

# **Tutorial Letter 202/2/2023**

**Foundations of sub-disciplines in  
Psychology**

**PYC1512**

**Semester 2**

**Department of Psychology**

**Feedback for assignment 02.**

BARCODE

## Feedback on Assignment 02

Dear Student,

The purpose of the assignment was to assess your knowledge and understanding of the module content. Please read this feedback carefully and pay attention to the questions you may have had difficulty answering in your assignment. The feedback should help you to identify areas that you need to focus on based on your assignment mark and prepare for the exam.

All the best with your studies.

PYC1512 Teaching Team

**Please note that the questions for Assignment 02 have been randomised in the online assessment. Therefore, the order of the MCQs in your assignment may differ from the order below. Ensure that you compare your assignment feedback with the corresponding question and answer in this tutorial letter.**

**Assignment: 02**

**Unique number: 852967**

Question	Answer
1	B. <i>Uluntu</i> is founded on the concept of belonging to those around you
2	A. Interdependence
3	<b>CREDIT</b>
4	C. Ants
5	B. <i>Ubuntu</i>
6	C. <i>Ubuntu</i>
7	B. Differentiation
8	D. An infant's reflexes develop through maturation and learning
9	C. Infants younger than one-year-old begin playing with other babies more frequently.
10	B. Pre-operation stage
11	D. Psychosocial development
12	B. Symbolic representation
13	B. Object permanence
14	C. Superego
15	A. Someone's way of being
16	C. Research findings on black people were often negative or opposing compared to those on white people.
17	D. It is only restricted to certain behaviours to maintain peaceful coexistence in society.
18	C. Isimilo/seemo
19	D. Feelings
20	A. They differ depending on geographical histories
21	A. A different flavour/texture
22	B. Its definition is not specific to any culture- and context
23	D. Processes taking place within the universe
24	B. It considers an African's existence in the world within a community, with themselves, with the spiritual and with the physical world.
25	C. That life is relational

## Assignment 2 discussion feedback

### Question 1

Which of the following statements refers to the concept of humanity (*uluntu*)?

- A) *Uluntu* refers to the health interventions available to citizens.
- B) *Uluntu* is founded on the concept of belonging to those around you.
- C) *Uluntu* means people who are building together.
- D) *Uluntu* translates to “the one with whom I am standing”.

### Feedback

African people rely on culturally informed interventions that are interwoven in their way of life. Option A is incorrect because it defines community and health psychology. The concept of *uluntu* emphasizes belonging to and considering the welfare of the community or those around you, it extends beyond healthcare to encompass broader aspects of social and cultural interactions within a community. Although Option C and Option D are an extension of what humanity is about, they are incorrect because they define and refer to a neighbour (*umakhelwane*). Option B is the correct option, the concept of humanity (*uluntu*) is founded on the concept of belonging to those around you.

### Question 2

Which of the following terms characterises African communities and a way of life in communal settings?

- A. Interdependence
- B. Independent
- C. Individualism
- D. Uniqueness

### Feedback

African communities are grounded on communal living. Option B is incorrect because the individuals within a community are not independent. Option C is incorrect because African communities are not individualistic. Option D is incorrect because individuals in an African community do not take pride in their uniqueness or standing out from the group. Individuals and communities are seen as interdependent, that is, in relationship with others. The correct answer is option A.

### Question 3 To be credited

Which of the following statements about "African families live communal lives" is INCORRECT?

- A) They have family structures that are not limited only to the nuclear family.
- B) Family involves various next of kin.
- C) Life is defined in relation to the community, not the self.
- D) Community members are responsible for each other's well-being.

### Feedback

**Due to an error in the formulation of the question, all options are correct.**

The statement reads "African families live communal lives" and you are required to indicate the incorrect option. According to the statement, this means that African families have family structures that do not limit family to only a nuclear family, thus extending and encompassing a more communal setup. Option A was supposed to read: "they have family structures that are only limited to the nuclear family (mom, dad & kids)". The family structure also involves various next of kin, referred to as “extended family” in the West (option B). Option C, life is viewed as communal and a person is defined in relation to the community. Option D, individuals and communities are seen as interdependent and community members are responsible for each other's well-being.

#### Question 4

In African communal life, learning takes place from everyone and every organism around you. From which organism is the concept of hard work learnt?

- A) Dog
- B) Tortoise
- C) Ant
- D) Hyena

#### Feedback

According to African understanding, communal life involves learning from everyone and every organism around you. Creatures are perceived as spiritual messengers. Loyalty can be learnt from a dog (option A) their pack animal nature makes it easy for dogs to develop strong bonds with those they perceive as members of their pack. Through their daily interactions with dogs, people observe caregiving and companionship. Patience can be learnt from a tortoise (option B), people observe the tortoise in its natural habitat, showing that patience can lead to success in a balanced, unhurried way of living. Elders may use the tortoise as a teaching tool to counsel the younger generation on the importance of patience in various life situations, with expressions such as “slow and steady wins the race”. The concept of hard work is learnt from an ant (option C), ants are diligent and work in an organized manner. They are known for their persistence and industriousness, continuously working to gather food and build nests. Some expressions, such as “work like an ant” or as found in the Bible in Proverbs 6:6 “Go to the ant, O lazy one, observe her ways and be wise”, that convey messages about hard work and cooperation. Hyenas (option D) teach us about maternal care, because they spend two years nursing, caring for, and tending to their cubs. The correct answer is option C.

#### Question 5

According to the concept of . . . life is viewed as communal, and the self is defined in relation to community.

- A) personality
- B) ubuntu
- C) umntu
- D) African families

#### Feedback

Personality (option A) refers to unique and enduring patterns of thoughts, feelings, behaviours and characteristics that define an individual's distinct identity and influence their interactions with the world. The concept of *ubuntu* (option B) means that individuals and communities are seen as interdependent, and an individual is defined in relation to the community or others. *Umntu* (option C) refers to a person. African families (option D) refers to families from African communities. The correct answer is option B, ubuntu.

#### Question 6

The concept of . . . is seen within African communities as not only a way of life and a frame of understanding reality, but also as an essential concept that guides our moral compass and conscience.

- A) *isintu*
- B) culture
- C) *ubuntu*
- D) *umuntu*

#### Feedback

The terms *isintu* and culture can be used interchangeably in that, *isintu* (option A) refers to the principles of culture which guide *ubuntu*. Culture (option B) refers to *isintu*, an institution where ubuntu is practised. *Ubuntu* (option C) is regarded as not only a way of life and a frame of understanding reality, but also as an essential component that guides our moral compass and conscience. *Umntu* (option D) is the person that forms part of the community (*uluntu*). The correct answer is option C, *ubuntu*.

### Question 7

Themba is mature enough to understand that he is unique in terms of his social identity and that his personality is different from that of his friends. Themba also understands that people do not possess the same characteristics and that one's identity may be defined in terms of their role in society. The scenario above refers to the concept of . . .

- A) integration
- B) differentiation
- C) social development
- D) community psychology

### Feedback

Integration (option A) refers to our efforts to get along with others, regulate our behaviour and act according to social codes and standards. Differentiation (option B) is the formation of our unique social identity and personality. Through differentiation, we develop a sense of self, recognise our unique characteristics, and understand the implications of our sex-role, family role, and social status for our identity. Social development (option C) refers to the development of self-awareness, attachment to caregivers, and relationships with other people. Community psychology (option D) refers to a field of study that offers health services to communities. The correct answer is option B, differentiation.

### Question 8

Which of the following characteristics is INCORRECT about biological development?

- A) Newborns are born with genetically wired reflexes.
- B) Newborns have reflexes such as sucking and blinking which promote their survival.
- C) Most infants start by crawling by six months and then progress to walk by 13 months.
- D) An infant's reflexes develop through maturation and learning.

### Feedback

The question asks students to choose the incorrect option. Biological development in infancy is characterised as a period of rapid brain development. Newborns come into the world equipped with several genetically wired reflexes. Option A is correct. Newborns have reflexes such as sucking and blinking that promote survival. Option B is correct. Infants start crawling by six months and walk by 13 months. Option C is correct. While both maturation (biological growth and development) and learning (acquiring skills and knowledge through experiences) are important factors in an infant's development, this option overlooks genetic predispositions and inherent biological factors. Option D is the incorrect option as it states that it is the reflexes that develop through maturation and learning.

### Question 9

Which of the following characteristics is INCORRECT about social development in children?

- A) Self-awareness, attachment to caregivers, and relationships with other people are important for social development.
- B) Parents play a significant role in influencing a child's early social development.
- C) Infants younger than one-year-old begin playing with other babies more frequently.
- D) Emotional attachment and the need for physical interaction are the foundations of social development.

### Feedback

Social development involves the development of self-awareness, attachment to caregivers, and relationships with other people. Option A is correct. Parents are the most important influences in children's early social development. Option B is correct. Since they still do not have the social skills to carry any meaningful social interactions, infants under one year old rarely play with each other. Therefore, option C is the incorrect answer. Option D is correct because the core of a child's social development is an emotional attachment or a close emotional bond with his/her primary caregivers.

**Question 10**

During the . . . stage, children tend to view the world from their perspective while having difficulty recognising the viewpoint of others.

- A) concrete operational
- B) pre-operational
- C) formal operational
- D) sensorimotor

**Feedback**

The concrete operational stage (option A) is characterised by the development of mental operations. At this stage, children's cognition is transformed into more organised reasoning. During the pre-operational stage (option B), children gradually improve their use of mental images. A common characteristic at this stage is egocentrism. This is the tendency to see things from one's own perspective and to find it challenging to understand another person's perspective. The formal operational stage (option C) is characterised by emerging abstract thought and hypothetical reasoning. At this stage, children can reason systematically about abstract concepts such as liberty, love, and God. During the sensorimotor stage (option D) which occurs from birth to two years, infants use their senses to move and acquire information about the world around them. Based on the outlined information the correct answer is option B, the pre-operational stage.

**Question 11**

According to the . . . theory, a psychological crisis is a problem that must be dealt with at a particular stage of development.

- A) psychoanalysis
- B) cognitive developmental
- C) bioecological systems
- D) psychosocial development

**Feedback**

According to psychoanalysis (option A), people move through a series of five stages (called psychosexual stages) in which they confront conflicts between biological drives and social expectations. Cognitive Developmental Theory (option B) is concerned with a person's thought processes, investigating how these processes influence how we understand and interact with the world. Bioecological systems theory (option C) views human development within a complex system of relationships affected by multiple levels of the surrounding environments (which include the physical, social, economic, spiritual, and political). Psychosocial Developmental Theory (option D) describes growth and change throughout life. According to the theory, each stage is marked by a psychosocial crisis, a problem that must be dealt with at that particular time which serves as a turning point in an individual's psychosocial development. The correct answer is option D, psychosocial development.

**Question 12**

Sammy, a 1-year-old boy, knows that a kennel (doghouse) is a place where his puppy sleeps. Each time Sammy sees the kennel, he tries to whistle to see if the puppy will come out. Sammy's ability to think about the puppy even when it is not in his immediate environment means that he is able to form a . . .

- A) thought conservation
- B) symbolic representation
- C) hypothetico-deductive reasoning
- D) reversibility

**Feedback**

Thought conservation (option A) refers to children's ability to understand that quantities may remain the same, regardless of changes in their appearance. For example, children younger than age seven commonly say that the amount of liquid changes when it is poured into a differently shaped container. Symbolic representation (option B) refers to a child's ability to mentally represent and understand objects,

actions or concepts through the use of symbols or signs. Hypothetico-deductive reasoning (option C) occurs from ages 12 years and above, which refers to abstract reasoning, children become more scientific and logical in approaching problems. They are more likely to think through several alternatives more systematically. Reversibility (option D) refers to the capability of mentally undoing or reversing an action, typically observed during the concrete operational stage, where a child can mentally reverse a series of actions or transformations. Based on the scenario, Sammy's ability to think about the puppy even when it is not in his immediate environment means that he is able to form symbolic representation, the correct answer is option B.

### Question 13

Nine-month-old Sisipho is playing with his softball, it rolls and gets hidden under the blanket. Although he cannot see the ball, Sisipho knows that it is still there, just temporarily hidden from view. This scenario refers to a concept called . . .

- A) symbolic representation
- B) object permanence
- C) irreversibility
- D) animism

### Feedback

Symbolic representation (option A) refers to a child's ability to mentally represent and understand objects, actions or concepts through the use of symbols or signs. Object permanence (option B) is the awareness that objects and individuals continue to exist, even if they are no longer visible. For example, infants who have attained object permanence begin to search for hidden toys because they realise that the objects still exist. Based on the scenario, despite not seeing the ball, Sisipho is aware that it still exists beneath the blanket. The correct answer is option B. Irreversibility (option C) refers to an inability to reverse perceived actions. For example, a child pours a glass of juice into a differently shaped glass and believes that there is more juice. The child does not understand that pouring the juice back into the original glass will not change the amount. Animism (option D) is when children believe that all things possess life-like qualities and then assign human-like qualities to inanimate (non-living) objects. For example, a child may believe that their favourite teddy bear has feelings, and thoughts as if it were a living being.

### Question 14

Which structure of our personality acts as the moral component of personality that incorporates social standards about what is right or wrong, good or bad?

- A) Id
- B) Ego
- C) Superego
- D) Reality principle

### Feedback

In Freud's theory, the personality comprises three structures: the id, ego, and superego. Id (option A) This is the primitive source of biological drives that operates according to the pleasure principle. Ego (option B) is the conscious, rational, and decision-making component of the personality that operates according to the reality principle. Superego (option C) is the moral component of personality that incorporates social standards about what is right or wrong, good or bad. Its goal is to apply the moral values of the parents, caregivers, and society, in satisfying the individual's wishes. The reality principle (option D) is part of the ego structure. The correct answer is option C.

### Question 15

The concept of ontology refers to . . .

- A) an individual's worldview
- B) someone's ways of being
- C) experiences and feelings on a spiritual level
- D) the kind of person a person is

### Feedback

Ontology is defined as an individual's way of being. Option A, an individual's worldview refers to cosmology. Option C, something that one experiences and feels on a spiritual level refers to African spirituality. Option D, the kind of person a person is refers to as isimilo/semelo. The correct answer is option B.

### Question 16

Trait-comparison bias refers to . . .

- A) whether a person has certain predispositions from birth or whether it is because of their environment.
- B) individualistic experiences of reality
- C) research findings on black people were often negative or opposing compared to those on white people.
- D) the notion of an inferiority complex

### Feedback

Trait-comparison bias refers to the manner in which research studies that were conducted on Black people yielded results that were negative or opposite to those of White people. Option A, refers to the nature vs nurture debate which questions whether people are born with certain predispositions or whether it is because of exposure to the environment. Option B refers to individualism, an emphasis on the individual over the group's interests. Option D, the notion of the inferiority complex refers to the way African people were impacted by the oppression levelled at them and the way they ended up seeing themselves. The correct answer is option C.

### Question 17

Which of the following statements is INCORRECT regarding Ubuntu/Botho principles?

- A) It is an ethic and philosophy that informs and guides the behaviour of the people in a society.
- B) It governs both the personal and communal aspects of life
- C) It is guided through isintu/setho principles.
- D) It is only restricted to certain behaviours to maintain peaceful coexistence in society.

### Feedback

*Ubuntu/botho* could be defined as an ethic and philosophy that informs and guides the behaviour of the people in a society (option A). *Ubuntu/botho* governs both the personal and communal aspects of life (option B). This is done through cultural principles that are encapsulated in *isintu/setho*, which is defined as the culture that draws from and is guided by, *ubuntu/botho* (the ethic) (option C). It is not only limited to certain behaviours but is widely applied to ensure a harmonious life within a social setting. The questions ask students to identify the incorrect option, which in this case is option D.

### Question 18

The concept of . . . is centred on the concept of wholeness.

- A) Umntu/motho
- B) Ubuntu/botho
- C) Isimilo/seemo
- D) Isintu/setho



### Feedback

*Umntu/motho* (option A) makes the practice of *Ubuntu* possible through speech and knowledge. *Ubuntu/botho* (option B) governs both the personal and communal aspects of life. *Isimilo/seemo* (option C) is centred on the concept of wholeness, which does not deny individuality, but acknowledges other relational elements through which the individual comes to know themselves. The concept of wholeness assumes that *umntu/motho* cannot be described by a single set of physical or psychological characteristics, while excluding other critical aspects such as the spiritual or metaphysical. This is done through cultural principles that are encapsulated in *isintu/setho* (option D), which is defined as the culture that draws from, and is guided by, *ubuntu/botho* (the ethic). The correct answer is option C, *isimilo/seemo*.

### Question 19

Which of the following is NOT a factor in the transmission of trauma?

- A) projective identification
- B) silence
- C) over-disclosure
- D) Feelings

### Feedback

Transmission of trauma usually occurs from parent to child in a vertical, downward direction, but can also move in an upward fashion, as it did in South Africa during apartheid. When trauma is transmitted through family communication mechanisms, it can occur as projective identification, silence, and over-disclosure. Projective identification (option A) occurs when an individual projects unacceptable feelings onto another person. In terms of silence (option B), traumatic events can be confusing and complicated. This makes it difficult for parents who have experienced political violence to speak about it. The way they share their trauma becomes indirect and uncertain, especially because sensitive topics are often avoided. Over-disclosure (option C) for individuals who have suffered trauma, they may disclose graphic traumatic details to their children as a way of helping them navigate an unsafe, untrustworthy world. Feelings refer to the conscious emotional experiences and responses that individuals have to various stimuli, situations and thoughts. Victims of trauma are often ashamed and this makes it difficult for them to talk about or express their feelings. The correct answer is option D.

### Question 20

How are the differences in cosmologies of the various indigenous African people explained?

- A) They differ depending on geographical histories
- B) They differ due to different fundamental principles
- C) There are no differences, cosmologies are similar and universal
- D) They are not informed by geographical histories

### Feedback

Cosmologies refer to a person's fundamental beliefs, philosophies and perspectives about the universe, its existence and their place in it. Different indigenous African people have different cosmologies, depending on their geographical histories (option A), yet the fundamental principles are the same (option B). The correct answer is option A. Options C and D are incorrect because cosmologies are different and are informed by geographical histories.

### Question 21

Thembi and Sibonelo are siblings and have different personalities. During their upbringing, they are nurtured such that their contribution to humanity is preserved. Each sibling contributes . . . to humanity.

- A) a different flavour/texture
- B) a different environment
- C) a different lifestyle
- D) health

### Feedback

Using the analogy of a tree, *isimilo/semelo* is the root of the plant, while personality is the flavour/texture of the fruit – that person's unique contribution to humanity. Just as siblings have different personalities, so each contributes a different flavour/texture to humanity. Personality traits are specific attributes or characteristics that define an individual's behaviour, thoughts and emotions. Based on the scenario, options B, C, and D which mention a different environment, a different lifestyle and health, are not true reflections of what Thembi and Sibonelo can contribute to humanity. The correct answer is option A.

### Question 22

Which of the following statements is incorrect when defining the concept of personality?

- A) It refers to the mask we wear when we face the outside world
- B) Its definition is not specific to any culture and context
- C) It refers to you as a unique individual who is different from everybody else
- D) It explains why people behave in a certain way, or do certain things

### Feedback

The term "personality" stems from the word "*persona*" which refers to a mask that used to be worn by actors in a stage play. It may even refer to the mask we wear when we face the outside world (option A). Personality refers to everything about you that makes you who you are – a unique individual who is different from everybody else (option C). According to Akbar the nature, structure and functioning of personality are important for understanding how people view the world and themselves. It explains why people behave in a certain way or do certain things (option D). This has implications for how we view morality, social intelligence, and motivational life. This means that the definition of "personality" is culture- and context-specific. This makes option B incorrect.

### Question 23

According to Semenya and Mokwena (2012), cosmology focuses on people's reality and . . .

- A) holistic view of a person's existence in society
- B) it is a psychological reality which is shared by group members.
- C) interconnection of both living and spiritual beings.
- D) processes taking place within their universe.

### Feedback

According to Semenya and Mokwena (2012), cosmology can be understood as a system of thought that emerges from a people's history and culture, which focuses on their reality and the processes taking place within their universe. A holistic view of a person's existence in society (option A) refers to African ontology. According to Semenya and Mokwena (2012), the psychological reality which is shared by group members (option B) is part of the definition of African ontology. The interconnection of both living and spiritual beings (option C) refers to the relational nature of life. The correct answer is option D.

### Question 24

According to African existence in the world, how is a holistic view defined?

- A) It includes a person's existence within a certain community only.
- B) It considers an African's existence in the world within a community, with themselves, with the spiritual and with the physical world.
- C) It refers to an individual's characteristics that "make you who you are".
- D) It refers to how African people place emphasis on the spiritual world.

### Feedback

Central to African cosmology is the concept of ontology. Ontology refers to someone's ways of being. African ontology offers a holistic view of a person's existence in society. A holistic view is one that considers an African's existence in the world within his/her community, with him/herself, with the spiritual (God and the ancestors) and with the physical world (humans, animals, plants and inanimate objects). Based on the outlined explanations, it is not only limited to the individual's community (option A), but includes one's

existence in the world. An individual's characteristics that "make you who you are" (option C) refers to personality. The statement, "African people place emphasis on the spiritual world" (option D) is incorrect because the holistic view considers both, the spiritual and the physical world. The correct answer is option B.

#### **Question 25**

African ontology and cosmology are founded on which principle?

- A) They depend on geographical histories.
- B) That cosmologies are universal.
- C) That life is relational.
- D) That living and spiritual beings are separate.

#### **Feedback**

Cosmologies refer to a person's fundamental beliefs, philosophies and perspectives about the universe, its existence and their place in it. Different indigenous African people have different cosmologies, depending on their geographical histories (option A). Cosmologies are not universal, option B is incorrect. Ontology refers to someone's ways of being. African ontology offers a holistic view of a person's existence in society. The concepts of African ontology and cosmology are founded on the principle that life is relational (option C). This means that an interconnection of various forms, both living and spiritual, option D is incorrect. The correct answer is option C.

**End of assignment 2 feedback**