and ate. They said, oh I need some drink, then they bought it and went back home.

They ate and finished.

Let's take a taxi to go back home.

The taxi took them home. They took out the groceries, they cooked and all ate  
They finished and this one said tomorrow they go to Denneboom.

They took a taxi, they arrive at Denneboom and bought some apples, bananas.  
They bought it so that their body could be healthy. They also bought some cabbage.

They bought potatoes, onions, they bought some carrots, spinach, then they finish, they (took a taxi 2x).

When they arrived, they cooked and they washed their hands and the apples.  
(They ate 3x)

These other two were still (cooking 2x). When they finish cooking they ate. They also ate apples and they washed their hands.

Now this children, went to play when they finish playing, they started cleaning, they clean the place. Then they packed things. When they finish packing things, they went to play.

They came back and slept, it was late, and then it was in the morning, so they went to school.

Before they went to school, they bathed, and brushed their teeth, combed their hair, and went to school. They made them to write, they wrote until it was lunchtime.

(They wrote 3x)

When they finish eating they went back to class, they went to write again.

After school they went to buy. Then they went home.

Then they went to play, and then they came back to take a bath. The next morning they went to school. They were looking very clean, even those who didn't have money.

When they arrived at school, they wrote, they read, when they finish it was lunchtime, they ate. When they finishing eating they went back to class, (they

wrote 3x). When they finish writing, then it was after school. They went back home and took off their school uniforms.

I'm finished.

## **ADDENDUM 6: CODING OF THE DATA**

### **LACKING THE FULFILMENT OF BASIC NEEDS**

**Indicators** : ‘they ate, they ate, they ate’, buying food’, ‘wasn’t full that day’, mentioning luxurious food like ‘Kentucky Fried Chicken’ and food specifically eaten by people of African origin and culture like ‘Sphahlo’.

### **SECURITY AND SAFETY NEEDS**

**Indicators** : ‘hitting’, throwing objects or where the participant displays provocation and or anger towards people through her projections like for instance: ‘she killed by children’, ‘Mama, I won’t speak to her anymore’, ‘I don’t want you near her, child!’, ‘do you think we are your maid?’, ‘fooh!’ ‘I will beat you!’ ‘Do you think you can beat me?’ click tongue, ‘do you think we are your maid?’ ‘I’m going to hit her friend’, ‘blue eye’, ‘Tumelo bring our chappies’

### **ENVIRONMENTAL FACTORS**

**Indicators** : ‘They took a taxi’, ‘A taxi took them home’, ‘we’re in the car. We are in the car’ they bathed’, ‘they wash their hands and the apples’, ‘clean the house’, ‘I’m going to bath as well.. we gonna go with our car’ ‘I’m in a society’, ‘let me give you R10, because they gave this one R10’ ‘going to go with her to get the water’.

### **DAILY ROUTINE**

**Indicators** : ‘bath’, ‘brushing teeth’ ‘going to school’ ‘they wrote’, ‘break time’, ‘bell rings’, ‘go home’

### **BELIEF SYSTEMS**

**Indicators** : ‘they see the Naka , yô !’ ‘Yô, they were scared’, ‘The Naka is biting’, ‘Now, friend let’s go and see the Naka (3x), ‘where do you come from?’ ‘I, I hit her, she took me to see the Naka, but she didn’t tell me that Naka bite’. ‘Naka bit

me', 'Dinewo is bitten by the Naka'. They cried, and prayed that Dinewo gets well; Oh, my Dinewo !! (3x) they cried, 'jealous down'.

### **POSITIVE QUALITIES**

**Indicators** : 'let's play....', 'come here', 'yes Ngwenya,(not her real name) I'll tell them', 'the mother is very much involved, 'performing satisfactory in school', 'fine motor skills', 'plays Masekitlana'

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## **ADDENDUM 7: SELF-REFLECTIVE JOURNAL**

**The data was collected on a weekly base.**

### **Day 1**

This was my second day to go to Mamelodi. This time, on my own. My previous experience in informal settlements made me relaxed and I wasn't uneasy. The very first day I travelled with my supervisor to explain the research to the different people involved and get the consent forms signed. The participant didn't sign her real name but her nick name. My first impression was the extreme poverty these people are living in. I thought to myself: how can a person survive if you almost haven't got anything? I'm thinking about material things now. Everybody tries to make a living of some sort and sells whatever they can along the road. I was wondering about diseases because I saw such a lot of rubbish heaps and litter when we drove through the informal settlement. Where is the municipality? This is not healthy.

When we stopped at the clinic in Mamelodi I saw the joy and amazement on the people's faces, which made me comfortable. These people still smile despite the many challenges they are facing. It is clear that they are poor and many of them are ill, some look extremely thin. What makes them to stand up and go on with life? I was wondering whether I would be able to the same if I was in their situation.

I went to the participant's school to observe what is happening there. I have never seen such a congested school, not even at Ennerdale, Walkerville or KaNgwane to mention a few. It was break time, I was the only White South African there, although that did not bother me, the lack of space bothered me. There is no playground, I couldn't believe it. Rural schools with fewer resources at least have a playground for the children. They must be very frustrated with this situation. How on earth can there be 70 pupils in one class? The noise pollution levels are terribly high. Even if everybody keeps quiet it will still be difficult to concentrate in a classroom. The principal told me that the participant is performing satisfactory in school, and I was glad to hear that. I was thinking this child must be very

resilient to still be able to perform satisfactory in school despite these conditions. The asset-based approach came to my mind and I thought that the child's intellectual ability might be one of her intrinsic protective factors to stay resilient.

## **Day 2**

I arrived at the clinic early to be ready for the rapport establishing phase. I had to wait a while for the participant. For a young child of African origin and culture she is very much at ease and doesn't look shy. To me this is moment that stands out because I know how important it is to establish a relationship in order to continue with the research. I was thinking that this might help me to obtain rich and detailed information. My culture and background is so much different and I mean it can so easily happen that the participant and her mother does not trust me and they may view me as a person that just comes to get something from them and disappear. It was very clear to me that the participant's mother felt extremely inferior, and I felt so sorry for her. She is also a human being just as worthwhile as anyone else, why is this so? I started to speak Zulu with her and I was talking about things I knew she can relate to. I wanted to let her know that I have an idea of what is going on in informal settlements and that I am aware of the living conditions whenever she told me about her life. She was wearing her best dress. I thought that this might be a big moment in her life, this is important to her. What she is going to say today is important, so important that we need to videotape what she says. How many times in her life did people really listen to her? I was glad that the participant's mother gave rich information and she wasn't hesitant to answer or elaborate on questions. The participant's mother is very much involved in her life and she is concerned about her child's psychological well-being that was clear to me throughout the interview. There is something strong and positive between them, which I know is so crucial for a child. This relationship in my opinion is one of the reasons this child is still going on with life despite the hardship.

I felt that the mother trusted me and the interpreter. If she didn't trust us it would have been a total different story, and she would have been skeptical about what we are going to do with the information.

The rapport establishing phase started after the interview with the mother. I was glad that the mother was interested in what the child is going to do. I felt that the mother can sit in while the child is drawing so that we can build an even stronger trust relationship and so that the child is comfortable with me. While observing the participant when she was drawing I was quite impressed with her well developed fine motor skills. It was evident that she has good control over the pencil while drawing and she handled the pencil very well. This is definitely also an intrinsic factor which is positive in her life. I enjoyed to observe how she concentrates and decided which colours to use.

### **Day 3**

The participant went outside to fetch stones to play Masekitlana. I got the impression that she felt very much in charge because she knows how this game is working and I told her that she much teach me how it works. For such a young child with so many challenges this might be a nice time for her to teach somebody older something. We had to use the office of the counselor. A door separated us from the crèche. Sometimes it was noisy, but I think to myself, this is not the western world where quiet offices are almost always available. This is the best we can do. Outside is too windy, and this is the best option. This is part of the process. We couldn't live the phone off the hook because the people told me sometimes urgent calls come in. Luckily it happened only once that the phone rang while the child was playing Masekitlana. The Western World will say this is unprofessional, but it is not. You need to adapt, and I can't tell them what to do. I enjoyed watching the child handling the stones. She must have played Masekitlana very much in her life. I can see that she is so use to it; by the way she handles the stones and it as if she is on a stage where nobody is watching and she just plays on. Why didn't we used this long ago, why are so many children from African origin and culture need to be assess with media they do not even want to touch, so foreign is it.

### **Day 4**

It was interesting that the participant went outside twice to find more stones. Some of the stones were quite big, but she was fine with that. I was fascinated when she started to talk about the 'Naka' and I didn't want to stop her at that

stage, so I found out afterwards what the 'Naka' is. Her projections about the Naka stood out to me. I asked the participant and her mother afterwards in the presence of the interpreter what the 'Naka' is. When they told me that she is talking about the 'sangoma', the Naka is a sangoma. It just shows how important indigenous knowledge and indigenous psychology is, because how do you make meaning out of that through a Western lens. It is impossible. I started to realize the extreme value of Masekitlana because how would I get this type of data and information with a Western medium. I just wouldn't get such rich information. During this session the participant was totally engaged in her play. It was so real. It reminds me of the children in our rural area that plays with the stones; although it is the same game it has a different name in isiZulu.

### **Day 5**

I got the impression that the participant didn't feel well, and the interpreter asked her if she was hungry. We first let her eat some of the food that they cook there for the children in the crèche. I felt really sorry for her. It is terrible to live like that. I was sick that day and I didn't feel well either, my voice was very much affected. The participant was bothered by a fly at some stage and I didn't know why she didn't start. I then realized it after a while. It made me feel a bit incompetent and I just realized how important it is so speak someone's language if you want to research what they are saying, especially in psychology. The session was quite long comparing to the previous ones, and I was just thinking how amazing it is that such a child of only seven has such a wealth of information about her life to share.

### **Day 6**

A lot of background noises were evident, and we had to tell the participant to speak up. I recognized that the participant repeats a lot of things. I know a few words in seSotho and it helped me to make sense of what the participant was saying during the session. The participant was handling the stones with more force and I realized that her frustration levels must be high. It just amazes me how wonderful this game is, it let this child's psychological world unfolds. The more I observe the participant while she's playing the more I get the urge to try

this out on other children. In my opinion this is really something worth researching further.

### **Day 7**

This was the last session and I couldn't believe that the data collection process came to an end. It wasn't as complicated as I thought it would be. Together with the interpreter I manage to understand what the participant was saying. After the translation I realized how monotonous the participant's life is. It must be very frustrating to live like that. This made me more thankful for what I have and all the opportunities I have in life.

### **Transcriptions**

To make sure that she translated it verbatim, I asked a seSotho speaking student who also does the Master's course in Educational Psychology to translate it for me. These procedures were quite exhausting because we had to forward and rewind the video all the time. It took a lot of time. I must say it was very nice when I finished it, because now I know what the participant has said.

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**ADDENDUM 8 : LETTER FROM EDITOR**

18 Warrior Road  
Hillcrest  
3610  
15 September 2009

**TO WHOM IT MAY CONCERN**

Re: Language Editing – Dissertation

Title of dissertation :

INVESTIGATING INDIGENOUS STONE PLAY AS A  
PROJECTION MEDIUM IN CHILD  
PSYCHOLOGICAL ASSESSMENT

Regards

Ms Sally John  
BA(English), M.Soc.Sci (Counselling Psychology)

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