DEVELOPMENTAL STAGES OF AN AFRICAN CHILD AND THEIR PSYCHOLOGICAL IMPLICATIONS: A COMPARATIVE STUDY

By

ISAAC MASHAKGENE RAMOKGOPA

Thesis submitted in fulfilment of the requirements for the degree

DOCTOR OF PHILOSOPHY

IN

PSYCHOLOGY

IN THE

FACULTY OF ARTS

at the

RAND AFRIKAANS UNIVERSITY

PROMOTER: Dr ALBAN BURKE

NOVEMBER 2001
“I declare that the thesis hereby submitted to the Rand Afrikaans University for the degree of Doctor of Philosophy in Clinical Psychology apart from the help recognized, is my own work and has not been previously submitted by me for a degree at this or any other university”

...............  
Ramokgopa I.M.
I would like to thank the Creator for helping me to complete this work. Thank You, Lord.

I also would like to thank my supervisor, Dr A. Burke, who guided me throughout this study. I lack words to express my appreciation for his expertise and commitment.

I thank my family, especially my wife, Nkhensani, my parents Modisana and Mphengwa, and my three daughters, Selaelo, Khanyisa and Tshepo. Your encouragement helped me to persevere.

I would like to express my sincere gratitude to the people of Bolobedu as well, because without their participation this study would not have been possible.

I also want to thank my employer, the University of the North for having assisted me with material as well as financial support.

Last but not least, I want to thank the staff of the Centre for Student Counselling and Development of the University of the North, and the director thereof, Dr A. K. Msimeki, for their moral support.
ABSTRACT

Human development is a universal phenomenon, characterized by various stages. These stages differ from one culture to the other. Furthermore, each developmental stage tends to bring about expectations that are in accordance with a particular culture.

In addition, in each culture there exist problems that are specific to a given stage as well as to the manner in which these problems are resolved. Erikson's stages of human development are generally regarded as universal. The universal acceptance of Erikson's stages seems to be based on a study he conducted, involving a variety of cultures. A question that needed to be addressed was whether Erikson's developmental stages are similar to those which an African child goes through. This study is an attempt to investigate developmental stages of Africans and compare them to those outlined by Erikson.

To investigate the developmental stages of an African child and to establish the relationship between Erikson's stages of development and those of Africans, an exploratory study was conducted among the people of the Bolobedu community in the Limpopo Province, South Africa.
The Balobedu people were regarded as an ideal study sample because of their relatively unchanged lifestyle which still resembles the traditional African way of life. Subjects were interviewed individually, by using an open-ended questionnaire. The results were then interpreted and analyzed.

The results show that children among the Balobedu also go through various stages of development which have distinct names. Furthermore, like in many other cultural groups, these stages are accompanied by various problems and expectations. In addition, these people use different methods to address problems experienced during each of the stages identified. The study further reveals that although the developmental stages among the Balobedu have much in common with those of Erikson, there exist differences between the two approaches. These differences are identified. Of the most significant differences is that developmental stages are not defined by age alone, but by other factors such as readiness and ability to perform certain tasks as well. In addition, the study did not indicate the presence of psychological problems that are caused by the developmental process, when these stages among the target group were compared to those identified by Erikson.

In conclusion, this study illuminates that there are both similarities and differences between the two approaches. One such
difference is that whereas Erikson's theory describes stages in terms of age associated with some psycho-social problems, the results of the investigation revealed that among Africans, developmental stages are described in terms of the child's readiness, and that no indication of the presence of psycho-social problems was found.

This, it would seem, does not necessarily mean that traditional African children do not experience psychological problems. Instead, it suggests that there are other methods of dealing with these psychological problems, which this study did not reveal. This raises the need to explore the developmental stages and their psychological effects among African children by using a larger sample than the one used in this study.

Another distinction is that the definition of various stages is based on cultural values. While Erikson emphasizes the importance of concepts such as competition, independence and egoism, Africans tend to put more emphasis on cooperation, inter-dependence and altruism respectively.

Lastly, among Africans, each stage is characterized by rituals and ceremonies. These are meant to mark the beginning

(iii)

or the end of a particular stage or phase, thereby
psychologically preparing the individual to adjust to the new position. Erikson's stages of development seem to have ignored the importance of rituals in the various developmental stages. Therefore, his theory cannot be said to be universally applicable.
Menslike ontwikkeling is ‘n universele verskynsel, gekenmerk deur verskillende stadia. Hierdie stadia verskil van een kultuur na die ander. Voorts neig elke onwikkelingstadium om verwagtinge te skep in ooreenstemming met die bepaalde kultuur. Bykomend, in elke kultuur bestaan probleme wat spesifiek is aan ‘n gegewe stadium, sowel as aan die manier waarop hierdie probleme opgelos word. Erikson se stadia van menslike ontwikkeling word algemeen as universeel aanvaar. Die universele aanvaarding van Erikson se stadia skyn gebaseer te wees op ‘n studie wat gegrond is op ‘n verskeidenheid van kulture. ‘n Vraagstuk wat aangespreek moes word, was of Erikson se ontwikkelingstadia dieselfde is as daardie waardeur ‘n Afrika-kind gaan. Hierdie studie is ‘n poging om die ontwikkelingstadia van Afrikanse te ondersoek en hulle te vergelyk met die’deur Erikson omskryf.

Om die verhouding tussen Erikson se ontwikkelingstadia en die’ van Afrikanse te bepaal, is ‘n ondersoekstudie onderneem onder mense van die Bolobedu gemeenskap in die Limpopo Provinsie, Suid-Afrika. Die mense van Bolobedu is gevestig ongeveer eenhonderd en dertig kilometer (130km) oos van Polokwane, hoofstad van die Limpopo Provinse in Suid Afrika.

Die Balubedu mense is as ‘n ideale studiegroep beskou op grond

(v)

van hul relatief onveranderde leefwyse wat steeds ooreenkomste
toon met die tradisionele Afrika lewenswyse. Persone is individueel ondervra deur gebruik te maak van ope vraelyste. Die resultate is toe geinterpreteer en ontleed.

Die resultate toon aan dat Balubedukinders ook deur verskillende ontwikkelingstadia gaan wat spesifieke name het. Voorts, soos in ander kulturugroepe word hierdie stadia onder ander vergesel van verskeie probleme en verwagtinge. Bykomend gebruik hierdie mense verskillende metodes om die probleme wat tydens elk van hierdie stadia ondervind word, aan te spreek. Die studie dui verder aan dat alhoewel die ontwikkelingstadia by die Balubedu baie in geneem het met die ontwikkelingstadia van Erikson, daar verskille tussen die twee benaderings bestaan. Hierdie verskille word aangedui. Van die mees betekenisvolle verskille is dat ontwikkelingstadia nie deur ouderdom alleen gedifineer word nie, maar deur faktore soos gereedheid en die vermoe om sekere take te verrig. Bykomend openbaar die studie nie die teenwoordigheid van soortgelyke psigologiese probleme veroorsaak deur die ontwikkelingsproses by die terkengroep nie, indien vergelyk word met Erikson se teorie.

Ten slotte, onthul dit dat daar beide ooreenkomste en verskille tussen die twee benaderings bestaan. Een so 'n verskil is dat waar Erikson se teorie die stadia beskryf in terme
van ouderdom geassosieer met psigo-sosiale probleme, die resultate van hierdie ondersoek aandui dat by Afrikane ontwikkelingstadia beskryf word in terme van die kind se gereedheid, en dat geen getuienis van die bestaan van psigo-sosiale probleme gevind is nie. Dit, so skyn dit, dui nie noodwendig daarop dat tradisionale Afrikakinders nie psigologiese probleme ondervind nie. Inteendeel, dit suggeveer dat daar ander metodes bestaan waarop hierdie psigologiese probleme aangespreek word, maar wat hierdie studie nie ondersoek het nie. Dit laat die behoefte ontstaan om die onwikkelingstadia en hulle psigologiese gevolge by Afrikakinders te ondersoek deur gebruik te maak van ‘n groter voorbeeld as wat in hierdie studie gebruik is.

‘n Ander onderskeiding is dat die definisie van die verskillende stadia gebaseer is op kultuurwaardes. Terwyl Erikson die belangrikheid van begrippe soos wedywering, onafhanklikheid en egoisme beklemtoon, beklemtoon Afrikane samewerking, interafhanklikheid en altruisme.

Ten slotte, by Afrikane word elke stadium gekenmerk deur rituele en seremonies. Hierdie is bedoel om die aanvang of die einde van

(vii)

‘n bepaalde stadium of fase aan te dui, om sodoende die individu
voor te berei om aan te pas by die nuwe situasie. Erikson se ontwikkelingstadia skyn die belangrikheid van rituele gedurende die verskillende ontwikkelingstadia te ignoreer.
CHAPTER ONE
OVERVIEW OF THE STUDY

1 Introduction 1
1.2 The problem 3
1.3 Motivation for the study 6
1.4 Aims and objectives of the study 8
1.5 Hypotheses formulation 8
1.6 Parameters of the study 9
1.7 Clarification of terms 9
1.7.1 Role 9
1.7.2 Development 10
1.7.3 Developmental stage 10
1.7.4 African 10
1.7.5 Culture 11
1.8 Organization of the remainder of the study 11

CHAPTER TWO
LITERATURE

2.1 Historical development 13
2.2 Philosophies of development 14
2.2.1 Development is multidimensional 15
2.2.2 Development continues through life-span 16
2.2.3 Both heredity and environment influence
development

2.2.4 Development reflects cultural differences

2.3 Theories of human development

2.3.1 Learning theories

2.3.2 Cognitive theories

2.3.3 Humanistic and self theories

2.3.4 Psychoanalytic theories

2.4 Examination of Erikson's Theory of Development

2.4.1 Historical Background

2.4.2 Basic Assumptions of Erikson's Theory

2.4.3 Erikson's Stages of Human Development

2.4.3.1 Infancy: Basic trust versus Mistrust

2.4.3.2 Early childhood: Autonomy versus Shame and Doubt

2.4.3.3 The play stage: Initiative versus Guilt

2.4.3.4 The school age: Industry versus Inferiority

2.4.3.5 Adolescence: Identity versus Role Confusion

2.4.3.6 Early adulthood: Intimacy versus Isolation

2.4.4 Overview of Erikson's Theory

2.5 Developmental stages from an African perspective

2.5.1 Birth and Infancy

2.5.2 Early childhood

2.5.3 Pre-puberty

2.5.4 Puberty

2.6 A critical look into Erikson's Theory of
4.1. PRESENTATION OF RESULTS  

4.1.1 Personal information  

4.2 Research findings  

4.2.1 Stage 1  

4.2.2 Stage 2  

4.2.3 Stage 3  

4.2.4 Stage 4  

4.2.5 Stage 5  

5.1. Introductory remarks  

5.2 Brief background of the Balubedu Community  

5.2.1 Location  

5.2.2 Community structures and leadership  

5.2.3 Child rearing practices  

5.2.4 Community roles  

5.2.5 Rituals and ceremonies  

5.2.6 Marriages  

5.3 Discussion on personal information  

5.4 Comparative discussion on findings of
the study and Erikson's Theory 92

5.4.1 “Lekhatla” 92
5.4.2 “Ngwana” 96
5.4.3 “Mosimana/Nwanenyana” 98
5.4.4 “Mohlanka/Monnyana” 102

5.5 Conclusion and recommendations 105
5.5.1 Overview of the aims of the study 105
5.5.2 Conclusion 105
5.5.3 Recommendations 110
5.5.4 Limitation of the study 111

5.6 Hypotheses formulation 112

6 LIST OF REFERENCES 114

7.A APPENDICE A. Questionnaire (English) 123
7.B APPENDICE B. Ouestionnaire (Sepedi) 129
8 ANNEXURE A. Schematic map of the Limpopo Province 135
Table 4.1 Number and gender of participants 76
Table 4.2 Marital status 76
Table 4.3 Place of birth 76
Table 4.4 Religious affiliations 76
Table 5.1 Summary of Erikson and Balubedu's stages of human development 99
Table 5.2 A comparison of Erikson's and Balubedu's stages of development 103
OVERVIEW OF THE STUDY

1.1 INTRODUCTION

Human development is a universal phenomenon. Furthermore, human development itself can be regarded as a period of varying progressive stages which extends from conception through maturity up until death (Stone & Church, 1979). Human development therefore, takes place within various stages, and the scientific study thereof is called child development (Salkind & Ambron, 1984).

Several researchers have suggested various developmental stages and identified the influences of each on the life of the individual. Some theorists, for example, Freud (1930), Maslow (1970), Piaget (1952), and Erikson (1960), distinguish definite developmental stages, while others, such as Bandura (1977), Skinner (1938) and Allport (1964) do not.

Although many studies regarding development have been conducted, most of them are of Western origin. This implies that most of the viewpoints on human development expressed
in these studies, and the interpretation thereof, are based on Western values and culture. This is supported by Munroe and Munroe (1975, p1), who state:

"Students of psychology have been exposed largely to research findings and generalizations made on a special breed, Western man. thereof, are based on Western values and culture. The value of studying people with the same cultural heritage as our own is obvious: our hunches are more likely to be correct because we have the advantage of insight into our own behaviour"

However, as a positive move in this direction, researchers in human development, such as Erikson (1960), have in recent years conducted studies which included a variety of cultural perspectives on human development (Wagner & Stevenson, 1982).

From his observation of children and adults from diverse cultural groups, Erikson concluded that development is a result of an interaction between the individual and his environment. He then formulated eight stages of
development which span from birth to old age. Erikson's first six stages of development are discussed in details in the next chapter, as they form the basis of this study.

1.2. THE PROBLEM STATEMENT

Erikson's theory of human development has succeeded in explaining the different stages of development among various cultures. This seems to have led to the fairly general assumption that developmental stages follow a similar pattern in all cultures. This may have further led to the conclusion that the psychological effects of these stages on individuals are universal.

However, according to Cornett and Hudson (1987), the development of personality is increasingly being viewed as an emanation of the products of the events and episodes of a life-time. This implies that human development takes place according to the cultural and value systems that exist within particular given community. Therefore, the assumptions that Erikson's theory of stages of development and their psychological effects are valid in all cultures may not hold true. This is supported by Valsiner (1989, p4) who argues:

“Within any given other culture, children's
individual developmental trajectories are guided by the cultural organisation of the environment.”

As such, Valsiner's statement suggests that developmental stages may not be regarded as totally universal, since each culture tends to define, create, maintain, and promote its own developmental stages. In supporting Valsiner, Gornier and Stein(1998,p89) remark:

“Despite a largely shared conviction that values matter in family life and human development, and behaviour, there is an ongoing public debate about which family values matter in influencing personal behaviour in our youth.”(p89)

The statement by Gornier and Stein(1998) emphasize the important role that cultural values play shaping development. The assumption that Erikson's theory of development is derived from multicultural studies raises the following problems with regard to an African child:

- The first problem concerns the stages of development (as proposed by Erikson) and whether these stages are similar to those of an African child.
The second problem relates to the psychological effects that are caused by crises occurring during various developmental stages as experienced by Africans, and in particular by rural traditional African children. Although literature that deals with developmental stages of African children exists (Brown, 1926; Gibbs, 1965 and Silk, 1966) most of these scholars use the Western model for interpreting the psychological implications of such stages. This seems to imply that cultural bias still exists with regard to studies in child development, especially among the disadvantaged rural communities in Africa.

The third problem relates to application of the theory, namely whether it can be regarded as universal. The last problem concerns the question of whether the resolution of conflicts that arise during various stages of development are universal.

The above-mentioned problems regarding the psychological effects of developmental stages on African children can be formulated into the following specific questions:-

• What are the stages of child development among Africans?
• What role do these stages play in psycho-social development?

• How do these stages compare to and contrast with those of Western theorists, and specifically those of Erikson?

1.3 MOTIVATION FOR THE STUDY

As is the case with all children, irrespective of which culture they belong to, an African child seems to be confronted by challenges throughout his developmental path. It can, therefore, be assumed that the success or failure of going through some of the stages has certain psychological implications on his later life.

Although literature pertaining to the psychological effects of development exists, most of it is of Western origin, and therefore, fails to address the psychological impact of such developmental stages on an African child. Conflicts that arise during these developmental stages, as well as the way in which these conflicts are resolved, have so far, received little attention. Lindel and Kvalsvig (1990, p6) note:
“Despite the vast majority of South African children being disadvantaged by western standards, an examination of research publications indicates that developmental issues facing this sector have, with few exceptions, hardly began to be examined.”

This is supported by Benda and Corwyn (1998), who argue that although advances have been made in understanding and explaining developmental stages of adolescents, emerging evidence indicates that a large gap still exist in this regard. They add that this is even more relevant when looking at adolescents who are from poverty stricken families.

In South Africa, the said statement is particularly applicable, especially since most rural people are living in abject poverty. This lack of research into the developmental stages of the African child has, therefore, prompted the researcher to undertake this study.

1.4 AIMS AND OBJECTIVES OF THE STUDY

The aims and objectives of this study are as follows:
• The study aims to outline psycho-social developmental stages among African children.

• The study further aims to examine cultural expectations that are associated with each of the stages, and how they affect or assist children psychologically.

• In addition, the study will compare and contrast these stages with those of Erikson's.

1.5 HYPOTHESES FORMULATION
The problem of the developmental stages and their psychological implications on the African child, has to date not received much attention. As such, it cannot be addressed by merely formulating hypotheses. Therefore, questions which are exploratory in nature are initially formulated. This will lead to the formulation of hypotheses at the end of the study, which hopefully will help in directing future research in this particular field.

1.6 PARAMETERS OF THE STUDY
The study is limited to the developmental stages of the African child and the psycho-social implications of these
stages. The study will only focus on stages of development from birth to adolescence or early adulthood and will be conducted among rural Northern Province Africans, who still largely maintain a traditional way of life.

1.7 CLARIFICATION OF TERMS

Terms and concepts in this study are clarified in order to prevent misconceptions arising from their usage in this context.

The following terms are defined: “role”, “development”, “developmental stages”, “African”, and “culture”.

1.7.1 Role:

The term “role” refers to those behaviours that are expected of a person who occupies a certain position (Papalia & Olds, 1987). Henslin (1996) further defines “roles” as a set of behavioural expectations, rights and duties appropriate to a given status. For the purpose of this study the term “role” will refer to the psychological influence developmental stages have on the individual.

1.7.2 Development:

“Development” can be defined as changes in the physical
structures and cognitive, social and psychological processes that take place within an individual, and which lead the individual from one stage to the other (Stone & Church, 1979). “Development” can also be referred to as a process that is characterised by the gradual unfolding of the physical, cognitive, social, and psychological structures in the course of a lifetime (Smart & Smart, 1970). Therefore, “development” is characterised by progressive changes within an individual which prepare and enable the individual to deal and cope with the demands of life.

1.7.3 Developmental stage:
This can be referred to as a specific point or period of development which the individual experiences. Each developmental stage is unique and characterised by certain distinct features which occur only during that stage (Clarke-Stewart, Friedman & Koch, 1985).

1.7.4 African:
The term “African” generally refers to the indigenous inhabitants of Africa, that is, people who were living on the African continent prior to its colonisation by Western countries (Ramokgopa, 1993). In post-apartheid South Africa, the term “African” is used to refer to all
people who were born and are living in Africa. However, for
the purpose of this study, the term “African” refers only
to Blacks who are indigenous to South Africa.

1.7.5 **Culture:**
Culture can be defined as a complex whole which includes
knowledge, beliefs, arts, morals, laws, customs, and any
other capabilities and habits acquired by a person as a
member of a society (Wagner & Stevenson, 1982). A “culture”
can also be referred to as the total sum of knowledge
passed on from generation to generation within a given
society (Castillo, 1997). “Culture” can, therefore, be
regarded as those values that are shared by people
living together as a group.

1.8 **ORGANISATION OF THE REMAINDER OF THE STUDY**
In this chapter, an attempt was made to give a
general overview of the study. Terms that are used in the
study have been defined and clarified. The remainder of
the study is arranged as follows:

**Chapter Two** will comprise of related literature which deals
with development from both African and Western
perspectives.

This will include stages of development as well as their
psychological implications. Assumptions regarding the
development of a person will be made as well.

Chapter Three will concentrate on research methodology. This will include research design, sample selection, participants, data collection, and data analysis.

Chapter Four will present the findings of this investigation while Chapter Five will focus on a discussion of the findings of the study and the implications of these findings. From these, conclusions will be drawn, culminating in recommendations as well as in indicating the limitations of the current study and the formulation of hypotheses.
2.1 HISTORICAL BACKGROUND

As a field of study, child development belongs to the twentieth century (Clarke-Steward, Friedman & Koch, 1985). During the sixteenth century, writers such as John Locke (1632-1704), Jean-Jacques Rousseau (1712-1778) and Charles Darwin (1809-1882) realised that childhood experiences seem to have a profound effect on later adult life. This consequently led to the establishment of the philosophy of human development.

Furthermore, writers on human development asserted that as children pass through certain developmental stages, their needs also change (Salkind & Ambron, 1987; Clarke-Steward, Friedman & Koch, 1985). In addition, these writers believe that the growth and development of the human being during the first years is important for the future development and should be thus be recorded.

Other writers such as Hall (1844-1924), Binet (1857-1911), Simon (1873-1961), and Gessell (1880-1961), to mention but a few, also made tremendous contributions towards the understanding of human development as well, by developing the first objective and standardized intelligence tests.
Another human development study was by Watson (1920) and his associates who asserted that behaviour is environmentally determined, and that learning and development are brought about by external means. Watson (1920) and his colleagues further held the view that children's behaviour can be modified through a process called conditioning. This conditioning process later gave birth to experimental methods in child psychology.

A few years after Watson's hypothesis of conditioning, Gessel and Amatura (1941) compiled a chart of children's physical and motor milestones, which indicates that there are certain orderly physical developmental stages that constitute a universal and invariant sequence. These historical development precipitated in various philosophies of human development on which most of current theories are based. These philosophies of human development are listed.

2.2. PHILOSOPHIES OF HUMAN DEVELOPMENT

There are several underlying philosophies of human development, which tend to influence the nature and direction of how the formulation of developmental theories take place (Rice, 1995). According to Rice (1995) these philosophies are as follows:
2.2.1 Development is Multidimensional

The first philosophy of development is that of multidimensional which has as its components, four dimensions of multidimensional development, i.e.

- **Physical development**, which includes genetic foundations for development, physical growth of the entire body parts, advances and changes in motor, sensory and body systems as well as health and other physical functions.

- **Cognitive development**, which encompasses changes in the intellectual processes of thinking, learning, judging, problem-solving, and communicating. These are influenced by both hereditary and environmental factors.

- **Emotional development**, which includes issues such as attachment, trust, love, security, affection, the concept of self, feelings of autonomy, acting out behaviour, and various other emotional feelings.

- **Social development**, which stresses socialization, moral development and the formation of relationships with peers and family members, marriages, parenthood, vocational
It must be noted that these dimensions do not follow each other sequentially, but unfold in a parallel order, although isolated of each other.

In this way, according to Rice (1995), the development of a human being must therefore, be viewed in a holistic manner.

2.2.2 Development Continues throughout Lifespan

The second philosophy holds that development continues throughout a person's life. An example of such an approach is the theory of Erikson (1960) who views development as a process from conception up to death. This is in contrast to a view by Freud (1930) who states that development is a process which lasts only up to adulthood.

According to Data, Rodeheaver and Hughes (1987), development in terms of change and adaptation continues throughout one's life span, even though some aspects of physical growth stops after reaching their highest point. This means that the notion that an adult cannot learn is a fallacy.
This means that although the pace may vary, development is a continuous process that lasts as long as life itself, that is, from conception to death. Therefore, this philosophy tends to support the view held by Erikson and to oppose that held by Freud.

1.2.3 Both Heredity and Environment Influence Development

One of the classical debates in psychology is that of the effects of nature versus nurture on development.

The third philosophy of development emphasizes the role played by both heredity (nature) and environment (nurture). Coll (1990) state that some aspects of life seem to be more affected by heredity while others are affected more by the environment, although some are affected equally by both. One way in which development is determined is thus the manner in which these two factors interact.

According to psycho-social theory of human development, an individual as a product of interaction between his hereditary structure and his environment (Erikson, 1950).
Therefore, this philosophy shares much in common with Erikson's theory and seems to have played an important influential part in developing his theory of human development.

2.2.4 Development Reflects Cultural Differences.

The fourth philosophy of development stresses the importance of culture. This implies that development can be regarded as being culturally defined. This means that cultural variations seem to have a greater influence on development than age (Neugarten, 1987). Rice (1995) supports this notion by citing a study which indicates that the Maya people emphasize the value of closeness while the Americans tend to put more emphasis on independence. This is also true for Africans where the spirit of interdependence and altruism rather than that of independence, seems to be emphasized (Ottenburg, 1988; Louw, 1998). It is thus clear that the type of culture practised within a given community will have an influence on the developmental paths of the members of that particular community.

The role played by cultural differences in human development was also emphasized in Erikson's theory, hence his study comprised of subjects from various cultural groups.
Erikson's theory therefore, unlike that of Freud (1930), also employed culture as one of its philosophies of human development.

The philosophy of human development have been an important influential force in developmental psychology in that they have given direction and sense to the debate on which developmental theories are currently based. These theories will now be discussed.

2.3 THEORIES OF HUMAN DEVELOPMENT

Theories can be regarded as a way of organising data, ideas, and hypotheses and reflecting these in a way that is coherent, meaningful, useful, and practical (Rice, 1995). As such, theories give shape to otherwise large unmanageable collection of information, and allows us to predict the future (Craig, 1996). Some theories in human development may tend to focus on a particular aspect of development, while others may not. According to Craig (1996), when human development theories disagree, it is usually because of the way in which each of these theories emphasize certain aspects of philosophy more than
others. Craig (1996) adds that the three controversial issues, namely nature versus nurture, continuity versus dichotomy, and organismic versus mechanistic, that disagreement emerges. For a better understanding of the various theories, a brief summary of some of these theories on human development follow:

2.3.1 Learning Theories
The philosophical assumption of the Learning theory is that experience, knowledge and abilities are acquired from the environment through conditioning, imitation and vicarious learning (Louw, 1989). Furthermore, this theory asserts that behaviour is mechanistic and reactive in nature, and those behaviour that are associated with pleasure are likely to be repeated. In addition behaviours that rewarded are likely to be continued and to be learned (Krench, Crutchfield & Livson, 1974).

In terms of this theory, human nature is neither good nor bad, people just react and respond to their environment and by so doing learn from it (Rice, 1995; Craig, 1996).

Bandura (1977) also maintains that generally, people notice and are aware of the results of their action and
adjust their behaviour accordingly. Badura (1977) further remarks that this noticing of the consequences of their behaviour leads people to gain information, incentives and conscious reinforcement. People also learn by observing others as well as by noticing the consequences of other people’s actions.

According to the learning theory, once the consequences of behaviour is observed, it can either be retained if it is reinforced through reward or can be discarded if the consequences leads to punishment.

Although the learning theorists has been applauded for the way in which they explain learning in a simplistic manner, the following are points of criticism levelled against them:

- The first criticism is that the learning theory has failed to explain how language is learned, as this does not occur through imitation alone (Craig, 1996).

- The second criticism is that this approach does not pay sufficient attention to the importance of thoughts, emotions, personality, or the understanding of the self (Stone & Church, 1979; Rice, 1995; Craig, 1996).
The third criticism is by psychologists who seem to regard learning theory as American in origin, thereby reflecting the American practice (Rice, 1995). This means that this theory may not be applicable to non-American countries. However, the researcher feels that this argument is erroneous as it tends to imply that people of other countries do not learn. Pavlov, who was Russian, and who is still regarded as one of the leading learning theorists, can be cited as an example.

The learning theory of human development seems to include the cognitive and social behavioural aspect in which behaviour that is socially acceptable is rewarded and thereby learned. Therefore, the learning theorists regard human behaviour as the results of environmental influences, the experiences and the learning process which the individual accumulates, and the ability to generalize these experiences and to apply them in a new situation.

2.3.2 Cognitive Theories

According to the cognitive theory, human beings are active, alert, rational, and do not just react to
stimuli (as the learning theory claims), but consciously process information (Rice, 1995; Craig, 1996). The philosophical assumption of the cognitive theory explains behaviour in terms of internal process of thinking and basic units of knowledge as schema.

Furthermore, people are viewed as essentially constructive and rational (Louw, 1989). The cognitive theory also emphasize the effect of nature and that of nurture on development.

According to the cognitive theory, combination of the maturation of the entire nervous system and the adaptation of the individual to the environment results in cognitive development (Piaget & Inhelder, 1969). The cognitive theory therefore, emphasize the processing of information which occurs at various steps, depending on the individual's mental maturity and its interaction with the environment.

These process starts with stimulus awareness, followed by selection, perception, remembering, thinking, problem solving, and action (Craig, 1996). The main focus of the cognitive theory is in the assimilation and the accommodation of information that an equilibrium is reached.
This equilibrium, helps in the development of moral reasoning as well as in education acquisition. The cognitive theory has contributed towards the understanding of human development, especially of the mental process and their role in behaviour. However, this approach is not without criticism. A ground of criticism levelled against the cognitive approach is that it overemphasizes the role of biological maturation, thereby neglecting the role played by environmental factors. Another criticism is a lack of evidence for depicting the developmental stages as universal, which was found not to be always true (Rice, 1995).

2.3.3 The Humanistic and the Self Theories

The philosophical assumption of the humanistic approach is that human beings are more than the sum total of their parts. According to this theory, human being are free agents possessing superior ability to use symbols and to think in abstract terms (Rice, 1995).

Furthermore, this approach regards human beings as possessing unique ability to make choices for the
developing their potential and for striving towards self actualization and other higher values (Louw, 1989). Buhler (1935) also states that the goal of a human being is the accomplishment in oneself and in the world, which in turn produces feelings of fulfilment.

Maslow (1970), one of the purporters of the humanistic approach, formulated five human needs, and asserts that when these are sequentially and hierarchically fulfilled, one reaches a stage of self-actualization. The five needs are physiological, safety, love and belonging, esteem, and self-actualization.

Rogers (1961), another humanistic theorist, adds that people have the two selves, namely the ideal self and the real self. According to Rogers (1961), healthy human development takes place when one's ideal self and real self are not in conflict with each other. The humanistic approach helps in teaching people to value, and to believe in, themselves. This approach moreover, helps to restore people's dignity by emphasizing that people have potentials.

Although the humanistic approach views every human being as having potentials, It is often criticized for that very
reason. It is said that this approach view life in a too optimistic and simplistic manner. This means that this approach may raise unrealistic expectations, especially within a therapeutic setting.

2.3.4 The Psychoanalytic Theories

The underlying philosophical assumption underlying the psychoanalytic theories emphasize the importance of early childhood experiences and its unconscious motivation in influencing behaviour (Louw, 1989).

Sigmund Freud is generally regarded as the originator and the farther of the psychoanalytic theory of human development. One of Freud's approach to human development is based on what he terms pleasure principle (Clarke-Steward, Friedman & Koch, 1985). According to Freud (1927), human beings have a desire to maximize pleasure and to minimize pain. However, the need to maximize pleasure may be contrary to societal expectations and this may be repressed (Stone & Church, 1979). Freud (1930) further states that personality develops along three main components, namely the id (which is instinctual in nature, and seek immediate gratification), the ego (which is the power of reasoning and common sense, and ensures that the needs of
the id are satisfied in an acceptable manner), and the super-ego (which represent the social values which helps one to conform according to the norms that are practised in a particular situation).

As stated earlier, Freud (1927) states that an attempt by the individual to seek pleasure may be in direct conflict with societal expectations, and this may result in anxiety and conflict. Furthermore, Freud argues that one tends to relive these feelings of anxiety and conflict through a process called a defence mechanism. The latter is employed unconsciously but may become pathological when used is access.

Freud (1930) further mention five stages of human development, namely the oral, anal, phallic, latency and genital stages. Each of these stages represent a primary focus of pleasure, which Freud named erogenous zones.

Conflict may also arise when a male child develops feelings towards his mother and a wish to replace his father. Freud (1930) states that this constitutes the oedipal complex. The Electra complex is the opposite situation where
the girl falls in love with the father and wishes to take the place of the mother. According to Freud (1930), the child usually resolves this crisis by accepting the position of both parents.

Although Freud is regarded as one of the most influential theorists on human development (Hofer, 1981), his approach has been severely criticized. Most of the criticism of Freud's theory concerns his emphasis of sexual motivation as the main cause of psycho-pathology. Another serious objection to this theory concerns the fact that his approach is based on studies conducted among adults, which may not be relevant to children. The dissatisfaction with Freud's theory of human development led one of his scholars, Erikson, to postulate his own theory, which reflects a radical departure from psycho-sexual emphasis to psycho-social one (Louw, 1989). The theory of Erikson will be discussed in the following section as it constitutes the basis of this study.

2.4. EXAMINATION OF ERIKSON'S THEORY OF DEVELOPMENT
Erikson's theory of human development is largely believed to be universally acceptable and applicable. This is mainly because his theory is said to have been developed from studies involving various cultural groups. The following is a brief examination of Erikson's theory of human development.

2.4.2. Historical Background

Most current developmental theories have been influenced by the work of Sigmund Freud. During 1856 to 1939, Freud (1930) proposed a theory which suggested that development is present from birth, and that a child is born with sexual feelings (Clarke-Steward, Friedman & Koch, 1985). Furthermore, Freud (1927) added that the way in which the community react to the child's sexual feelings may cause conflict in his life.

Freud (1927) further mentioned that because of societal expectations, the child learns not to express his sexually feelings freely, but to repress them into the subconscious. Freud then proposed five stages of development, which he called psycho-sexual stages of development. Failure to resolve conflict that arise from these stages leads one to be fixated (Freud, 1930; Louw, 1989). However, Freud's theory, which emphasize the dominant
role played by instinctual drives was later challenged by Alfred Adler (1930), for its failure to recognize the role played by interpersonal and social factors in personality development (Rice, 1995).

In the 1950's, Erikson, who was a student of Sigmund Freud and worked with Freud's daughter, Anna, started observing children and adults from a diverse cultural group. These groups included the Pacific North West Indians, Harvard students, soldiers discharged after World War II, and civil rights orkers. Erikson's observation of theses multicultural grouping served as a base of his theory of human development.

2.4.2 Basic Assumption of Erikson' theory

From his observation of different cultures and age groups, Erikson (1960) initially concluded that development results from two influences, namely genetic and social. He further stated that development is based on the principle of what he called epigenesis, which means that each part of the child's body develops at a different time, and each has a special time of ascendancy (Salikind & Ambron, 1987). In addition, Erikson stated that
development consists of characteristic according to the genetic plan, as well as from the interaction of these genetic plan with the environment. His observation, prompted him to depart from Freud’s psychosexual theory, and led him to develop his own approach, which he called the psycho-social theory (Erikson, 1960).

Erikson views human development as a process consisting of a movement from non-ego state to the ego identity (Thomas, 2000). According to Erikson (1960, p92):

“Childhood is defined by [the characteristics] Initial absence and by their gradual development in a complex steps of increasing differentiation”

This means that childhood can be viewed as a process of development in which the manner of dealing with challenges progress from simple to complex ones, and from uniform forms of coping with these challenges to more varied ones, with the aim of moving from a non-ego identity to ego identity. Erikson (1968a, 92) adds:

“A healthy personality actively masters the
environment, show certain unity of personality and is able to perceive the world and self correctly”

This means that a healthy personality develops through the individual’s ability to be well integrated with his world and to be part of it, through a series of psycho-social stages. Erikson later made three significant refinements regarding his theory of human development.

The three most significant refinements were, emphasis on development of a healthy personality in contrast to Freud who emphasized on the growth and core of neurosis, the socialization of the child into a particular culture by passage through innately determined psycho-social stages which is parallel to Freud’s psychosexual stages, and the individual tasks of achieving ego-state by means of solving specific crises at each psycho-social stage of growth.

In his book “Childhood and Society”, Erikson (1964a) redefined Freud’s five stages of psycho-sexual development into eight stages of psycho-social development,
spanning throughout life. Furthermore, Erikson (1964b) states that each psycho-social stage is characterised by what he termed developmental crises, in which the ego meets with new demands made by society. Each of these crises can be viewed as a crucial period of increased vulnerability and heightened potential which in turn can serve as the source of both generational strength and maladjustment, depending on how these are viewed by the individual (Erikson, 1968b).

Erikson proposed eight critical stages of development and each of the stages is dependent on the outcome of the crisis which the child goes through (Erikson, 1964a; Papalia & Olds, 1988). The first six stages of Erikson's theory of development will be the focal point of this study because of their relevance. The following are the stages:

2.4.3 Erikson's Stages Of Human Development

In a counter move to Freud's five psycho-sexual stages of human development, Erikson proposed eight stages and he called them psycho-social stages of human development (Erikson, 1959). The stages as proposed by Erikson are trust versus mistrust, autonomy versus shame and doubts, initiative versus guilt, industry versus inferiority,
identity versus role confusion, intimacy versus isolation, generativity versus stagnation, and integrity versus despair. The following are Erikson's first six stage of development.

2.4.3.1 Infancy: Basic trust versus mistrust

This is Erikson's first stage of development in which the mouth is regarded as the most sensitive zone of the child's body (Erikson, 1959). Kaplan and Sadock (1997) further state that the baby either develops basic trust or mistrust, depending on the nature of the relationship between the child and the mother. Erikson (1960) states that this stage covers the first eighteen months of the child's life and forms the basis of the psycho-social modality of incorporation. This means that during this stage, foundation is laid for further psychological and social development. The child also develops a sense of whether the world can be trusted or not (Papalia & Olds, 1988).

In other words, this stage prepares the child to cope with the challenges and demands of life. During this stage, the child relies on the caregiver in developing trust towards the environment (Stone & Church, 1979). This stage also focuses on the social support which the child
receive from the environment (Salkind & Ambron, 1987). A lack of care and support during this stage may thus lead the child to develop fear, anxiety and suspicion towards the environment, instead of developing trust (Erikson, 1968b). Psycho-socially, this can be damaging to the child's well-being, since without trust, the child will fail to foster feelings of hope. According to Erikson (1968b), the child who successfully develops trust toward his environment is ready to enter into the next developmental stage, namely autonomy versus shame and doubts.

2.4.3.2 Early childhood: Autonomy versus shame and doubts

The second stage of development which spans from eighteen to three years, builds upon the trust already established and is called autonomy versus shame and doubts, according to Erikson (1964a).

During this stage, the child's physical development enable him to experiment with vitalities, namely holding on or letting go at will (Stone & Church, 1979).

This is a stage whereby, a sense of being independence and autonomous is encouraged by the environment (Erikson, 1968a).

It is also a stage where physical maturity enables
the child to acquire greater autonomy which in turn brings him into contact with rules and standards of behaviour, thereby developing a sense of right and wrong (Tanner & Inhelder, 1960). Furthermore, Erikson (1964a) claims that the child's inability to behave in the expected way may lead to feelings of shame and doubts about his potentials. The role of parents' during this stage is to provide the right amount of control because their inability to handle the child's failure leads to a loss of self-esteem and lack of self-confidence (Erikson, 1959; Stone & Church, 1979; Papalia & Olds, 1988).

It can therefore be said that the development of trust in one's environment makes it easier for one to further develop a sense of autonomy. This can thus be regarded as a sensitive stage within which self-confidence develops. The successful completion of this stage lays foundation for the child to enter into the next stage, namely the initiative versus guilt.

2.4.3.3 The Play stage: Initiative versus guilt

Erikson view this as the third stage of development, spanning from three to six years. This stage is characterized by the child's increasing efforts towards
independence and the erotization of genitals (Erikson, 1960; Clarke-Steward, Friedman & Koch, 1987). This means that during this stage, the child makes deliberate attempts at being self-reliant and self-fulfilling.

A child who is not allowed and encouraged to use his initiative, experiences guilt feelings (Erikson, 1968a; Clarke-Steward, Friedman & Koch, 1987). Kaplan and Sadock (1997) mention that during this stage, the child develops a vision between what he wants to do and what he is told to do. Erikson (1968b), further states that the child learns to uphold the values of the society by imitating the parents and turning these values into self-obedience, self-guidance and self-punishment.

Being self-obedient means that the child learns to be submissive and to comply with the will of showing initiative. Furthermore, self-guidance means that the child initiate his own ways and means of resolving problems. In addition, self-punishment means that the child uses what he has learned from parental values and experience feelings of guilt when his initiatives are not appreciated (Erikson, 1960).

Therefore, the child develops initiative tendencies through
the approval and appreciation of his action by adults. The successful development of initiative prepares the child to enter into the next stage, namely industrious versus inferiority.

2.4.3.4 The School age: Industry versus inferiority.

This is the fourth stage in Erikson’s theory of human development. It spans the period from six years to puberty, and is characterized by the child playing and competing with others children with the aim of winning (Erikson, 1968b; Church & Stone, 1979). Furthermore, the child develops a deep-seated curiosity and takes achievement seriously (Tanner & Inhelder, 1960). In addition, the child also acquire social skills and learns to appreciate the value of work (Kaplan & Sadock, 1997). Seemingly, during this stage, the child learns to be productive and gains confident in doing expected tasks and in competing with other children.

The child also learns from failure. The way in which both the child and the society perceive the child’s failure at this stage, will determine whether the child will either feel self-confident and be industrious or will experience a feeling of inferiority (Erikson, 1960). Once the feeling
of being industrious is experienced, the child is ready to move to the next stage, namely, identity versus role confusion.

2.4.3.5 Adolescence: Identity versus role confusion

The fifth stage in Erikson's theory of human development covers a period from 11 to 18 years. According to Maier (1978), this stage is characterized by the adolescent to acquire feelings of identity. Erikson (1960) further states that the youth experiences conflict between the morality learned whilst a child, and the ethics to be developed by the adult. It seems that during this stage, the youth is faced with the tasks of deciding and choosing between his personal values and those of the society. This creates pressure which may lead to confusion about who he is and what he wants in life, resulting in an identity crisis (Erikson, 1960). The ability to resolve this conflict will lead the youth to develop a sense of identity. In other words, the youth will know who he is and what he can and is supposed to do in life.

Failure to resolve this conflict usually results in the youth being confused regarding the role he has to play in relation to others (Erikson, 1960; Erikson, 1968b). However,
the resolution of this crisis prepares the youth to face the challenges of early adulthood, and to develop meaningful relationships by entering the next stage, namely intimacy versus isolation (Erikson, 1960).

2.4.3.6 Early Adulthood: Intimacy versus isolation

The sixth stage of development, according to Eriksons’ theory occurs during late adolescence and early adulthood and is marked by the ability to share oneself with others without fear of losing one’s own identity (Erikson 1968a; Rice, 1995; Craig, 1996). Rice (1995) and Craig (1996) further concur with the views of Erikson (1960), that individual’s failure to develop meaningful relationship with others leads to feelings of isolation. In addition, these authors state that according to Erikson the ability to establish meaningful relationship depends on the successful resolution of the five earlier stages.

2.4.4 Overview of Erikson's theory

Erikson's theory of human development sound so sensible that it seems to be universally applicable in many ways.

- First, its strength lies in the fact that each stage
orderly and organized, while being determined by age as well.

- Second, Erikson's theory seem to agree with all four characteristics of the philosophy of human development, namely, that development is multidimensional, continues throughout life, is influenced by both heredity and environment and that it reflects cultural differences.

- Third, the research put in developing this theory renders a valuable tool in helping to understand human development.

It is not surprising that Erikson's theory of human development is highly regarded by human developmental theorists, and is largely accepted as universal applicable. This is despite the fact that this theory is based mainly on studies outside Africa. Therefore, Erikson's theory on human development can not be said to be universally applicable, specially among Africans. To highlight this argument, literature pertaining to African developmental stages now follows.

2.5 Developmental Stages from an African Perspective
Studies in child development particularly in Africa, were only initiated after the colonisation of this continent by Western powers. Missionaries as well as anthropologists started to develop an interest in the developmental stages of Africans. Writers such as Brown (1926), Seligman (1930), Whiting (1963) and Kuper (1965) were among the first to undertake studies regarding the developmental stages of the African child. In South Africa in particular, people like Stayt (1931) and Krige (1950) have endeavoured to outline the stages of development among Africans.

Developmental stages among Africans, seem to be defined not in terms of age alone, but also in terms of the capabilities of an individual at a given period as well. Brown (1926), supports this by stating that among Africans, age is not a fixed issue, but depends on the individuals readiness to be involved in a given task.

A survey of the literature from authors such as Stayt (1931), Krige (1950), Hammond-Tooke (1974) and Krige (1980) suggest that the developmental stages that fit into the African perspective can be broken down into the following: birth and infancy, early childhood, pre-puberty, and puberty. The researcher regards these four stages as corresponding to

Erikson's first six stages of development. An overview of
2.5.1 Birth and infancy

In traditional African countries, the birth of a child is joyously hailed throughout the village (Schapera, 1950). Africans describe infancy stage as a period between birth and weaning (Whiting, 1963). Therefore, weaning is regarded as measurer used to determine a child's readiness for the next stage as opposed to the use of age in Erikson's theory. Although the child is usually separated from its mother soon after birth, it remains in the same hut as the mother (Stayt, 1931; Monnig, 1983).

These authors further mention that during this stage, the child's father is not allowed to see his offspring, but is merely informed of its arrival. This is aimed at preventing evildoers from causing harm to the child through the father. This measure serves to alleviate anxiety that would otherwise prevail among family members. During the stage after the child is born and until it is weaned, the child leads a warm, secure and pampered existence (Van der Vliet, 1974). Psychologically, the security and pampering seem
important because these helps the child to feel welcomed and to develop trust in its environment, as in the case with Erikson’s first stage of development. Socially, these factors enable the child to adjust to its new world more easily. Unlike in Erikson’s stage, the African child is assisted to adjust to his new world by following certain rituals. According to Monnig(1983), the Pedi helps their children to adjust by performing the following rituals:

- “Go phaphathela” (literally meaning to “smooth the child’s head”). This involves shaving the child’s hair into a particular style, according to the customs of the community to which it belongs. This is done so that the child looks like other children of the same age in the community.

- “Go phaphathela” is followed by “Go tiisetsa” meaning to “strengthen”. This ceremony is aimed at protecting the child from evil intentions and witchcraft, through the use of special medicine (Rasekgala, 1998).

- Lastly, the ceremony called “Go tloša lepheko” which means “to lift off the barrier”, is performed. This ceremony allows the father to see his child for the first time.

The father is prevented from seeing his child immediately
after birth because it is believed that evil intentions may use him to get to the child.

In addition, the child's early physical experience of closeness by being carried on his mother's or caretaker's back helps the African child to develop feelings of closeness, thereby becoming attuned to the
tempo of his people (Blacking, 1964). These processes seem to correspond to Erickson's first and second stages of development, being stages where trust and autonomy...
2.5.2 Early childhood/play stage

This stage introduces a child to a time during which it is to assume specific roles within a society. Among the Venda people, children are never made to feel that they are separate from adults because there is no separate form of work (Blacking, 1964). This custom can be said to apply to most African communities. From an early age, children are allocated certain duties and chores according to gender, depending on the readiness of the child.

In Erickson's terms, this stage can be regarded as being industrious. The early childhood/play stage also prepares the child to be socialised. According to Van der Vliet (1974), the African child is introduced to members of the community through the mother or caretaker, who moves from place to place with the child. Blacking (1964) adds that for most Venda people in particular, and most African societies in general, human relations are more important than mental and physical development. Therefore the development of positive social skills is of the utmost importance to Africans.
Boys are allocated duties such as goat and lamb herding, helping in the ploughing of the fields, the milking of goats, the slaughtering of chickens and goats, and the hunting of small game, like birds and rabbits (LeVine, 1960).

Furthermore, they learn various play-games and associate mostly with children of the same sex and same age group. In addition, boys become involved in a separate micro-society as well.

Girls, on the other hand, are expected to care for smaller children. They, for instance, have to teach them correct ways of greeting their elders, and of the correct way in which to receive gifts (Le Vine, 1960; Schapera, 1950). Furthermore, they help in drawing water, collecting wood and cow-dung, learn to cook, hoe and gather spinach “morogo”. In addition they play other games such as hide-and-seek. Girls also learn tasks required of adults by simply doing them through imitation (Krige, 1980).

Although the work might seem little, executing these small chores makes the girl feel that she is
performing an important job and is contributing to the domestic economy. The encouragement she receives from adults also reinforces the child's behaviour, and by so doing, helps in the learning and internalization of roles (Gibbs, 1965). The introduction of different roles has an important psychological function.

- First, it helps the child to assume increased responsibility because the child moves from a non-specific duty to a more well-defined one.

- Secondly, this move represents growth, development and competency, since the child would otherwise not have been afforded the opportunity to do this if it is regarded as incapable of doing so.

- Thirdly, the child gets the opportunity to associate with and to learn certain cultural values from others through playing.

- Last, socialization is also enhanced, leaving the child with a feeling of belonging. Although the child has been introduced to the community, ceremonies that are aimed at warding off epidemics and protecting children against disease continue to be performed (Krige, 1950) thereby,
ensuring that their lives are not exposed to danger and evil influences. This seems to create a psychological sense of security among both parents and children.

Emotionally, the child starts to learn to control his emotions, such as joy, laughter, love, anger, jealousy, and aggression (Mwamwenda, 1995).

Socially, they become increasingly independent of their mothers and start establishing new friendship with other children which mark the beginning of the development of interdependence and collective responsibility.

2.5.3 Pre-puberty

During this stage, both male and female children from groups and relate as such. This is supported by Cairns, Man-Chi Leving and Buchannan (1995) who state that children at this stage tend to affiliate to groups that are similar to them in many respects, including the exhibition of aggressive behaviour. Boys at this stage graduate from looking after goats to looking after a herd of cattle. Before a boy is allowed to herd the cattle, he must have shown the ability to handle and care for the goats. This is important since goats need more watching and supervision
than cattle do, and therefore, the ability for the boy to handle the goats signifies success and readiness on the part of boy.

This is also the stage where boys become mischievous and for his actions.

On the other hand, girls learn more advanced chores, including cooking and weaving. In addition, they should be able to do all the housework expected of a woman (Schapera, 1950). They also engage in games and play, and start developing an interest in children of the opposite sex. Seemingly, this stage fulfils the following:

- Emotionally, children at this stage feel proud of what they are able to do.

- Psychologically, they experience a sense of achievement.

- Socially, through cooperating with other children, they feel that they are as competent as any other child within the community, and, therefore, their work is appreciated as well.
This stage thus plays a significant role in the social and emotional development of an African child, as it strengthens the interdependence which later leads to the acquisition of feelings of altruism.

2.5.4 Puberty

Puberty is characterized by a variety of rituals, intended to integrate the child into the adult world among African societies (Hammond-Tooke, 1974).

Furthermore, Africans regards the first nocturnal emission in the case of boys, and the first menstrual period in the case of girls, as a signal of the beginning of adulthood (Krige, 1950). The pubertal stage can, therefore, be said to mark the beginning of physical maturity.

Krige, (1980) adds that among the Lobedu, proper respect, politeness, as well as correct behaviour towards the elders are not insisted upon till initiation in the case of girls, and circumcision in the case of boys have occurred.

The initiation ceremony is an important point in the various stages of growth, particularly as it heralds the final transition from childhood to adulthood (Wilson & Mafeje, 1963). These authors further claim that the main aim of
initiation is to bring about pronounced changes in behaviour. During initiation, there is a collective status change surrounded by elaborate ceremonies and rituals (Wilson & Mafeje, 1963; Hammond-Tooke, 1974). In most African societies, initiation schools for both boys and girls are found, each of which is designed for performing a special task.

A youth will not be considered an adult until he has been circumcised (Wilson & Mafeje, 1963). As such, he will not be allowed to participate in the council and deliberations in which adults are involved, while he may not marry (Schapera, 1950).

During circumcision, candidates are expected not to show any sign of fear, cry, or complain about the rough treatment, poor food, lack of water, and the cold (Schapera, 1950).

As part of the initiation ceremony in the Northern Province, girls are beaten with special rods which have been medicated (Schapera, 1950). Schapera (1950) mentions that the girls work and perform various exercises and are subjected to hardship. Furthermore, girls are expected to
be humble and respectful to all, and use special terms when addressing colleagues.

In addition, the stretching of the labia minora (in some tribes, the cutting thereof) represents the final stage of the initiation process. This process is today viewed as negative and abusive by human rights activists, who argue that it is demeaning to women. The incidence of excessive bleeding, in some instances resulting in deaths during initiation, has been reported in South Africa.

These deaths has been ascribed to a lack of hygienic practice and experience on the part of the initiators. However, Ramokgopa (1993) states that the initiation process can serve the following psychological functions:

52

- First, initiation is a rebirth, reflecting a positive move from childhood to adulthood, which enhances one’s self-esteem within one’s group, and which discourages competition but encourages cooperation among group members.

- Second, it signifies separation and the end of the dependency of the child on his parents. This encourages the youth to identify with its peer group. This identification
in turn, encourages interdependence.

- Third, it brings about change in behaviour which enables one to assume responsibilities. It, therefore, makes one to go through a process of transformation.

- Finally, the initiation process represents social and collective achievement among the initiates themselves as well as their family and community. On completion of the ceremony, family members, relatives and friends join in and celebrate with the graduates. This encourages cohesiveness and altruism and can be regarded as part of community psychology.

It is thus clear that the stage of puberty is important for helping the individual to transcend from childhood to adulthood. This stage also assists and guides the individual to deal with and assume adulthood roles.

2.6 A CRITICAL LOOK INTO ERIKSON'S THEORY OF HUMAN DEVELOPMENT

Erikson's theory of human development is undoubtedly one of the most popular and influential theories worldwide. Its popularity and wide-spread acceptance emanates from the notion that it is based on studies involving various
cultural groups. This theory also offers an easy and understandable way of explaining human developmental stages as well (Louw, 1989). According to Cornett and Hudson (1987), Erikson, Guild and Vailant’s theory has many flaws, but can be put to effective clinical use, and more importantly, can provide a basis for empirical examination of development in the life of a gay child. This may be applicable to heterosexuals as well.

However, there are certain issues concerning Erikson’s theory which still need attention. These issues raise questions that have remained unanswered. Among them are the following:

2.6.1 Universal acceptance and cultural factors

Although Erikson’s theory is based on studies involving various cultural groups, Rice (1995) states that one major criticism of Erikson’s theory of human development is its failure to take into account the influences which specific socialization process and cultural practices exert on human development.
Therefore, its universal application and acceptance fall short of addressing and focussing on African cultures, particularly those in rural Africa. To highlight the shortfall of Erikson's theory, one may cite the arguments by Ochse and Plug (1986), who found that Black South African men appear to resolve their identity crisis only after the age of forty. Furthermore, the latter study found that Black adult women are generally frustrated.

Although this may be true, the findings of the latter study and its application to Africans are questionable on the following grounds namely:

- First, the respondents were mainly teachers, nurses, doctors, and engineers, and were, therefore taken only from a middle to a high socio-economic background, thereby excluding Africans from poor and disadvantaged backgrounds.

- Second, the study was conducted in an urban area thus excluding rural Africans, who still practise the African traditional culture, and who may have responded differently.
The results of study by Ochse and Plug, which excluded Africans from a low socio-economic background as well as those from the rural areas, means that not all cultures were represented. This exclusion of other cultural groups raises serious questions regarding Erikson's theory and its universal application. Therefore, Erikson's theory cannot be said to be universally applicable.

2.6.2 Importance of rituals

Erikson's theory of development emphasizes the various stages on development. His theory, however, does not deal with rituals which characterize the various developmental stages. African culture, on the other hand, regards rituals as forming part and parcel of the beginning and the end of a particular developmental stage (Wilson & Mafeje, 1973; Van Der Vliet, 1974). Specific rituals serve to confirm the child's social position within its community.

Rituals therefore, serve the function of rites of passage, thereby dictating the way in which the child should be treated and addressed during a specific developmental stage.

A typical example of one of the rites of passage is the initiation rituals among Africans. Kimbali, in Van Gennep (1966), states that rites of passage can be regarded as a
device which incorporates an individual into a new status in a group.

Ramokgopa (1993), in turn remarks that initiation can be regarded as an example of a rite of passage which represents a stage of rebirth as well as the transition from childhood to adulthood, and which is accompanied by definite roles and expectations.

The transitional period is accompanied by rites of passage which serve as a cushion against disturbance and helps one to acquire some autonomy (Van Gennep, 1966). Rites aid the individual in the reduction of both role confusion as well as in identity conflicts. In addition, these also assist in ensuring that members of the community behave and conduct themselves in an expected and acceptable way. Within the African community, rituals can, therefore, be regarded as serving the of promoting what is in Western terms, called pro-social behaviour.

By excluding Africans from his study, Erikson's developmental theory has failed to indicate the importance of ritual and the psychological role they play in defining
one's position among Africans. Furthermore, this theory fails to highlight the importance of the teaching of communal living as well as that of pro-social behaviour among African children as well.

In addition, it has also failed to indicate how this psychological process helps to prepare young adolescents to transform into adults.

To conclude, the neglect to highlight the importance of rituals and their psychological benefit to Africans in Erikson's theory of development casts doubts on its claim of being universally applicable.

### 2.6.3 Emphasis on readiness rather than age

Erikson defines his various developmental stages in terms of the age of the individual. Therefore, age in Erikson theory is more important than readiness in determining the stage. In contrast, the African culture defines stages of development according to the individual's ability and readiness to perform societal expectations.

In a personal interview, Motshekga (1998) confirmed this opinion by stating that among the Balubedu, a child's
stage is determined by his or her ability to perform certain tasks. Motshekga (1988) reinforced this fact by citing the example of a boy who must first show the ability to herd goats before he can look after cattle. This means that according to the Balubedu, the basic concept of age is not a concrete one, but is merely relative.

The concept of stage, as defined by readiness, thus seems applicable to the majority of Africans. Therefore, Erikson's theory has also neglected to indicate the importance of cultural practices of African people in determining developmental stages. Resultantly, his theory cannot be said to be fully applicable to Africans.

2.6.4 Emphasis no cooperation rather than competition as a measure of development of positive self-identity

According to Erikson (1960), being competent enhances one's feeling of self-identity as well as of a negative identity are experienced. It's well-known that a Western upbringing encourages competition among children. The Western child is expected to both compete with and to excel among his peer group.
The African community, on the other hand, stresses cooperation through communal living rather than competition (Louw, 1998). The African child thus is expected to work and share with others, without engaging in competition. Any achievement is usually regarded as a group achievement, and is not personalized. As such, the tendency to individualize achievements is discouraged and this helps the child to develop a strong sense of togetherness and humanity (“botho”/”ubuntu”) towards his fellow men. The concept of “motho ke motho ka batho”, meaning “one is oneself because of others” plays a major role in the development of self-identity among Africans. Ndaba(1994,p14) adds:

“The collective consciousness evident in the African culture does not mean that the African subject wallows in a formless, shapeless or rudimentary collectivity. It simply means that the African subjectivity develops and thrives in a relational setting provided by ongoing contact with others”

The collective consciousness, as indicated by Ndaba, brings out two other important factors which Erikson's theory fails to address. First, Erikson seems to emphasize how an individual must be different from others by competing with them. By contrast, African developmental stages tend to emphasize how one sees oneself as being
one with others, by being part of and cooperating with others. Second, identity in Erikson's theory emphasizes the “who am I?” in relation to myself as compared to the African version, which puts emphasis on “who am I to other”. This also means that self-identity in Erikson's theory is internal and exclusive, whereas in African culture, self-identity is external and inclusive.

2.6.5 Emphasis on independence rather than interdependence

Erikson (1960) maintains that autonomy and independence are important for the proper psycho-social development of an individual. However, as indicated earlier, the African cultural lifestyle encourages cooperation, which indicates that people work together and are dependent on one another, factors that result in interdependence. The African culture thus encourages interdependence which, in turn, helps to eliminate actions that would otherwise encourage individualism. The result is a feeling of being an extension of oneself and being part of the society.

This is supported by Shutte (1993) who states that the concept of “ubuntu” is a unifying vision enshrined in the Zulu maxim: “umuntu ngumuntu ngabantu” meaning a “person is a person through others”.

A similar Northern Sotho maxim is in the words: “motho ke motho ka batho”. This attitudes brings about collective responsibility whereby one's weaknesses are viewed as those of the entire community through a shared value system. The idea is best explained in the Shangaan expression: “xha mina xha wena, xha wena xha mina”, literally meaning “what is mine is yours and what is yours is mine”. The Northern Sotho expression “bana ba motho ba ngwathagana hlogo ya tšie” literally meaning “children of the same man will share the head of a locust”, has a similar meaning.

Both express the idea of sharing whatever meagre resources are available within the community, by recognising the genuine otherness of our fellow citizens (Louw, 1998). The idea of sharing, therefore, fosters the spirit of cooperation. It is thus evident that by excluding Africa cultural practices, Erikson's theory of development effectively excludes the role of interdependence as well as the psychological effects it exerts, especially among children in rural Africa, from
discussion of various stages of development.

2.6.6 Egoism as compared to altruism

Erikson (1960) stresses the importance of the development of integrity later in life due to the success the person may experience failure, the feelings of despair would prevail. This implies that an individual faces challenges by himself, and that the individual can thus be regarded as being egoistic or self-centre in nature.

Africans, on the other hand, perceive challenges of an individual as challenges shared through the spirit of collective consciousness (Louw, 1998). This view seems to reflect a spirit of altruism.

Altruism, in turn, can be defined as moral as a moral kind of behaviour and an unselfish regard that involves a concern for the welfare of others (Salkind & Ambron, 1987). It is an act of kindness requiring empathy for the situation and the feelings of others.

Contrary to Western theory, which stresses the importance of being better off than others, being perfect and excelling at the expense of altruism, Africans seem to emphasize the development and internalization of altruism.
among their children, through the teachings and practice of rituals, readiness, cooperation, and interdependence. As such, an African is not likely to experience feelings of despair later in adult life, as problems are taken care of by the whole community as a shared responsibility. This attitude seems to be helpful in reducing the incidence of psycho-pathology among Africans.

2.7 THE CURRENT TRENDS IN THEORIES OF DEVELOPMENTAL STAGES IN SOUTH AFRICA

The new interest in cultural development during the last decade has led to the understanding of a number of cross-cultural studies, especially concerning child development in diverse cultures (Wagner & Stevenson, 1982). Many modern theorists have attempted to explain developmental stages by using different approaches. Some of these theorists, for example Freud, Maslow, Piaget, and Erikson, indicate definite developmental stages, while others such as Bandura, Skinner and Allport do not. Moreover, although some of these developmental theorists emphasize the importance of the interaction between the individual and the environment, others tend to stress the role of past
experience in influencing development.

The researcher strongly believe that any theory on human development should reckon with the unique nature of the times we are living in. The changes in the socio-economic and political world that are taking place have a direct impact on cultural values, especially in rural South African areas.

This, in turn, leads to changes in developmental trends, especially among Africans. Although there is an outcry towards the preservation of African culture, more and more African youths are turning towards a Western kind of lifestyle, thereby abandoning their traditional ways of life. Therefore, current developmental stages in South Africa seem to be strongly influenced by changing social and cultural trends, that are undeniably moving towards the Western perspective. Although Western civilization is not without limitations, it seems to be extremely attractive to African youths despite having negative effects.

Examples of these negative effects are street children, child prostitution, alcohol and drug abuse among children, gangsterism, family violence, car hijacking as
well as the obvious lack of identity and general pathological behaviour among the youth.

2.8 FUTURE OUTLOOK

The future of African developmental psychology is paradoxical, depending on which side of the fence one finds oneself. For those who believe and upholds the African developmental psychology, the future seems bleak, due to the erosion of traditional practices by Western influence. Those who hold a Western view regard this move towards westernization as a positive development. However, it should be remembered that both Western and African traditional views have an influence on each other. This may be a strong indication that the end result may be a fusion of both perspectives.

This idea is reinforced as there seems to be some form of paradigm shift in the way development and culture are being viewed. According to Castillo (1997,p11):
“The paradigm that will be at the basis of DSM-V is still unclear at this point, but post-modernism that has swept through the social science in recent years is likely to influence any new paradigm in the study of mental illness”

The paradigm shift referred above is said to apply to all fields of psychology. Whether there shifts in paradigms imply that we are heading for a new culture, and that we are about to witness a new kind of developmental psychology is still an enigma. Recently, a large number of sentiments regarding the African Renaissance has been uttered, especially by Thabo Mbeki, President of South Africa. He has repeatedly called for a re-awakening of the awareness of the spirit of Africanism. These calls by the president may be interpreted in two ways.

- First, they may be regarded as a call to return to a practice of the traditional ways of life by Africans.

- Second, these signify a call for Africans and other
communities in Africa to give African traditions greater recognition. The researcher, however, is of the opinion that the quest for the African renaissance, does not necessarily imply the abolition of other cultures in Africa, but merely that modern society also needs to recognise the role and contributions which African tradition can make in the new South Africa and in Africa as a whole. In short, Africans themselves must realize that it is fine to be African and to practice African traditions.

To conclude, literature regarding both the Western and the African developmental stages were examined. A critical view of Erikson’s theory was also given. The study will now proceed to outline the research methodology.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1. INTRODUCTION

In the previous chapter, literature relevant to this study was surveyed. This chapter will proceed to deal mainly with the research methodology that was used to carry out the study. The main focus of this chapter are the following, namely the research design, subjects, geographical area, format of the interview, method of data collection, research procedure, and data analysis.

3.1 RESEARCH DESIGN

A research design is a formulated plan of investigation which includes the process of data collection and data analysis. The survey method of data collection was used in this study because it is hoped that this would shed more light on the problem under investigation. Because an investigation of this kind has never been conducted among Africans (especially in South Africa), this study is exploratory in nature. The method of investigation
used for this study involves the analysis of documented material relating to the cultural way of life of Africans from birth until early adulthood.

An exploratory study is a scientific approach, which involves formulating a problem, developing a hypothesis, testing it and drawing conclusion (Rice, 1995). This approach was followed in this study. Data was collected through interviews based on structured questions and conducted in Northern Sotho. These interviews were conducted in the language of the subjects, so that as much information as possible could be obtained. The interviews focussed on the experiences which an African child goes through from birth until early adulthood. These experiences were then analysed, compared and contrasted with those of Erikson's.

### 3.3 PARTICIPANTS

The criteria used to gather information involved issues regarding the African indigenous way of life, and the emphasis was on the developmental stages in the life of an African child. Developmental stages of both the male and the female African children were explored. The sample consisted of elderly males and females, randomly selected
from the African population in the Limpopo Province. A total number of one hundred and fifty (150) participants were interviewed.

The study used randomly selected elderly people from the rural village of Ga-Modjadji in the Bolobedu area, Limpopo Province. Participants were asked about their life experiences from birth to adulthood. Furthermore, clarity on how life crises were viewed, and the mechanisms that were used to resolve them, were sought. In addition, societal expectations throughout these periods were also explored.

3.4. GEOGRAPHICAL AREA

Because the aim of the study is to explore the developmental stages of an African child within a traditional setting, interviews were conducted with a sample of people from the Bolobedu area in the Limpopo Province. The people living in this area are referred to as Balubedu. This area was chosen because of the following reasons:

- The people in this area are still practising African traditional ways of living, despite the fact that Western civilization is encroaching.

- The people have much in common with the researcher in
terms of language and, therefore, little interpretation was necessary.

- The area is easily accessible to the researcher.

3.5 FORMAT OF THE STRUCTURED INTERVIEW

The structured interview procedure was used to gather the needed data. Eckhardt and Erman (1977) state that for the interview to yield as much information as possible, while at the same time, allowing the participants freedom of expression, open-ended questions are ideal. The researcher also used open-ended questions which included the following:

SECTION A

In this section, participants were asked about personal particulars such as age, gender, level of education, home language, occupation, religious affiliation and place of birth (whether rural, semi-rural, or urban), and information on circumcision.

SECTION B

In this section, questions which emphasized the developmental stages and how these affected the participants were asked. Furthermore, the way in which the community reacted
to these developmental stages received attention.

3.6 **METHOD OF DATA COLLECTION**

The researcher collected data personally through structured interviews. House visits in selected areas with the purpose of interviewing participants on the matter under investigation, were made. Attention was given to one specific area at a time and sufficient data was collected before moving to the next area.

3.7 **PROCEDURE**

The study was carried out in the rural area of Bolobedu in the Limpopo Province, approximately 120 kilometres east of Polokwane. The researcher approached a certain Mr Motsai and informed him about the purpose of the study. Mr Motsai then took the researcher to the “nton” (headman) who then asked Mr Motsai to accompany the researcher to the chief named Michael Modjadji, who was reported to be the brother to the Rain Queen, Modjadji. Permission was then asked to conduct the research in the village.

After permission to conduct a study has been granted, Mr Motsai accompanied the researcher to the homes of the participants. The purpose of the study was again
explained to participants, questions were answered and clarification given. After the participants had expressed their

3.8 METHOD OF DATA ANALYSIS

The obtained data was analysed and compared to that already documented in the previous chapter. Similarities as well as differences were highlighted from which conclusions were drawn.
CHAPTER FOUR

PRESENTATION OF RESULTS

4.1. INTRODUCTORY REMARKS

In the previous chapter, the method that was used to collect and analyse data was outlined. In this chapter, results of the study will be presented. This will be done in two ways, namely the findings on biographical information and findings on the study itself.

4.1.1 Personal information

In this study, a total number of one hundred and fifty (150) participants comprising of both elderly males and females were interviewed. Their ages ranged between fifty-five (55) and eighty-two (82) years, with sixty five (65) as an average. A total of sixty-three (63) or 42% of the participants were males and eighty-seven (87) or 58% were females (Table 4.1). All the participants were married and had children (Table 4.2). One hundred and forty-eight
(148) or 98.7% were born in or around Bolobedu area, and two (02) or 1.3% were born outside Bolobedu (Table 4.3). Their educational level ranged from no formal education to standard three. None of the participants were employed at

Table 4.1. Number of participants

<table>
<thead>
<tr>
<th></th>
<th>Numbers</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>63</td>
<td>42%</td>
</tr>
<tr>
<td>Females</td>
<td>87</td>
<td>58%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 4.2. Educational level

<table>
<thead>
<tr>
<th></th>
<th>Numbers</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education (Males)</td>
<td>6</td>
<td>0.09%</td>
</tr>
<tr>
<td>Education (Females)</td>
<td>4</td>
<td>0.05%</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>1.14%</td>
</tr>
</tbody>
</table>

Table 4.3. Marital status

<table>
<thead>
<tr>
<th></th>
<th>Numbers</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>63</td>
<td>42%</td>
</tr>
<tr>
<td>Females</td>
<td>87</td>
<td>58%</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 4.4. Place of birth

<table>
<thead>
<tr>
<th></th>
<th>Numbers</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Bolobedu</td>
<td>148</td>
<td>98.67%</td>
</tr>
<tr>
<td>Outside Bolobedu</td>
<td>2</td>
<td>1.3%</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 4.5. Religious affiliation
the time of the interview as most were within the old age group, and therefore, not readily employable. However, some had odd jobs. Most of the participants said they did not attend church, but believed in the ancestors (Table 4.4). All of the participants (100%) who were interviewed said that they had been initiated.

4.2 RESEARCH FINDINGS

The research findings will focus on different stages of development. At each stage the following will also be outlined: name of stage, expectations during each stage, problems experienced during each stage, resolutions of problems at each particular stage, and indicators regarding the individual's readiness to proceed to the next stage.

4.2.1 Stage One

All participants reported that the first stage of a child after birth is called "Lekhatla", meaning infant.

- Expectations. The respondents reported that during this
stage, the child is expected to learn to suck, sit, stand up, walk, smile, and talk. The child must also learn to communicate its needs and discomfort through behavioural actions such as crying, as well as learning to follow instructions.

Problems experienced. According to the respondents, problems that are commonly experienced during the first stage include illnesses such as “hlogwana” (sunken frontales), “sekhwakhwa” (wooping cough) “sehahane” (measles) and “moane” (mumps). Other problems include slow or delayed developmental milestones as well which may have an effect in the way the child will proceed to the next stage.

Resolution of problems. The respondents said that problems experienced during the first stage of development are resolved according to their nature. For example, childhood illnesses are treated by a traditional healer who is regarded by the people as an expert in such illnesses. These are usually elder members of the community who have gained vast experience in treating these illnesses. The problem of delayed developmental milestones is resolved by acceptance of the child as a gift from God(“sebopiwa sa Kgobe”). Parents, relatives and community members give
support and encouragement to the child and its parents.

- Readiness to proceed to the next stage. The respondents said that the child can be regarded as ready to proceed to the next stage when it has learned to walk, speak and communicate. The child must also be able to recognise his parents and other family members, and by able to relate with them.

4.2.2 Stage Two

All subjects agreed that the second stage of the child's development is called "Ngwana" Expectations. All subjects reported that during this stage, children learn to do chores through play and imitating adults and older children.

Girls imitate and learn chores such as to draw water, gather wood, cook, sweep, bath, and do the dishes. Moreover, they also learn games and songs and are encouraged to associate with other children of the same sex.

Boys learn to look after goats, help in milking and ploughing the fields. They also learn some games. Both boys and girls are taught to strictly obey the rules and
participate in chores like harvesting.

- **Problems experienced.** According to the respondents, problems which are experienced include disobedience, laziness, the inability to follow instructions, illnesses, and retardation.

- **Resolution of problems.** The respondents stated that problems are resolved according to their nature. Disobedience, laziness and the inability to follow instructions are dealt with by imposing punishment, usually physical. Problems of retardation are dealt through acceptance, encouragement and support.

- **Readiness to proceed to next stage.** According to the respondents, the child is regarded as being ready to proceed to the next stage when he is able to perform tasks that are required of him and is able to follow instructions as well. Failure to learn may be attributed to disability or due to witchcraft. The community is encouraged to accept and support children with disabilities. Children who are suspected of being bewitched are treated by the traditional healer.
4.2.3 Stage Three

The third stage of development is called “Mosimana” (boy) or “Ngwanenyana” (girl).

- Expectations. According to the respondents, during this stage, children spend much of their time learning and perfecting their chores. They also spend time in playing and socializing with children of the same age-group, while interest in opposite sex is aroused. The respondents further reported that a boy is expected to herd and milk cattle, milk them, build kraals, plough and do the work independently without supervision. The boy is expected to behave in a more responsible manner as well and is charged with the tasks of taking care of and teaching younger boys how to do the jobs he has already mastered.

Socially, he is expected to spend much of his time with boys of the same age, discussing issues of common interest. This period is characterised by increased curiosity and naughtiness.

Girls are expected to take a more active role in household chores, including sweeping, cooking, making fire, gathering wood, and cleaning. They are moreover charged with the responsibility of taking care of and teaching younger
children how to do the said chores.

Socially, it is said that they spend much time with other girls of the same sex and play games related to this stage, which are also taught to younger children.

Psycho-sexually, both boys and girls start having an interest in peer group members of the opposite sex. They may even start claiming specific partners and having fights (verbal or physical) over claimed partners.

- Problems experienced. The respondents stated that fights for dominance, disobedience, rivalry, and naughtiness are amongst the most common problems during this stage. Laziness, as well as a lack of cooperation, was also mentioned.

- Resolution of problems. The respondents mentioned that problems are resolved by making the conflicting parties apologise to each other in front of elderly people, or transgressors are punished. If the matter is very serious, negotiations among the elders of the involved parties take place as well. Local courts are sometimes used to resolve
disputes. In this case, one or both the parents may be punished for failing to discipline their children.

- Readiness to proceed to the next stage. The respondents stated that when a person is ready to go to the next stage, he will show signs of maturity and responsibility.

- The person also behaves in a way that is geared towards personal and community development and advancement.

4.2.4 Stage Four

According to the respondents, the fourth stage of development is called “Mohlanka” (boy) or “Monnyana” (girl).

- Expectations. During this stage, both boys and girls are expected to show fairly high level of maturity, respect for the self and others, responsibility, as well as to show a higher level of initiative. They are now expected to attend an initiation school, in which they are guided in becoming responsible men and women. Upon returning from the initiation school, they are regarded as adults.

- Problems experienced. The respondents stated that one of the major problems experienced by this group is a lack of maturity. It was further reported that this lack of maturity usually leads to unacceptable and
irresponsible behaviour. Other problems include a failure to get married, as well as a failure to participate in community chores. Laziness is also reported to be a problem as well.

83

- Resolutions. The problems of a lack of maturity is usually resolved by acceptance and support. A marital partner may be sought by the parents and relatives of a person who is immature as a way of supporting this person. Punishment is used on to those who misbehave as well as those who fail to participate in community chores.

4.2.5 Stage Five

After the person has gone through the fourth stage, the person is a man or a woman.

- Expectations. According to the respondents, during this stage a person is expected to be a parent and fulfil his/her parental duties. Furthermore, he/she is expected to take part in communal activities. Women will join forces and perform duties such as hoeing the fields, harvesting and preparing for occasions such as funerals and weddings. These social activities
may be in the form of structured organisations or it may be informal activities which of women from the same village sharing common interests. In addition, they are expected to guide and supervise younger women, and teach them norms and expectations as well.

At this stage, both men and women are expected to assume parental roles. They are furthermore expected to help in community activities and to participate in matters that concern the community at large. In addition, they are responsible for their families' safety and of the community as a whole.

Problems experienced. According to the respondents, at this stage, a man or woman is usually confronted with many problems, such as a lack of cooperation in communal activities, disobedience of the rules governing the community, irresponsibility, crime, illness and other problems.

However, serious crimes such as murder, rape, and witchcraft, are dealt with by Queen Modjadji and her assistants. Usually, men are more involved in matters that pertain to boys and other men.
This also applies in the case of women. However, it is not unusual for both men and women to be involved in matters that concern both genders.

Resolution of problems include among others, physical punishment, banning, treatment by traditional healers, and fines. These are carried out in accordance with the rules governing the community.

To summarize, the presentation and interpretation of the results of the study will now be followed by a discussion of the findings of and implications for the study. Furthermore, the findings will be compared to stages distinguished by Erikson.
CHAPTER FIVE

DISCUSSION OF THE RESEARCH FINDINGS
AND THEIR IMPLICATIONS

5.1. INTRODUCTORY REMARKS

This chapter will focus on discussions of the findings of this study and their implications, followed by a comparison of various interpretations of developmental stages in this study and those of Erikson's. However, before discussing the findings of this study, some background information on the Balubedu community is given:

5.2 BRIEF BACKGROUND OF BALUBEDU COMMUNITY

5.2.1 Location.

The Balubedu community is located in a village called Ga-Modjadji, named after Queen Modjadji, located approximately 90km east of Polokwane, near the town of
5.2.2 Community structure and leadership

The Balubedu are of an African community rather than a Westernized one. Their leader is Queen Modjadji, who is said to possess the power of making rain (Krige & Krige, 1965). According to Krige and Krige (1965), Queen Modjadji was conceived to be immortal, inaccessible and mysterious. In recent years, however, she has appeared in public and on media although very seldom. Queen Modjadji is respected by various important and influential people. For instance, Nelson Mandela made a special visit to her while he was the state President of South Africa.

Although Queen Modjadji is the leader of the Balubedu people, she is not personally involved in the everyday running of community affairs. These are delegated to her helpers who are mainly men who report directly to her. This could be one of the reasons why the researcher did not obtain permission to conduct this study from the queen herself, but from one of her brothers. The queen is said to be unmarried, but has several children who are regarded as royal, and possible heirs to the throne.
5.2.3 Child rearing practices

Child rearing among the Balubedu people is regarded as a community activity (Krige & Krige, 1965). Mothers and their elder daughters are involved in bringing up the young ones. Among the Balubedu, the mother-to-be returns to her parents’ home during the last month of her pregnancy (Van der Vliet, 1974). Birth is regarded as a female affair. A male herbalist is called in to assist only when problems are experienced. After birth, the mother remains secluded, while specific rites are performed. During infancy, the child is carried and cared for by the care-giver, who may be an aunt or the grandmother, while the mother performs other family chores. Weaning varies with age and is encouraged by the child’s companions, who may mock him for drinking from the mother like a baby (Van der Vliet, 1974). The learning of skills takes place throughout the growing up process. According to Van der Vliet (1974), learning takes place through imitation and without compulsion.

The Balubedu boy’s first nocturnal emission signals the beginning of maturity and this is treated with medicines.
for protection and for strengthening the young man.

The Balubedu girl’s first menstruation is usually reported to an intermediary or a close relative, after which the girl is secluded and attended to by one or many other girls. The seclusion does not only happen once, but may continue until her new status is recognized (Krige & Krige, 1965).

Although some of these child-rearing practices are still being followed, most of them have been abandoned, perhaps due to the influence of fast encroaching western civilization.

5.2.4 Community roles.

Men and women have different community roles. Men are more involved in the construction and repairing of huts, ploughing the fields for their wives, while also attending to issues of the community such as “kgoro” (community courts) and “ledjema” (work parties). Other roles may include hunting and participating in initiation ceremonies. Women, on the other hand, are involved in domestic matters such as cooking, weaving, taking care of goats and cattle, cultivating, and harvesting of the fields. Women also form a “ledjema” of their own to help
one another with various tasks. Children perform roles that are in accordance with their sexes and ages.

5.2.5 Rituals and ceremonies.

Rituals and ceremonies form an integral and important part of African tradition. The Balubedu community are no exception. There are various rituals and ceremonies that are performed among the Balubedu even today. These include initiation and circumcision, rain-making, marriages, appeasing the ancestors, and many more. Among the Balubedu, goats are usually utilised for various ritual and ceremonial purposes. Therefore, goats are regarded as animals for ritual purposes and have religious importance.

5.2.6 Marriages

Among the Balubedu, polygamous marriages are common, with the man usually having more than one wife (Hammond-Tooke, 1974; Krige, 1980). However, before a man can marry the second wife, he has to get consent from the first wife. Should the first wife refuse, such a marriage will not take place. Although times have now changed, in olden times, a woman did not have a say or choice in whom she will be married to. The husband has been the one who chooses, but
his parents will sometimes do it on his behalf (Krige, 1980). Although some Balubedu still practise this method, it is no longer as common as it used to be.

5.3 DISCUSSIONS OF PERSONAL FINDINGS

All participants gave similar responses to questions asked about biographical information. Most of the respondents did not have any formal education, did not attend church, believed in ancestors, and stayed within a rural setting. The consistency in the responses given implies the following:

First, that the people of Bolobedu perceive their lifestyle in a similar manner. Second, this also implies that little of Western influence has taken place since this is a predominantly rural community which still practises traditional methods. These responses can, therefore, be said to reflect the traditional African way of life.

5.4 COMPARATIVE DISCUSSION OF THE FINDINGS OF THE STUDY WITH ERIKSON'S THEORY

Two approaches regarding the stages of human development, namely that of Erikson and that of the Balubedu have been investigated and compared in this study.
A summary of these stages is presented in Table 5.1. A comparative of these stages is given in Table 5.2., while discussion of the stages of human development of the Balubedu and of Erikson now follows.

5.4.1. "Lekhatla"

This is regarded as the first stage of development among the Balobedu people of the Northern Province. The name “Lekhatla" refers to an infant. During this stage a child experiences problems that are related to adjustment and childhood.

The child is expected to pull through this rough time, and to learn to walk and communicate. The processes which occur during the “Lekhatla" stage can have the following psychological implications:

First, although the child is still dependent on its elders, it is put through a process in which it acquires some independent behaviour. Furthermore, the support which the child receives from family members when it fails to fulfil certain expectations, serves to strengthen both the child's feelings of belonging and the spirit of
altruism as indicated in Chapter Two. In addition, this stage is important as it prepares the child to socialise with others, and by doing so, makes the child cooperate with others. The “Lekhatla” stage is, therefore, a stage that prepares the child for other developments to take place later, and to facilitate the child’s integration into the community.

Erikson regards infancy as the first stage of human development. The findings of this study correspond to Erikson’s theory and show that the Lobedu people regard “Lekhatla” as the first stage of human development. Both approaches further reveal that this is the stage in which the child is introduced to the community through its family members. Piaget (1932) in Stone and Church (1979) supports this by stating that the first stage in human development is characterised by the child’s formation of an inner representation of the world. This inner representation of the world can be regarded as a formation of attachment with other members of the community. In addition, both Erikson’s theory and the respondent’s, agree that this is a stage in which trust is developed. Therefore, the two approaches are not
fundamentally in conflict regarding this stage.

Although these stages seem to be similar, the following differences were noted. First, Erikson makes mention of years to define a stage while the findings of this study indicate that the various stages are determined by development and readiness, and not by age as the criteria for moving on to the next stage. Second, Erikson notes that the child may suffer from psycho-social damage if he fails to develop trust during this stage (Salkind & Ambron, 1984).

In contrast, the findings of this study do not reveal any psycho-social damage that may result due to a lack in the development of trust. Instead, the study reveals problems experienced during this stage as relating to health and deformity.

This contrast does not necessarily mean that children within the African community do not experience psycho-social problems, but that, because of the spirit of collective responsibility which emanates from the African
cultural practice, any form of weakness is shared by all members of the community. Therefore, instead of preventing the development of trust, this system actually enhances it, as the individual becomes aware of the support system that exists within the community. Therefore, Erikson's theory cannot be said to be universally applicable since it does not take into consideration the role played by collective community responsibility in the building of trust.

5.4.2 "Ngwana"

The Balobedu regard this period as the second stage of human development. This, according to the respondents, is a stage in which, the child is introduced to various roles through the performance of different tasks. Furthermore, the child's socialization is extended to include other children and elders, thereby introducing and enforcing conformity.

The “Ngwana” stage can be said to have the following psychological implications:

First, it helps to place the child within his or her role
in the community through the introduction of duties. Role identity and social position are thus established and this helps to prevent role confusion.

Second, it serves to facilitate the socialization of the child, thereby strengthening his or her feelings of altruism while at the same time, eliminating egocentric tendencies.

Third, it helps in the internalization of community rules by the child and which in turn this facilitates the development of sense of right or wrong in the child. As such, the “Ngwana” stage paves the way for later development and integration into the society.

The “Ngwana” stage seems to be similar to Erikson’s stage of early childhood, which is characterized by the strengthening of trust and of learning to become independent. Erikson further mentions that during this stage, parents teach children to have a sense of right and wrong (Louw, 1993). This can be said to be true for African children as well.
According to the findings of this study, children learn to obey existing rules of the community from their parents and other older people and to participate in community activities on a small scale.

Although the two stages seem similar in certain ways, contrasts are also observable. First, Erikson emphasizes that the child who experiences problems during this stage will develop feelings of guilt.

In contrast, the findings of this study do not show any development of guilt during this stage. Instead, major problems that the children can experience during this stage include illness, laziness and disobedience. Although the study does not reveal any development of guilt, it does not mean that this does not happen. This may imply that psychological problems are dealt with in a manner that focuses on collective responsibility rather than focus on one particular individual.

This may imply that psychological problems are dealt with in a manner that focus on collective responsibility rather than on one particular individual. Collective responsibility seems to help prevent feelings of guilt and isolation by
enhacing altruism, as indicated earlier in this chapter.

5.4.3 “Mosimana” (boy) or “Ngwanenyana” (girl)

This is the third stage of development among the Balubedu. According to the respondents, this is a time of perfecting existing roles and of learning new ones. Furthermore, this is a time when self-identity develops further. In addition, the stage encourages the individual to assume a sense of responsibility. This stage can be said to serve the following psychological functions:

Table 5.1. A summary of Erikson’s and the Balubedu’s stages of human development.

<table>
<thead>
<tr>
<th>Erikson</th>
<th>Balubedu</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Trust versus Mistrust</strong></td>
<td><strong>1. Lekhatla</strong> first stage, problems related to adjustment, learns to walk, talk and communicate. Also dependent on adults, learns to recognise family members.</td>
</tr>
<tr>
<td>first stage, learns to trust or mistrust the world through satisfaction of basic needs, attention and affection. Failure to satisfy needs leads to lack of trust.</td>
<td><strong>2. Ngwana.</strong> second stage, introduction of roles, socialization extended, introduction of conformity and cooperative learning, establishment of role identity.</td>
</tr>
<tr>
<td><strong>2. Autonomy versus Shame.</strong></td>
<td></td>
</tr>
<tr>
<td>second stage, self discovery, explore environment, self-confidence, failure leads to doubts and shame.</td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Stage</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>Initiative versus guilt</td>
<td>third stage, exploration beyond self, gains sense of initiative, failure leads to guilt</td>
</tr>
<tr>
<td>Industry versus inferiority</td>
<td>fourth stage, learns to meet social demands, develops sense of self-worth through attaining and interaction with others. Failure leads to inferiority complex</td>
</tr>
<tr>
<td>Identity versus Role confusion</td>
<td>fifth stage, strong sense of self, or becomes confused.</td>
</tr>
<tr>
<td>Intimacy versus isolation</td>
<td>sixth stage, develops intimate relationship or remains isolated from others</td>
</tr>
<tr>
<td>Mosinana/Nwanernyana</td>
<td>third stage, perfection of existing roles and learning of new ones, self-identity develops further, collective responsibilities, increased socialization</td>
</tr>
<tr>
<td>Mohlanka/Monnyana</td>
<td>fourth stage, higher level of maturity, greater amount of responsibility, communal initiative and involvement, more stable behaviour, initiation, making transition from child to adult.</td>
</tr>
</tbody>
</table>

- First, the stage seems to aid the individual to prepare for his or her future by helping him or her to perfect his or her roles.

- Second, it encourages positive self-esteem by developing self-identity that is based on group identity through altruism, while at the same time, enhancing the chances for attainment of maturity.

- Third, it plays a role in assisting one to become more mature by making one assume responsibility that is coupled with the newly acquired stage and status.
According to Erikson's theory, this will include both the play and the school stages, in which children initiate own play and games in accordance with the values that have been taught by their parents.

The child learns to compete with other children and to view a sense of achievement more seriously. The findings of the study indicate that the “Mosimana”/“Ngwanenyana” stage is characterised by playing activities as well as the perfecting of roles and assuming responsibility for teaching younger children how to behave and how to perfect certain chores. This implies that during both stages, children go through similar psycho-social developmental processes.

Although the two stages share some commonalities, contrasts between the two exist as well. First, while Erikson emphasizes competition as a skill that needs to be developed during this stage, the findings indicate that the perfection of roles seems to be the main focus among the Balubedu during this stage.
Another consistent difference between the two stages is the age factor as compared to readiness and ability as determinants for one to move to the next stage. Erikson views age as an important factor, as already alluded to, while the Balubedu people regard ability and readiness as important determinants for moving to another stage. Despite the existing contrast between the play/school and the “Mosimana”/“Ngwanenyana”, the two stages have much in common.

A such, the characteristic of “ Mosimana”/“ngwanenyana” and those of play/school stages appear to be similar.

5.4.4 “Mohlanka”/“Monnyana”.

During this stage, boys and girls are expected to show increased levels of maturity and a greater amount of responsibility as well as to show more stable behaviour.

This is the stage in which the process of initiation takes place, a process which transforms them from the stage of childhood to that of adulthood. The initiation process displays the following psychological functions:
• First, the stage helps the individual to define himself or herself, thereby assisting in forming self-identity as well as group identity.

• Second, it helps to clarify and emphasize the roles that are expected to be played by each individual initiate within his or her community and by doing so, it prevents role confusion.

• Third, it helps the initiate into assuming full responsibility for his action and to participate constructively and actively in the affairs of the community. This in turn, encourages community cohesiveness.

The “Mohlanka”/“Monnyana” stage can therefore, be regarded as a facilitating process which helps one to move from a

Table 5.2. A Comparison of Erikson’s and Balubedu stages of development.

<table>
<thead>
<tr>
<th>1. According to Erikson, each stage has identifiable psychological problems</th>
<th>1. According to Erikson, each stage has identifiable psychological problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Erikson’ theory defines stages by age and does not take into account the</td>
<td>2. The Balubedu define the stages of development in terms of ability and</td>
</tr>
</tbody>
</table>
ability and the readiness. No rituals and ceremonies accompany various developmental stages. readiness, accompanied by rituals and ceremonies

3. Erikson's theory puts more emphasis on competition for healthy personal development. 3. The Balubedu people emphasize cooperation among their people other than competition.

4. Erikson's theory puts more focus on individuals' achievements and failure. 4. The Balubedu people put more emphasize on collective responsibility as well as altruism.

- Secondly, it facilitates feelings of autonomy and generativity in Erikson's terms. This means that the Lobedu people view the “Mohlanka” /“Monnyana” as a transitional stage within which an individual is inducted into the roles of adulthood.

According to Erikson, adolescence is a stage in which the acquisition of self-identity is sought. It is marked by conflict in moral judgement and prepares one for the
challenges of early adulthood as well. This can be said to represent the transition from one stage to another. The findings of this study seem to support Erikson's view regarding this stage. The “Mohlanka”/“Monnyana” stage, therefore, represents a transitional period from childhood into adulthood. The findings further indicate that during this stage, one's collective identity as well one's sense of group cohesiveness is enhanced.

Erikson's failure to address the aspect of collective identity as well as enhancement of cohesiveness constitutes another major shortfall in his theory of human development. His theory, which is lacking in addressing the aspect of collective identity and cohesiveness cannot, therefore, be said to be universally applicable.

5.5 CONCLUSION AND RECOMMENDATIONS

5.5.1 Overview of the study

The generally held notion that Erikson's theory of development is universally acceptable and applicable has been tested in this study. At this point, conclusions and recommendations can be drawn, based on the initial
aims and objectives of the study. The aims and objectives of the study were as follows:

- to outline the psycho-social developmental stages among African children;
- to examine cultural expectations that are associated with each stage and how these stages affect children psychologically; and
- to compare and contrast the identified African developmental stages with those of Erikson's.

5.5.2 Conclusions

The following conclusions were drawn from this study:

First, African children go through definite physiological as well as psychological developmental stages as in the case with their Western counterparts. This confirms the fact that all human beings go through various developmental stages that are in accordance with their cultural practices and beliefs (Smart & Smart, 1970; Valsiner, 1989). The fact that the findings did not show evidence of psychological problems experienced during various stages of development does not suggest that African
children do not experience them, but that such problems are dealt with in an inclusive manner with other developmental ones, and are not isolated.

In contrast, this suggests that the African's approach to developmental problems is holistic in nature, as dictated by African cultural practices. Therefore, the psychological stages of Africans seem to be different from the Western ones, as proposed by Erikson.

Second, according to the findings of this study, Africans view and define stages of development by the individual's ability and readiness and not by age. In contrast, Erikson views the individual as going through various critical developmental stages that are determined by age (Stone & Church, 1979; Salkind & Ambron, 1987; Papalia & Olds 1988). Erikson further states that the failure for an individual to successfully go through these stages leads to a maladaptive personality. In support of this view, Millon (1968) states that people all over the world seem convinced that to make the right kind of human being (that is, their kinds), a sense of shame, doubt, guilt, and fear must constantly be introduced to a child's life.
The statement by Millon (1968) indicates that developmental stages are perceived differently by various cultural groups. While some cultural groups may use a sense of shame, doubt, guilt, and fear (as in Erikson's), African culture builds on a spirit of collective responsibility and altruism to view developmental crises. Therefore, Erikson's developmental stages differ from those experienced by Africans, as they are not African culture-centred.

Third, each one of these stage is characterised by one or another form of rituals, signalling either the beginning or the end of a particular stage, which serve in defining roles and expectations. Erikson's various developmental stages also highlight role expectations. However, there seem to be no indication of ceremonies or rituals which indicate the onset or ending of a particular stage. This may lead to role confusion.

It is thus obvious that African developmental stages differ significantly from those proposed by Erikson in that the various stages are role oriented and this is enhanced through the use of rituals and ceremonies.
Castillo (1997) supports this viewpoint by stating that interpretations derived from cultural systems create meaningful reality for an entire society. Therefore, developmental stages, as viewed from an African perspective, gives cultural meaning among Africans themselves.

It should be noted that each stage is accompanied by specific problems or challenges which seem to psychologically prepare one to deal with the next stage. Erikson (1968) calls these challenges crisis. According to Erikson (1968), failure to resolve conflicts leads to a maladaptive personality later on in life.

However, the case seems different among Africans, wherein, conflicts are not regarded as the responsibility of one individual (egocentrism), but are shared through the spirit of collective responsibility (sociocentrism), as stated by Castillo (1997). Therefore, developmental conflict among Africans cannot be said to have the same psychological effects as those proposed by Erikson. In contrast, the collective responsibility leads to a greater sense of group cohesiveness and altruism.
To summarize, the development and the shaping of one's personality within the African culture is holistic in nature, encompassing Rice's (1995) four basic philosophies of development. Furthermore, development within the African culture is geared towards the fostering and enhancing of altruism, which in turn, prepares individuals to collectively face the challenges of life.

In spite of the above findings, the study cannot be said to be conclusive on the following two aspects:

- that developmental stages are accompanied by psychological problems, similar to those experienced by their Western counterparts;

- and that the manner of resolving these problems is similar to those employed by Westerners.

5.5.3 Recommendations

The findings of this study led to the following recommendations:
First, the role played by developmental stages among Africans and their influence on behaviour later in life be explored further, using a larger sample group. This will enhance the understanding of Africans and help in rendering effective psychological interventions.

Second, psychotherapeutic techniques that are applied should take into account cultural belief systems as well as diversity of people, and perhaps even investigate African traditional methods of dealing with problems so as to incorporate these methods in therapy.

Third, the study of African developmental stages and the role they play in the shaping of personality be made part of the curriculum for students in the social sciences. This will assist the students in understanding African values, especially those who will be working in the rural areas.

Finally, efforts should be made to preserve African traditional child rearing practices. Africans themselves must accept that it is fine to be African.
5.5.4 Limitations of the study

The following limitations were experienced during this study:

One of the main limiting factor was that the majority of the respondents were illiterate and thus had to be assisted in completing the questionnaire. As a result, wording of the questions may have elicited responses that were sought by the researcher.

Furthermore, the Western lifestyle seems to be encroaching on Africans and this might have had an effect on the type of responses given.

In addition, there is little referral material regarding developmental stages of the African child is available. The researcher had to contend with personal information.

Lastly, time as well as financial constraints may have had a negative effect on the outcome of this study. A far
larger and broader sample from various rural Africans would have been ideal.

5.6. HYPOTHESES FORMULATION

The study revealed that, African children, like their Western counterparts, go through various developmental stages. However, the study does not indicate the psychological effects of these stages. Furthermore, no indication whether the problems experienced during these stages were resolved in a similar manner than that of Western counterparts. Based on these unanswered questions emanating from the study, the following hypotheses are made:

- **First hypothesis**: African children go through various developmental stages during which they experience the same psychological crises as their Western counterparts.

- **Second hypothesis**: These developmental crises may lead to psychological problems which are similar to those experienced by Western children.

- **Third hypothesis**: African children resolve the psychological crises experienced during development in
the same manner as Western children.

In conclusion, the notion that each child goes through certain physical as well as psychological stages holds true even for African children. Furthermore, these stage seem to take the route that is determined by the cultural values and norms practices of that particular community. Therefore, an African child also goes through certain unique developmental stages. These stages are marked by crisis which are resolved according to existing cultural practices.

The notion that all children experience psychological crisis as proposed by Erikson, and that these affect all children in the same manner, is invalid. It is true that the biological developmental stages of all children are similar. However, the content of these stages differ from one culture to the other. Culture is not a universal phenomena, and therefore, the opinion that Erikson's developmental theory is universally applicable is a fallacy.


PLEASE ANSWER ALL QUESTIONS. DO NOT GIVE YOUR NAME, SURNAME OR SIGNATURE. YOUR NAME WILL NOT BE PUBLISHED ANYWHERE. ANSWER ALL QUESTIONS FRANKLY AND HONESTLY. THANK YOU FOR TAKING PART IN THIS STUDY.

1. DATE OF BIRTH : ....................
2. AGE : ............................
3. SEX : ............................
4. MARITAL STATUS : ..................
5. PLACE OF BIRTH : ..................
6. EDUCATIONAL LEVEL : ..................
7. WHERE WERE YOU BROUGHT UP: ..............
8. OCCUPATION : .....................
9. RELIGION : .......................

SECTION B

1. WHAT IS A CHILD CALLED IMMEDIATELY AFTER ITS BIRTH?
   ..........................................................................................

1.1 WHAT IS EXPECTED OF A CHILD AT THIS STAGE?
   ..........................................................................................
1.2 WHAT KIND OF PROBLEMS DOES SUCH A CHILD HAVE/EXPERIENCE?

1.3 HOW ARE THESE PROBLEMS RESOLVED?

1.4 WHAT ARE THE FACTORS WHICH DETERMINE WHETHER OR NOT THE CHILD IS READY TO PROGRESS TO THE NEXT STAGE?

2 AFTER I ABOVE, WHAT IS THE NEXT STAGE CALLED?

2.1 WHAT IS EXPECTED OF A CHILD DURING THIS STAGE?

2.2 WHAT KIND OF PROBLEMS ARE EXPERIENCED AT THIS STAGE?
2.3 HOW ARE THESE PROBLEMS RESOLVED?

..........................................................
..........................................................
..........................................................

2.4 WHAT ARE THE FACTORS WHICH DETERMINE THE CHILD'S READINESS TO PROCEED TO THE NEXT STAGE?

..........................................................
..........................................................
..........................................................

3. WHAT IS THE NEXT STAGE WHICH FOLLOWS STAGE 2 ABOVE CALLED?

..........................................................

3.1 WHAT IS EXPECTED OF THE INDIVIDUAL DURING THIS STAGE?

..........................................................
..........................................................
..........................................................

3.2 WHAT KIND OF PROBLEMS ARE EXPERIENCED AT THIS STAGE?

..........................................................
..........................................................
..........................................................

3.3 HOW ARE THESE PROBLEMS RESOLVED?

..........................................................
..........................................................
..........................................................

3.4 WHICH ARE FACTORS DETERMINING THE CHILD'S READINESS TO
4 WHAT IS THE STAGE FOLLOWING STAGE 3 CALLED?

4.1 WHAT IS EXPECTED OF THE INDIVIDUAL AT THIS STAGE?

4.2 WHAT ARE THE PROBLEMS THAT ARE COMMONLY EXPERIENCED BY THE INDIVIDUAL AT THIS STAGE?

4.3 HOW ARE THESE RESOLVED?

4.4 WHICH ARE FACTORS DETERMINING THE CHILD’S READINESS TO PROCEED TO THE NEXT STAGE?

5 WHAT IS THE STAGE FOLLOWING STAGE 4 CALLED?
5.1 WHAT IS EXPECTED OF THE CHILD AT THIS STAGE?

5.2 WHAT PROBLEMS ARE ASSOCIATED WITH THIS STAGE?

5.3 HOW ARE THESE PROBLEMS RESOLVED?

5.4 WHICH ARE FACTORS THAT DETERMINE THE CHILD'S PROGRESS TO THE NEXT STAGE?

6. PLEASE USE THE SPACE PROVIDED TO ADD ADDITIONAL INFORMATION THAT YOU MAY FEEL IS NECESSARY.
KA KGÖPELO, ARABA DIPOTSISHO KA TOKOLOGO LE KA BOIKETLO. O SEKE WA NGWALA LEUNA LA GAGO LE GE ELE SEFANE. LEINA LA GAGO LE KA SE TSIBISHWE FELO. RE LEOGA GE O KGÖNE GO TSEA KAROLO MO DINYAKISHISHONG TSE.
1 O BELEGILWE NGWAGENG OFE? :

2 O NA LE MENGWAGA E MEKAERE BOTSE AGE :

3 RE BOTSE GORE O MONNA GOBA O MOSADI :

4 A O NYETSE/NYETSWE NAA? :

5 O BELEGETSWE KAE ? :

6 O ITHUTILE GO FIHLE KAE? :

7. O GOLETSE KAE :

8. O SHOMA GO DIRANG ENG? :

9. O TSENA KEREKR EFE? :

SECTION B

1 NWANA GE A SE NO BELEGWA O BITSWA ENG?

..............................................................

1.1 GO LEBELETSWE GORE NGWANA YOO A KA KGONA GO DIRA ENG?

..............................................................

..............................................................

..............................................................

..............................................................

..............................................................

..............................................................

129
1.2 KE MATHATA A MOHUTA MANG AO NGWANA YO A KOPANANG LE ONA?

..............................................................

..............................................................

..............................................................

1.3 MATHATA AO NGWANA YO A KOPANAGO LE ON A KA RAROLLWA BJANG?

...............................................................

...............................................................

...............................................................

1.4 KE ENG SE SE BONTSHAGO GORE NGWANA O LOKETSE GO FETELA
LEGATONG LE LATELAGO?

..............................................................

..............................................................

..............................................................

..............................................................

MORAGO GA LEGATO LA MATHOMO , GO LATELA LEGATO LEFE?

..............................................................

..............................................................

..............................................................

..............................................................

..............................................................

130

2.1 GO LEBELETSWE GORE NGWANA A KA KGONA GO DIRA ENG LEGATONG LE?

..............................................................

..............................................................

..............................................................

..............................................................

2.2 KE MATHATA A MOHUTA MANG AO NGWANA YO A KOPANAGO LE ONA MO
LEGATONG LE?

..............................................................

..............................................................

..............................................................

..............................................................
2.3 MATHATA AO NGWANA A GAHLANANG NAO LEGATONG LE, A RAROLLWA BJANG?

2.4 KE ENG SE SE SUPAGO GOBA SE SE BONTSHAGO GORE MOTHO O LOKETSE GO FETELA LEGATONG LE LE LATELAGO?

3 KA MORAGO GA LEGATO LA BOBEDI, LEGATO LE LE LATELAGO LA NGWANA LE BITSWA ENG?

3.1 GO LEBELESTWE GORE MOTHO A KA KGONA GO DIRA ENG MO LEGATONG LE?

3.2 KE MATHATA A MOHUTA MANG AO MOTHO A KA KOPANAGO LE ONA MO LEGATONG LE?
3.3 MATHATA AO A BONALAGO MO LEGATONG LE A RAROLLWA BJANG?

..............................................................

..............................................................

3.4 KE ENG SA GO SUPA GO BONTSHA GORE MOTHO O LOKETSE GO FETELA LEGATONG LE LE LATELAGO?

..............................................................

..............................................................

4 KA MORAGO GA LEGATO LA BORARO, GO LATELA LEGATO LEFE?

..............................................................

..............................................................

4.1 GO LEBELETSWE GORE MOTHO A KA KGONA GO DIRA ENG MO LEGATONG LE?

..............................................................

..............................................................

4.2 KE MATHATA A MOHUTA MANG AO MOTHO A KOPANAGO LE ONA MO LEGATONG LE?

..............................................................

..............................................................

4.3 MATHATA AO A RAROLLWA KA TSELA EFE?

..............................................................

..............................................................

4.4 KE ENG SA GO SUPA GO BONTSHA GORE MOTHO O LOKETSE GO FETELA LEGATONG LE LE LATELAGO?

..............................................................

..............................................................
5 KA MORAGO GA LEGATO LA BONE, GO LATELA LEGATO LEFE?


5.1 GO LEBELETSWE GORE MOTHO A KGONE GO DIRA ENG MO LEGATONG LE?


5.2 KE MATHATA A MOHUTA MANG AO MOTHO A KA KOPANAGO LE ONA MO LEGATONG LE?


5.3 MATHATA AO A RAROLLWA KA TSELA EFE?


5.4 KE ENG SA GO SUPA GO BONTSHA GORE MOTHO O LOKETSE GO FETELA LEGATONG LE LE LATELAGO?


6. GE EBA GO NA LE SEO O RATAGO GO KA TLALELETSWA KA SONA MABAPI
LE DIPOTSISHO TSE, GONA TLALELETSWA SEKGOBENG SE KA FASE

..............................................................................................................................
..............................................................................................................................
..............................................................................................................................
..............................................................................................................................

134