

**AN INVESTIGATION INTO THE RELATIONSHIP BETWEEN AFRICAN LATE  
ADOLESCENTS' IDENTITY FORMATION AND THEIR PERCEPTIONS OF  
DIMENSIONS OF FAMILY FUNCTIONING IN A RURAL EASTERN CAPE  
SETTING**

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### DECLARATION

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## SUMMARY

Black adolescents, especially, experience the transformation process, which is currently in progress in South Africa, as a difficult challenge. The racial changes and demands in the country have an intense effect on the way young people's identities are formed. Brighton-Cleghorn (1987) stated that it is in such instances where the family structure plays a vital role in the formation and structuring of the young adolescent's identity. Identity formation can be seen as a central developmental task during adolescence, according to Erickson's (1968) stage 5 of his psychosocial theory of personality development. Marcia's (1964, 1966) identity status approach has become one of the successful and most widely used methods in the studying of adolescent identity formation. Marcia's operationalisation of Erikson's concept of identity information, the identity statuses, was used in the present study. The identity statuses represent four ways (Identity Achievement, Identity Moratorium, Identity Foreclosure, Identity Diffusion) of dealing with the identity crisis towards the end of the adolescent years.

The purpose of this study was to investigate the relationship between late adolescents' identity formation and their perceptions of family functioning in a rural Eastern Cape setting.

The sample group comprised of 153, black, late adolescents from the University of Fort Hare, Alice (Eastern Cape), doing a first – year course in Psychology. Of the total sample, 103 participants were females and 50 participants were males, ranging from 17 to 26 years of age.

Three measuring instruments were used namely a biographical questionnaire, the Family Functioning in Adolescence Questionnaire (FFAQ), and the Extended Objective Measure of Ego Identity Status – 2 (EOM-EIS-2).

The biographical questionnaire supplied information about the participants (surname, name, sex, home language, etc.) and their families (number of children in family, marital status of parents). The FFAQ (Langley, 1994) was constructed to provide a measuring instrument for assessing the psychosocial health of the family during the

period of having adolescent children, from the viewpoint of the adolescent. The FFAQ is made up of 42 items which measure family functioning according to six dimensions: Structure, Affect, Communication, Behaviour Control, Value Transmission, and External Systems. The EOM-EIS-2 (Adams, 1999; Bennion & Adams, 1986) is presented in the format of self – report questionnaire consisting of 64 Likert – type items based on the Erikson–Marcia paradigm. The EOM-EIS-2 measures psychosocial maturity of the adolescent’s identity formation in terms of the ideological domain (occupation, religion, politics, and moral values) and the interpersonal domain (friendship, dating, sex roles, and recreational activities).

The most important findings can be summarized as follows:

- All the significant interactions involving Identity Achievement variables (Ideological, Interpersonal, and Total Achievement) and the family functioning variables of Affect, Value Transmission, and family functioning Total Score were positive correlations for both female and male participants. This result suggests that high endorsement of Achievement statements coincided with a favourable and positive perception and experiencing of: the emotional climate within the family situation, the way in which ethical standards and social values are being transmitted by parents, and the overall functioning of the family. These findings are in line with the fundamentals of the Erikson-Marcia paradigm, which states that Identity Achievers are expected to perceive and experience family life favourably.
- The Moratorium, Foreclosure, and Diffusion variables (Ideological, Interpersonal, and Total Score) for both female and male participants indicated significant negative correlations with various dimensions as measured by the FFAQ, and the family functioning Total Score. These results suggest that adolescents in the mentioned non-commitment identity statuses might have perceived and experienced the family and of its functions as negative and less favourable.
- A striking exception amongst these findings was the significant positive correlation between the Ideological Foreclosure variable and the Structure

dimension of family functioning for females. This finding indicates that the females were possibly more approving and more sensitive to the structural organization of the family.

It is clear from the findings that all the significant interactions with the Behaviour Control variable were negative correlations, suggesting a negative experience and perception of discipline within the family situation. High levels of Moratorium, Foreclosure, and Diffusion corresponded thus with negative perceptions of Behaviour Control.

The researcher concluded that family functioning has a definite impact on the formation of the adolescent's identity for both females and males and should always be considered when assessing the adolescent's psychosocial functioning. The researcher also found that the empirical data that was collected to apply the FFAQ and the EOM-EIS-2 in the present study, could be meaningfully used in an African context.

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## CHAPTER 1

### INTRODUCTION

#### 1.1 GENERAL INTRODUCTON

Young people from all backgrounds in South Africa experience the transformation process, which is in progress, as a difficult challenge. This situation is especially common amongst black adolescents who face various radical changes and demands. These circumstances have a profound impact on the shaping of young peoples identities who, in their adolescent years, must find out who they are and give definition to themselves. It is against this background that the family structure plays a paramount role in the formation and structuring of young people's identity (Brighton – Cleghorn, 1987). The family can therefore be seen as an extremely important context in relation to the psychological development of the adolescent, particularly with regards to their identity development.

Prior to the 1994 elections, black young people were deprived of many opportunities in South Africa. They were mostly affected by both the Apartheid society and the struggle for liberation and justice. They grew up in times of severe oppression and years when some of the most dramatic outbursts of social and political resistance were at the order of the day in South Africa. Breytenbach (quoted in Alberts, 2000) stated in an interview that young people, both black and white, have grown up in an extremely abnormal society in South Africa. Many black adolescents were sent out of the country to take part in the liberation struggle, while white young men went to the country's borders to fight for the apartheid system.

African adolescents were also recruited to boycott schools as a strategy against an unjust educational and political system. Such forms of instability in society significantly complicate the adolescent's process of identity formation (Baumeister, 1986). It can also be noted that the non-democratic political dispensation of the past in South Africa, which discriminated against blacks in many spheres of life, also might have contributed to tendencies of a negative identity.

All kinds of restrictions and extremely limited opportunities for most might have influenced the psychosocial development of black South Africans in a very negative way. Hauser (1972) stated that discriminatory experiences can result in the formation of a self-image and self-esteem that is negative, as well as a negative orientation towards the future.

The period after 1976 marked a major change in family relations in South Africa (Freeman, 1993). The youth felt let down and betrayed by their parents and blamed them for not taking action against the main "enemy", the Apartheid regime (Gerber & Newman, 1980). Young people often began to feel more powerful than adults and also morally more superior (Ramphela, 1992). They shared a vision of which many adults did not form part, as well as a view of common activity (violent action) which bonded them together and, at the same time, distanced them from traditional adult authority (Freeman, 1993).

From 1983 an increase in violence was once again visible in the townships of South Africa. A majority of township youth became involved in such violence. They took the lead in stayaways, school and consumer boycotts, and action against councillors, collaborators, and "sell-outs" (Chikane, 1986). They saw themselves primarily as activists and freedom fighters. One can argue that this was a way of forming a psychosocial identity at the time. The youth also saw themselves as leading the older generation to freedom (Straker, Moosa, Becker & Nkwale, 1992). Tension therefore often increased in terms of authority within the family situation. Youths were not only "going their own way", but they often prescribed to their elders how to live their lives too (Freeman, 1993). As these political activities sometimes became increasingly violent, parents took on more authoritarian methods of discipline as they (the parents), feared for the lives of their children (Ramphela, 1992).

After the democratic elections in 1994, high levels of social disorganisation are being experienced by South Africans from all cultural backgrounds. Many authors argue that if this was the experience of adults, how much more difficult would it be for young people. Adolescents who are in their formative years must therefore form personal identities in a situation of dramatic change and transition that also affect family life. Changes, after the 1994 elections, took place in all spheres of the South

African society, that is political, educational, in churches, in the workplace, at sports level, etc.

Generally speaking, every South African was confronted to adjust and adapt themselves to a newly formed social situation. The South African nation experienced, what may be called in Eriksonian terms, a "psychosocial crisis" (Alberts, 2000). Such periods of change may complicate the process of adolescent identity formation. Besides such difficulties, the new socio-political dispensation in South Africa has created more opportunities and choices, which may enhance identity formation among African adolescents in particular.

One can argue that the youth of 1976 (Tokyo Sexwale, Tony Yengeni, for example) happened to be the parents in the present era. From the brief historical analysis given, it is perhaps possible to conclude that black adolescents today in 2005, relate more positively with their parents in terms of political affairs and that the family structure is also viewed in a more positive way than in the 1970's and 1980's. The "struggle identity" (Freeman, 1993) was now being replaced by more positive personal identity formation, which contributed to social and economic growth in the contemporary South African context.

## **1.2 INTRODUCTION TO THE IDENTITY RESEARCH FIELD**

Erik Erikson is regarded as the theorist who conducted pioneering work in the field of adolescent identity. His conceptualisation of identity was groundbreaking and stimulated a wealth of research on identity formation. He was influenced by the work of Freud, but formulated an alternative theory from classical psychoanalysis. According to Erikson, identity can be defined as "a feeling of being at home in one's own body", or "a sense of knowing where one is going" (Erikson, 1959, p.118). The development of an identity indicates the start of adulthood and the young person's task now is to act out his/her identity throughout life. This development also marks the end of childhood and the beginning of adulthood. Erikson described eight stages of human development, and also focused on the concept of identity in the fifth stage of his psychosocial theory (identity versus role confusion) for which he has become well known. He argued that if young people do not succeed in formulating a clear

identity, they would experience role confusion, which indicates the inability to choose life roles and values.

James Marcia (1980) linking up with the Eriksonian conceptualisation, viewed identity as "a self-structure – an internal, self-constructed, dynamic organisation of drives, abilities, beliefs, and individual history" (p.159).

Marcia was of the opinion that if this self-structure is well developed, the individual becomes more aware of his/her own uniqueness and similarities to others. This identity structure is not static as elements are continually added and taken away. He argued that the process of identity neither begins nor ends with adolescence. The importance of identity in adolescence is that this is the first time that physical development, cognitive skills, and social expectations coincide. This causes young persons to sort through their childhood identifications in order to form a mature identity –a pathway towards their adulthood. This search for an identity can be regarded as adolescents' most central developmental task in this stage of their lives.

Marcia's (1964, 1966) identity status approach turned out to be one of the successful and most widely used methods of studying adolescent identity development during the past four decades. Marcia operationalised Erikson's psychosocial construct of identity versus role confusion and in the process extended this conceptualisation. The interview technique, the Identity Status Interview (ISI), that Marcia (1964) developed, assesses four modes of identity-related decision-making. These modes of decision-making, the four identity statuses, are defined according to two dimensions, namely crisis (exploration) and commitment.

"Crisis" refers to the exploration of meaningful alternatives in order to make a firm decision. "Commitment" on the other hand refers to the stable investment of emotion and energy in specific roles, goals, and values.

The four identity statuses are as follows:

- Identity Achievement
- Identity Moratorium
- Identity Foreclosure
- Identity Diffusion

A definition of each of these statuses will be given later in this chapter.

The original ISI included three content areas or life domains, namely occupation, religion, and politics. Marcia (1964) concluded that these life domains were important to the identity development of male adolescents. Marcia and Friedman (1970) extended the identity status paradigm by including a fourth content domain, namely "attitudes towards premarital sex", in order to study identity development among female adolescents. The numbers of life domains included in identity research have been increased over the past 30 years. A more complete discussion will be presented in Chapter 3.

Marcia's identity status approach has been widely applied in Western cultural settings over the past four decades. However, an increasing number of researchers have been using it in non-Western contexts in recent years (Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993). A number of studies, using the identity status approach, have been conducted in an African context. Rall (1984) used the ISI on a sample of English-speaking, white South Africans in their early adulthood. In a number of studies, Alberts (1990, 1993, 2000) applied the original ISI on black, African male and female adolescents in South Africa.

When researchers started to investigate the concept of identity, they used Marcia's original ISI (1964) to assess identity. Marcia's ISI had a semi-structured format which covered three domains: occupation, religion, and politics (Marcia et al., 1993). Although this instrument was meaningful, it was discovered to be a time consuming method to assess the identity process. By the late 1970's researchers invented new objective measures to assess identity.

Adams, Shea, and Fitch (1979) developed the Objective Measure of Ego Identity Status (OMEIS). This instrument consisted of 24 items and enabled researchers and clinicians to classify the identity status of adolescents and young adults (Adams, Bennion, & Huh, 1989).

Grotevant and Adams (1984) later developed the Extended Objective Measure of Ego Identity Status-1 (EOM-EIS-1). This instrument is valuable when researchers

require a broader idea of an individual's identity status based on ideological and interpersonal identity scores (Adams et al., 1989). Adams and his colleagues (Adams et al., 1979; Craig-Bray, & Adams, 1986) constructed the most well developed group administered questionnaire, which assesses identity status. This revised instrument was named the Extended Objective Measure of Ego Identity Status-2 (EOM-EIS-2) which, consists of 64 statements, reflecting characteristics of the different identity statuses (Marcia et al., 1993). A detailed discussion on the mentioned objective measuring instrument will be presented in Chapter 4.

As mentioned previously, the family is one of the most significant social contexts within which adolescent identity formation is negotiated.

Bosma and Gerrits (1985) conducted a study on the relationship between aspects of family functioning and the achievement of identity among Dutch adolescents. They found that adolescents in the identity achievement status were more independent and were actively taking part in family discussions. Families with adolescents in the identity achievement status tended to show more dialogue among themselves than families with adolescents in the foreclosure status.

In a recent South African study, Terblanche (1994) investigated the relationship of family functioning, as perceived by male adolescents, and the development of identity. Male adolescents' perception of family functioning were measured by the Family Functioning in Adolescence Questionnaire (FFAQ) and identity was assessed by using the Erikson Scale. The sample consisted of 120 male, first year, hostel students from the University of Pretoria. The participants ranged from between 17 and 20 years of age. Two independent groups were created from the sample. Group 1 consisted of those respondents with a poor sense of identity and group 2 of those respondents with a healthy sense of identity. Terblanche found that there was a significant difference between the two groups in terms of their global experience of family functioning. From this study, it appears as if adolescents with a more healthy sense of identity tended to experience family functioning more positively in comparison to those adolescents with a more poor sense of identity. Terblanche also found that there were significant differences between the two groups with regard to their experience of the following dimensions of family functioning namely: Structure,

Affect, and Behaviour Control. Adolescents with a more healthy sense of identity obtained higher scores on these dimensions, indicated that they perceived these dimensions of functioning of the family in a positive way. The researcher concluded that family functioning has a definite influence on the formation of the male adolescent's identity.

Adams (2002) investigated the relationship between identity statuses and perceptions of dimensions of family functioning amongst school-going adolescents in a Western Cape setting. The sample consisted of Afrikaans-speaking (53 girls and 37 boys) and English-speaking (43 girls and 30 boys) participants. Adams found significant positive correlations between the variable of Ideological Foreclosure and all the dimensions of family functioning, (Structure, Affect, Communication, Behaviour Control, Value Transmission, External Systems) among Afrikaans-speaking girls, suggesting that strong endorsement of Ideological Foreclosure items coincided with a positive perception of total family functioning. In contrast to these findings, Adams found no significant correlation amongst English-speaking girls between the variable of Ideological Foreclosure and any of the dimensions of family functioning. These contrasting findings implicate that Afrikaans-speaking girls, experienced the psychosocial characteristics of the family as significant and favourable for family functioning, in comparison to the English-speaking girls. Adams argued that Foreclosure-statements might function as a more acceptable style of decision-making among Afrikaans-speaking girls. English-speaking boys indicated significant negative correlations between the variable of Ideological Diffusion and the Affect dimension of family functioning, as well as between the variable of Ideological Diffusion and the Communication dimension of family functioning. These findings indicate that English-speaking boys, high on Ideological Diffusion, may not get the opportunity to express their feelings within the family, and they viewed the communication in their families as ineffective and poor.

The above study conducted by Adams links closely with the present study in that the same measuring instruments were used as well as the same approach, the Erikson-Marcia paradigm. A detailed discussion of Adams' study will be presented in Chapter 3.

### 1.3 PROBLEM FORMULATION

The main purpose of the present study is to investigate the relationship between African late adolescents' identity formation and their perceptions of dimensions of family functioning in a rural Eastern Cape setting. Identity formation will be measured using the Extended Objective Measure of Ego Identity Status -2 (EOM-EIS-2) and assess identity statuses in relation to total scores, ideological identity formation, and interpersonal identity formation.

The adolescents' perceptions of dimensions of family functioning, in a rural Eastern Cape setting, will be measured by the FFAQ to assess the following dimensions of family functioning: Structure, Affect, Communication, Behaviour Control, Value Transmission, and External Systems, as well as a Total Score of family functioning.

### 1.4 HYPOTHESES

A hypothesis can be defined as a tentative statement in relation to a research problem being addressed (Mouton, 1996).

The following hypotheses, in the form of null hypotheses, can be formulated from the research problem statement:

- Hypothesis 1- There is no significant relationship between the Identity Achievement status (Total Achievement, Ideological Achievement, and Interpersonal Achievement), as measured by the EOM-EIS-2, and the dimensions of family functioning (Structure, Affect, Communication, Behaviour Control, Value Transmission, and External Systems) as measured by the FFAQ.
- Hypothesis 2- There is no significant relationship between Identity Moratorium, as measured by the EOM-EIS-2, and the dimensions of family functioning, as measured by the FFAQ.

- Hypothesis 3- There is no significant relationship between Identity Foreclosure, as measured by the EOM-EIS-2, and the dimensions of family functioning, as measured by the FFAQ.
- Hypothesis 4- There is no significant relationship between Identity Diffusion, as measured by the EOM-EIS-2, and the dimensions of family functioning, as measured by the FFAQ.

## **1.5 RATIONALE OF THE STUDY**

The reason for undertaking this study is because there is a need for reliable scientific knowledge on the subject. A limited number of studies have been conducted on psychosocial (identity) development among African late-adolescents within a South African context up to now.

This study will focus on the dimensions of family functioning that appear to influence the psychological well-being and identity formation of the adolescent. South Africans live in a society where family problems are often the norm rather than the exception. Therefore, the theme of the present study is indeed relevant for our times. This study aims at generating new knowledge that will be valuable for researchers and academics conducting research within this field.

The scientific information regarding the relationship between identity formation and family functioning amongst black, late-adolescents in the present rural Eastern Cape setting in South Africa will hopefully also be of value to educators, counsellors, parents, and other professional people. These professional people are in a favourable position to address many kinds of social problems and to promote psychological health.

## **1.6 DEFINITION OF TERMS**

In order to clarify the research problem, it is important to define and describe the central constructs and terms that form part of the present study.

### 1.6.1 Adolescence: A Western conceptualisation

Santrock (1990) defined adolescence as a period of transition between childhood and adulthood which is characterised by biological, physical, cognitive, social, emotional and personal changes.

Sebald (1984) viewed adolescence as "the ambiguously defined child / adult interim which has become part of public life in many contemporary societies" (p.124). Sebald also referred to adolescence as the period in the life of the young person when the status of being a child has disappeared and that of an adult is not yet available.

Sebald argued that adolescence is an invention of modern civilization, a product of the twentieth century and of high-industrialized societies.

Dreyer (1980) argued that adolescence is a period of transition and change when new thoughts, experiences, and strengths become noticeable. However, the adolescent does not have the stability, certainty, and purposefulness of an adult and is often confronted with situations and difficulties which require greater maturity and experience than what he/she has. According to Kelly (1965), the term "adolescence" originates from the present participle, *adolescens*, which refers to the process of growing up, or growing towards, or into maturity. Kelly sees the adolescent period as the period of growth and development from the end of childhood to the beginning of adulthood.

Adolescence, being regarded as a gradual growth and development process, has no fixed beginning or ending (Dreyer, 1980). Brodewijk (1959) viewed the adolescent period from 17-20 years for girls and from 18-22 years for boys.

Almy (1956) labels the period of 12 to 18 years as the period of actual adolescence. Dreyer (1980) states that, "besides all the various classifications about the adolescent period, this period lasts approximately from the 12<sup>th</sup> year to somewhere after the 18<sup>th</sup> year when the young person is able to take up and accept responsibilities for adulthood" (p.29). According to Dreyer (1980) this classification includes early adolescence, middle adolescence, and late adolescence.

The adolescent growing up in a modern Western society will experience the demands of adulthood very high (Dreyer, 1980). Changes in the Western society caused by factors like mass production, urbanisation, materialism, and a great conflict in values, create new problems for the young person on his/her way to adulthood. Such factors confront the adolescent with great challenges in his/her adaption of this modern, complex society which does not enable the adolescent to take up responsibilities of adulthood at an early age. Dreyer (1980) is of the opinion that in such societies, the young person is dependent on his home for a longer period of time as he/she needs a longer period of education and training before becoming a productive member of such a society. Modern Western society does not automatically and smoothly give the adolescent adult status the moment the young person is ready for it (Malm & Jamison, 1952).

Writers like Bernard (1972) and Perquin (1968) argue that the problems of adolescents are actually the result of the culture in which they live and grow up. Kroger (1989) states, "adolescence can be seen as a cultural phenomenon, which may not be physiologically necessary for the development of the human being" (p.2).

### **1.6.2 Adolescence: An African conceptualisation**

Many authors argue that the stage of adolescence is basically a western concept which goes hand in hand with western, highly industrialized societies. A transitional stage is thus "needed" in order for young people (adolescents) to be "prepared" (through education, etc.) to play their role in society. According to Erikson (1968), a psychological moratorium is therefore required.

Life in African society is different due to cultural, socio-economical, technological, and other factors. These factors have an impact on the experience of being a black adolescent seeing that the African society can be regarded as in process of development.

Mwamwenda (1989) viewed that adolescence in the life of an African male and female is marked by circumcision for boys and intonjane for girls. Intonjane for girls is "the period whereby the African girl is menstruating for the first time and then goes into seclusion" (p.301). Whereas boys must be circumcised, intonjane is optional for

girls and can be done even after the girl is past adolescence. During initiation, boys and girls are exposed to a body of traditional knowledge relating to how they should conduct themselves as adults.

African males in their late 20's used to undergo circumcision in order to be transformed from boyhood to adulthood. This transition is accompanied by a change in behaviour and mental processes. The young African boy enters the initiation school for a certain period and leaves as a grown-up. The boy is thereafter seen by his family and society as an adult and certain roles and responsibilities are automatically expected from him. These expectations include:

- not to think and act like a boy
- to abandon old friends (boys) and to form new relationships with other adult males
- to do things with dignity
- to go and work for lobola so as to get married as soon as possible (Mwamwenda, 1989).

In the initiation schools, the young men are being taught all the basics of adulthood, like how to eat, how to speak, how to walk, how to act in particular situations, how to protect your family and to provide for them, how to raise children when the time is right, etc.

In the 1980's the age of going to the initiation schools was lowered to the early 20's, but the teachings remained the same as in the past. However, in the 1990's and 2000's, the age dropped to the late teens (from 16 to 19 years of age), which resulted in young boys going to initiation schools who do not think about heading families – marriage is something distant to them. Most of these young boys are still at high school level.

After circumcision, these young boys return to high school. They are now faced with challenges like: to stay focused; to avoid confrontation with fellow students who have not yet gone to initiation schools; and to stay calm even when teachers treat them the same as boys who have not been circumcised. Some of these young men find it difficult to abandon fellow teenagers who are still boys and continue to do the things

they did as boys. One can therefore argue that circumcision did not have special meaning to these young men, or that the influence of peer pressure was more powerful than the teachings of the circumcision schools. Possibly, these young men entered the initiation school before they were ready to accept their roles as adult men and the process of initiation might have had relatively little impact on their behaviour (Elliot, 1970).

Le Roux (1993) conducted a study on black adolescents in South Africa and concluded that adolescents are often faced with the following negative factors: the disintegration of family life; overcrowding; undernourishment due to high unemployment rate; and violence. These problems, caused by disadvantaged environments, are further increased by a strife-ridden and polarized society. The term "lost generation" is frequently used to describe these adolescents (Seekings, 1993).

Dreyer (1980) stated that similarities can be found between adolescent life in African societies and adolescent life in Western societies. The researcher highlighted that in both societies:

- changes are visible in the relationships between parents and adolescents
- a dependent-independent conflict is experienced during the adolescent years. Erikson (1968) viewed that adolescents in the moratorium stage want to get rid of the strict guidance by parents
- a deep concern is present about the future that must be entered.

Technology in the Western world is at a high level, making it important for young persons to pursue careers through tertiary education. This phenomenon is different in a traditional African context, but changes can be seen due to industrialization where young black people also equip themselves through higher education in order to take up positions in society. The transition from childhood to adulthood in a traditional African setup can be regarded as abrupt, however, many similarities with Western societies do exist that result in a gradual transitional process from childhood to be an adult (Dreyer, 1980).

### **1.6.3 Early Adolescence**

This period occurs approximately from 12 to 15 years of age (Archer in Marcia et al., 1993). Marcia and Archer (in Marcia et al., 1993) view early adolescence as a period of deconstructing, during which previous cognitive, psychosexual, physiological, and social achievements undergo change to a more pre-adult form. According to Santrock (1990) this is the period which involves the greatest pubertal changes.

### **1.6.4 Middle Adolescence**

Archer (in Marcia et al., 1993) describes the stage of middle adolescence as between 16 to 18 years of age. Marcia and Archer (in Marcia et al., 1993) argued that middle adolescence is a period of restructuring whereby the adolescent forms new systems (methods) from old and new skills.

### **1.6.5 Late Adolescence**

This phase, in contrast to the two earlier phases, is seen as a period of consolidation, of clear identity structuring, and of testing the newly formed identity in the world. Late adolescence is thus a period in the life cycle when identity "gets done" for the first time for most people (Marcia & Archer in Marcia et al., 1993). A sample of participants from this stage was targeted for the present study.

### **1.6.6 Identity**

This term is used by Erikson in many ways for example, "a feeling of being at home in one's body", or "sense of knowing where one is going" (Erikson, 1959, p.118).

The development of an identity marks the beginning of adulthood, and the young person's task now is to act out his/her identity through life.

Marcia (1980) viewed identity as "a self-structure – an internal, self-constructed, dynamic organisation of drives, abilities, beliefs, and individual history" (p.159). Marcia (1980) noted that the importance of identity in adolescence is that this is the first time that physical development, cognitive skills, and social expectations coincide. This enables young people to sort through their childhood identifications in order to form a mature identity. The search for identity can thus be regarded as the adolescent's most central development task.

Lefrancois (1990), and Kaplan and Sadock (1991), describe the concept of identity as a process of self-definition which includes answers to questions like: "who do I want to become?", "where am I going?", and "where do I want to go?". It is clear that identity can be defined in a number of different ways. Lidz (1976) proposed that the concept of identity is often not definable in very precise terms and a degree of vagueness is possibly preferable.

### **1.6.7 Psychosocial Development**

This process is best described in the work done by Erikson (1968). He argued that all human beings face eight major crises or conflicts during the course of their lives. During each developmental phase, the individual must come to terms with different emotional issues and psychosocial tasks (Forisha-Kovach, 1983; Shaffer, 1985).

Psychosocial development refers to the stages in a person's life from birth to death, which is formed by social influences interacting with a physically and psychologically growing person (Hall & Lindzey, 1978).

Psychosocial development proceeds by stages, eight in total, according to Erikson's timetable (Erikson, 1963). The first four stages happen during infancy and childhood, the fifth stage during adolescence, and the last three stages during the adult years up to and including old age. Each of these stages are not passed through and then left behind. The person must resolve the developmental crisis which goes with each stage, relatively positively or negatively (Erikson, 1963). The successful resolution of each life crisis strengthens the individual for life's challenges to follow.

On the other hand, the person who fails to resolve one or more crisis in life is likely to experience problems in the future (Forisha-Kovach, 1983; Shaffer, 1985). Hamachek (1992) argued that each stage serves as an important building block for later development. Hall and Lindzey (1978) are of the opinion that each stage contributes to the formation of the total personality. In Erikson's words, "... anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have risen to form a functioning whole" (1968, p.92).

### **1.6.8 Identity Statuses**

These are four modes of decision-making dealing with the identity issue characteristic to late adolescents. Marcia (1964) identified four identity statuses, which are based upon the presence, absence, and degree of two variables: exploration ("crisis") and commitment.

The four identity statuses are:

#### **1.6.8.1 Identity Achievement**

Adolescents in this status have passed through a period of active exploration of meaningful alternatives and have committed themselves to definite roles, values, and goals.

#### **1.6.8.2 Identity Moratorium**

Adolescents in this status are actively grappling with occupational, relational, and ideological issues. They are still weighing up relevant alternatives and have not yet arrived at final choices and commitments.

#### **1.6.8.3 Identity Foreclosure**

Adolescents in this status are committed to specific roles, values and goals, but such commitment was made without going through a decision-making phase. Choices made were mainly influenced by significant people in their lives.

#### **1.6.8.4 Identity Diffusion**

Adolescents in this status show a lack of commitment in meaningful areas of life. Identity diffusion is the least developmentally sophisticated status.

## **1.7 CONCLUSION**

In Chapter 1 the researcher presented the research problem which will be elaborated in the chapters hereafter. In Chapter 2 a discussion will be presented on the theoretical background against which this study was done. In Chapter 3 the literature is reviewed. Chapter 3 deals with what and how other researchers have investigated identity and how these studies relate to the present investigation. In Chapter 4 the

method of the study that was used to confront the research problem will be discussed. This is followed by a presentation of the results of the study (Chapter 5). In Chapter 6 the findings of the study will be interpreted and discussed.

## CHAPTER 2

### THEORETICAL ORIENTATION

#### 2.1 INTRODUCTION

The focus in this chapter will be on the theoretical foundation of the investigation: Freud's classical psychoanalytical theory and developments in psychoanalytic circles after the death of Freud in 1939. Other researchers formulated what was called ego-psychoanalytic psychology which was a movement away from Freud's orthodox theory of the ego (Hall & Lindzey, 1978).

Erikson's psychosocial developmental theory falls within this broad orientation of ego psychoanalytic psychology. The construct of identity forms an important part of this research project. This construct was formulated and conceptualised by Erikson for the first time during World War II. After the war, returning veterans were experiencing a loss of sameness and continuity in their lives (Kroger, 1989).

What impressed me most was the loss in these men of a sense of identity. They knew who they were; they had a personal identity, but it was as if subjectively, their lives no longer hung together and never would again. There was a central disturbance in what I then started to call ego identity (Erikson, 1963, p.124).

The classical psychoanalytic theory is presented to trace the historical development of this movement in psychology.

#### 2.2 CLASSICAL PSYCHOANALYTICAL THEORY

The classical psychoanalytical theory, as developed by Sigmund Freud, can be defined as an intensive, long-term procedure for uncovering repressed memories, thoughts, fears, and conflicts stemming from problems in early psychosexual development (Freud, 1964). Classical psychoanalysis incorporates a view of

personality as well as a system of therapy which evolved over a period of  $\pm$  50 years during Freud's long career. Through this approach to therapy the individual is helped to understand his repressed problems and deal with it in a more realistic and constructive way.

According to Freud's theory, the personality is made up of three major systems: the id, ego, and superego (Hall & Lindzey, 1978). Each system has its own functions, operating principles, processes and mechanisms, yet they interact closely (Hall & Lindzey, 1978). A detailed discussion of each system is presented:

### **2.2.1 The Id**

This system is often regarded by authors as the biological component of personality and is the oldest structure of the psyche. It consists of all psychological structures and processes which are inherited and present at birth (Freud, 1963). This system operates according to the pleasure principle and has no knowledge of objective reality or moral considerations. The id is out of touch with the world of reality and only knows the subjective reality of the mind. According to Freud, the id remains the most powerful motivating force throughout the individual's life. Freud became interested in the relationship between the id and ego: how the ego is affected by the id processes.

### **2.2.2 The Ego**

According to many authors (for example, Hall & Lindzey, 1978) the ego can be referred to as the psychological component of personality. The basic purpose of this structure of personality is to meet the demands of the id. Freud viewed the ego as the "executive" of personality (Freud, 1961). The purpose of the ego is to satisfy the impulses of the id, to deal with social and physical demands of the external world, and to try to live up to the perfectionist standards of the superego.

In contrast to the id, the ego differentiates between things in the mind and things in the external world. The ego operates according to the reality principle. It controls the ways of action, selects the features of the environment to which it will respond to, and decides which instincts will be satisfied and in what manner (Freud, 1961). In performing such vital functions, the ego tries to integrate the demands of the id, the

superego and the external world which can sometimes be conflicting (Hall & Lindzey, 1978). This is not an easy task and often places great pressure upon the ego.

According to Freud the ego is the organised portion of the id and comes into existence in order to forward the aims of the id and not to frustrate them. Freud maintains that all the ego's power is drawn for the id (Freud, 1964). It has no existence apart from the id, and never becomes entirely independent of the id.

The principle role of the ego is to mediate between the instinctual requirements of the organism and the conditions of the surrounding environment. Its super-ordinate objectives are to maintain the life of the individual and to see that the species are reproduced (Hall & Lindzey, 1978). The ego can also be seen as the system of the personality which is rational.

### **2.2.3 The Superego**

This system can be viewed as the social component of personality (Freud, 1964). The superego is concerned with right and wrong and strives for perfection rather than pleasure (Freud, 1963). It acts in accordance with the moral standards, which the agents of society authorise. The superego consists of two subsystems, namely the conscience (punishes a person by making him/her feel guilty when he/she transgresses the internalised values and norms) and the ego-ideal (rewards a person by making him/her feel proud when the person behaves in accordance with internalised ideals and goals) (Freud, 1955).

The main functions of the superego are:

- To inhibit the impulses of the id,
- To persuade the ego to replace realistic goals with moralistic ones, and
- To strive to perfection.

This system is inclined to oppose both the id and the ego, and to make the world over into its own image (Hall & Lindzey, 1978).

The id, ego and superego are names for psychological processes which obey different system principles. They work together as a team under the administrative leadership of the ego, so to speak.

#### **2.2.4 Critique against Freud's Classical Psychoanalysis**

Freud's classical psychoanalytic theory was strongly criticised as it assigned sexual urges to all human beings, explaining human behaviour in terms of sexual motivation, and ascribing lustful and destructive wishes to the infant (Hook, 1960). The theory has also given a negative picture of human nature which is hedonistic and lustful. Feminists have attacked Freud's speculations about the psychology of women, particularly the concept of penis envy. Despite all critique, one prominent figure in the women's movement (Mitchell, 1974) has come out in Freud's defense. Freudian theory was also criticised as being too closely linked with the mechanistic and deterministic outlook of the 19<sup>th</sup> century science (Hall & Lindzey, 1978). Associates of Freud started to criticise his ideas on the ego.

### **2.3 PSYCHOANALYTIC EGO-PSYCHOLOGY**

After the death of Freud in 1939, there was a development towards the formulation of a new theory of the ego that became known as ego-psychology. Freud never granted the ego an independent position and always regarded it as subjected to the wishes of the id. The first shift away from Freud's position came from his daughter, Anna Freud, (1946) in her book, the "Ego and the Mechanisms of Defense". She suggested that instead of putting all the emphasis on the id, psychoanalysis should acquire the fullest possible knowledge of the id, ego, and superego.

In contrast to Freud's position, a number of psychoanalytic theorists formulated their own views of the ego. They changed the role of the ego in the total personality. The leader of the new conceptualisation of the ego theory was Heinz Hartmann (Hartmann, 1958, 1964). This ego theory emphasised the autonomy of the ego. Hartmann assumed that there is an undifferentiated phase in life during which the id and ego are formed. He argued that the ego does not emerge out of an inborn id. Each system has its origin in inherent predispositions and each has its own

independent course of development. Ego processes are operated by neutralised sexual and aggressive energies (Hartmann, 1964).

Ego theorists also noted a conflict-free sphere of the ego. This means that certain processes of the ego are not in conflict with the id, the superego, and the external world. These ego processes may be in conflict with one another so that the person has to decide on the best way to solve a problem or to make an adaptation (Hartmann, 1964).

The ego-psychoanalytic theorists, for example Rapaport (1960), Gill (1959), and Klein (1970), also focused on the adaptive functions of the ego, mainly the non-defensive ways by which the ego deals with reality. The ego has at its disposal the cognitive processes of perceiving, remembering, and thinking in order to make effective adaptations to the world.

Robert White (1963) suggested that the ego not only has its own intrinsic energy, but that there are also intrinsic ego satisfactions independent of the id. Such autonomous ego satisfactions are aspects like exploration, manipulation, and effective capability in performing certain tasks.

Ronald Fairbairn (1952) came up with a more radical version of ego psychology. He believed that the ego is present at birth, it has its own dynamic structure, and it is the source of its own energy. The main functions of the ego are to seek, find, and form relations with objects in the external world. These functions can be seen in infants soon after birth.

This conception of treating the ego as an independent system has actually not gone unchallenged. Psychoanalysts like Fromm (1991) and Nacht (1952) for example, objected to this new "ego-psychology" which they considered sterile and regressive.

Robert Holt (1965) concluded that the concept of ego autonomy will not come to play an important role in psychoanalytic thinking.

The new ego theory attracted many psychologists because it focused on the traditional subject matter of psychology namely: perception, memory, learning, and thinking. A further attraction is the theory's emphasis on the characteristic processes and behaviour of the normal person in contradistinction to the abnormal processes and behaviour of a patient population. Ego theory also emphasizes the rational, conscious, and constructive aspects of human personality in contrast to the emphasis placed on the unconscious and irrational focus by classical psychoanalysis (Hall & Lindzey, 1978). The former theory is also said to be more "humanistic" than the orthodox psychoanalytic theory.

## **2.4 ERIKSON'S PSYCHOSOCIAL THEORY OF PERSONALITY DEVELOPMENT**

### **2.4.1 Introduction**

No other theorist has worked so thoroughly to elaborate and extend the theory of psychoanalysis since the death of Freud, quite like Erikson. Erikson reformulated the principles of Freud's theory for an understanding of the modern world (Erikson, 1974). He therefore has breathed new life into classical psychoanalytic theory and can be called a neo-Freudian.

The most significant contribution Erikson has made has been his psychosocial theory of personality development which included an expanded conceptualisation of the ego. According to Erikson's psychosocial theory, development proceeds by stages, eight in total, extending from birth to death (Erikson, 1963, 1968). The first four stages occur during infancy and childhood, the fifth stage during adolescence, and the last three stages during the adult years up to and including old age. Erikson argued that a developing child has its own "timetable" and therefore it would be misleading to specify an exact duration for each of the eight stages (Erikson, 1950). Each stage is however not passed through in an absolute sense and then left behind. The individual is faced with different psychosocial tasks during each developmental stage (Forisha-Kovach, 1983; Shaffer, 1985). The confrontation with each developmental task produces a crisis or turning point that can be resolved relatively positively or negatively.

If the developmental crisis during a certain stage is successfully resolved, a positive quality emerges in the human personality and further development is enhanced. On the other hand, if the crisis is not satisfactorily resolved, the ego is weakened and a negative quality evolves (Rice, 1992). The successful resolution of each life crisis strengthens the individual for life's challenges which will follow. Each stage therefore serves as an important building block for later development (Hamachek, 1992).

In the writings of Erikson particular emphasis is given to the adolescent period as it is during this stage that the transition between childhood and adulthood is made. Over the past 50 years Erikson has become one of the best known psychologists who has engaged the process of adolescent development. He has contributed extensively to the theoretical work on adolescent psychosocial development. Erikson's theory and constructs have stimulated a vast number of research investigations on adolescence, as well as other stages of the life cycle, for example, early and middle adulthood (Forisha-Kovach, 1983).

The theory of Erikson deals with the development of ego-identity (Lefrancois, 1990). Identity, identity crises, and identity confusion are some of the most familiar and widely used concepts that have been developed by Erikson. Erikson (in Rice, 1992) states that the comprehensive task of the individual is to obtain a positive ego-identity as he moves from one developmental stage to the other. An outline of Erikson's eight developmental stages is given in Table 1 whereafter a detailed discussion of each stage follows.

TABLE 1

**The Eight Crises Corresponding to Erikson's Eight Stages of Development and the Traits that emerge if they are successfully or unsuccessfully resolved**

**1. Trust vs. Mistrust (Birth-1)**

If the crisis is successfully resolved, hope emerges.

If the crisis is unsuccessfully resolved, fear emerges.

**2. Autonomy vs. Shame and Doubt (1-3)**

If the crisis is successfully resolved, self-control and will power emerge.

If the crisis is unsuccessfully resolved, self-doubt emerges.

**3. Initiative vs. Guilt (4-5)**

If the crisis is successfully resolved, direction and purpose emerge.

If the crisis is unsuccessfully resolved, feelings of unworthiness emerge.

**4. Industry vs. Inferiority (6-11)**

If the crisis is successfully resolved, competence emerges.

If the crisis is unsuccessfully resolved, incompetence emerges.

**5. Identity vs. Role Confusion (12-20)**

If the crisis is successfully resolved, fidelity emerges.

If the crisis is unsuccessfully resolved, uncertainty emerges.

**6. Intimacy vs. Isolation (20-24)**

If the crisis is successfully resolved, the capacity for love emerges.

If the crisis is unsuccessfully resolved, promiscuity emerges.

**7. Generativity vs. Stagnation (25-64)**

If the crisis is successfully resolved, care emerges.

If the crisis is unsuccessfully resolved, selfishness emerges.

**8. Ego Integrity vs. Despair (65-Death)**

If the crisis is successfully resolved, wisdom emerges.

If the crisis is unsuccessfully resolved, feelings of despair and meaninglessness emerge.

**Note**

From "An introduction to the theories of personality" (p.114), by B.R. Hergenhahn, 1984, New Jersey: Prentice Hall.

#### **2.4.1.1 Crisis 1: Trust versus Mistrust**

This stage starts from birth and extends until the end of the first year. It corresponds closely with Freud's oral stage of psychosexual development. During this stage, children tend to be relatively helpless and are therefore strongly dependant on adults.

Infants develop a feeling of basic trust if those persons caring for them, satisfy their needs in a loving and consistent manner (Erikson, 1950). Such an infant will allow his mother to go out of sight without feeling overly disturbed. But, if the mother rejects the child or satisfy the child's needs in an inconsistent way, a feeling of mistrust can develop. The crisis between trust and mistrust is resolved positively when the child develops a higher level of trust than mistrust (Erikson, 1964).

Erikson notes that a certain amount of mistrust is healthy and necessary to survive. A child who trusts everyone unconditionally can experience trouble in life. When a child experiences a greater feeling of trust he/she shows courage to take risks in life and is not devastated by disappointments and setbacks. The ego virtue of hope arises if psychosocial development is in the direction of basic trust. Children who lack the needed feeling of trust are constantly anxious whether their needs will be satisfied and are therefore not future-oriented (Erikson, 1950, 1963).

#### **2.4.1.2 Crisis 2: Autonomy versus Shame and Doubt**

The second stage extends from the end of the first year until the end of the third year. It matches with Freud's anal stage of development. During this stage the child develops a variety of skills and a sense of autonomy when he learns to walk, climb, push, pull, and talk. The child also expresses a willingness to do something or not to do it. Children are now engaged in a "battle of wills" with their parents (Erikson, 1968). Parents are challenged to become reasonably open-minded, but still firm enough to ensure socially acceptable behaviour. This should be done without jeopardising the child's sense of self-control and independence. If the parents are too restrictive in their methods of punishment, the child will become doubtful and experience shame (Erikson, 1968).

### **2.4.1.3 Crisis 3: Initiative versus Guilt**

This stage takes place from the fourth year to about the fifth year and coincides with Freud's phallic stage. The child starts to form his own ideas, fantasies, and to plan future events. Children now begin to discover what type of persons they are and can become. If parents make fun of such behaviour, children will begin to feel guilty when taking initiative. They will then live within the narrow limits others set for them (Erikson, 1976).

### **2.4.1.4 Crisis 4: Industry versus Inferiority**

This stage extends from the sixth year to about the eleventh year (Erikson, 1950). It links closely with Freud's latency stage. Children develop a sense of industry when they learn the skills needed for economic survival and the technological skills which will enable them to become productive members of the community (Erikson, 1959). If a sense of industry is not developed, children lose confidence in their ability to become contributing members of a society. They start feeling inferior and develop a sense of disempowerment.

### **2.4.1.5 Crisis 5: Identity versus Role Confusion**

This stage develops between approximately twelve and twenty years of age. It corresponds to Freud's genital stage. This stage coincides with the resolution of the identity crisis that occurs during adolescence. Erikson was of the opinion that this stage represented the transformational period between childhood and adulthood.

The concept of ego identity was formulated by Erikson (Lidz, 1976). Erikson, like many other authors, was unwilling to give a specific definition to this concept (Lidz, 1976; Erikson in Burns, 1979; Thom, 1985). In spite of the difficulty and unwillingness to define the concept ego identity clearly, attempts have been made by various authors to describe and clarify the term.

In his book, "Identity and the life cycle", Erikson (1959) defines ego identity as "the accrued confidence in one's ability to maintain inner sameness and continuity which is matched by the sameness and continuity on one's personal meaning for others" (p.131). In 1968, he defined it more simply as a "subjective sense of an invigorating sameness and continuity" (p.19). Erikson (in Burns, 1979) views identity as a

developing process. He argues that "identity is never established as an achievement in the form of personality armour or of anything static and unchangeable" (p.24). Erikson (in Burns, 1979) criticises the use of terms like self-conceptualisation, self-image, and self-esteem as it gives a static idea of what he sees to be an evolving and continuing process. It is thus clear that Erikson used the term identity in a number of ways, for example "a feeling of being at home in one's body", or "a sense of knowing where one is going" (Erikson, 1959, p.118).

Erikson formulates the task of adolescence as one of securing a firm identity and avoiding identity diffusion (Burns, 1979). New psychological challenges emerge along with drastic physical growth and changes. To develop an identity, the adolescent must integrate the developmental tasks which occur in this phase into a uniform whole (Thom, 1985). Erikson (in Rice, 1984) is of the opinion that during adolescence there must be an integration of all converging identity elements and a resolution of the developmental conflict. Seven aspects of identity resolution can be distinguished:

- *Temporal perspective versus time confusion:*

This involves gaining a sense of time and the continuity of life. Adolescents must realise that there is enough time to achieve their goals but this time is not unlimited (Thom, 1985). The adolescent must learn to estimate and allocate his time meaningfully.

- *Self-certainty versus self-consciousness:*

This means the development of self-confidence based upon past experiences so that one believes in oneself and feels that one has a reasonable chance of achieving future aims (Rice, 1984). The development of self-certainty demands a certain amount of independence and social status with the peer group. The adolescent's view of him/herself must be similar to other's view of him/her. Randolph and Dye (in Rice, 1992) report, when development follows a relatively normal course, children acquire confidence in themselves and their abilities. They develop confidence in their ability to cope in the present and in anticipation of future success.

- *Role experimentation versus role fixation:*

Adolescents have a chance to experiment with different roles they are to play in society. They try different identities, personality characteristics, ways of talking and acting, ideas, goals, or types of relationships. Identity develops through opportunities that are available for such experimentation (Rice, 1984). Erikson (1968) argues that those who developed too much inner limitations and guilt, which lost initiative, or who prematurely experienced role fixation never really find out who they are.

- *Apprenticeship versus work paralysis:*

According to Erikson (1968), one's career plays an important part in determining identity. Adolescents have thus an opportunity to explore and try out various occupations before declining on a specific one (Rice, 1984). Realistic expectations and goals are necessary in order to avoid work paralysis (Thom, 1985). Work paralysis involves failure at school or in a career.

- *Sexual polarization versus bisexual confusion:*

Adolescents keep on trying to define what it means to be "male" and "female". Erikson (in Rice, 1984) maintains that it is important for adolescents to develop a clear identification with one sex or the other. He sees this as a foundation for future heterosexual intimacy as well as a foundation for a firm identity.

- *Leadership and fellowship versus authority confusion:*

As adolescents become more sociable because of their education, social groups, and new friends, they start to take on leadership responsibilities and learn how to follow others. This often results in the adolescent experiencing confusion in relations to authority (Rice, 1984). Authority confusion is experienced when the adolescent is unable to accept the authority of others and is unable to act as a leader under circumstances that invites that behaviour (Thom, 1985).

- *Ideological commitment versus confusion of values:*

This conflict links closely with all the other conflicts presented seeing that the construction of an ideology guides other aspects of behaviour (Rice, 1984). Erikson (1968) thinks of this struggle as the "search for fidelity." He is of the opinion that individuals need something to believe in, to follow, or to devote oneself to. Without fidelity, the adolescent will develop a weak ego and suffer from a confusion of values (Engler, 1985) or a search for a deviant group to be loyal to (Rice, 1984).

Erikson (in Thom, 1985) believes that the relatively successful management of the mentioned seven aspects of identity development will boost the feeling of integration and limit the feeling of confusion in the adolescent. The resolving of these seven aspects will therefore contribute to the development of a firm sense of identity (Terblanche, 1994).

Erikson (in Lerner & Spanier, 1980) maintained that if the adolescent does not resolve the identity crisis successfully, he/she will develop a feeling of role confusion or identity diffusion. He also acknowledged (in Rice, 1984) that a failure to establish an identity near to the end of the adolescent period can result in substantial suffering for the adolescent because of a diffusion of roles. Erikson (1968) formulated it as follows: "many a late adolescent, if faced with continuing diffusion, would rather be nobody or somebody bad, or indeed dead...than be not quite somebody" (Erikson, 1968, p.30).

Muuss (1982) also commented that:

If the adolescent fails in his search for an identity, he will experience self-doubt, identity diffusion, and role confusion, and the individual may indulge in self-destructive, one-sided preoccupation or activity. He will continue to be morbidly preoccupied with what others think of him, or, even worse, he may withdraw and no longer care about himself and others (p.142).

Constantinople (1969) on the other hand, pointed out:

In order to achieve a positive resolution of the identity crisis, the adolescent must shift through all of the attitudes towards himself and the world which have occurred over the years with the resolution of earlier crises, and he must fashion for himself a sense of who he is that will remain constant across situations and that can be shared by others when they interact with him (p.358).

Erikson (1959) focused on the following indicators of identity diffusion:

- an avoidance of intimacy and closeness with others.
- a diffusion of time perspective.
- an inability to concentrate on required or suggested tasks.
- the choice of a negative identity.
- the filling of certain roles without really identifying with them.

#### **2.4.1.6 Crisis 6: Intimacy versus Isolation**

This stage occurs during early adulthood. It extends from twenty years to about twenty-four years (Hergenhahn, 1984). This stage as well as the last two of Erikson's psychological stages does not correspond in any way with Freud's psychosexual phases. The person who has a mature identity can risk entering into intimate relationships with others (Erikson, 1963). Those who do not develop a capacity for intimacy withdraw into themselves, avoid close contacts, and grow a feeling of isolation.

#### **2.4.1.7 Crisis 7: Generativity versus Stagnation**

This stage extends from twenty-five years to about sixty-four years. Generativity is the concern in establishing and guiding the next generation (Erikson, 1963). Such actions are often performed by those who have developed a positive identity and live a productive life. Erikson (1963) stated that if generativity does not develop to a high

degree the person tends to stagnate, becomes pre-occupied with him/herself, and suffers from interpersonal impoverishment.

#### **2.4.1.8 Crisis 8: Ego Integrity versus Despair**

This stage begins from approximately sixty-five years until death. It extends over the late adulthood years (Hergenhahn, 1984). A sense of ego integrity develops when the person can look back on a rich, constructive, and meaningful life. Such a person does not fear death and has a feeling of completion and fulfilment (Erikson, 1963). Despair is experienced when a person has a lack of satisfaction with life, looks back on life with frustration and unfulfillment, and fears death.

### **2.5 CRITICAL COMMENTS**

Erikson was criticised for both his optimistic and pessimistic views of humans. Critique also came because of his watering down of Freud's theory by focusing on the strengths of the ego, the rational, and the conscious at the expense of the id, the irrational, and the unconscious (Hall & Lindzey, 1978).

Alberts (2000) viewed Erikson's theory to be very useful, but found that it was based more on a western cultural experience. This theory was developed in a highly industrialised society which does not make provision for lesser developed societies.

Other authors (Bosma & Gerrits, 1985; Kroger, 1989) criticised Erikson's metaphorical writing style. They argued that this style of writing contributed to a variety of definitions, of "identity" especially, and different methodological approaches.

It has also come to light that the theory of Erikson was male biased. Schenkel and Marcia (1972) were of the opinion that the question of ego identity in women received very little empirical attention. Initial studies were only based on a sample of male subjects.

Erikson (1968), in his great deal of work on ego identity, has devoted only one article to women; no female biography was found among his sketches of Hitler and Gorky in 1963 (Marcia & Friedman, 1970). Marcia and Friedman, (1970) applied the ego-identity status constructs which were initially associated with men and included only

three content areas to women by including a fourth content area, "attitudes towards premarital sex", in order to investigate identity development among female adolescents. The choice of this content area seemed appropriate and was in congruence with Erikson's statement that the reproductive capacity of women and coming to grips with it, are important aspects in the process of identity development among females.

## **2.6 THEORETICAL PERSPECTIVES FROM BLOS ON EGO IDENTITY**

Peter Blos, a childhood friend and later teaching colleague of Erikson, has in his own theoretical work retained and elaborated many of Freud's classical psychodynamic notions which Erikson had found lacking (Kroger, 1989).

It was mainly the notion of the "second individuation process", as formulated by Blos, which has stimulated great theoretical and empirical interest especially amongst those who are interested in the normative adolescence experience (Kroger, 1989). According to Blos, negotiating the "second individuation process" of adolescence is hampered by previous difficulties encountered in the separation-individuation process (Newman, 1988).

The "second individuation process" refers to the loosening of family dependencies and of infantile object ties to become a member of the adult world (Blos, 1967). Kroger (1989) defines this period as "the process by which the child differentiates itself from its primary caretaker and becomes autonomous" (p.50).

The writings of Blos on the restructuring of internal representations during adolescence are linked to the work done by Margaret Mahler in the 1960's. Mahler's work focused on the development in early life, but Blos finds great similarities in the processes by which adolescents must deal with issues of self-differentiation (Kroger, 1989). Blos retained Mahler's viewpoint of the infant "hatching" from the mother-child symbiotic membrane to become an individual toddler as a metaphor. The difference in their viewpoints actually lies in the mechanism of the hatching. This means the adolescent loosens ties with internal objects (or aspects of the objects) while the toddler internalises the external object (or aspects of the object) (Newman, 1988).

Blos interpreted Mahler's contribution in terms of the intrapsychic restructuring which occurs during adolescence (Kroger, 1989).

Blos (1967) viewed adolescence in its gestalt as the second individuation process. According to him, the first individuation process is normally completed towards the end of the third year of life with the achievement of object constancy. Similarities of these two processes are:

- Both processes are characterised by an intensified vulnerability of personality organisation
- Both processes relate to the need for changes in psychic structure in accordance with the maturational forward flow.
- Both processes are followed by certain psychopathological developments in respect of failures of individuation.

Blos (1967) argues that the parental ego in childhood is selectively available to the child, but in adolescence there is increasing reliance on the adolescent's own ego capacities. These capacities are developed through the achievement of object constancy and individuation of the self in early development. Such capacities go through further development as maturation proceeds (Newman, 1988). Blos (1962) is of the opinion that the weakening of the ego in adolescence is often due to the detachment from parental resources as well as the increasing strength of the drives. On the other hand, the process of detachment renews the ego's contact with infantile drives and earlier ego positions.

Blos claimed that it is only through regression that the psychic restructuring which facilitates individuation will take place. "Individuation implies that the growing person takes increasing responsibility for what he does or what he is, rather than depositing such responsibility on the shoulders of those under whose influence and care he has grown up" (Blos, 1967, p.168).

The entity which restructures and consolidates during adolescence is referred to by Erikson as "ego identity", whereas Blos refers to it as "character" (Kroger, 1989). These two psychoanalysts, however, have different opinions in terms of the nature of this entity. Blos' idea of ego continuity which refers to the need for a sense of

personal history as one cannot have a future without a past, is similar to Erikson's view of the need for a sense of inner continuity and sameness to healthy identity formation (Kroger, 1989).

## 2.7 MARCIA'S IDENTITY STATUS MODEL

Identity statuses have become part of identity theory over the past four decades and more (Marcia, 1980). Marcia (in Anderson, 1980) viewed identity as "a self-structure-an internal, self-constructed, dynamic organisation of drives, abilities, beliefs, and individual history" (p.159). Marcia argued that if this structure is well developed, an individual becomes more aware of his/her own uniqueness and similarity to others as well as his/her own strengths and weaknesses in life. On the other hand, if this structure is not well developed, Marcia claimed that an individual becomes more confused about his/her own differences from others and the more the person has to depend on external sources to evaluate himself/herself.

Erikson's theory had a far-reaching influence on current ideas regarding identity development during adolescence (Steinberg, 1985). The way which Erikson described the theoretical construct of identity is considered by various researchers as complex and multidimensional. His concepts are vague and different to operationalize (Forisha-Kovach, 1983). Steinberg (1985) argued that the challenge faced by researchers in the area of adolescent identity formation, is to find valid and reliable ways of measuring Erikson's construct of identity.

Among the numerous studies based on Eriksonian concepts, the works done by researchers using Marcia's operationalisation have been particularly influential (Rice, 1984). Marcia (1966) came up with the formulation of ego identity statuses that "were developed as a methodological device by means of which Erikson's theoretical notions about identity might be subjected to empirical study" (p.161). The identity statuses are four modes of dealing with the identity crisis characteristic of late adolescence (Marcia, 1966).

In the mid 1960's Marcia (1966, 1967) formulated a model explaining the ways in which adolescents confront the task of identity formation (Kroger, 2000). This model

grabbed the attention of many researchers, students, and practitioners who were interested in the development of adolescents. Marcia's approach suggested the possibility of qualitatively different styles of engaging in the identity formation process (Kroger, 2000). These styles of identity resolution (called identity statuses) have given "birth" to a great volume of research over the past three decades. The identity statuses are defined on the basis of two criteria, namely "crisis" (exploration) and "commitment" (Marcia, 1966). "Crisis" indicates that the adolescent goes through a decision-making or exploration period of engagement in choosing among meaningful goals, roles, and values in life, with the intention to make a firm commitment. "Commitment" refers to the degree of personal investment of emotion and energy the individual exhibits in specific goals, roles, and values as well as behaviour that confirm these decisions (Marcia, 1966). Marcia distinguished two styles of committed (Identity Achievement, Identity Foreclosure) and two styles of non-committed (Identity Moratorium, Identity Diffusion) late adolescents (Kroger, 2000).

The four types of identity status, which Marcia (1966) identified, are:

- Identity Achievement
- Identity Moratorium
- Identity Foreclosure
- Identity Diffusion

A discussion on each of these statuses follows.

- **Identity Achievement**

This status is characterised as developmentally the most highly sophisticated in comparison to the other three statuses. Marcia (1964) stated that individuals in this status have experienced a decision-making and crisis period and appear committed to self-chosen occupational, ideological, and interpersonal goals (plus crisis, plus commitment). They have reached conclusions and have made decisions on their own terms, even though their final choices maybe a deviation of parental wishes (Marcia, 1966). They have chosen alternatives which express their individuality best in preparation of the future (Alberts, 2000). Rice (1984) stated that these individuals are highly motivated to achieve seeing that they have

attained high levels of intra-psychic integration and social adaptation. Marcia (1966) argued that a person in the identity achievement status seemed to have re-evaluated past beliefs and achieved a decision that leaves him/her free to act. Identity achieved adolescents are more independent, respond better to stress, anticipate goals that are more realistic, and have a higher self-esteem compared to adolescents in the other three statuses. Identity Achievements are seen as strong, self-directed, and highly adaptive (Marcia, 1980).

Individuals in the achievement status have seriously considered various occupational choices or deviated from what the parents had planned. In terms of religion, achievers appear to have gone through a period of doubt, either of past belief or disbelief, with a resulting re-evaluation of faith and a commitment to some action: church-going, religious discussion, etc. (Marcia, 1964). The individual's commitment in terms of politics is evident in his/her affective nature of judgement, tendency to dispute political questions with others, and any other political action taking.

Identity Achievement adolescents engage to a higher degree in intimate relationships and are androgynous in sex role attitudes (Fitch & Adams, 1983; Hodgson & Fischer, 1979; Orlofsky, Marcia & Lesser, 1973). These individuals tend to be more thoughtful and introspective. They also appear not to be overwhelmed by sudden shifts in their environment or by unexpected responsibilities (Marcia, 1966).

A more thorough discussion of research findings in relation to the identity achievement status is presented in Chapter 3.

- **Identity Moratorium**

The moratorium status is antecedent to the most sophisticated decision-making mode, the identity achievement status (Alberts, 2000). Moratoriums are individuals who are presently grappling with occupational and/or ideological issues – they are therefore in an identity crisis (Marcia, 1980).

These individuals are searching out various alternatives, but have not made any permanent commitments (Rice, 1984). According to Marcia (1964), such commitments are likely to be vague and general. An important quality in this status is a sense of active struggle among alternatives (in crisis, some commitment). The moratorium individual is dealing with issues often described as "adolescent" (Marcia, 1964). Occupational plans of parents are still important to a moratorium and he/she seems to be caught in the conflict of acquiring some compromise among them, the demands of society, and his/her own capabilities (Marcia, 1964, 1966). Marcia (1964) argued that such an individual is likely to be doubtful regarding political and religious commitment, but he/she seems unhappy with the doubt and is trying to effect a resolution.

Marcia (1964) stated that at his worst, a moratorium is paralysed, unable to act decisively in one way or another, not because of a lack of commitment, but due to equal and opposite commitment. At his best, a moratorium seems reasonably well put together, verbally strong about his conflicts, somewhat idealistic in his ideological viewpoint, and often quite intelligent.

According to Donovan (1975) and Orlofsky et al., (1973), moratoriums are often volatile and intense in their interpersonal relationships. These authors are also of the opinion that, while these individuals have the capacity for intimacy, they often shy away from the commitment such a relationship requires.

Muuss (in Rice, 1984) stated the following: "if the adolescent, while experiencing his/her moratorium, has sufficient opportunity to search, experiment, and to try on different roles, there is a good chance that such an individual will find him/herself, develop an identity, and comes forth with commitments to politics, religion, and a vocational career...Moratorium really is an essential prerequisite for identity achievement" (p.67).

- **Identity Foreclosure**

Foreclosures are persons who are committed to specific roles, goals, and values, but no exploration or crisis process was experienced (minus crisis, plus commitment) (Marcia, 1964). The decisions which foreclosure adolescents take

are mainly influenced by significant people in their lives and are therefore, not the result of their own searching. Marcia (1980) argued that these decisions "have been parentally chosen rather than self-chosen" (p.161). Alberts (2000) found that the beliefs of foreclosures were taken over uncritically. Alberts also argued that foreclosed commitments can be seen as premature and can therefore be interpreted as developmentally unsophisticated.

The personality of a foreclosed individual is characterised by a certain degree of rigidity (Marcia, 1966). If the person would be faced with a situation in which parental values were non-functional, he might feel extremely threatened (Marcia, 1966). In 1964 Marcia argued that it is difficult to determine where the parent's goals for a foreclosed person leave off and where those of the person start. In terms of occupation, the individual becomes what others have influenced him or intended him to become as a child (Marcia, 1964). Marcia (1964) also argued that his political viewpoints are based on that of his parents with little or no personal stamp of his own.

One of the most striking characteristics of the foreclosure status is a high adherence to authoritarian values and intolerance (Rice, 1984). Foreclosures are specifically attracted to a parent or a significant person who can show them "the right way" in life (Marcia in Kroger, 1989). These individuals have not experienced a crisis or decision-making period. They actually become what others expect them to become, without really deciding for themselves (Rice, 1984).

Santrock (1986) was of the opinion that foreclosure occurs when adolescents have not had enough opportunities to explore different approaches, ideologies, and vocations on their own. The absence of a crisis or exploration experience for the foreclosure adolescents stands in contrast to Keniston's (in Santrock, 1986) assertion that the experiencing of a crisis is needed for the development of a mature and self-integrated identity.

Various researchers have found that foreclosures of both sexes are most authoritarian in attitude in comparison to the other statuses (Côté & Levine, 1983; Marcia, 1966; Marcia & Friedman, 1970; Schenkel & Marcia, 1972). Foreclosed

individuals tend to be more approval-seeking and base their actions on the opinions of others (Marcia, 1966). Rice (1984) noted that foreclosures perform very poorly when put under stress and that their security lies in avoiding stress or change.

A more thorough discussion of the literature pertaining to the foreclosure status is presented in Chapter 3.

- **Identity Diffusion**

This status is seen as the least developmentally sophisticated status (Alberts, 2000). The individual in this status has, according to Marcia (1964), either experienced no crisis or has passed through a crisis; in either case, there is little, if any commitment (plus crisis, minus commitment; minus crisis, minus commitment). The person's hallmark is a lack of commitment in meaningful areas of life (Marcia, 1966).

Diffused individuals are characterised by a lack of commitments and make no strong attempt to arrive at definite decisions (Thom, 1985). According to Lefrancois (1990), the political, social, and religious beliefs of these adolescents are vague and often weakly developed or basically nonexistent. They also have no or weakly formed occupational aspirations, and there is no genuine concern about it (Marcia, 1964).

Muuss (in Lefrancois, 1990) concluded that identity diffusion is more common and normal in early adolescence, but it is less normal in late adolescence. Alberts (2000) was of opinion that female adolescents in the identity diffusion status deliberately made a choice on non-commitment against the political world, because of the heavy political pressure on people at the time. Rice (1984) found that "diffusions have indicated the lowest level of intimacy with same- and opposite sex friends or appeared to lack any significant social relationship" (p.65). According to Schwartz (2002), it was found that the diffusion status (low exploration, low commitment) represents a pattern of apathy, disinterest, and lack of direction.

The Erikson-Marcia paradigm has stimulated a considerable amount of research over the past four decades and has become part of the body of knowledge on identity which has accumulated over the past years.

## **2.8 CONCLUSION**

In this chapter the theoretical basis that concerns identity formation has been laid. The work of influential theorists focusing on identity formation was examined: Freud, the Ego-Psychoanalytic movement, Erikson, Blos, and Marcia.

In Chapter 3, the literature which interlinks with the mentioned theorists' work will be reviewed.

## CHAPTER 3

### LITERATURE REVIEW

#### 3.1 INTRODUCTION

The purpose of this chapter is to present a review of research studies dealing with adolescent identity formation. Such studies were conducted by a large number of researchers over the past four decades. The Erikson-Marcia paradigm has become one of the most productive ways of studying identity information in Western contexts, and also in non-Western, including South African contexts.

The development of the study of identity formation can be recorded back from the early writings of Freud, Erikson's extrapolations and theoretical expositions, and Marcia's empirical operationalisation (Schwartz, 2001). Schwartz (2001) claimed that questions on identity have become crucial to the lives of many people as they make the change from childhood to adulthood. Young people may battle for years asking questions like: "Who am I?", "What is my purpose in life?", and "What makes me different from other people?" (Schwartz, 2001). These questions can, therefore, play a central role in identity formation during the adolescent and youth period, as well as through adulthood (Erikson, 1980; Stephen, Fraser, & Marcia, 1992).

Questions on what identity actually is were debated in the social science literature for 50 years, since the publication of Erikson's first writings on identity in the 1950's. Erikson was one of a number of classic theorists who established a tradition of identity theory (Schwartz, 2001). Other theorists include Blos (1962), Cooley (1902), and Mead (1934). Erikson's (1968) definition of identity included internal and social-contextual dimensions: "ego identity...is the awareness of...self-sameness and continuity... (and) the style of one's individuality (which) coincides with the sameness and continuity of one's meaning for others in the immediate community" (p.50). The definition of identity which Erikson formulated was multidimensional, broad, and inclusive, as was his theory as a whole (Schwartz, 2001). Schwartz was of the opinion that the progress made in terms of identity theory as a result of the work done by Erikson, sees the need for a renewed and more precise understanding of what identity is, how it is formed, and how it functions.

### 3.2 FREUD, ERIKSON, AND MARCIA: THE FUNDAMENTALS OF IDENTITY THEORY

Freud (1930/1965) was one of the first psychological theorists who focused on the basic questions of self-definition. A thorough discussion of Freud's classical psychoanalytic theory was presented in Chapter 2.

The first psychodynamic writings to shift identity formation beyond childhood identifications and parental introjects were those done by Erikson in his classic work, "Childhood and Society" (1950). A detailed discussion of Erikson's psychosocial theory of personality development was given in Chapter 2 (section 2.4). According to Erikson, identity is best represented by a single bipolar dimension, which ranges from the ego syntonic pole of identity synthesis to the ego dystonic pole of identity confusion. Schwartz (2001) defined the constructs identity synthesis and identity confusion as follows: "Identity synthesis is the reworking of childhood and contemporaneous identifications into a larger, self-determined set of self-identified ideals, while identity confusion is the inability to develop a workable set of ideals on which to base an adult identity" (p.9).

Schwartz (2001) furthermore argued that career, romantic choices, religious principles, and political preferences, join as one to create the mosaic which represents who a person is. The more complete and consistent the mosaic, the closer one is to ego identity synthesis. The more divided and incomplete the mosaic is, the more ego identity confusion a person will display. Schwartz was of the opinion that all individuals can, at any time during their lives, be placed at some point on Erikson's dimension between identity synthesis and identity confusion.

Côté and Levine (1987) and others found a basic shortage of theoretical precision which seems to complicate the writings of Erikson. These authors found Erikson's work rich in clinical and metaphorical description, but lacking in rigor and detail. Erikson (1950) himself elaborated that "at times, the reader will find me painting contexts and backgrounds where he would rather have me point to facts and concepts" (p.16). This critique resulted in a theory which was meaningful and artistic, but from which operational definitions were difficult to extract (Côté, 1984).

A number of researchers have tried to draw operational definitions and to extract testable models and hypotheses from the work by Erikson. The writings of Marcia (1966, 1980) were the first neo-Eriksonian identity model to stimulate a significant research literature. Marcia formulated an identity status typology, with the intention to represent Erikson's theory (Schwartz, 2001).

### **3.3 THE IDENTITY STATUS CONSTRUCT**

Marcia (1966) formulated four independent identity statuses: identity achievement, identity moratorium, identity foreclosure, and identity diffusion. Each of these statuses represents a combination of a degree of exploration (crisis) with a degree of commitment.

"Exploration" was defined by Grotevant (1987) as "problem-solving behaviour aimed at eliciting information about oneself or one's environment in order to make a decision about an important life choice" (p.204). "Commitment" can be defined as the adherence to a specific set of goals, values, and beliefs (Marcia, 1988). Schwartz (2001) viewed exploration as the sorting through of various alternatives, whereas commitment is the act of choosing one or more alternatives and following through with it.

The identity statuses are better characterized as character types rather than as developmental stages (Côté & Levine, 1988; Grotevant, 1986; Meeus, Iedema, Helsen, & Vollebergh, 1999; Van Hoof, 1999). Each of the four identity statuses can be correlated with a definite set of personality characteristics (Marcia, in Adelson, 1980), but there is no definite established developmental order of the statuses (Waterman, 1982).

Identity achievement symbolizes a state of firm commitment, which was preceded by a period of exploration. Marcia (1966) viewed the identity achieved status as the endpoint of the identity formation process. Boyes and Chandler (1992) argued that identity achievement is the most mature status of the four because it is associated with balanced thinking, effective decision-making (Marcia, 1993), and deep interpersonal relationships (Craig-Bray, Adams, & Dobson, 1988; Orlofsky, Marcia, &

Lesser, 1973). The person in the identity achievement status, therefore, went through a "crisis" (exploration) period whereafter a firm commitment was made to certain goals, values, and beliefs in life.

Identity moratorium is the state of active exploration with the relative absence of commitment (Schwartz, 2001). The moratorium status may be characterized with storm and stress (Kidwell, Dunham, Bacho, Pastorino, & Portes, 1995). Meeus (1992) was of the opinion that individuals tend to remain in moratorium for lesser time than in any of the other statuses. Researchers found that individuals in the moratorium status are among the most open-minded and thoughtful of the identity statuses, still grappling to sort through alternatives in life (Schwartz, 2001).

Identity foreclosure is the state of having made commitments to a set of goals, values, and beliefs in the relative absence of thorough exploration (Schwartz, 2001). Significant people in the individual's life most often influenced such commitments. Marcia (in Adelson, 1980) associated the foreclosure status with some degree of closed-mindedness, conceited self-satisfaction, and rigidity. Individuals in the foreclosed status tend to be somewhat authoritarian (Marcia, 1967) and they experience conflict-free, idealized relationships with their parents (Adams, Dyk, & Bennion, 1987; Jackson, Dunham, & Kidwell, 1990). Researchers found that foreclosed individuals tend to become very attached to their present situations as well as the persons who have assisted them to put such situations in place. These individuals tend to avoid change at almost any cost (Schwartz, 2001). This dependence on current situations creates somewhat of a "security blanket" according to Schwartz. Marcia (1994, 1995) indicated that if this "security blanket" is removed, individuals in the foreclosure status often go into crisis. They don't know what to do without being able to depend on the norms, rules, and circumstances to which they have become used to.

Identity diffusion is the state which represents a lack of both exploration and commitment (Schwartz, 2001). Researchers found that individuals in the diffused status are often cold and disinterested (Marcia, in Adelson, 1980). Berzonsky (1985), pointed out that these individuals are often at risk for a number of maladaptive outcomes which might include academic and drug (Jones, 1992) problems. These

adolescents also tend to be excessively affected when a change in situation arises (Schwartz, Mullis, & Dunham, 1998). Generally, the identity diffusion status indicates a lack of any type of basic identity structure that might keep the person intact and afford him/her a solid platform for taking decisions and following a life path which is consistent (Schwartz, 2001). Schwartz was also of the opinion that many identity diffused individuals become low-functioning individuals who seem to waste many of the chances presented to them in life. Meeus and Deković (1995) found that identity diffused individuals are generally lacking in social support and a percentage of them are likely to be depressed.

### **3.4 IDENTITY DOMAINS**

The identity statuses describe individuals at the overall personality level and within any number of content areas known as life or identity domains (Grotevant, 1993; Waterman, 1985). Theorists select a set of domains which they consider relevant for the studies they undertake (Schwartz, 2001). In 1950, Erikson first focused on identity problems in areas of occupational choice and ideological commitments. Marcia (1966) incorporated the occupational domain, but redefined ideology as religion and politics.

A number of years after Marcia's original publication in 1966, identity status theory was extended into the interpersonal domain. Marcia's own work (Marcia & Friedman, 1970; Schenkel & Marcia, 1972) introduced the domain, "attitudes towards premarital sex", to investigate identity formation among female adolescents.

The incorporation of this domain was influenced by the view of Erikson (1968) that the reproductive potential of females is an important element in the identity formation among females. Marcia and Friedman (1970) argued that, forming intimate relationships happened concurrently with, or preceded identity formation for females.

Grotevant, Thorbecke, and Meyer (1982) included the ideological domains as originally used and Grotevant and Cooper (1981) classified content areas such as friendship, dating, and sex roles as the interpersonal domains. New content areas (e.g. values, philosophical lifestyle, recreation, and family) have later been integrated

into the identity status theory and measurement of identity formation (Balistreri, Busch – Rossnagel, & Geisinger, 1995; Bennion & Adams, 1986).

Kurtines (1999) and Côté (1996b) introduced an alternative organisation of identity domains, with domain clusters progressing from the person outward or society inward. Three domain clusters were identified: psychological, interactional, and social-structural (Côté, 1996a). The psychological domain cluster included intrapersonal content areas like career choice and sense of self. The interactional domain cluster included interpersonal content areas, such as, friendship and dating. The social-structural domain cluster included societally oriented content areas like politics and morality (Kurtines, 1999).

Schwartz (2001) was of the opinion that the identity domains which were identified by various theorists are by no means exhaustive. He argued that these domains merely serve as a sample of the possible collection of domains that can be used to form an overall identity. He, furthermore, stated that the domains which have been identified can be broken down further, for example, sex roles can be divided into husband and wife roles, sex roles in the workplace, and son and daughter roles (Graham, Sorell, & Montgomery, 1999). Schwartz (2001) concluded that much work still has to be done in the area of identification and measurement of identity domains.

Alberts, Mbalo, and Ackermann (2003) conducted a study on the evaluation of the relevance of life domains by South African adolescents in a contemporary South African situation. In their study the researchers investigated South African Afrikaans-, English-, and Xhosa- speaking secondary school adolescents' (males and females) perception of the relative importance of identity-related domains. The sample consisted of students from Grade 8 to Grade 12 in Eastern- and Western- Cape schools (N=1217). For the purpose of the study, a structured questionnaire consisting of fourteen domain specific items (career, religion, politics, moral values, leisure and recreation, same sex friendships, opposite sex friendships, permanent relationships, kind of person to marry, act of husband or wife, sexual matters, family matters, community matters, and racial/cultural matters) was used. It was found that most of the domains were regarded as very important or fairly important by a significant majority of the participants. Four domains were rated as very important by more than

70% of the participants, namely future career, moral values, family relationships, and religious matters. Political and sexual matters were viewed as of least importance. Intercultural differences were evident in most of the fourteen domains. Significant gender differences were also established. Significantly more females than males indicated a higher degree of relevance for domains like future career, moral values, and friendships with same sex peers, gender role, and community matters. The male participants related relationships with the opposite sex, and sexual matters as significantly more important than what the female participants did. The researchers concluded that these findings emphasize the importance of carefully considering the domains included in future research formation in a South African context.

### **3.5 MEASUREMENT AND IDENTITY STATUS THEORY**

Two main types of identity measures have been used since Marcia (1966) first published his identity status model, i.e. structured interviews, and Likert – scale type questionnaires (Schwartz, 2001). Various researchers found a degree of blending between these two types of identity measures (Balistreri et al., 1995; Bennion, 1988; Craig-Bray & Adams, 1986). Van Hoof (1999) was of the opinion that not all identity measures have been thoroughly standardized so as to make comparisons across instruments easy.

The first identity measures used were the Incomplete Sentences Blank (ISB) and the Identity Status Interview (ISI) which were introduced by Marcia in 1966. These measures assessed identity status in relation to the content areas of politics, religion, and occupation. The ISB is a 23-item, semi-structured projective instrument whereby the testee has to complete a sentence “expressing his/her real feelings” having been given an opening phrase. Each item was scored 3, 2 or 1 and item scores summed to yield an overall ego-identity score (Marcia, 1966). Schwartz (2001) mentioned that similar procedures were used in the scoring of interview responses. A discussion on the ISI is represented in Chapter 1.

After the extension of the identity status theory into the interpersonal domains (Grotevant et al., 1982) a new measure was introduced called the “Ego Identity Interview” (Grotevant & Cooper, 1981). The Ego Identity Interview assessed identity

status in the three ideological domains (politics, religion, and occupation) used in Marcia's Incomplete Sentences Blank and the Identity Status Interview, as well as in three interpersonal domains (friendship, dating, and sex role) introduced by Grotevant et al. (Schwartz, 2001).

According to Grotevant (1993), the Ego Identity Interview and its successor, a revised version of the Identity Status Interview (Marcia & Archer, 1993), were useful in conducting studies on relatively small samples, but they are not appropriate for the mass sampling techniques often used by researchers in the field of social psychology. Therefore, Adams and his colleagues (Adams, Bennion, & Huh, 1989; Adams, Shea & Fitch, 1979; Bennion & Adams, 1986; Grotevant & Adams, 1984) developed a series of objective, Likert-scale measures to assess identity status. The most contemporary of these measures is the Extended Objective Measure of Ego Identity Status -2 (EOM-EIS-2) which targets identity status within four ideological domains (politics, religion, occupation, and philosophical lifestyle) and four interpersonal domains (friendship, dating, sex roles, and recreation). This instrument is also used in the present study. For a more detailed discussion of the EOM-EIS-2 see Chapter 4.

Balistreri et al. (1995) developed the Ego Identity Process Questionnaire (EIPQ), which measures the variables of exploration and commitment. In contrast to the EIPQ, the EOM-EIS-2 was constructed to provide objective measures of identity status. Status assignments for the EIPQ are determined by way of median splits on the exploration and commitment scores obtained by testees (Schwartz, 2001).

Schwartz (2001) pointed out that other paper-and-pencil measures of identity status have been developed over the years. Dellas and Jernigan (1987) constructed the Dellas Identity Status Inventory, which is used for assessing ideological identity status. Like the EIPQ, the Dellas Identity Status Inventory makes provision for continuous measures of exploration and commitment within the domains of occupation, religion, and politics.

Bosma (1985, 1992) constructed the Groningen Identity Development Scale (GIDS). This instrument is a Dutch measure of exploration and commitment. The GIDS is an identity measure based on an interview, which assesses exploration and commitment

in various ideological and interpersonal content areas (philosophy of life, school or future occupation, personal characteristics, parents, friendship, and intimate relationships).

Only one measure of identity status has been derived from the hierarchical clustering technique (Schwartz, 2001). In 1994, Wanderman and Kurtines designed the Identity Domain Scale in an attempt to assess identity status along with satisfaction and distress regarding ego, personal, and social identity. The Identity Domain Scale focuses primarily on satisfaction and distress and secondarily on identity status (Schwartz, 2001).

Schwartz (2001) argued that much work needs to be done in the area of identity measurement. He claimed that, although Likert-scale measures like the EIPQ and the EOM-EIS-2 may be seen as more useful research tools than Marcia's (1966) original interview measure, these instruments are to a large extent still imprecise.

### **3.6 PERSONALITY CHARACTERISTICS AND THE IDENTITY STATUSES**

#### **3.6.1 General Personality Characteristics**

Although the relationship between a number of personality characteristics and the ego identity statuses construct were examined (Bourne, 1978), the following will be highlighted for the purpose of this study as it bring out the nature of the individual ego identity statuses quite clearly: Authoritarianism, Anxiety, and Self-esteem.

##### **3.6.1.1 Authoritarianism**

Various researchers found that individuals in the foreclosure status (males and females) scored significantly higher on measures of authoritarianism, in comparison to the other statuses (Marcia, 1966, 1967; Marcia & Friedman, 1970; Matteson, 1974; Schenkel & Marcia, 1972; Streitmatter & Pate, 1989). These individuals tended to show a desire for a firm leader over a process of democracy, and submission over social protest (Marcia et al., 1993). Individuals in the moratorium status were found to score significantly lower on measures of authoritarianism than the other three statuses (Marcia, 1966, 1967; Marcia & Friedman, 1970; Matterson, 1974; Schenkel & Marcia, 1972; Streitmatter & Pate, 1989). It is worth mentioning that in all studies

on identity and authoritarianism, authoritarianism was measured by the "Authoritarian Submission and Conventionality" subscale of the California F Scale (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950). The foreclosed individuals appear to hold on to a strong identification with the standards and values of their parents without making much distinction of their own outlook on life. For this reason, these individuals are likely to favourably support statements of obedience, loyalty to conventional standards of society, and respect for authority (Bourne, 1978).

### **3.6.1.2 Anxiety**

Marcia (in Marcia et al., 1993) argued that higher levels of ego functioning are characterized by the ability to bind anxiety, and to function effectively when experiencing inner turmoil.

Marcia (1967) found that the moratoriums are the most anxious of the statuses in terms of their scores on the Welsh Anxiety Scale. He also established that foreclosures are the least anxious, probably for defensive reasons, similarly like their reluctance to admit pathology. Moratoriums obtained significantly higher scores probably due to the fact that they are in a stressful, "in-crisis" position, and because they tend to be extremely honest (Marcia et al., 1993).

In 1974, Oshman and Manosevitz also reported that moratorium individuals scored significantly higher on the Minnesota Multiphasic Personality Inventory Pt Scale than the other statuses. This finding might be explained because moratoriums tended to be in a state of crisis, and therefore, more likely to report anxiety (Bourne, 1978).

### **3.6.1.3 Self-esteem**

It has been difficult to show consistent differences in relation to self-esteem among the identity statuses (Bourne, 1978). This might be due to contrasting theoretical definitions of self-esteem (Marcia et al., 1993). Marcia (1967) and Orlofsky (1977) found no self-esteem differences in males in their studies, but Bunt (1968) found high identity males to be high in self-esteem. According to Marcia and Friedman (1970), and Schenkel and Marcia (1972), females in the foreclosure and achievement statuses displayed higher self-esteem than females in the moratorium and diffusion statuses.

Cabin (1966) found high-identity college males rating themselves more positively in an obscure social setting than low-identity males. High-identity males showed greater ideal self similarity than low-identity males (Rosenfeld, 1972). Breuer (1973) found that individuals in the identity achievement and moratorium statuses, revealed higher self-esteem scores than individuals in the foreclosure and diffusion statuses.

### **3.6.2 Independence of External Pressure**

#### **3.6.2.1 Locus of Control**

Locus of control points to one's assignment of responsibility, for what befalls oneself, either to an external or an internal source (Rotter, 1966). It is assumed that individuals high in identity (achievements and moratoriums) would indicate a more internal position and those in the foreclosure and diffusion statuses would indicate a more external orientation (Marcia et al., 1993). Such a conclusion was drawn from studies with men (Waterman, Beubel, & Waterman, 1970), with women (Howard, 1975), and with both men and women (Dellas & Jernigan, 1987). Ginsburg and Orlofsky (1981), and Adams and Shea (1979) concluded that women in the achievement and foreclosure statuses displayed a more internal locus of control in comparison to the other statuses.

Waterman et al., (1970) argued that significantly more individuals in the identity achievement and moratorium statuses showed an internal locus of control. The researchers drew this conclusion by means of utilizing Rotter's internal-external scale of 1966. It is likely that individuals with a more positive sense of identity would see their life's conditions to be more under their control (Bourne, 1978). Matteson (1974) was unable to draw such a conclusion, but argued that more research of the locus of control construct in relation to identity status is needed.

#### **3.6.2.2 Autonomy**

Orlofsky, Marcia, and Lesser (1973) found that foreclosures were significantly lower on measures of autonomy and self-directedness, while Matteson (1974) found that both foreclosures and identity diffusions indicated meaningfully lower autonomy scores than the achievements and moratoriums. Foreclosure men were found to be more dependent on their families in taking life decisions from them (Waterman &

Waterman, 1975; Waterman & Goldman, 1976). In contrast to this finding, Neuber and Genthner (1977) reported that both men and women in the identity achievement and moratorium statuses tended to take more personal responsibilities in decisions for their own lives.

Andrews (1973) reported that males high in identity were more independent and achieving, while those males low in identity were more passive and affective. It appeared that, among men, foreclosures and diffusions were the lowest in terms of autonomy, but that among women, achievements and foreclosures indicated a higher pattern in terms of autonomy (Marcia et al., 1993). A possible explanation to this finding may be that society is more critical of "independent" women in the achievement and foreclosure identity statuses.

### **3.6.2.3 Change in self-esteem and conformity**

According to Marcia (1967), identity foreclosures and diffusions were more open to self-esteem change, both positively and negatively, in reaction to external feedback. This finding was in contrast to the reaction of those adolescents in the identity achievement and moratorium statuses. Of all the statuses, foreclosures tended to be more vulnerable to self-esteem change when the demands of a situation were clear that they "should" do so (Marcia, in Adelson, 1980).

Toder and Marcia (1973) reported that among college women, achievements conformed less and felt less discomfort than individuals in the other statuses. The researchers used an Asch type of task for their investigation. Foreclosure and identity achievement women portrayed similarities in their nonconformity in comparison to moratorium women (Marcia et al., 1993). Adams, Ryan, Hoffman, Dobson, and Nielson (1984), found a greater tendency among diffused college men and women to conform when social peer-pressure was brought to bear in the experimental situation.

### **3.6.3 Ego Development**

People can be classified according to three stages of ego development: Pre-conformist (impulsive to self-protective); Conformist (conformist to conscientious); and Post-conformist (autonomous to integrative) (Marcia et al., 1993). In a study on

college women, Ginsburg and Orlofsky (1981) reported that those adolescents in the identity achievement and moratorium statuses fell more frequently in the Post-conformist stage. The researchers also found that women in the foreclosure and diffusion statuses tended to be grouped as Conformist and Pre-conformist.

Adams and Fitch (1981; 1982) tested the hypotheses that a certain stage of ego development might be a needed condition for identity formation. Also, that the successful accomplishment of such a stage enhances further ego development. The researchers found that both related hypotheses were supported by the empirical evidence, but were not able to illustrate a causal connection between ego development and identity formation.

A study done by Adams and Shea (1979) resulted in the following findings: among college males and females, identity achievements were at higher levels of ego development; individuals in identity achievement were the highest at the Post-conformist (integrative) level; and that these individuals never fell below the autonomous level.

Newman (1986), in a study on non-college women in a city haven, established a significant relationship between (total) identity development and Loevinger's ego development. A positive relationship between identity status and ego development has been well established through research, but the precise nature of this relationship needs to be investigated further (Marcia et al., 1993).

#### **3.6.4 Cognitive performance and Cognitive style**

Marcia (1966) reported a significant positive relationship between identity and cognitive performance under stress. When a cognitive task becomes more difficult, Bob (1968) found that foreclosures became cognitively limited and diffusions were likely to withdraw.

In a study by Waterman and Waterman (1972), it became clear that college students in the achievement status indicated better study habits than those in other statuses. This finding links up with the results of a study by Cross and Allen (1970) that students in the identity achievement status obtained higher grade-point averages.

Marcia and Friedman (1970), doing a study on women's identity formation, found that women in the achievement status tended to choose the most difficult college majors, and that women in the diffusion status the least difficult ones. Similar to the above-mentioned study, Raphael (1977) concluded that, amongst high school girls, those in the identity achievement status scored the highest grade – point averages in comparison to other statuses.

Cognitive style is referred to as “the way in which one approaches cognitive tasks” (Marcia et al., 1993, p.27). Two important aspects of cognitive style can be identified:

- The degree of complexity a person displays – the “unstable” statuses of identity diffusion and moratorium (among college men) showed more complex cognitive systems than the “stable” identity achievement status. (Côté & Reker, 1979). Kirby (1977) reported a similar finding in that foreclosures tend to be cognitively uncomplicated and diffusions more complex. Studying Israeli settlers, Tzuriel and Klein (1977) established a curvilinear relationship between identity and complexity. The researchers concluded that high identity correlated with moderate complexity, whereas low identity correlates with high or low complexity. From the three mentioned studies, it can be concluded that identity achievements and moratoriums are cognitively moderately complex; foreclosures are cognitively uncomplicated; and diffusions are extremely complex, sometimes disorganized (Marcia et al., 1993).
- The ability and willingness of a person to go beyond the surface of things and perhaps come up with new ideas of syntheses – high identity persons tend to be more creative (Bilsker & Marcia, 1991; Gombosi, 1972). This finding can be illustrated by the following studies: College students high in identity were found to be more culturally sophisticated in comparison to those low in identity (Waterman & Waterman, 1974; Waterman & Goldman, 1976). Both male and female adolescents (high school and college) high in identity were likely to be writing poetry more regularly than those low in identity (Waterman, Kohutis & Pulone, 1977; Waterman & Archer, 1979).

### **3.6.5 Formal Operational thinking and Identity Formation**

Wagner (1987), in a study on college males and females, reported a positive relationship between formal operations and identity. It was clear from the study that high identity corresponded with high levels of formal operational functioning, and that individuals in high identity statuses showed high levels of abstract thinking.

A positive relationship was also established between identity and formal operations in a study with college males and females by Rowe and Marcia (1980). This study, however, only comprised of three identity achievement participants.

Leadbetter and Dionne (1981) also found a positive relationship between the two variables (identity and formal operations) among a sample of male high school students. Besides the positive relationships found in the mentioned studies, other researchers like Afrifah (1980), Berzonsky, Weiner, and Raphael (1975), Cauble (1976), and Leiper (1981), failed to do so.

Moving from physical – mathematical indices of formal operational thinking to social – moral ones, a change in the picture can be seen (Marcia et al., 1993). It was found that among college males, achievements and moratoriums were cognitively more advanced than foreclosures and diffusions; moratoriums were found to score higher than achievements (Slugoski, Marcia, & Koopman, 1984). High school students, high on a measure of identity were found to be at more sophisticated levels of cognitive functioning than those low in identity (Boyes & Chandler, 1992).

Hogan (1973) reported that high identity individuals were more empathic, ethical, and socialized than low identity individuals. Simmons (1985) reported that individuals high in identity were more compassionate and had a more balanced interest in their own freedom and for the well-being of others, which is different from individuals low in identity.

### 3.7 INTERACTIVE STYLES

This discussion deals with various studies which describe the manner in which individuals in different identity statuses interact with their peers and how they are seen by them.

Podd, Marcia, and Rubin (1970) argued that individuals in the moratorium status appeared to be a unique group. This study dealt with patterns of cooperation and competition. The researchers found that moratoriums were less cooperative with an authority figure than with an equal.

Adams, Abraham, and Markstrom (1987) reported that adolescents in higher identity statuses, in comparison to adolescents in lower identity statuses, were less self-conscious.

Read, Adams, and Dobson (1984) found that woman in the foreclosure status viewed themselves as less analytic, less philosophical, and less capable to link ideas from different perspectives. On a behavioral level, it was found that they were the most interpersonally manipulative, and most likely to use corruption and fraudulence to exercise social influence. Women in the identity achievement and moratorium statuses reported that they prefer being alone with their own ideas. They also stated that they were in a position to handle a large volume of stimulus information. When interacting with others, these women (achievers and moratoriums) made use of more direct and firm social influence techniques, even though they were exposed to social disapproval in doing so.

Slugoski et al., (1984) reported that, college men in the foreclosure status, exhibited two predominant styles in discussions with small groups dealing with moral issues namely: aggressive assertion or submissive compliance. The mentioned strategies were seen as the defenses of these men against changing preformed viewpoints. It was found that Clinical Psychology graduates who were in the identity achievement status, displayed more facilitating counseling styles than non-achievements (Genthner & Neuber, 1975; Neuber & Genthner, 1977).

In conclusion, Goldman, Rosenzweig, and Lutter (1980), reported that individuals in the identity achievement and moratorium statuses were most liked by others, and were seen as intelligent, learned, and well adapted. Individuals in the diffusion status were least liked by others, and were in general rated the lowest.

### **3.8 DEVELOPMENTAL ASPECTS OF THE IDENTITY STATUSES**

#### **3.8.1 Childhood Antecedents**

Two different studies investigated differences among adolescents' perceptions of parental attitudes and behaviours towards them when they were children (Cross & Allen, 1971; Jordon, 1970). In these studies, the 192-item Children's Report of Parental Behaviour Inventory (CR-PBI) was used. A problem arising from these studies, according to Marcia (1976), was that the testees were mainly college first-year students who were unlikely to be stable in their identity status assignments. An even bigger problem was the absence of any indication that the retrospective assessments of the parental behaviour and attitudes correlated with what the testees' parents actually did when they were children.

A study by Josselson (1982) found that women in the identity achievement and moratorium statuses reported early memories at the highest psychosexual developmental level. Foreclosures and diffusions on the other hand, reported early memories at a lower level. In a replicated study, Orlofsky and Frank (1986) found that among college males and females, identity achievements and moratoriums indicated more integrated memory content (early psychosexual stage plus later psychosexual stage) than what foreclosure and diffusion did.

In both mentioned studies, early memories were regarded as noticeable life organizing themes. Orlofsky and Frank (1986) concluded, "mature identity resolution during adolescence may be hindered by a lack of resolution... of basic issues of nurturance and security" (p.20).

Kroger (1990) supported the results of Josselson (1982) and Orlofsky and Frank (1986) through her interpretation of early memory findings. She found that the themes of those in the identity achievement status involved moving comfortably

alone or alongside others; moratoriums spoke of moving against others; those in the foreclosure status looked for security and assistance; and the themes of identity diffusions were characterized by a longing to relate.

### **3.8.2 Middle and Late Adolescents**

#### **3.8.2.1 Family characteristics**

This section deals with the way individuals, in different identity statuses, typify their families.

Cella, De Wolfe, and Fitzgibbon (1987) found that individuals in the foreclosure status viewed their families as close, loving, and child-centered. Diffusions, on the other hand, saw their families as somewhat distant and rejecting. They saw their same-sexed parent as detached and uninvolved. Jordon (1971) reported that individuals in the moratorium status were doubtful about their parents (parents appeared to be both accepting and rejecting); struggled in push-pull Oedipal battles; and tried to please their parents while battling for independence. Those in the identity achievement status reported to have families who are in favour of their differentiation as an autonomous person and with whom they can uphold reconciliation.

The next studies focused on the role of the father in identity formation and the questionable effects of parental separation and absence. It was found that variables relating to the father seem to be important in identity formation for males and females (Bary, 1978; Enright, Lapsley, Drivas, & Fehr, 1980; Kendis & Tan, 1978; La Voie, 1976). Studies on parental separation indicated that the absence of the father figure (Oshman & Manosevitz, 1974) and broken homes (Jordan, 1970) were associated with identity diffusion. The importance of the father figure was formulated in the following quotation: "the impact that a father's interaction with his children has on their identity is evident in the way in which one's relationship with one's father determines certain characteristics in a child" (Michelle Mnculwane, *Soul Magazine*, June 2004, p.5).

St. Clair and Day (1979) found that high scores on identity amongst high school girls were positively linked to being in a single-parent home due to divorce or death of one parent. The finding of higher identity achievement among girls from broken homes

adds to the growing evidence that divorce does not necessarily have adverse effects on the adolescent (Burchinal, 1964; Landis, 1970; Stephens, 1977) and may in fact be associated with better adjustment of the adolescent (Chilton & Markle, 1972; Nyle, 1957). This finding was supported by the hypothesis of Newman and Newman (1978) that instability in the home might facilitate the identity achievement of the adolescent female. The loss of a parent or divorce may shorten the moratorium period for females, so that premature decisions in the achievement period with regards to occupation and ideology might have been made (St. Clair & Day, 1979). Haan, Smith, and Block (1968) reported that conflict in the home is associated with the achievement of independent thought and mature moral judgement in the female adolescent.

Offer and Offer (1975) found that male adolescents who went through adolescence without experiencing an identity crisis, made a much more stable transition into adulthood than those who experienced an identity crisis. The adolescents in Offer and Offer's study (1975) took on their parents' value systems with minor adjustments and functioned well in academic and interpersonal situations. St. Clair and Day (1979) concluded that the different effects on the identity formation of both males and females need to be examined further.

The studies that will be discussed next deal with patterns of family interaction and its effects on the identity formation of the adolescent. Kamptner (1988) argued that both connectedness to the family and separation from the family are preconditions for adolescent identity formation. Contrasts in relation to father and mother figures often lead to successful identity formation of the young person (Marcia et al., 1993). Interaction between father and son was found to be important for the identity formation of boys and all other family interactions for that of girls (Cooper, Grotevant, & Condis 1983; Grotevant & Cooper, 1983, 1985, 1986).

Campbell, Adams and Dobson's (1984) findings were in support of the above mentioned studies with the following: identity diffused individuals were the least attached to their parents; mother factors were essential for connectedness among individuals in the identity achievement and moratorium statuses and father factors were important for individuality; and high connectedness and low autonomy were

typical of those in the foreclosure status, but those in the diffusion status were characterised by low connectedness and moderate or low autonomy.

Bosma and Gerrits (1985) were of the opinion that adolescents in the achievement status and their families discussed issues more actively than was the case with foreclosure and diffusion families. This finding supported a result by Matteson (1974) that individuals in the achievement status were more nearly equal participants in the decision making of their families in contrast to those in the foreclosure and diffusion statuses.

In 1987, Seifert and Hoffnung found that the problems of identity diffusion are likely to happen and were more complicated to resolve in families experiencing severe problems like alcoholism and drug abuse, physical and sexual abuse, marital conflict, parental separation, and divorce. These authors also found that various historical, cultural, and personal experiences also determine how a person's identity is resolved.

### **3.8.2.2 College/University Individuals**

Many studies on identity status over the past years were conducted using college/university participants in their samples for the following reasons: most researchers work in university settings; the age of identity resolution between 18-22 years, is the age group in which most university students fall; and the university is seen as a social institution in which identity formation may be expected to occur. In the present study the data was also collected with participants (students) at a tertiary institution.

General findings of studies done at tertiary level (Adams & Fitch, 1982; Costa & Campos, 1988; Dellas & Jernigan, 1987; Kroger & Haslett, 1987; Waterman & Goldman, 1976) were that: moratoriums are likely to be the most unstable status, with the exception of Dellas & Jernigan's (1987) study; moratoriums tend to become identity achievements in their later tertiary years; and approximately 50% of individuals convert their identity status from the first to the senior years.

Two studies were conducted to illustrate the effects the college environments had on an individual's identity formation. In 1983, Adams and Fitch found that committed males and females (achievements and foreclosure) were in departments which were characterised by high scholastic emphasis, indicating that these individuals prefer departments which de-emphasize practical awareness, but with an emphasis on academic priority. The findings were in accordance with that of Marcia & Friedman (1970). Costa and Campos (1986) reported that more high identity students enrolled in the faculties of Law and Arts, while foreclosures were found in the Medicine and Engineering departments. High identity students chose "open"/human disciplines (Law and Arts) which are unstructured and within which they can experience. These disciplines are community oriented and therefore attract more students with more advanced ego functioning. Foreclosures on the other hand chose "close" disciplines (Medicine and Engineering) as they want to feel safe within structured options. These disciplines were the choice of foreclosures because of their perceived potential for analytic, problem-solving possibilities.

Waterman and Waterman (1970) stated that individuals who were moratorium in terms of the occupational domain, were the most discontented with their experience at tertiary level. This was in contrast to individuals who were foreclosed in terms of the occupational domain, indicating most satisfaction with their tertiary experience.

Waterman and Waterman (1972) reported that students in the moratorium status (80%) tended to change major subjects at the end of their first year more frequently in comparison to the other statuses. These researchers also found that students in the foreclosure and diffusion statuses tended to leave university due to negative external pressure (like poor academic performance) on them, while students in the identity achievement status tended to discontinue their studies because of self-initiated reasons. Rothman (1984) found that achievements and foreclosures were likely to be goal-oriented, but that diffusions were often caught up in destructive obsessive-compulsive patterns.

Cross and Allan (1970) obtained a significant relationship between identity formation and academic performance. Students in the identity achievement status were likely to perform better than students in the other statuses. These researchers argued that

identity achievement students perceive their academic load more meaningfully and that they would be goal-oriented in order to perform well academically.

### **3.8.2.3 Non-College Youths**

Munro and Adams (1977) and Morash (1980) found more identity achievements among working youths than among those at college. This finding was explained in terms of the absence of an institutionalized psychosocial moratorium in the lives of working youth and the pressure to make decisions in their lives. Archer and Waterman (1988) reported that individuals at college were more advanced in terms of identity formation than those who were working or those who attended college and still work.

## **3.8.3 Adult Consequences of Identity Formation**

### **3.8.3.1 Intimacy**

Erikson hypothesized that identity is a forerunner to intimacy (Marcia in Adelson, 1980).

It appeared that adolescents high in identity (achievement and moratorium) engaged more in interpersonal relationships with peers from the same and opposite sexes, than adolescents low in identity (Bourne, 1978). Kinsler (1972) found identity diffusions to score the lowest on a measure of intimacy and they were least self-revealing in a situational intimacy task.

Orlofsky, Marcia, and Lesser (1973) formulated five intimacy statuses using a semi-structured interview. The statuses were: intimate; pre-intimate; stereotyped; pseudo-intimate; and isolate. These five statuses were reduced to three for the purpose of data analysis. The three intimacy statuses were: intimate; stereotyped relationships; and isolate. The researchers found that a large percentage of individuals in the achievement and moratorium statuses fell in the intimate and pre-intimate intimacy statuses. On the other hand, a large proportion of individuals in the foreclosure and diffusion statuses fell in the stereotyped and pseudo-intimate statuses. Not one of the individuals in the diffusion status was in either the intimate or pre-intimate statuses, but nearly a third were placed in the isolate intimacy status.

Marcia (1976) reported noteworthy findings in a follow-up study of males. More than half of the males who were, in the first study, high in identity (achievement or moratorium) were in the follow-up study high in intimacy status (intimate or pre-intimate). Those who, in the first study, were low in identity were found to be also low in intimacy status in the follow-up study. The researcher also noted that those individuals who had moved to a high identity status over the six-year period, were significantly higher in intimacy. This was in contrast to the individuals who moved to a low identity status.

Recent studies confirmed the hypothesis that a high sense of identity formation is associated with high levels of intimate interpersonal relationships (Fitch & Adams, 1983; Kacerguis & Adams, 1980, Khan; Zimmerman, Csikszentmihalyi, & Getzels, 1985; Tesch & Whitbourne, 1982). Some of these researchers concluded that identity can be seen as a precursor to intimacy for men, but that identity and intimacy appear to develop simultaneously in women.

### **3.8.3.2 Longitudinal Studies after Late Adolescence**

Marcia (1976) conducted a follow-up study whereby he exposed individuals to the semi-structured interview, 6 to 7 years after the initial interview. He found that 43% of the male identity achievements and moratoriums were still in the same statuses as when they were at university. Of those in the foreclosure and diffusion statuses, 84% were still in the low identity statuses, Josselson (1987, 1988) also observed a tendency for diffusions to continue in their pattern in her study on women, first when they were at college and then fifteen years thereafter.

### **3.8.3.3 Identity Statuses in Adult Women**

It was found that a large percentage of married women, with at least one child, who returned to college to complete their education were found to be more often in achievement and moratorium than in foreclosure and diffusion (Amstey, 1977; Archer, Waterman, & Owens, 1988). Weston and Stein (1977) reported that women in the identity achievement status showed the highest frequency of participation in campus activities, in comparison to the other statuses. Archer (1985) and Owens, Archer, & Waterman (1987) confirmed that identity and intimacy increased with age

among women. Marcia (in Marcia et al., 1993) presented the following ideas relating to the identity formation of women:

- Identity achievement women showed liberated viewpoints about the role of women and also were high in terms of masculinity
- Women in the foreclosure status indicated traditional ideas towards the role of women and were high in terms of femininity
- A form of dissatisfaction regarding marriage was expressed by women in the moratorium status
- Women in the diffusion status were generally also dissatisfied about marriage and parenting; they were often high in terms of masculinity

#### **3.8.3.4 Identity Formation in Adulthood**

Marcia's (1976) follow-up study confirmed that it might not be expected that all adults experienced subsequent moratorium-achievement cycles. Marcia concluded that some adults go through adulthood with their initial identity resolution unchanged, which makes them to take after foreclosures.

Whitebourne (1986) reported that "openness to experience" predicted identity adjustability in both adult men and women. The research done by Stephen, Fraser, and Marcia (1992) corresponds with the above-mentioned study. They identified two variables which might predict life-span identity formation, namely rational reasoning and an experiential outlook. The researchers found that identity achievement and moratorium individuals at university level were likely to show a more experimental outlook and to be high in rational reasoning. This is different from individuals in the foreclosure and diffusion statuses. Individuals in the moratorium status indicated the highest on the two variables (rational reasoning and experiential outlook) in comparison to the other statuses.

### **3.9 GENDER DIFFERENCES IN IDENTITY FORMATION**

The issue of gender differences in identity formation had been the central point of a large number of studies over the past thirty years (Alberts 2000).

Researchers (Archer, 1985; Marcia & Friedman, 1970; Schenkel & Marcia, 1972; Josselson, 1988) highlighted the significance of interpersonal matters for female identity formation. Other researchers (Matterson, 1977; Mellor, 1989; Rogow, Marcia, & Slugoski, 1983) established that interpersonal issues were just as important for male identity formation. A number of other studies indicated that interpersonal issues were more important for female identity formation than it was for male identity formation (Archer, 1989; Bilsker, Schiedel, & Marcia, 1988; Craig-Bray, Adams, & Dobson, 1988).

In a study by Archer (1982), no gender differences were found in the domains of occupation, religion, and politics. Waterman (1982) argued that more forms of similarities than differences were found between the sexes in the terms of patterns of identity formation. The only difference was established in the area "attitudes toward premarital sex" where females indicated signs of going through a moratorium phase in order to obtain mature identity commitments. The researcher found that, in the same area, (attitudes toward premarital sex) males were likely to maintain early commitments.

Archer (1989) established a few gender differences when she found more foreclosures among males in comparison to females on issues of process, domain, and timing in identity formation. The researcher was of the opinion that females were likely to be in the identity achievement and moratorium statuses as far as the family roles domain was concerned.

### **3.10 CROSS-CULTURAL RESEARCH ON ADOLESCENT IDENTITY FORMATION: AN AFRICAN PERSPECTIVE**

As can be seen from the above review of literature, a large number of studies were conducted on adolescent identity formation, but predominantly from a Western perspective. A number of years ago researchers from outside Western contexts started to investigate adolescent identity formation from an African perspective. South African studies which are related to the present study will be discussed next.

Alberts (1990) conducted a study on identity formation of black, male university students in their late adolescent stage in the Eastern Cape region. It was found that, in terms of occupation decision-making, adolescents indicated high levels of foreclosure and low levels of identity achievement. A high proportion of the sample was found in the unsophisticated decision-making modes (foreclosure and diffusion) in terms of religion, with the result that mature decisions were underrepresented. In the area of politics, a high proportion (93,63%) of the participants fell in the sophisticated decision-making modes (identity achievement and moratorium). The researcher found that 63,6% of the total sample was classified as identity achievements, indicating a mature political identity.

Alberts (1993) conducted an investigation into the application of Marcia's ego identity status model in an African context. The sample consisted of 110, first year, male students from the Fort Hare University, in the Eastern Cape. The aim of the study was to determine if significant differences would be found between Marcia's identity statuses (identity achievement, moratorium, foreclosure, and identity diffusion) in relations to the variables of personality dimensions, anxiety level, intellectual ability, and academic performance.

The following findings were described:

- (1) In terms of the occupational content area, individuals in the moratorium status showed high levels of group dependence and chose to be "joiners" and sturdy followers. On the other hand, individuals in the foreclosure status preferred to make their own decisions and were likely to be more resourceful, less intelligent, and more concrete in their way of thinking. Individuals in the identity diffusion status displayed high scores on emotional stability and ego strength. They were more calm, and could face reality better.
- (2) In terms of the religious content area, individuals in the moratorium status portrayed characteristics like doubt, individualism, unwillingness to act, and depression. Those in the identity diffusion status turned out to be more vigorous and zestful.

- (3) In terms of the political content area, individuals in the higher identity statuses (identity achievement and moratorium) tended to be more rule-bound and had stronger superego strength. In contrast to this, individuals in the diffusion status were more opportunistic and less rule-bound; they displayed weaker superego strength. Those in the foreclosure status indicated lower levels of intelligence and were likely to be more concrete in their thinking; they performed significantly weaker in academic work.

The researcher concluded that a number of the findings were in harmony with findings in Western studies, while others were in sharp contrast, leaving the question whether these contrasting findings do not represent fundamentally different ways of resolving the identity crisis in an African context?

Alberts (2000) included 102 first-year Psychology students from the University of Fort Hare, Alice, in a sample in order to investigate the nature of identity-related choices among African male and female adolescents. Questions relating to the domains of occupation, religion and politics, taken from Marcia's original ISI, as well as questions on "attitudes towards premarital sex", formulated by Marcia and Friedman (1970), were used to determine the nature of identity-related choices made by the participants. It was found that significantly more females and also males used sophisticated decision-making modes (identity achievement and moratorium) in forming an occupational identity, and that males were more inclined to use unsophisticated modes of decision-making (foreclosure and identity diffusion) in the area of religion. A high proportion of male adolescents achieved a mature political identity, and significantly more female participants used sophisticated modes of decision-making in forming a sexual identity. A comparison of the patterns of decision-making between the sexes revealed no significant differences in the areas of occupation, religion, and attitudes towards pre-marital sex. However, a significant difference was obtained for the domain of politics, suggesting greater diversity in the way that female adolescents deal with the world of politics in comparison to males.

It was evident from the empirical data that the domain of politics was more meaningful and important to the majority of male adolescents in the sample. Even though a significant percentage of females indicated a mature political identity, an

even larger group was uncommitted towards political ideologies. This finding might be due to the fact that females have experienced the political world as harsh and male dominated in which they do not feel at home.

Adams (2002) investigated the relationship between adolescent's perception of family functioning as measured by the FFAQ and identity formation as measured by the EOM-EIS-2. The sample consisted of 163 Grade 12 learners (Afrikaans-speaking: 53 females and 37 males / English-speaking: 43 females and 30 males) from three secondary schools in the Bellville region, Western Cape. These schools formed part of the former Department of Education (House of Representatives) indicating that the participants were so-called "coloured" adolescents coming from low to more influential socio-economic backgrounds.

In terms of the Afrikaans-speaking female participants, Adams found significant negative correlations between Ideological Diffusion and the following dimensions of family functioning: Behaviour Control, Value Transmission, and External Systems. These findings imply that a high endorsement of Ideological Diffusion, coincided with the adolescent's negative perception of the control of behaviour, the transmission of values, and the interaction with structures outside the family. The English-speaking female participants revealed a significant negative correlation between Ideological Diffusion and the External Systems dimension of family functioning, suggesting that high Ideological Diffusion co-varies with a negative perception of systems outside of the family.

A striking result of the study was the positive correlations between Ideological Foreclosure and all the dimensions of family functioning (Affect, Communication, Structure, Value Transmission, Behaviour Control, and External Systems) for the Afrikaans-speaking females. The conclusion can be drawn that a high endorsement of Ideological Foreclosure correlated with a favourable perception of dimensions of family functioning including perceiving their family situation in its totality as favourable.

A significant negative correlation was established between Ideological Moratorium and the Value Transmission dimension of family functioning for Afrikaans-speaking

females. This means that a high endorsement of Ideological Moratorium related to an unfavourable perception of the manner in which ethical standards and social values are transmitted within the family.

Among the Afrikaans-speaking females, significant positive correlations were found between Ideological Achievement and the Value Transmission and External Systems dimensions of family functioning, implying that high Ideological Achievement related with the adolescents' favourable perception of the transmission of values and the family's interaction with systems outside the family situation. In terms of the English-speaking females, a significant positive correlation was established between Ideological Achievement and the Value Transmission dimension of family functioning.

Afrikaans-speaking females showed a significant negative correlation between Interpersonal Diffusion and Value Transmission, suggesting that high levels of Interpersonal Diffusion was related to a negative perception of how values were transmitted within the family.

Significant positive correlations were established for Afrikaans-speaking females in relation to Interpersonal Foreclosure and the dimensions of Structure, Affect, and Communication, while a significant negative correlation was found in relation to Interpersonal Foreclosure and the External Systems dimension. These results suggest that high endorsement of Interpersonal Foreclosure coincides with a favourable experience and perception of the structural organization, affect, and the way in which communication take place within the family, while a strong endorsement of Interpersonal Foreclosure implies a negative experience of the family's relations with systems outside of the family system.

Among the English-speaking females, a significant positive correlation was found between Interpersonal Moratorium and the Value Transmission dimension, indicating a favourable perception of the transmission of ethical and social values by the parents to the adolescents.

The Afrikaans-speaking male participants indicated a significant positive correlation between Interpersonal Foreclosure and the dimension of Behaviour Control. This

result suggests a positive perception of behaviour control and the exercise of discipline within the family by the high Interpersonal Foreclosure male adolescents.

English-speaking males revealed significant negative correlations between Ideological Diffusion and the Affect and Communication dimensions of the FFAQ. This group also revealed a significant positive correlation between Ideological Achievement and the Value Transmission dimension, indicating a favourable perception of the transmission of ethical and social values by the parents to the adolescents.

In terms of English-speaking males, significant negative correlations were established between Interpersonal Diffusion and the Behaviour Control and Value Transmission dimensions of family functioning. These findings imply a negative perception of behaviour control and the exercise of discipline as well as an unfavourable perception of the transmission of ethical and social values within the family context. This group showed significant positive correlations between Interpersonal Achievement and the Communication and Value Transmission dimensions of the FFAQ.

Adams (2002) concluded that more research need to be done in terms of identity formation and the family system in South Africa. The research recommended that future research should focus on family conflict, learners with special teaching needs, and the influence of parenting styles on the identity formation of adolescents in South Africa. The present study is an attempt to make a contribution in this regard.

Terblanche (1994) conducted a study to determine the influence of family functioning, as perceived by male adolescents, on the development of their identity formation. The target group was 120, male, first-year, hostel students from the Pretoria University who were between the ages of 17 and 20 years. The measuring instruments used were the FFAQ, the Erikson Scale, and a biographical questionnaire. From the total sample, two independent groups were created. The first group consisted of participants with a poor sense of identity and the second group of participants with a favourable sense of identity. The reader is referred to Chapter 1 (section 1.2) for a discussion on the important findings of the study. This study is

similar to the present study as it also focused on the relation of identity formation and the adolescents' perceptions of family functioning.

Ackermann (1977) investigated the formation of identity between English-speaking secondary school adolescents in the Western Cape. His sample consisted of 487 school-going adolescents in Grades 9 and 12. Identity formation was examined in two domains, namely occupation and religion. School grade and gender were regarded as the independent variables of the study. The measuring instruments included the Deltas Identity Status Inventory and a semi-structured interview. Ackermann found that the process of identity formation can be complicated by various factors of the modern society e.g. changes in family life, more complex career choices, and limited job opportunities. The researcher also found that participants in his study showed less parental involvement (especially from the father) in religious activities. A high percentage of the participants indicated active exploration of occupational activities. This indicated that little pressure was experienced by the participants from their parents in making career choices.

Alberts and Bennett (2000) conducted an investigation on identity formation among school-going Xhosa-speaking adolescents from a rural South African community. Forty adolescents (26 females and 14 males) from a secondary school in the Eastern Cape were included in the sample. The participants ranged between 15 and 21 years of age and were in Grades 11 and 12. A revised version of Marcia's ISI was used to determine the identity statuses of participants in relation to the content areas of occupation, religion, politics, and attitudes towards premarital sex. The important findings were:

- (1) significant proportions of both male and female participants made use of foreclosed modes of decision-making in relation to the domains of occupation and religion,
- (2) in relation to the political domain, it seemed that conflicting patterns developed with a significantly larger female group in the identity diffusion status which indicated a lack of commitment in terms of political issues. A

significantly large group of male adolescents were categorized in the identity achievement status, pointing at a mature political identity,

- (3) few male and female adolescents were classified in the moratorium status across all content domains, which showed an absence of active exploration and questioning regarding the four meaningful content areas,
- (4) the dimension of commitment appeared to be significant for both sexes in their dealing with identity-related matters in the area of occupation, religion, and attitudes towards premarital sex, as well as global identity,
- (5) in relation to the area "attitude towards premarital sex", more male adolescents were likely to make mature identity choices, (identity achievement) and more female adolescents seemed to make foreclosed identity choices. The finding was in contrast to expectations, and
- (6) in terms of global identity, a significant percentage of female participants were categorized into the foreclosure status.

Alberts, Mballo, and Ackermann (2003) investigated the perception of the relative importance of identity-related domains among South African Afrikaans-, English-, and Xhosa-speaking adolescents attending secondary schools. A thorough discussion of the important findings of the study was presented under section 3.4 in this chapter.

### **3.11 CONCLUSION**

In this chapter a review of research studies dealing with adolescent identity formation was given. Special emphasis was placed on the Erikson-Marcia paradigm, identity domains, measurement and identity status theory, personality characteristics and the identity statuses, developmental aspects of the identity statutes, and gender differences in identity formation. The chapter ended with overview on cross-cultural research on adolescent identity formation from an African perspective.

In the chapter that follows, the method of the present study will be presented.

## CHAPTER 4

### METHOD OF STUDY

#### 4.1 INTRODUCTION

In this chapter the researcher will elaborate on the method used to execute the study.

The following will be focused on:

- Participants
- Measuring instruments
- Procedure
- Statistical technique

#### 4.2 PARTICIPANTS

A sample of convenience was used and 153 students from Fort Hare University, Alice (Eastern Cape) took part in the study. The participants were all first-year Psychology students at the mentioned university. The students ranged from 17 to 26 years of age, being in their late adolescent stage. Of the total sample, 103 (67,3%) participants were females and 50 (32,7%) were males. A detailed breakdown in terms of the participants' age is presented in Table 2.

**Table 2**

**Age breakdown of the Sample Group**

Age Group	Females	%	Males	%	Total sample	%
17-18	12	11,65	9	18	21	13,73
19-21	55	53,39	18	36	73	47,71
22-24	27	26,21	16	32	43	28,10
25-26	9	8,73	7	14	16	10,46

**Note**

**mean age of total sample = 21,06 years**

From Table 2 it is clear that the largest proportion of the sample (47,71%) fell in the 19-21 years age group. The age group, 22-24 years had the second highest number of (28,10%) participants from the total sample.

A breakdown in terms of the language that the participants use at home is presented in Table 3.

**Table 3**

**Home Language breakdown of the Total Sample**

Home Language	Number of Participants
Xhosa	146 (95,4%)
South Sotho	4 (2,6%)
Shona	2 (1,3%)
SiSwati	1 (0,7%)

It is evident from Table 3 that by far the majority of the participants (95,4%) in the study was Xhosa-speaking and belonged to the Xhosa cultural group, the dominant group in the Eastern Cape province.

### 4.3 MEASURING INSTRUMENTS

The measuring instruments used to gather the empirical data were:

- i. A Biographical Questionnaire
- ii. The Family Functioning in Adolescence Questionnaire (FFAQ)
- iii. The Extended Objective Measure of Ego Identity Status-2 (EOM-EIS-2)

#### 4.3.1 Biographical Questionnaire

The researcher designed a biographical questionnaire in order to acquire basic information about the participants. The following details were included in the biographical questionnaire:

- Biographical detail of the testee: this comprises of the testee's surname, first name, and date of birth, age, place of birth, sex, and home language.
- Information about the family: this included the number of children in the family and the marital status of the testee's parents. Eventually it was decided not to use the information gathered from this section of the biographical

questionnaire, because it would have extended the study beyond the parameters of the research question stated in Chapter 1.

### **4.3.2 Family Functioning in Adolescence Questionnaire (FFAQ)**

The discussion of the FFAQ includes a description of its background and purpose, format, and the dimensions which are measured by this instrument. The reliability and validity of the instrument are also included, as well as the way in which the scoring was done.

#### **4.3.2.1 Background and Purpose**

This instrument was published by Roelofse and Middleton in Australia in 1985. The process of development of the FFAQ in South Africa started in 1985 (Langley, 1994). The questionnaire was constructed to provide an instrument for assessing the psychosocial health of the family from the viewpoint of the adolescent. The FFAQ was developed to assess six dimensions of the family and the influence it has on the developmental tasks and the identity formation of the adolescent. The six dimensions of family functioning are:

- i. Structure
- ii. Affect
- iii. Communication
- iv. Behaviour Control
- v. Value Transmission
- vi. External Systems

Each dimension will be discussed in more detail in section 4.3.2.3. The FFAQ provides a measuring instrument for researchers interested in family functioning during the period of parents having adolescent children. The instrument is also useful for therapists and counsellors working with teenagers. All cultural groups of the South African population were included in the standardisation of the instrument, which was an important consideration for choosing the measuring instrument for the present study.

E.M. Duvall is amongst the many writers who are concerned with the functioning of family systems. Duvall (1977) pointed out that the family, as well as the members

who form part of it, must be viewed developmentally. Duvall sees the family as passing through stages, one of which is that of families with adolescents (Roelofse & Middleton, 1985). The framework, within which the FFAQ was designed, targeted the developmental tasks of individual family members, and those of the family unit, during this specific stage of the family life cycle (Rowe, 1981).

According to Erikson (1968), adolescence is characterised by the need to resolve the crisis of identity versus identity confusion (stage 5). Erikson argued that the adolescent is at this stage confronted with many developmental tasks and that the successful achievement of these tasks leads to a healthy sense of identity. These developmental tasks include the acceptance of change in physique and sex role differentiation, relating to the adolescence peer culture and developing relationships with the opposite sex, obtaining emotional independence from parents, the development of intellectual and vocational skills, and the development of a philosophy of life (Roelofse, 1984; Rice, 1984).

Minuchin (1974) argued that: "Human experience of identity has two elements namely a sense of belonging and a sense of being separate. The laboratory in which these ingredients are mixed and dispensed is the family, the matrix of identity" (p.47). The qualitative change from the earlier stage that marks that in the family life cycle of having an adolescent child, is induced by the need to change the balance between belonging and separateness, and to encourage the young person to become increasingly autonomous (Roelofse & Middleton, 1985). Research studies have shown that families, who meet the need for teenagers to grow in the direction of independence, create an environment, which is favourable for high levels of psychosocial health and adjustment (Bell & Erikson 1976; Berger, 1978; Lewis, 1978).

#### **4.3.2.2 Format**

The FFAQ comprises of 42 items, which measure the six dimensions of family functioning. Each of these dimensions consists of seven items. Each item is a statement which the adolescent (testee) must evaluate according to his/her own perception of his/her family situation. Respondents have to rate each statement on a 4-point Likert scale as follows: almost always, often, sometimes, or hardly ever. This

questionnaire takes from between 10-20 minutes to complete, but no time limit is set. The duration for completion of the questionnaire is actually determined by the educational level of the respondents. Respondents should therefore be allowed to complete the questionnaire at his/her own pace.

#### **4.3.2.3 Dimensions of Family Functioning**

The six dimensions measured by the FFAQ, and which apply to functional families (Roelofse & Middleton, 1985) are described as follows:

##### **4.3.2.3.1 Introduction**

- **Structure**

Functional families are characterised by a clear organisational structure. This structure has clear but penetrable boundaries around individual members and a cohesive parental subsystem (Beavers, 1977; Lewis, 1979).

- **Affect**

In functional families, a wide range of affective expressiveness is to be found (Beavers, 1981; Lewis, 1978; 1979).

- **Communication**

Families which are functioning healthily are able to converse and communicate in a clear and direct manner (Beavers, 1981; Epstein, Bishop, & Levin, 1978; Lewis, 1978).

- **Behaviour Control**

Behaviour is managed in a democratic and clearly defined fashion within healthy and well functioning families (Epstein et al., 1978; Olson, Sprenkle, & Russel, 1979).

- **Value Transmission**

In functional families, ethical standards and social values are conveyed by parents to children. Children and young people are, however, motivated to develop their own values (Lewis, 1978).

- **External Systems**

Functional families are characterised by penetrable boundaries in its relationships with external systems from the family system (Beavers, 1981; Moos, 1974).

A more detailed discussion on each of the dimensions follows:

#### **4.3.2.3.2 Structure**

According to Minuchin (1974), family structure can be defined as “the visible set of functional demands which organizes the ways in which family members interact,” (p.51). Lidz (1976) was the opinion that functional families are characterized by a structure where the husband and wife form a union in order to uphold the boundaries between their family members. In order for families to function properly, the boundaries of the subsystem need to be clear (Minuchin, 1974). Functional families must also be in position to adjust its boundaries when circumstances change as adjustability is likely to be very important for family functioning (Terblanche, 1994). Seeing that the family need to respond to internal and external change, it must be able to change in order to accommodate new circumstances (Noller & Callan, 1991). Terblanche (1994) noted that major boundary negotiations take place during adolescence between the parental and adolescent subsystems. The researcher argued that it is essential that the adolescent be allowed to move in and out of the family system. Lopez (in Brown & Lent, 1992) stated that families must adopt flexible “boundaries” in order to permit the adolescent to “move in and out of the family system” so as to develop greater independence (p.261). Such mobility often leads to recognisable shifts regarding the intensity of existing family relationships. In order to allow shifts with the least disturbance, parents need to understand the adolescent’s need for mobility (Terblanche, 1994). The family must work collectively towards redefining existing relationships and build the base for eventual movement in the direction of a new divergent period which is characterised by a closer and qualitatively different level of family functioning (Lopez in Brown & Lent, 1992).

Dysfunctional families on the other hand, interact at the extremes of overly rigid boundaries (Minuchin, 1974). The researcher also argued that communication across subsystems is difficult in such families and the protective function of the family is weakened.

#### **4.3.2.3.3 Affect**

Affect refers to the emotions/feelings which are present amongst family members. Such affect can be positive or negative. Functional families are normally associated

with emotional warmth, affection, love, and sensitivity (Terblanche, 1994). According to Rice (1992), members of functional families tend to show that they care for one another and are aware of each one's feelings and needs. Families like this, therefore, have basic skills of empathy. Carstens (1988) stated that feelings of conflict and anger are also acknowledged within such families, but they are capable to make the necessary adjustments. Okun (1986) was the opinion that adolescents need physical affection from both parents even though it might seem that they resist it. Noller and Callan (1991) are of the view that even when adolescents distance themselves from their families, they still require the love and support of their families.

Dysfunctional families are normally associated with emotional coldness, rejection, and hostility. Family members seem not to love one another, or even dislike one another (Terblanche, 1994). They might even hate each other, be inconsiderate to the others' feelings and needs, and act as if not caring about the other members of the family. Such families are characterized by very little affection, positive emotional support, empathy, or understanding (Rice, 1992).

#### **4.3.2.3.4 Communication**

According to Openshaw and Thomas (1986), family communication can be seen as the "transmission of interpersonal messages" (p.121). Communication is an important aspect of family life and lays the basis for developing levels of closeness, separateness, and flexibility within families (Santrock, 1981). Terblanche (1994) stated that open and unproblematic communication among family members are favourable aspects for healthy family functioning. Supportive communication in the family contributes to the development of more positive identities of adolescents and creates higher levels of social and coping skills (Noller & Callan, 1991). Communication between parents and adolescents often brings forth special problems and opportunities in comparison to parent-child communication at other stages of the family lifecycle (Masselam, Marcus & Stunkard, 1990). Olson (1992) argued that it is during this stage of the family lifecycle that one tends to listen to complaints of poor communication. It is during the adolescent stage that family members need to learn new ways to resolve conflicts between each other. Negotiations between family members become more verbalized and involve more participation and compromise. Parents who are reluctant to negotiate with their adolescents, are likely to encourage

their adolescents to resist/revolt more strongly in a manner to differentiate and later to separate (Okun, 1986).

#### **4.3.2.3.5 Behaviour Control**

Behaviour Control is defined as the order which a family embraces to handle behaviour in three different areas namely: in situations which are physically dangerous, situations which concern fulfilment and expression of psychobiological needs, and situations which deal with interpersonal socializing behaviour of family members and people outside the family (Epstein, Bishop, Ryan, Miller, & Keitnor, 1993).

Adams (2002) argued that parents lay the foundation especially for the structural functioning of the family. This requires strong leadership abilities which are essential for the caring and safety of the family members. Baumrind (1971) maintains that parenting styles (authoritarian, authoritative, laissez-faire) play a vital role in the nature of behaviour control of adolescents within the family.

Three types of behaviour control can be distinguished in terms of the application of standards and freedom of thought. "Standards" refer to the rules set by parents to control behaviour in the family, whereas "freedom of thought" refers to the space which is allowed for behaviour in the family (Epstein et al., 1993).

The three types of behaviour control are:

- Rigid behaviour control: refers to standards in the family which are tight and where minimal negotiations in different situations take place. Rigid behaviour control is likely to be less functional in the family situation (Adams, 2002).
- Flexible behaviour control: refers to standards in the family which are fair and where there are chances for negotiations and change. Walsh (1998) was of the opinion that flexible behaviour control forms to a greater extent part of middleclass families where it is being regarded as the most effective approach. In families where flexible behaviour control is exercised, the standards are likely to be reasonable with opportunities for negotiations and changes. Parents in such families are clear as to which behaviour types are

acceptable, but intervene when offences occur. Concessions are made pending on the situation, but consistent expectations are maintained (Adams, 2002).

- Laissez-faire behaviour control: refers to situations in the family where no standards are set, but where total freedom of thought is allowed, irrespective of the context. This form of behaviour control is regarded as a less effective style (Adams, 2002). A laissez-faire situation, according to Thornburg (1975), allows an adolescent to choose whether to accept or disregard parental desires in family decisions. Laissez-faire behaviour control provides no secure base for positive identity formation and tends to lead to diffusion. Adolescents who experience laissez-faire parenting, might have a don't care attitude towards decision-making and turn out to be not very responsible, stable, and independent (Thornburg, 1975). This type of parenting is also associated with an adolescent's immaturity, poor self-restraint, and inability to direct and assume leadership, as well as poor self-control (Baumrind, 1971). Adolescents finding themselves in such families, receive very little guidance and direction, experience few restrictions from parents, and are expected to decide things for themselves. They often get into trouble with those who won't pamper them the way their parents do (Lerner & Knapp, 1975).

Adams (2002) stated that parents need effective methods of behaviour control to keep behaviour within certain parameters so that interactions in the family are not crippled. The author noted that it is important for parents to assess the rules and standards set by family in order to allow sufficient freedom among the members of the family.

#### **4.3.2.3.6 Value Transmission**

Forisha-Kovach (1983) was of the opinion that the family, as the primary source of socialization, transmits ethical standards and cultural values to its members. Within the family situation, the adolescent develops a set of values, beliefs, and attitudes with which to face the world (Terblanche, 1994).

Parents and adolescents face a conflict of values during the adolescent stage according to Rice (1984). New relationships, interests, values, and goals start to develop as adolescents begin to reduce the intensity of their relationships with their parents (Newman, 1989). This accomplishment of a new level of individuation can be seen in the adolescent's ability to have a viewpoint, clearly different from that of their parents. The adolescent also experiences a sense of uniqueness (Newman, 1989).

Adams (2002) argued that adolescents identify to a great extent with their parents' attitudes, values, and behaviour, which are often based on the religious convictions of the parents. The researcher stated that factors like the schools they attend, the societies in which they function, cultural experiences, interaction with peers, and socio-economic status, might also influence the transmission of values within the family system.

Dysfunctional families are characterised by a rigid value system with little space for adaptation and change (Lewis, 1978).

#### **4.3.2.3.7 External Systems**

Goldenberg and Goldenberg (1980) stated that the family consists of subsystems which function in relation to one another and to bigger systems, like the community. It is therefore clear that a family does not exist in isolation, instead it functions in relation to a larger network of systems (Minuchin, 1974; Sedgwick, 1981).

Systems outside the family like the school, religious-and sport organizations, peer-groups, etc. play a vital role in the adolescent's identity formation. The existence of rigid boundaries in the family might cause that such systems outside the family structure, are unable to render the needed support and new information to family members (Adams, 2002). Flexible boundaries in the family setting are therefore a pre-requisite for a family to function in a rapidly changing society and to allow exploration by its members outside the family.

Functional families are characterised by its potential to relate meaningfully with external systems. These relations lead to a wide range of interests (Terblanche,

1994). Noller and Callan (1991) viewed that healthy families are balanced because some activities are family-centered while others involve outsiders and the community.

It is important that the family negotiate its boundaries with external systems during adolescence, especially with the adolescent's peer-group. Such an external system becomes more and more important to the adolescent at this stage. Tension and conflict tend to reach high levels during adolescence between the peer-group, the adolescent, and the parents (Terblanche, 1994). Adolescents should thus be allowed to move comfortably between their peers and the family during the adolescent stage (Noller & Callan, 1991).

Where the family operates dysfunctionally, the adolescent tends to turn to external systems. Systems like the community and peer-group can sometimes create the climate in which anti-social behaviour is acquired (Dacey & Kenny, 1997). Dysfunctional families are furthermore characterised by weak family bonds with activities outside the family, or by strong and intense family loyalties and activities centered within the family system (Noller & Callan, 1991).

#### **4.3.2.4 Reliability and Validity**

The Kuder-Richardson formula 8 was used to determine the reliability of the FFAQ. The internal consistency of the test as a whole was calculated at 0,88, without considering the six subscales. All the subscales obtained reliability coefficients higher than 0,60 for all sub-samples. The correlations between the subscales ranged from 0,37 (between Structure and External Systems) to 0,73 (between Affect and Communication). It is clear from the instruction manual that the intercorrelations of all six subscales are significant (Langley, 1990).

The validity of the FFAQ was assessed by measuring the content, construct, and concurrent validity of the test. To assess the content validity, the following three methods were used:

- i. examining the content of the items for face validity
- ii. reviewing the methods used to develop the items, and
- iii. correlating item-scale scores

An item-scale correlation with an average of 0,53 were obtained. Such results confirm the content validity of the items used to evaluate the six chosen dimensions of family functioning (Langley, 1990). The construct validity of the FFAQ is supported by the intercorrelations of the scales and their factor structure. The concurrent validity on the other hand is supported by the correlation of the FFAQ with other instruments (Langley, 1990).

#### **4.3.2.5 Scoring**

The researcher scored the FFAQ by hand. A score was calculated for each of the six dimensions and the subtotals added to obtain a total score.

#### **4.3.2.6 The family: An African perspective**

The FFAQ can be regarded as a well-developed instrument suitable for the present study. The instrument was constructed and based on an understanding of the family from a predominantly Western perspective. However, unique conditions often do exist in African contexts, which effect the family, to a large extent and should be taken into account in making sense of the findings of the present study. A discussion on the family from an African perspective follows.

Prior to 1994, African families in South Africa were confronted with the migrant labour system, which removed one or both parents from the family home for long periods of time. The government of the day also applied a policy of forced removals, which tore families away from the land, and communities they belonged to. The pass law system also contributed towards the disintegration of African families and criminalized family life effectively (Everatt & Orkin, 1994). It is clear, therefore, that the whole series of legislative acts by the government of the day crippled the integrity of the African family.

Burman and Fuchs (1986) stated that in the 1980s, "a very high rate of family breakdown, if not of state-recognised divorces", took place among the African communities (p.119). Women became the primary substitute for heading the family unit. The women became increasingly important in the economic sphere of life as heads of the households in African communities (Cock, Emdon, & Klugman, 1986).

The criminalization of family life under the pass laws and the migrant labour system in the apartheid era, led to high levels of disintegration in African parenting. The family unit was put under great pressure because of the socio-economic, as well as the socio-political strains of apartheid (Everatt & Orkin, 1994). Ramphela (1992) noted that "weakened by poverty, overcrowding, migrant labour, and a general sense of worthlessness, the family was not ready to cope with the politicized and rebellious youth of the time" (p.19-20). Ramphela stated that the youth refused to bow to the authority of adults (their parents and teachers) whom they came to disrespect because of the generation gap, which emerged between the youth and authoritative figures.

Before 1986, South Africa's influx control legislation forced out people "surplus" to labour requirements in the "white" areas. In theory, African families were, therefore, allowed to stay together in urban areas, but in practice, many families were not allowed to lead a fruitful life due to the continuing migrant labour policy, as well as the effect(s) of the Group Areas Act and other legislation (Everatt & Orkin, 1994).

The study by Everatt and Orkin (1994), in terms of caretakers and decision makers in the family context, pointed out that African youth (39%) saw their mothers as the main childhood caretakers, and only 2% saw their fathers as the main caretakers. This difference was the result of migrancy patterns, such as the movement of men out of rural areas leaving women to rear children, or by the movement of women to squatter camps where they headed households. Everatt and Orkin (1994) found that African youth (40%) viewed their fathers often as equal to their mothers in terms of decision making, indicating that fathers were not always positively viewed as authority figures. The researchers also found that one in seven (15%) 21 to 25-year-old Africans grew up in the home of the grandmother. This situation was most evident among African youth (41%) born in rural areas, where grandmothers had been the main caretakers, substituting mothers who had moved to urban areas trying to find employment. Cock et al. (1986) concluded that some women end up passing on the burden of childcare to an older generation of women – their own mothers.

Everatt and Orkin (1994) found that the attitudes of the African participants (77%) towards the extended family were highly significant. The respondents agreed that

young people "have a duty to look after their relatives" (p.46). The researchers concluded that young people, especially Africans, valued the family as an institution, particularly the extended family, and preferred to see their own children being brought up in similar circumstances that they were reared in.

In an investigation conducted by Campbell (1994), emphasis was placed on the effects of social change on African family life in South Africa and the changing role of the family in the socialization of the youth. The findings of the study will be pointed out next.

The older generation (aged between 50 and 60 years) who was interviewed by the researcher, felt that social change in South Africa is proceeding at such a rapid rate that the youth are faced with situations of which the parents have little experience themselves. They complained that they had relatively little control over young people, lacked confidence, and felt ill-equipped when trying to advise the youth in a world that was changing at an alarming pace. In contrast to the older generation's responses, the younger generation (aged between 17 and 23 years) stated that it was important to respect adults. However, their conception of respect in recent times is more conditional than it was in the past. Some adolescents disregarded their parents for their old-fashioned views and often rejected parental advice.

The older generation in Campbell's study (1994), saw respect as a cornerstone of traditional African social relationships, especially respect within the family. Campbell concluded from the responses of the older participants: young people should recognize the authority of their elders, and show obedience and respect to them at all times; parents have the knowledge and expertise about the world which is a useful resource for guiding the children; and young people should take the advice of older people because of their superior wisdom. Some of the respondents from the older generation stated that in their younger days, they respected grown-up people, unlike many young people today. The more traditional ways are increasingly disappearing and what is left is a nation with relatively little direction and identity. The youth of today is only interested in progress and material gains, and often see tradition as a stumbling block (Campbell, 1994).

On the other hand, the younger generation in Campbell's study (1994) often spoke extremely positively about their parents, particularly the sacrifices the parents had made for them. Several young people singled out their mothers in this regard, expressing appreciation for their continuous struggle to hold their families together under conditions of extreme poverty, political instability, and violence.

The younger generation in the study of Campbell (1994) debated the expectations that the younger generation held towards their parents as respectful social guides in the context of modern township life. The young participants came up with a number of reasons why the older generation was often poorly qualified to guide them in meeting the demands of modern township life:

- their rural origins
- the older generation's lack of education
- their humble work status – the majority of the young generation's parents and grandparents were, or had been labourers or domestic workers. Such work was not highly regarded by the youth, who tended to have upwardly mobile aspirations, structuring their identities around their dreams of educational advancement and good jobs
- the older generation's lack of political consciousness – they passively accepted the racial discrimination and economic disadvantages of the apartheid regime.

Against this background, many young people rely on different and sometimes competing socializing agents to guide them in their day-to-day lives. These include peers, political groupings, and the educational environment (Campbell, 1992a, 1994).

Campbell's study (1994) also indicated a decline in power in the African family, especially in that of male adults. Fathers who are unable to support their families adequately are being viewed critically, not only by the larger community, but also by their wives and families. From these circumstances arguments often follow and the father, in reaction to opposition, turns to alcohol and other women looking for consolation. These fathers often squander a portion of their meager salaries on these indulgences and aggravate their families who see these bad habits as a further proof

of their lack of worth as fathers. Campbell noted that these men may suffer from a chronic "loss of identity".

Campbell (1994), furthermore, found that African families, on the economic front, lay greater emphasis on the income-generating ability of males than of females. A woman who loses her job can easily fall back on her roles as housewife and mother. The researcher also found that mothers in female-headed families tended to experience disciplinary problems with both their teenager boys and girls, particularly in families where the father was absent. Campbell (1989) noted that, despite the fact that mothers have to play an increasingly important role in African family leadership, they are still seen as second-class citizens in a community where patriarchal ideas dominate.

All the respondents in the study by Campbell (1994) agreed that the problems between the youth and adults (parents) became particularly crucial since the early 1980's. This was because the youth became better educated and often more politicized than their parents. The youth also grew up in a society where resistance, protest, and debate about alternative social forms had taken place on a larger scale than before, which created a wider gap between many young people and their elders. Campbell (1994) concluded that the severity of the intergenerational problems could decrease when members of the current younger generation take their places as parents and grandparents in society.

Despite many upheavals in the African community since the beginning of the 1990's, the author felt that the FFAQ remains a measuring instrument, which can be used successfully in order to study the relationship between identity formation and aspects of family life among adolescents scientifically.

#### **4.3.3 The Extended Objective Measure of Ego Identity Status-2 (EOM-EIS-2)**

Various methods, like interviews and questionnaires, were used to assess identity, but limitations in both techniques were identified. Marcia (1966) was the one who developed the identity status interview initially. This interview consisted of a number of questions which assessed an individual in terms of crisis (exploration) as well as a degree of commitment. The interview had its advantages and disadvantages and

researchers in the field of adolescent identity formation saw the need to develop a valid and reliable objective measuring instrument which could assess Marcia's four identity statuses.

The original instrument, the Objective Measure of Ego Identity Status (OMEIS), was developed by Adams, Shea, and Fitch in 1979. The researchers completed four separate investigations to demonstrate that a valid and objective self-report measure of ego-identity could be developed. The measuring instrument will enable researchers and clinicians to assess the identity status of adolescents and young adults in studies with larger samples.

The OMEIS consisted of 24 items which focused on the domains of occupation, religion, and politics (Adams, Bennion, & Huh, 1989). Subjects responded to each item on a 6-point Likert scale which is divided into a section of agreement and disagreement (Adams et al., 1989). Adams et al. (1989) developed the OMEIS because the need existed for an instrument which could:

- i. easily be administered and scored
- ii. establish forms of reliability and validity
- iii. be used for classification purposes

Through this instrument, an individual can be classified at a given point in time, developmental changes in identity can be assessed, and it can be used as a general measure of individuality ranging from a diffused to an identity-achieved status or an individuated state (Adams et al., 1989). From the beginning, this instrument had been subjected to considerable research efforts which focused on its level of reliability and validity. It was discovered that this instrument was limited because it did not strongly differentiate between the statuses of identity diffusion and moratorium. The reason for this limitation was that few "pure" diffusion-status types were observed among healthy adolescent populations (Adams et al., 1989). Another limitation of this instrument was that it primarily focused on so-called ideological domains (Adams, 2002).

Grotevant and Adams (1984) developed a new version from the original instrument called the Extended Objective Measure of Ego Identity Status-1 (EOM-EIS-1). The

researchers made a distinction between ideological identity such as occupation, religion, politics, and moral values, as well as domains of interpersonal identity, which included friendship, dating, sex roles, and recreational activities. The domains of the instrument were therefore extended from 3 to 8 and its items from 24 to 64.

Adams and his colleagues (1986, 1987) constructed the most highly developed group administered questionnaire assessing ego-identity status. This instrument was called the Extended Objective Measure of Ego Identity Status-2 (EOM-EIS-2). It comprises of statements which reflect characteristics of the four identity statuses (Identity Achievement, Moratorium, Foreclosure, and Identity Diffusion). This instrument was extended and shows stronger interpersonal identity subscale items than the EOM-EIS-1 (Grotevant & Adams, 1984).

The EOM-EIS-2 is presented in the format of self-report questionnaire consisting of 64 Likert-type items. The purpose of this instrument is to measure psychosocial adulthood in terms of the ideological domain and the interpersonal domain of identity development (Adams, 2002). Jones and Streitmatter (1987) found the EOM-EIS-2 suitable for use with both school-going adolescents as well as young persons in tertiary education. Another feature of this instrument is the development of an SPSS (Statistical Package for Social Sciences) program for computer scoring of EOM-EIS-2 data.

The EOM-EIS-2 assesses the four identity statuses in relation to two extended domains namely ideological and interpersonal identity based on the Erikson-Marcia paradigm. The 64 items of the instrument are divided into two sections namely agree (strongly agree, moderately agree, slightly agree) and disagree (strongly disagree, moderately disagree, slightly disagree). Each of the four statuses has 16 items which are categorised as 8 ideological items and 8 interpersonal items. The 64 items cover domains such as occupation, religion, politics, and moral values (ideological) as well as friendship, dating, sex roles, and recreational activities (interpersonal). Participants have to select one possibility from the six given for each of the 64 items.

The researcher and two collaborators carefully screened each of the 64 items in order to assess its cross-cultural applicability for its usage in an African situation. The

language of each item was also assessed as to be understood by the black, adolescent population used in the study. The wording of some of the items were changed but not to distort its meaning from the American version. Examples of such changes are:

- I'm looking for an acceptable perspective for my own "lifestyle", but haven't really found it yet- to: I'm looking for an acceptable understanding for my own "lifestyle", but haven't really found it yet.
- I don't think about dating much. I just kind of take it as it comes- to: I don't think about dating much. I just take it as it comes.

The main purpose of the change in wording in some of the items was to make it more understandable for the participants in the study.

The EOM-EIS-2 has gone through a process of development since 1979 and its reliability and validity has thoroughly been researched (Adams et al., 1989).

The reliability of this instrument was established in terms of three estimates namely: (1) Internal Consistency, (2) Split-Half, and (3) Test-Retest. According to Adams (1999) all three estimates of reliability show significantly high consistency for the EOM-EIS-2.

Internal consistency was indicated in terms of ideological and interpersonal scales (Adams, 1999). Alpha coefficients (0,53 to 0,73 respectively) were found favourable in terms of the ideological and interpersonal subscales (Adams, 1999). A study with Cronbach alphas showed corresponding results in terms of the ideological subscales from 0,62 to 0,75 and from 0,58 to 0,80 in terms of the interpersonal subscales (Adams, 1999).

In a study done by Grotevant and Adams (1984) split-half correlations of the ideological and interpersonal subscales ranging from 0,10 to 0,68 were established. The researchers also found total identity score correlations with subscale scores ranging from 0,37 to 0,64.

Adams et al. (1979) found test-retest correlations of stability which ranged from 0,71 to 0,93. In 1984 Grotevant and Adams estimated the test-retest reliability on all domain subscales over a four-week period. The researchers found correlations of stability for the ideological and interpersonal subscales ranging from 0,59 to 0,82. Montemayor, Brown, and Adams (1985) found no significant differences between the scale means and standard deviations over four measurement times, which indicate stability test-retest context.

The validity of the instrument, although difficult if not possible to ascertain directly, was established in terms of four different estimates namely: (1) face validity, (2) concurrent validity, (3) predictive validity, and (4) construct validity. Various studies provided evidence of the validity of the EOM-EIS-2 when used with adolescents (Adams, 1999).

In terms of concurrent validity, an accordance was found between the statuses of the EOM-EIS-2 and the semi-structured interview namely: 25% accordance with the ideological domain and 50% with the interpersonal domain (Adams, 1999).

Predictive validity showed that individuals in the moratorium and diffusion statuses use defense mechanisms like projection, denial, and identification more than individuals in the foreclosure and achievement statuses. Individuals in the moratorium and diffusion statuses made more use of denial than those in the foreclosure status (Cramer in De Wet, 2001).

Construct validity in terms of divergent correlations of the EOM-EIS-2 subscales, indicated that corresponding achievement and diffusion subscales correlated negatively and significantly (Adams, 1999). Construct validity in terms of convergent correlations indicated that three out of four corresponding subscales showed significant correlations (Adams, 1999).

#### **4.4 PROCEDURE**

Psychology 1 students were invited to attend a special practical session on psychological testing and assessment. The purpose of the session was explained to

students: they were told that the data will be used for a research project and that they should only take part voluntarily. The issue of confidentiality was emphasised to the students whereby they gave consent to take part in the present study. It was stated that students who attend this session would be credited by the Department of Psychology from the University of Fort Hare. A condensed lecture on psychological testing and assessment was given whereafter the students completed a biographical questionnaire, the FFAQ, and the EOM-EIS-2.

The biographical questionnaire provided the researcher with basic information of each student. The purpose of the two tests (FFAQ and EOM-EIS-2) was briefly explained to the testees prior to the taking down of the tests. Participants could choose to complete whatever test first. No time limit was set and testees could finish at their own speed.

The total sample was determined at 153 students, who were all in their late adolescent stage ranging from 17-26 years of age. Testees older than 26 years were excluded from the final sample as the researcher focused primarily on the late adolescent stage. The SPSS (Statistical Package for Social Sciences) was used to do the data analysis after the answer sheets were manually processed by the researcher.

#### **4.5 STATISTICAL TECHNIQUE**

The Pearson correlation (Person  $r$ ) coefficient was calculated in order to investigate the relationships between the sets of variables. The technique was developed by Karl Pearson and is a measure of the degree of linear relationship between two interval- or ratio-level variables (Harris, 1998). The value of  $r$  gives information about the strength and direction of the relationship.

Pearson  $r$  can only take on values between  $-1,0$  and  $+1,0$ . An  $r$  of  $+1,0$  indicates a perfect positive relationship between two variables, as well as the direction of the relationship. A positive relationship means that low scores on one variable go with low scores on a second variable, while high scores on one variable go with high scores on a second variable (Shavelson, 1981). A negative relationship on the other

hand indicates that low scores on one variable go with high scores on a second variable and vice versa.

Pearson  $r$  is a parametric procedure and a number of assumptions have to be satisfied in order for it to be used meaningfully (Harris, 1998). These assumptions are:

- **Interval or ratio-scale data**

A first assumption for using Pearson  $r$  is that the variables under consideration have been measured on an interval or ratio scale. An interval scale is one for which the intervals between the units (numbers) are equal, while a ratio scale is an interval scale with a zero point that indicates the absence of the attribute measure (Shavelson, 1981).

- **Linearity**

A second assumption is that Pearson  $r$  is to be used to assess the degree of linear relationship between two variables. Pearson  $r$  provides a precise measure of the linear relationship, but does not directly assess a curvilinear relationship between the variables. An  $r$  of +1 or -1 indicates that there is no curvilinear relationship between the variables. An  $r$  near 0 could mean that the two variables are unconnected. Such a score could also mean that there exists a strong curvilinear relationship between the variables.

- **Random Sampling**

A third assumption for Pearson  $r$  is that the scores have been sampled from the population on a random basis. All individuals in the population therefore had the same chance of being selected for the sample. If this assumption is violated, a researcher will have to be more cautious in generalising the results.

- **Normality of Distribution**

A fourth assumption is that when inferences are going to be drawn from a Pearson  $r$ , it is assumed that the distributions from which the scores have been sampled are normal (Harris, 1998).

There are a number of formulas for calculating Pearson  $r$ . The utilisation of different formulas lead to the same numerical answer, but differ in the information that is needed in order to use them. The formula which gives the best idea of what a correlation coefficient means, is the z-score formula. This formula is the least convenient to compute from raw data. The z-score formula is:

$$r = \frac{\sum ZxZy}{N}$$

The formula indicates that  $r$  equals the sum of the products of the pairs of the z-scores on variables X and Y. This is then divided by the number of pairs of scores ( $N$ ). The z-score formula is the standard formula and other formulas can be deduced from it e.g.:

$$r = \frac{\sum xy}{Sx.Sy.(N - 1)} \quad \text{and} \quad r = \frac{\sum xy}{\sqrt{\sum x^2 \sum y^2}}$$

After computing the value of  $r$ , the researcher should see if it is reasonable or not and if it matches the pattern of the data (Harris, 1998). If the value of  $r$  does not fall between  $-1,0$  or  $+1,0$ , a mistake was made in the calculations. Even if the value of  $r$  seems correct, it is good to check the calculations by using a different formula for Pearson  $r$ . If the calculations are correct, the researcher has to decide if the scores refer to a population or a sample before interpreting the meaning of  $r$  (Harris, 1998). Most researchers, when calculating correlation coefficients, are dealing with a sample (Harris, 1998). They are therefore interested in the question of the statistical relationship between the measured variables. When this is the case, the researcher has to decide if the value of  $r$  is statistically significant or not. Harris (1998) claimed that a correlation coefficient is statistically significant when:

- it is reasonably far from zero

- it is based on a reasonably large sample size

A statistically significant result is likely to represent the actual state in the population rather than being due to chance (Harris, 1997). When a finding is statistically significant, it reflects a true positive or negative correlation in the population, rather than a correlation of zero. A too small sample size seldom leads to a statistically significant correlation (Harris, 1998).

When the Pearson  $r$  is non-significant, it might be that there is no strong (or perhaps any) linear relationship between the two variables in the population (Harris, 1998). If the sample size is small, a large correlation coefficient will not be statistically significant (Cohen, 1992; Hunter, 1997; Shaver, 1985). Harris (1998) stated that a researcher should not go further and try to interpret a non-significant correlation. Instead, the researcher must acknowledge that there is a reasonable probability that the real correlation coefficient in the population is near zero.

#### **4.6 CONCLUSION**

The research design and procedure followed were explained in this chapter. Attention was given to the various instruments used to collect the data, namely the biographical questionnaire, the FFAQ, and the EOM-EIS-2. The chapter ended with a discussion of the statistical procedure applied to analyze the data.

In the following chapter, the results of the present study will be presented.

## **CHAPTER 5**

### **RESULTS**

#### **5.1 INTRODUCTION**

In the previous chapter, the method of study used by the researcher was described. In this chapter, the results will be presented followed by a discussion and interpretation of the results in chapter 6.

#### **5.2 RELATIONSHIP BETWEEN IDENTITY ACHIEVEMENT AND THE FAMILY FUNCTIONING DIMENSIONS**

In order to establish the correlation between Identity Achievement variables and the dimensions of family functioning as measured by the FFAQ, for females and males, the Pearson  $r$  was used and these results are represented in Table 4 and Table 5.

Table 4

**Pearson Correlation Coefficients in relation to Identity Achievement Variables and Family Functioning Dimensions for the Female Sub-sample (n=103)**

		<b>FF A</b>	<b>FF C</b>	<b>FF S</b>	<b>FF VT</b>	<b>FF BC</b>	<b>FF ES</b>	<b>FF TOT</b>
<b>FEMALES</b>	<b>I D A</b> r = p =	0,2347 0,017*	0,0732 0,462	0,0323 0,746	0,0658 0,509	0,0994 0,318	0,1608 0,105	0,1903 0,054
	<b>I N T E R A</b> r = p =	0,2737 0,005**	0,0261 0,794	0,0898 0,367	0,2541 0,010*	0,1706 0,085	-0,0461 0,644	0,2199 0,026*
	<b>T O T A</b> r = p =	0,3383 0,000**	0,0623 0,532	0,0841 0,399	0,2232 0,023*	0,1846 0,062	0,0659 0,508	0,2741 0,005**

\*p&lt;0,05

\*\*p&lt;0,01

**Note****ID A** = Ideological Achievement**INTER A** = Interpersonal Achievement**TOT A** = Total Achievement**FF A** = Family functioning: Affect dimension**FF C** = Family functioning: Communication dimension**FF S** = Family functioning: Structure dimension**FF VT** = Family functioning: Value Transmission dimension**FF BBC** = Family functioning: Behaviour Control dimension**FF ES** = Family functioning: External Systems dimension**FF TOT** = Family functioning: Total Score

From Table 4 it is clear that a significant positive correlation ( $r=0,2347$ ,  $p=0,017$ ) was established between the variable of Ideological Achievement and the dimension of Affect of the FFAQ for females. Significant positive correlations were found between the variable Interpersonal Achievement ( $r=0,2737$ ,  $p=0,005$ ) and the dimension of

Affect of the FFAQ, between the variable of Interpersonal Achievement ( $r=0,2541$ ,  $p=0,010$ ) and the dimension of Value Transmission of the FFAQ, as well as between the variable of Interpersonal Achievement ( $r=0,2199$ ,  $p=0,026$ ) and the Total Score for the FFAQ. It is also evident from Table 4 that a significant positive correlation ( $r=0,3383$ ,  $p=0,000$ ) was obtained between the variable of Total Achievement and the dimension of Affect of the FFAQ for females. Positive correlations were also established between the variable of Total Achievement ( $r=0,2232$ ,  $p=0,023$ ) and the dimension of Value Transmission of the FFAQ, and between the variable of Total Achievement ( $r=0,2741$ ,  $p=0,005$ ) and the Total Score for the FFAQ.

**Table 5**

**Pearson Correlation Coefficients in relation to Identity Achievement Variables and Family Functioning Dimensions for the Male Sub-sample (n=50)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>MALES</b>	I D A	0,1983	0,0164	0,1110	0,4164	0,0503	0,2398	0,2867
	r =							
	p =	0,167	0,910	0,443	0,003**	0,728	0,093	0,044*
	I N E R A	0,0360	0,0286	-0,0551	0,0432	0,0432	0,1942	0,0787
	r =							
	p =	0,804	0,844	0,704	0,866	0,766	0,177	0,587
T O A	0,1328	0,0280	0,0243	0,2449	0,0564	0,2608	0,2098	
r =								
p =	0,358	0,847	0,867	0,087	0,697	0,067	0,144	

\* $p < 0,05$ \*\* $p < 0,01$ 

From Table 5 it is evident that a significant positive correlation ( $r=0,4164$ ,  $p=0,003$ ) was established between the variable of Ideological Achievement and the dimension of Value Transmission of the FFAQ, as well as between the variable of Ideological Achievement ( $r=0,2867$ ,  $p=0,044$ ), and the Total Score for the FFAQ for males. These findings suggest that stronger endorsement of Ideological Achievement items coincided with a positive perception of value transmission and total family

functioning. In contrast to the findings for the female sub-sample (see Table 4), no significant correlations were found between the variable of Interpersonal Achievement, as well as Total Achievement and any of the dimensions of the FFAQ for males (Table 5).

An interesting observation is that the significant interactions between the Identity Achievement (Ideological Achievement, Interpersonal Achievement, and Total Achievement) variables and the family functioning dimensions, for both the female and the male sub-samples, were positive correlations, indicating that stronger endorsement of the Achievement variables coincided with favourable perceptions of a number of the dimensions of family functioning.

### **5.3 RELATIONSHIP BETWEEN THE IDENTITY MORATORIUM AND THE FAMILY FUNCTIONING DIMENSIONS**

In order to establish whether significant correlations existed between Identity Moratorium variables and the dimensions of family functioning, for both females and males, the Pearson  $r$  was used and the results are presented in Table 6 and Table 7.

Table 6

**Pearson Correlation Coefficients in relation to Identity Moratorium Variables and Family Functioning Dimensions for the Female Sub-sample (n=103)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>FEMALES</b>	I D M	-0,2317	-0,2415	-0,0805	-0,0678	-0,0593	-0,1488	-0,2354
	p =	0,019*	0,014*	0,419	0,496	0,552	0,133	0,017*
	I N T E R M	0,0235	-0,0786	-0,0658	0,0218	-0,0619	0,0032	-0,0513
	M p =	0,813	0,430	0,509	0,827	0,534	0,974	0,607
	T O T M	-0,1569	-0,2101	-0,1075	-0,0535	-0,0788	-0,0860	-0,1936
	p =	0,144	0,033*	0,280	0,592	0,429	0,388	0,050*

\*p&lt;0,05

\*\*p&lt;0,01

#### Note

**ID M** = Ideological Moratorium

**INTERM M** = Interpersonal Moratorium

**TOT M** = Total Moratorium

From Table 6 it can be seen that a significant negative correlation ( $r=-0,2317$ ,  $p=0,019$ ) was established between the variable of Ideological Moratorium and the dimension of Affect of the FFAQ for females, suggesting that stronger endorsement of Ideological Moratorium items coincided with an unfavourable perception of affect within the family situation. A significant negative correlation was also established between the variable of Ideological Moratorium ( $r=-0,2415$ ,  $p=0,014$ ) and the dimension of Communication of the FFAQ, as well as between Ideological Moratorium ( $r=-0,2354$ ,  $p=0,017$ ) and the Total Score for the FFAQ. There were no significant interactions evident between the variable of Interpersonal Moratorium and any of the dimensions of the FFAQ for females. Inspection of Table 6 also indicates a significant negative correlation ( $r=-0,2101$ ,  $p=0,033$ ) between the variable of Total

Moratorium and the dimension of Communication of the FFAQ for females. Similarly, a significant negative correlation ( $r=-0,1936$ ,  $p=0,050$ ) was established between the variable of Total Moratorium and the Total Score for the FFAQ, suggesting that high endorsement of Moratorium items coincided with a more negative perception of family life in general.

**Table 7**

**Pearson Correlation Coefficients in relation to Identity Moratorium Variables and Family Functioning Dimensions for the Male Sub-sample (n=50)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>MALES</b>	I D M r = p =	-0,3623 0,010**	0,0233 0,872	-0,2249 0,116	-0,3181 0,024*	-0,5036 0,000**	-0,2529 0,076	-0,4170 0,003**
	I N T E R M r = p =	-0,1102 0,446	-0,1313 0,363	0,1090 0,451	-0,1908 0,184	-0,2512 0,079	0,0089 0,951	-0,1138 0,431
	T O M r = p =	-0,2683 0,060	-0,0856 0,554	-0,0689 0,635	-0,2873 0,043*	-0,4268 0,002**	-0,1401 0,332	-0,3016 0,033*

\* $p<0,05$       \*\* $p<0,01$

From Table 7 it can be seen that a significant negative correlation was found, for males, between the variable of Ideological Moratorium ( $r=-0,3623$ ,  $p=0,010$ ) and the dimension of Affect of the FFAQ, between Ideological Moratorium ( $r=-0,3181$ ,  $p=0,024$ ) and the dimension of Value Transmission of the FFAQ, between Ideological Moratorium ( $r=-0,5036$ ,  $p=0,000$ ) and Behaviour Control of the FFAQ, and between the variable of Ideological Moratorium ( $r=-0,4170$ ,  $p=0,003$ ) and the Total Score for the FFAQ. There were no significant interactions evident between the variable of Interpersonal Moratorium and any of the dimensions of the FFAQ for males. Table 7, furthermore, indicates significant negative correlations between the variable of Total Moratorium ( $r=-0,2873$ ,  $p=0,043$ ) and the dimension of Value Transmission of the

FFAQ, between Total Moratorium ( $r=-0,4268$ ,  $p=0,002$ ) and the dimension of Behaviour Control of the FFAQ, as well as between Total Moratorium ( $r=-0,3016$ ,  $p=0,033$ ) and the Total Score for the FFAQ.

#### 5.4 RELATIONSHIP BETWEEN IDENTITY FORECLOSURE AND THE FAMILY FUNCTIONING DIMENSIONS

In order to establish the correlation between Identity Foreclosure variables and the dimensions of family functioning as measured by the FFAQ, for both females and males, the Pearson  $r$  was used and these results are presented in Table 8 and Table 9.

**Table 8**

**Pearson Correlation Coefficients in relation to Identity Foreclosure Variables and Family Functioning Dimensions for the Female Sub-sample (n=103)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>FEMALES</b>	I D F	-0,1673	-0,0638	0,1987	-0,0472	-0,2219	0,1095	-0,0538
	p =	0,091	0,522	0,044*	0,636	0,024*	0,271	0,589
	I N T E R F	-0,0606	-0,0966	0,1287	-0,0206	-0,2245	-0,0391	-0,0908
	p =	0,543	0,332	0,195	0,836	0,023*	0,695	0,362
	T O T F	-0,1270	-0,0908	0,1849	-0,0417	-0,2546	0,0414	-0,0824
	p =	0,201	0,362	0,061	0,676	0,009**	0,678	0,408

\* $p < 0,05$

\*\* $p < 0,01$

**Note**

ID F = Ideological Foreclosure

INTER F = Interpersonal Foreclosure

TOT F = Total Foreclosure

From Table 8 it can be seen that a significant positive correlation was found between the variable of Ideological Foreclosure ( $r=0,1987$ ,  $p=0,044$ ) and the dimension of Structure of the FFAQ, but a significant negative correlation was established between Ideological Foreclosure ( $r=-0,2219$ ,  $p=0,024$ ) and the dimension of Behaviour Control of the FFAQ for females. Table 8 also indicates a statistically meaningful negative correlation between the variable of Interpersonal Foreclosure ( $r=-0,2245$ ,  $p=0,023$ ) and the dimension of Behaviour Control of the FFAQ for females. A further significant negative correlation, for females, was established between Total Foreclosure ( $r=-0,2546$ ,  $p=0,009$ ) and the dimension of Behaviour Control of the FFAQ.

**Table 9**

**Pearson Correlation Coefficients in relation to Identity Foreclosure Variables and Family Functioning Dimensions for the Male Sub-sample (n=50)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>MALES</b>	I D F	$r = -0,0003$	$-0,1928$	$-0,1994$	$-0,0820$	$-0,3129$	$-0,0825$	$-0,1813$
	p =	0,999	0,180	0,165	0,571	0,027*	0,569	0,208
	I N E R	$r = 0,1647$	$-0,0327$	$0,1093$	$0,2178$	$-0,1290$	$0,0911$	$0,1254$
	F p =	0,253	0,822	0,450	0,129	0,372	0,529	0,386
	T O F	$r = 0,0970$	$-0,1294$	$-0,0495$	$0,0816$	$-0,2548$	$0,0066$	$-0,0296$
	p =	0,503	0,270	0,733	0,573	0,074	0,964	0,838

\* $p < 0,05$     \*\* $p < 0,01$

It is evident from Table 9 that a significant negative correlation was established, for males, between the variables of Ideological Foreclosure ( $r=-0,3129$ ,  $p=0,027$ ) and the dimension of Behaviour Control of the FFAQ. It is also clear from Table 9 that no significant correlations were found between the variable of Interpersonal Foreclosure and any of the dimensions of the FFAQ, as well as no significant correlations between Total Foreclosure and any of the dimensions of the FFAQ.

## 5.5 RELATIONSHIP BETWEEN IDENTITY DIFFUSION AND THE FAMILY FUNCTIONING DIMENSIONS

In order to establish whether significant correlations existed between Identity Diffusion variables and the dimensions of family functioning, as measured by the FFAQ, for both females and males, the Pearson  $r$  was used and the results are presented in Table 10 and Table 11.

**Table 10**  
**Pearson Correlation Coefficients in relation to Identity Diffusion Variables and Family Functioning Dimensions for the Female Sub-sample (n=103)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>FEMALES</b>	I D r =	-0,2019	-0,1717	-0,0870	0,0598	-0,0304	-0,0207	-0,1352
	D p =	0,041*	0,083	0,382	0,549	0,760	0,836	0,173
	I N T r =	-0,2772	-0,1235	0,0558	-0,1349	-0,1311	-0,0587	-0,2212
	E R D p =	0,005**	0,214	0,576	0,174	0,187	0,556	0,025*
	T O T r =	-0,3247	-0,1984	-0,1029	-0,0598	0,0994	-0,0374	-0,2374
	D p =	0,001**	0,045*	0,301	0,549	0,318	0,708	0,016*

\* $p < 0,05$

\*\* $p < 0,01$

### Note

ID D = Ideological Diffusion

INTER D = Interpersonal Diffusion

TOT D = Total Diffusion

From Table 10 it is clear that for females, a significant negative correlation was established between the variable of Ideological Diffusion ( $r = -0,2019$ ,  $p = 0,041$ ) and the dimension of Affect of the FFAQ. Table 10 also indicates significant negative

correlations, for females, between the variable of Interpersonal Diffusion ( $r=-0,2772$ ,  $p=0,005$ ) and the dimension of Affect of the FFAQ, and between the variable of Interpersonal Diffusion ( $r=-0,2212$ ,  $p=0,025$ ) and the Total Score for the FFAQ. Table 10 furthermore shows significant negative correlations between the variable of Total Diffusion ( $r=-0,3247$ ,  $p=0,001$ ) and the dimension of Affect of the FFAQ, between Total Diffusion ( $r=-0,1984$ ,  $p=0,045$ ) and the dimension of Communication of the FFAQ, as well as between Total Diffusion ( $r=-0,2374$ ,  $p=0,016$ ) and the Total Score for the FFAQ.

**Table 11**

**Pearson Correlation Coefficients in relation to Identity Diffusion Variables and Family Dimensions for the Male Sub-sample (n=50)**

		FF A	FF C	FF S	FF VT	FF BC	FF ES	FF TOT
<b>MALES</b>	I D r =	-0,2345	-0,0008	-0,1871	-0,2208	-0,3040	-0,2003	-0,2824
	D p =	0,101	0,996	0,193	0,123	0,032*	0,163	0,047*
	I N T r =	0,2053	0,0271	-0,0182	-0,1687	-0,1422	-0,2561	-0,1834
	E R D p =	0,153	0,852	0,900	0,242	0,325	0,073	0,202
	T O T r =	-0,2511	0,0159	-0,1129	-0,2217	-0,2511	-0,2630	-0,2640
	D p =	0,079	0,913	0,435	0,122	0,079	0,065	0,064

\* $p<0,05$

\*\* $p<0,01$

Table 11 indicates significant negative correlations, for males, between the variable of Ideological Diffusion ( $r=-0,3040$ ,  $p=0,032$ ) and the dimension of Behaviour Control, and between the variable of Ideological Diffusion ( $r=-0,2824$ ,  $p=0,047$ ) and the Total Score for the FFAQ, suggesting negative perceptions of behaviour control, as well as an overall negative experience of family life. From Table 11 it is clear that, for males, no correlations were established between the variable of Interpersonal Diffusion and

any of the dimensions of the FFAQ, as well as between Total Diffusion and any of the dimensions of the FFAQ.

An interesting observation is that, with only one exception, all the significant interactions that were established between the non-Identity Achievement variables (Moratorium, Foreclosure, and Diffusion) and the dimensions of family functioning, were negative correlations, suggesting that higher endorsement of non-Achievement variables coincided with lower scores on the FFAQ dimensions, and vice versa. The lower scores on the FFAQ dimensions point to unfavourable perceptions of aspects of family life. The only exception is a significant positive correlation for females (Table 8) and the dimension of Structure of family functioning.

A discussion and interpretation of results will be presented in the next chapter.

## CHAPTER 6

### INTERPRETATION AND DISCUSSION

#### 6.1 INTRODUCTION

In this chapter the meaning of the results, presented in Chapter 5, will be discussed and interpreted in some depth, as well as how it relates to the relevant body of knowledge. The meaning of the findings is, therefore, teased out in this chapter.

#### 6.2 RELATIONSHIP BETWEEN IDENTITY ACHIEVEMENT AND THE FAMILY FUNCTIONING DIMENSIONS (HYPOTHESIS 1)

It is clear from Table 4 that significant positive correlations were obtained between the three Identity Achievement variables (Ideological Achievement, Interpersonal Achievement, Total Achievement) and the Affect dimension of family functioning for females. This indicates that a strong endorsement of the Identity Achievement variables coincided with the female adolescents' favourable perception of the nature of affect within the family situation. From these findings it appeared that female participants were quite responsive to the emotional character of family life. In contrast to these results, opposite findings were observed (see Table 10) between the three Identity Diffusion variables (Ideological Diffusion, Interpersonal Diffusion, Total Diffusion) and the Affect dimension of family functioning for females. These results were significant negative correlations, indicating an unfavourable perception and experience of the emotional climate within the family situation.

Terblanche (1994) emphasized that a favourable emotional climate is likely to be associated with functional families within which emotional warmth, affection, love, and sensitivity are experienced. Alberts, Bennett, and Lento (2003) also found a significant positive correlation between the Ideological Achievement variable and the Affect dimension, as measured by the FFAQ, among a sample of female, school-going adolescents from a rural Eastern Cape setting. In relation to both results, positive identity formation corresponded with a positive perception of the emotional

aspect of the family situation. It is expected that positive identity formation would be associated with a healthy family situation which is in line with the Erikson-Marcia paradigm.

Significant positive correlations, for females, (see Table 4) were also obtained between the variables of Interpersonal Achievement and Total Achievement respectively, and the following dimensions of family functioning: Value Transmission, and family functioning Total Score. This indicates that high Interpersonal Identity Achievement (positive and mature identity formation in relation to interpersonal relations) and Total Identity Achievement status corresponded with a positive perception of the transmission of values in the family, and the overall favourable perception of the family situation. In relation to the mentioned findings, the null hypothesis was rejected.

These findings were not supported by Adams (2002) among both Afrikaans and English-speaking female participants in the Western Cape study. However, the study by Alberts et al. (2003) revealed significant positive correlations, for female, secondary school adolescents between Total Identity Achievement and the dimension of family functioning: Value Transmission and Total Score, as measured by the FFAQ. This means that the results of both these two Eastern Cape studies are similar for younger and older female adolescents in terms of the relationship between the Total Identity Achievement variable and the Transmission of Values dimension and family functioning Total Score respectively. This findings suggests that high identity achieved (having made clear commitments after having gone through an exploration period) females perceived the manner in which ethical standards and social values were conveyed by their parents (Lewis, 1978), as well as the perception of the family situation in its totality, favourably.

Significant positive correlations were forthcoming between the Ideological Achievement (mature identity in relation to ideology) variable and both the Value Transmission dimension, and the Total Score for family functioning among male participants (see Table 5). This strong endorsement of Ideological Achievement (making clear commitments after having gone through an exploration period) corresponded with a positive perception of the transmission of values within the

family, and their overall favourable perception of family functioning. This finding is in harmony with the theoretical foundation of Eriksonian identity formation (Erikson, 1968) and the identity literature which states that adolescents in the Identity Achievement status have passed through an exploration period and is now committed to a specific set of roles, values (normally transmitted within the family setting), and goals (Marcia, 1980). It therefore supports the Eriksonian theory (1963, 1968), which emphasizes the importance of successful value transmission during stage 5 of the individual's psychosocial development, suggesting that the formation of a psychosocial identity is about becoming loyal to a set of values.

The positive correlation between Ideological Achievement and the Transmission of Values for males, is in congruence with Adams' (2002) finding among Coloured English-speaking male participants in the Western Cape. The male participants in the Western Cape sample also experienced a favourable perception of the way in which ethical standards and social values are being transmitted to them by their parents. Forisha-Kovach (1983) asserts that the family, as the primary source of socialization, transmits ethical standards and cultural values to its members.

Alberts et al. (2003) also found significant positive correlations between Ideological Achievement and both the Value Transmission dimension, as well as the Total Score for family functioning among a sample of male participants from a rural Eastern Cape secondary school, which was in harmony with the result of the present study. This result, therefore, indicates similar findings for younger and older male adolescents, suggesting that, in relation to both groups of adolescents, mature ideological identity corresponded with a positive perception of the manner in which ethical standards and cultural values were conveyed to them by their parents, as well as a favourable experience of the total family situation. Terblanche (1994) was of the opinion that within a constructive family situation, a set of values, beliefs, and attitudes are developed by the adolescent with which to face the world in a positive way.

Terblanche (1994) established significant differences between high and low identity groups in relation to specific dimensions of family functioning (Structure, Affect, Behaviour Control). These results indicated that those adolescents high on identity experienced the organizational structure of the family as significantly more clear,

permeable, and cohesive in comparison to those adolescents low on identity. Minuchin (1974) and Sedgwick (1981) argued that functional families are characterized by clearly defined and flexible boundaries between individual members. The results also suggest that those adolescents high on identity experienced and perceived their families to be appropriately expressive, supportive, and cohesive. Those adolescents low on identity, experienced the emotional climate in their family settings as inappropriate or even completely non-existing. Beavers (1981) was of the opinion that functional families are characterized by the open expression of affect, while dysfunctional families show a lack of affective expressiveness and an inappropriate expression of emotions. The results furthermore indicate that adolescents, high on identity, came from families where the discipline is democratic, clearly defined, and appropriate for each member of the family. These adolescents have the chance to explore identity alternatives. Those adolescents low on identity might come from families where the discipline is authoritarian, rigid, vague, and possibly inappropriate. Carstens (1988) stated that in dysfunctional families, behaviour control is permissive, or authoritarian. Adolescents, who are brought up in this kind of family setting, have little opportunity to explore the identity alternatives open to them.

From both Tables 4 and 5 it is clear that the significant interactions obtained in the analysis were all positive correlations, indicating that strong endorsement of Identity Achievement variables corresponded positively with a number of dimensions of family functioning. The null hypothesis was therefore rejected in relation to these findings. An interesting observation from these tables is that significant Ideological domain interactions were found for both female and male participants, but no significant interactions in terms of the Interpersonal domain were established for males. This possibly supports the view that the Ideological domain is traditionally regarded as a masculine domain in contrast to the Interpersonal domain which is seen as a female domain. This finding supports the argument in the literature that the Interpersonal domain is mainly viewed as a female domain (Marcia et al., 1993).

### 6.3 RELATIONSHIP BETWEEN IDENTITY MORATORIUM AND THE FAMILY FUNCTIONING DIMENSIONS (HYPOTHESIS 2)

It can be seen from Table 6 that significant negative correlations were obtained, for females, in relation to Ideological Moratorium and the following dimensions of family functioning: Affect, Communication, and family functioning Total Score. Furthermore, significant negative correlations, for females, were also found in relation to the variable of Total Moratorium and the dimensions of Communication and the family functioning Total Score, as measured by the FFAQ.

These findings suggest that high endorsement of moratorium statements, where adolescents are actively grappling with relevant alternatives and having not yet arrived at final choices and commitments (Marcia, 1980), corresponded with more negative perceptions and experiences of aspects of family life (affect, communication, and total experience of family life). High levels of moratorium (Ideological domain) coincided with more negative perceptions of emotional nature of family life as experienced by the female participants, as well as the manner in which communication among the family members took place (for example, "I'll tell you what to do"). High identity moratorium (Ideological domain and Total Score) also corresponded with an overall unfavourable perception of family life. This implies that the females' experience of being in crisis, in relation to the Ideological domain, corresponded with the tendency to perceive these dimensions of family functioning as less favourable. Do these results possibly imply that female late adolescents, uncertain about their identities and still exploring, from rural Eastern Cape settings experience family life in the present cultural situation as traditional, too restrictive, and authoritarian? (Alberts, 1990, 2000). More research is needed to address some of these questions. These results might also indicate a conflict between generations whereby female university students, that grapple with life choices, find themselves at variance with the expectations of their families which are often characterized by a strong patriarchal style.

Donovan (1975) found that moratoriums experienced and expressed their feelings in clear, immediate ways. They seemed to succeed on intense relationships, depth of self-knowledge, and exploration of their world. Their interactions with others were

characterized by ambivalence, competitiveness, and extreme engagement and disengagement. Moratoriums also tried to free themselves from ideas instilled onto them by parents.

Table 6 further reveals significant negative correlations between the variable of Total Moratorium and both the Communication dimension, and the family functioning Total Score, as measured by the FFAQ. This result indicates that female moratoriums experienced communication as problematic in the family, possibly suggesting that the communication pattern is experienced as a “top-down” approach within a strongly patriarchal cultural context and where young females have to listen to what they are being told. If this assumption is valid to a high degree, it can possibly also explain why the total family situation is experienced negatively. Okun (1986) argued that parents, who are reluctant to negotiate with their adolescents, are likely to encourage their adolescents to resist more strongly so as to differentiate and later to separate from their families.

The study conducted by Adams (2002) in the Western Cape indicated a significant negative correlation, for Afrikaans-speaking so-called Coloured females, between Ideological Moratorium and the Value Transmission (FFAQ) dimension of family functioning. This finding suggests a negative perception of the manner by which values are being transmitted within the family.

From Table 7 it is clear that, for males, significant negative correlations were evident between Ideological Moratorium and dimensions of Affect, Value Transmission, Behaviour Control, and Total Score, as measured by the FFAQ. Similarly, significant negative correlations were also established, for males, between the variable of Total Moratorium and the dimensions of Value Transmission, Behaviour Control, and family functioning Total Score. The null hypothesis is therefore rejected in relation to the mentioned significant negative findings.

The high endorsement of moratorium among males in the present study indicate an unfavourable perception and experience of the emotional climate in the family situation, a more negative perception of the way in which ethical standards and values are transmitted to family members, a negative form of behaviour control

(possibly a non-democratic style), and an overall negative perception of family life. These results possibly suggest that in a traditional African setting (Eastern Cape), not that much scope and tolerance are allowed from the parents' side which might restrict and problematize exploration among African adolescents, both male and female. Exploration can further be restricted in the light of the fact that a high proportion of the participants in the present study came from relatively poor families.

In an African context, and among strongly patriarchal families, it could be the case that a psychosocial moratorium is less tolerated and to greater degree unacceptable. Alberts and Bennett (2000) found few participants in the moratorium status in a study of school-going, Xhosa-speaking adolescents from a rural Eastern Cape community. Alberts (1990, 2000) argued that a lack of exploration among African adolescents could possibly be the result of socio-economic factors such as high levels of poverty and unemployment. It can be argued that such factors limit the exploration of identity alternatives. Alberts (2000) asked, whether the moratorium status can be viewed as a "Western" concept based on high levels of individualism and independence in North American and West European cultural contexts.

Jordan (1970, 1971) found that moratorium individuals seemed to have an ambivalent relationship with parents, and appeared to be engaged in a struggle to free themselves from parental guidance. Schilling (1975) reported that moratoriums tended to see their parents as disappointed in them or as disapproving of them. Matteson (1974) found moratoriums giving in less to their parents than individuals in other statuses. Autonomy, activity, and self-expression are characteristics of the interactions among families with moratorium adolescents (Jordan, 1970, 1971; Donovan, 1975). Podd et al. (1970) stated that moratoriums in Western settings were found to be more rebellious in relation to authority figures (e.g. parents), but more co-operative to peer group settings.

#### **6.4 RELATIONSHIP BETWEEN IDENTITY FORECLOSURE AND THE FAMILY UNCTIONING DIMENSIONS (HYPOTHESIS 3)**

Table 8 indicates, for female participants, a significant positive correlation between Ideological Foreclosure and the FFAQ dimension of Structure (clear but penetrable

boundaries around individual family members and a cohesive parental subsystem), suggesting that high Foreclosure females (Ideological domain) perceived and experienced the structural organization of the family system as favourable. This finding could indicate that females strongly endorsing foreclosure, are likely to experience security within such families. A strongly patriarchal structured family setting is likely to go hand in hand with a foreclosure style where female adolescents, to a greater extent, are endorsing parental values. Marcia (1980) stated that adolescents in the foreclosure status are committed to specific roles, values, and goals, but such commitments were made without experiencing a decision-making period. Significant people in the lives of these adolescents, like parents, often influenced the choices the adolescents are making. The null hypothesis is thus rejected in relation to this finding.

Adams (2002) made a similar finding in his study among school-going, Afrikaans-speaking females in the Western Cape. The researcher found that higher endorsement of Ideological Foreclosure corresponded with favourable perceptions of the organizational structure of the family. It is therefore clear from the findings regarding the structure dimension of family functioning, that the African female late adolescents in the present study yielded a corresponding result in comparison to the school-going female adolescents in Adams' study (2002) from a so called "Coloured" community in the Western Cape. Adams concluded that, parents in general, tend to be more protective and restrictive towards females. Females therefore perceived the structural organization of the family as significant.

Donovan (1975) reported that foreclosures viewed their family homes as loving and affectionate. They appreciated the structure which characterized their family settings. Foreclosures were described by Jordan (1970, 1971) as "participating in a love affair" with their families. They viewed their parents as accepting and encouraging; parents saw themselves as child-centered and protective. Matteson (1974) found that fathers in foreclosure families tend to be dominating and discouraged emotional expression. Both studies by Jordan (1970, 1971) and Matteson (1974) suggested that there were considerable pressure and support for adolescent conformity to family values among foreclosure families which the adolescents perceived positively.

It is furthermore clear from Table 8 that significant negative correlations were found between the variables of Ideological Foreclosure, Interpersonal Foreclosure, and Total Foreclosure, respectively, and the Behaviour Control dimension of family functioning for female adolescents. These findings indicate that higher endorsement of foreclosure statements corresponded with negative perceptions of behaviour control, possibly suggesting negative experience with undemocratic ways of applying discipline and control within the family. It could further indicate possibly restrictive elements like pressure and support for adolescent conformity to family values and beliefs as experienced by late adolescent females in especially strong patriarchal societies.

In contrast, Adams (2002) established a significant positive correlation between Ideological Foreclosure and the Behaviour Control dimension among school-going Afrikaans-speaking female adolescents in the Western Cape, indicating a favourable experiencing and perception of Behaviour Control within the family setting. The difference between the two contradictory sets of results can be explained in terms of the different cultural settings in which the two studies were undertaken. The older female adolescents (university students) in the present study, perceived the control of behaviour in the family situation less favourably as their more traditional family situation might be limited and restrictive. On the other hand, the younger female adolescents (school-going) in Adams' study (2002) approved of the control of behaviour in their family situation and viewed it more favourably. It can be argued that the younger females in the latter study were school-going and possibly depended more on the security made possible by their respective family situations.

Table 9 indicates a significant negative correlation between Ideological Foreclosure and the Behaviour Control dimension of family functioning for the male participants. The result was similar to those of the female participants. This finding indicates a negative perception by high foreclosure (Ideological domain) males of behaviour control and the exercise of discipline within the family. These results are in contrast to results obtained in Western settings where foreclosures often endorse authoritarian values positively. Researchers like Marcia and Friedman (1970), Matteson (1974), and Streitmatter and Pate (1989), found that adolescents (males and females) in the foreclosure status scored significantly higher on measures of

authoritarianism. These foreclosure individuals indicated a desire for a firm leader over a process of democracy (Marcia et al., 1993). Bourne (1978) concluded that adolescents, high on foreclosure, tend to endorse statements of obedience and respect for authority as positive and favourable.

The findings of the present study are in harmony with results found by Alberts et al. (2003) who also established a significant negative correlation between Ideological Foreclosure and the Behaviour Control dimension among school-going male adolescents in an Eastern Cape setting. From this finding it appears as if the younger male adolescents also experienced the control of behaviour as exercised by the family, negatively. All these convergent results where higher endorsement of foreclosure statements were accompanied by negative perceptions of behaviour control, possibly suggest negative experiences with undemocratic ways of exercising discipline within the family, and therefore a sign of tension between the generations.

#### **6.5 RELATIONSHIP BETWEEN IDENTITY DIFFUSION AND THE FAMILY FUNCTIONING DIMENSIONS (HYPOTHESIS 4)**

Table 10 indicates significant negative correlations between all the Identity Diffusion variables (Ideological and Interpersonal domains, and Total Diffusion) and the Affect dimension of family functioning for females, indicating an unfavourable perception and experience of the emotional climate within the family situation. Rice (1992) stated that such family situation is characterized by very little affection, positive emotional support, empathy, or understanding among its members. A complete opposite finding was displayed (see Table 1) between all the Identity Achievement variables (Ideological and Interpersonal domains, and Total Achievement) and the Affect dimension of family functioning, in that all these results showed significant positive correlations for females. These findings indicated that female participants were quite responsive to the emotional character of family life. Terblanche (1994) emphasized that a favourable emotional climate is likely to go hand in hand with functional families within which emotional warmth, affection, love, and sensitivity are experienced.

Alberts et al. (2003) also found significant negative correlations, for secondary school females, between Interpersonal Diffusion and Total Diffusion, respectively, and the Affect dimension of family functioning. These findings indicate that high Identity Diffusion status, in relation to late adolescent females revealed unfavourable experiences and perceptions of the emotional climate within the family situation.

Donovan (1975) found Identity Diffusions to be generally withdrawn and feeling out of place in the world. They viewed their parents as distant and misunderstanding. These individuals appeared to be suspicious of both peers and those in authority with the result that they tended to project their aggressive feelings and then to retreat into fantasy.

A significant negative correlation was evident (from Table 10) between the Total Diffusion variable and the Communication dimension as measured by the FFAQ. This finding indicates that the female participants, endorsing Identity Diffusion strongly, experienced the communication in their respective families negatively, ineffective, and poor. Such families often converse and communicate in an unclear and non-direct manner, which is typical of unhealthy functioning of the family (Okun, 1986).

Further significant negative correlations, for females, were also established between Interpersonal Diffusion and Total Diffusion, respectively, and the Total Score for family functioning. This result indicates that high endorsement of diffusion statements correlated negatively with the female adolescents' total perception of the family situation. Could this mean that being diffused about who you are as a person (your identity) does not match well with your experience of family life in a rural Eastern Cape setting? More research is needed to answer this question.

From Table 11 it is evident that, for male participants, significant negative correlations were found between the Ideological Diffusion variable and both the Behaviour Control dimension, as well as the Total Score, as measured by the FFAQ. This finding indicates that high endorsement of diffusion corresponded with an unfavourable perception and experience of the manner in which behaviour is controlled within the family, together with an overall negative perception of family life. Jordan (1970, 1971) reported that adolescents in the Identity Diffusion status

experienced "rejection and detachment" from their parents, particularly from the fathers. Matteson (1977) noted that fathers of Identity Diffusion males also seemed notably inactive with regards to involvement in father-child interactions.

## 6.6 GENERAL CONCLUSIONS

It is evident from the results that all the significant interactions between the Identity Achievement Variables (Ideological Achievement, Interpersonal Achievement, and Total Achievement) and the family functioning dimensions, for both the female and male sub-samples, were positive correlations. These results suggest that stronger endorsement of the Identity Achievement variables coincided with a favourable perception and experiencing of a number of the dimensions of family functioning (Affect, Value Transmission, family functioning Total Score). These results are in harmony with the Erikson-Marcia paradigm which anticipate Identity Achievers to experience and perceive family life favourably. Identity Achievement is associated with positive identity formation whereby individuals have passed through a period of active exploration of meaningful alternatives and have committed themselves to definite roles, values, and goals. They have chosen the alternatives which best express their individuality in anticipation of the future.

In contrast with the above findings, the non-Achievement variables (Moratorium, Foreclosure, and Diffusion variables), with one exception : Ideological Foreclosure and Structure (females), indicated significant negative correlations with various dimensions of family functioning, as measured by the FFAQ. This means that adolescents in the non-Achievement identity statuses experienced and perceived the family and of its functions negatively and unfavourably.

A noticeable exception among the results was the interaction between the Ideological Foreclosure variable and the Structure dimension of family functioning, for females, (see Table 8) which showed a significant positive correlation. This result indicates that high foreclosure females experienced and perceived the structural organization within the family situation as favourable and approving. It could further indicate that females endorsing foreclosure are likely to experience security within their family situations. A patriarchal structured family setting is reasonably expected to be

associated with foreclosure style where female adolescents endorse parental values more. Adams (2002) was of the opinion that parents in general, were more protective and restrictive towards females, therefore females perceived and experienced the structural organization of the family as significant.

From the findings it is clear that all the significant interactions between the relevant Identity variables and the Behaviour Control variable were negative correlations, indicating a negative experience and perception of behaviour control within the family setting. This result possibly indicates a strong paternalistic way of dealing with discipline within the family situation. The result relating to the Foreclosure status is interesting because foreclosures "usually endorse" authoritarian values (Marcia, 1967; Marcia & Friedman, 1970; Schenkel & Marcia, 1972). A possible explanation for the above-mentioned result could be that high foreclosures come into conflict with Behaviour Control, because they deal with authority in the same way, employing oppressive ways of dealing with authority. The Moratorium status seems to be a "deviant" status in an African context. One can possibly speculate that parents are likely to curb a moratorium style of exploration where individuals are trying to make decisions on their own.

Significant positive correlations were found, for females, between all the Identity Achievement variables (Ideological Achievement, Interpersonal Achievement, and Total Achievement) and the Affect dimension of family functioning. The precise opposite was found, for females, between all the Identity Diffusion variables (Ideological Diffusion, Interpersonal Diffusion, and Total Diffusion) and the Affect dimension of family functioning. Because these identity statuses (Identity Achievement and Identity Diffusion) are opposites, it is worth mentioning that females in the Identity Achievement status experienced and perceived the emotional climate in the family as favourable and approving, whereas females in the Identity Diffusion status experienced and perceived the emotional climate in the family situation less favourably and disapproving.

One could argue that the results relating to the identity statuses, in general, confirmed to a reasonable degree the meaning of the identity statuses within the Erikson-Marcia framework. It can be concluded that the two measuring instruments

(the FFAQ, and the EOM-EIS-2), used in the present study to collect the empirical data, produced fruitful results for the present study and the researcher is confident that it could be meaningfully used in Eastern Cape and other African settings in the future.

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## APPENDIX 1

UNIVERSITY OF FORT HARE  
PSYCHOLOGY DEPARTMENTBIOGRAPHICAL QUESTIONNAIREA. Detail of testee

1. Surname : \_\_\_\_\_
2. First Name : \_\_\_\_\_
3. Date of birth : \_\_\_\_\_
4. Age : \_\_\_\_\_
5. Place of birth : \_\_\_\_\_ Rural / Urban
6. Sex : \_\_\_\_\_
7. Home language : \_\_\_\_\_

B. Information about family

8. Number of children in family : \_\_\_\_\_
9. Marital status of parents : (tick most appropriate choice)

- 9.1 Married and living in same household
- 9.2 Separated but not divorced
- 9.3 Divorced
- 9.4 Unmarried but living together


**APPENDIX 2****THE EOM - EIS - 2**

**Please indicate with a cross (X) on the answer sheet to what degree you agree or disagree with each item**

1. I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.
2. When it comes to religion I just haven't found any denomination (or religious group) that is acceptable to me and I don't really feel the need to look for one.
3. My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me.
4. There's no single "life style" which appeals to me more than another.
5. There are a lot of different kinds of people, and I'm still exploring the many possibilities to find the right kind of friends for me.
6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.
7. I haven't really thought about a "dating style", and I'm not too concerned whether I date or not.
8. Politics is something that I can never be too sure about because things change so fast. But I think it's important to know what I can politically stand for and believe in.
9. I'm still trying to decide how capable I am as a person and what work will be right for me.
10. I don't give religion much thought and it doesn't bother me one way or the other.
11. There are so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.
12. I'm looking for an acceptable understanding for my own "life style", but I have not found it yet.
13. There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.

14. While I don't have one recreational activity I'm really committed to, I'm taking part in numerous recreational or sport activities and still need to decide on one that I will commit myself to.
15. Based on past experiences, I've chosen the type of dating relationships I want now.
16. I haven't really considered politics, and it just doesn't excite me much.
17. I might have thought about a lot of different jobs, but there's never really been any question of what to choose since my parents said what they wanted.
18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
19. I've never really seriously considered the roles of men and women in marriage. It just doesn't seem to concern me.
20. After a lot of thought I've developed my own individual viewpoint of what is for me an ideal "life style" and I don't believe anyone will be likely to change my perspective.
21. My parents know what's the best for me in terms of how to choose my friends.
22. I've chosen one or more recreational activities to engage in regularly from a number of options and I'm satisfied with those choices.
23. I don't think about dating much. I just take it as it comes.
24. I guess I'm just like my parents when it comes to politics. I follow what they do in terms of voting and other political activities.
25. I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.
26. I'm not sure what religion to me. I'd like to make up my mind but I'm not done looking yet.
27. My ideas about men's and women's roles have come right from my parents and family and I haven't seen any need to look further.
28. My own views on a suitable lifestyle were taught to me by my parents and I don't see any need to question what they taught me.
29. I don't have any real close friends, and I don't think I'm looking for one right now.

30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity (e.g. sport) to do regularly.
31. I'm trying out different types of dating relationships; I just haven't decided what is best for me.
32. There are so many political parties/organizations and ideals. I have not yet made a final decision which one to belong to and is still busy making up my mind.
33. It took me a while to figure it out, but now I really know what I want for a career.
34. Religion is confusing to me right now, and I keep changing my views on what is right and wrong for me.
35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.
36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and in self exploration.
37. I only choose friends my parents would approve of.
38. I've always liked doing the same recreational activities my parents do and I haven't ever seriously considered anything else.
39. I only go out with the type of people my parents expect me to date.
40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
41. My parents decided a long time ago what I should go into for employment and I'm following their plans.
42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.
43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.
44. My parents' views of life are good enough for me, I don't need anything else.
45. I've had many different friendships and now I have a clear idea of what I look for in a friend.
46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.

47. My preferences about dating are still in the process of developing and I haven't fully decided yet.
48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
49. It took me a long time to decide but now I know for sure what direction to move in for a career.
50. I attend the same church as my family has always attended and I've never really questioned why.
51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and now I know exactly how I want it to happen for me.
52. I guess I just enjoy life in general, and I don't see myself living by any particular viewpoint to life.
53. I don't have any close friends. I just like to hang around with the crowd (be part of the group).
54. I've been experiencing a variety of recreational activities in the hope of finding one or more that I can really enjoy in the future.
55. I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date.
56. I really have never been involved in politics enough to have made a firm stand one way or the other.
57. I just can't decide what to do for an occupation, there are so many possibilities.
58. I've never really questioned my religion. If it is right for my parents it must be right for me.
59. There are such a large variety of opinions on men's and women's roles that I don't think much about it.
60. After a lot of self-examination I have established a very definite view on what my own life style will be.
61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.

62. All of my recreational preferences I got from my parents and I haven't really tried anything else.
63. I date only people my parents would approve of.
64. My parents have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they believe.