THE RELATIONSHIP BETWEEN EGO IDENTITY STATUS AND PERCEIVED PARENTING STYLE IN BLACK ADOLESCENTS FROM DIFFERENT FAMILY STRUCTURES

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Declaration

I, Lucie Grové, declare that the dissertation hereby submitted by me for the Magister Societatis Scientiae (Psychology) degree at the University of the Free State is my own independent work and has not previously been submitted by me at another university/faculty. I further cede copyright of the dissertation in favour of the University of the Free State."

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The student is in the applied master's programme for Clinical Psychology at the Department of Psychology, University of the Free State. This research assignment constitutes 50% of her master's degree.

Kind regards

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STATEMENT WITH REGARD TO LANGUAGE EDITING OF THESIS

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Abstract

Adolescence is a dynamic life phase in which the formation of an identity is prioritised. The family is one of the primary structures supporting adolescents in reaching various developmental tasks, including forming an ego identity. The structure of the family and parenting styles can play a role in how adolescents develop ego identity. In South Africa, adolescents form their identities in the context of a constantly changing social environment, creating unique challenges for the development of their identities. Therefore, the current study aimed to investigate the relationship between ego identity statuses and perceived parenting styles in black adolescents living in different family structures.

A non-experimental quantitative research design was used. By using a non-probability, convenience sampling method, a sample of 188 participants was selected from four high schools in the Mangaung area. The original version of the Objective Measure of Ego Identity Status, which is based on Marcia's theory of identity status, was used to measure the construct *ego identity status*, while the Parental Authority Questionnaire, which is based on Baumrind's work, measured *perceived parenting style*. A biographical questionnaire provided information regarding participants' age, gender, ethnic group, and family structure. Data were analysed.

The majority of black adolescents in the sample did not live with their biological parents and reported living in a non-nuclear family. Furthermore, considering the theories of Erikson (1968) and Marcia (1966), many participants have not yet made personal ego identity commitments, as one would expect. No statistically significant differences were reported between ego identity statuses and perceived parenting styles in nuclear and non-nuclear family structures in this sample. Finally, significant positive correlations were found between a diffused status and an authoritative parenting style, as well as between an achieved status and a permissive parenting style.

Keywords: ego identity status, perceived parenting style, family structure, black adolescents, adolescence, South Africa

Opsomming

Adolessensie is 'n dinamiese lewensfase waartydens die vorming van 'n identiteit geprioritiseer word. Die gesin is een van die primêre strukture wat adolessente in die bereiking van verskeie ontwikkelingstake, insluitende ego identiteitsvorming, ondersteun. Die struktuur van die gesin, sowel as ouerskapstyle, kan 'n rol in die ontwikkeling van adolessente se ego-identiteit speel. In Suid-Afrika vorm adolessente hulle identiteit in 'n voortdurend veranderende sosiale omgewing wat unieke uitdagings vir die ontwikkeling van hul identiteit skep. Daarom is die huidige studie daarop gerig om die verhouding tussen ego-identiteit-statusse en waargenome ouerskapstyle in swart adolessente in verskillende gesinstrukture te ondersoek.

'n Nie-eksperimentele, kwantitatiewe navorsingsontwerp is gebruik. 'n Steekproefgroep van 188 deelnemers is by wyse van 'n nie-waarskynlikheid, gerieflikheidsteekproefneming uit vier hoërskole in die Mangaung-gebied gekies. Die oorspronklike weergawe van die Objective Measure of Ego Identity Status, wat op Marcia se teorie van identiteit status gebaseer is, is gebruik om die konstruk *ego-identiteit* status te meet, terwyl die Parental Authority Questionnaire, wat op Baumrind se werk gebaseer is, gebruik is om waargenome ouerskapstyle te meet. 'n Biografiese vraelys het inligting oor die deelnemers se ouderdom, geslag, etniese groep en familie strukture verskaf. Data is daarna geanaliseer.

Die meerderheid van die swart adolessente in die steekproef woon nie saam met hul biologiese ouers nie en het die nie-kerngesinstruktuur aangedui. Verder het baie deelnemers nog nie persoonlike ego-identiteit-verbintenisse gemaak soos wat volgens die teorieë van Erikson (1968) en Marcia (1966) verwag is nie. Geen statisties beduidende verskille is tussen ego-identiteit-statusse en waargenome ouerskapstyle in die kern- en nie-kerngesinstrukture in hierdie studie waargeneem nie. Laastens is beduidende positiewe korrelasies gevind tussen die diffusie status en die gesaghebbende ouerskapstyl, sowel as tussen die bereikte status en die permissiewe ouerskapstyl

Sleutelwoorde: ego-identiteit-status, ouerskapstyle, gesinstrukture, swart adolessente, adolessensie, Suid-Afrika

Chapter 1: Introduction to this Research Study

This chapter provides an overview of this research study. The research rationale, aim, and research questions are explained. An overview of the theoretical perspectives discussed in this study is given, highlighting the constructs e*go identity status*, *parenting style* and *family structure*. A summary of the research design and methods is provided, and the chapter concludes with a brief outline of the chapters in this research study.

1.1 Theoretical Grounding, Rationale and Aim of the Study

Identity formation is viewed as the core developmental task of adolescence (Erikson, 1968). Adolescence is the developmental stage when the crisis to resolve the conflict of identity confusion vs. identity formation is prioritised (Erikson, 1968). Adolescence is also the first life stage during which an ego identity can be formed, because of maturation in the physical, sexual, cognitive and social domains (Marcia, 2002). Therefore, adolescence is a significant developmental phase in which to study the development of identity.

Marcia (1966) indicates that adolescents' ego identity status is based on their exploration and commitment. He identifies four categories of ego identity status, namely identity achievement, diffusion, moratorium, and foreclosure. An established ego identity is a foundation for effective functioning of the adolescent's personality (Lubenko & Sebre, 2007). According to Geldard and Geldard (2010), failure to develop a personal ego identity could have negative psychological implications for adolescents and influence their development and adjustment throughout life. Therefore, it is important to understand the development of adolescents' ego identity and the factors that affect it positively or negatively.

Ego identity is a complex construct and has been researched on multiple occasions. In a meta-analysis, Jespersen, Kroger, and Martinussen (2013) identified 565 empirical studies of ego identity status in relation to behavioural, developmental and personality variables. Identity has been investigated by focussing on the various dimensions of Marcia's model (Crocetti, Sica, Schwartz, Serafini, & Meeus, 2012), using Berzonsky's (1989) model of identity styles, and to explore the correlation of different identity configurations (Crocetti, Scrignaro, Sica, & Magrin, 2012). Therefore, it could be argued that development of ego identity is still a

relevant concept today because of the complexity of the construct *ego identity*. However, most of the studies were conducted in western settings, and South African studies are limited. In addition, Mtose and Bayaga (2011) argue that development of ego identity differs between different ethnic groups. Therefore, it is important to understand the formation of ego identity in specific ethnic settings.

Development of ego identity is influenced by personal and social factors (Erikson, 1968). Carter and McGoldrick (1989) argue that adolescence is a challenging time for a family because parent-adolescent conflict increases when adolescents start searching for autonomy. Baumrind (1966) defines parents' interaction with their children and categorises three types of parenting styles, namely the authoritarian, authoritative, and permissive parenting styles. These styles are based on the dimensions of parents' responsiveness to their children's basic needs and the amount of demands placed on children (Baumrind, 2005). Therefore, the way in which parents or caregivers approach adolescence is critical for the development of adolescents' ego identity (Cakir & Aydin, 2005; Phinney, Kim-Jo, Osorio, & Vilhjalmdottir, 2005). The current South African social context, which encourages social transformation, differs from experiences of black adolescents' parents during the apartheid era (Finchilescu & Tredoux, 2010). Therefore, an investigation into the current parenting styles utilised in South African families and their role in the development of ego identity of South African adolescents can yield valuable information.

Various researchers investigated the relationship between attachment to parents and ego identity status (Arseth, Kroger, Martinussen, & Marcia, 2009; Lubenko & Sebre, 2007; Pittman, Kerpelman, Soto, & Adler-Baeder, 2012). Kritzas and Grobler (2005) studied parenting styles and resilience in the South African context. Ditsela and Van Dyk (2011) explored the relationship between parenting styles and adolescent pregnancy in South Africa. It is suggested that higher levels of parental support are associated positively with development of ego identity (Luyckx, Goossens, Soenens, & Beyers, 2006b) and exploration of ego identity (Pittman et al., 2012). It is argued further that South African adolescents have low parental support and monitoring and have to face psychosocial adversity (Flisher et al., 2007). Therefore, formation of ego identity is much more complex for black adolescents in South Africa. No previous studies exploring parenting styles and ego identity statuses of black adolescents in South Africa could be found.

Apart from parenting style, it has been found that family structures and their changes play a significant role in adolescents' development of ego identity (Davids & Roman, 2013; Rask, Astedt-Kurki, Paavilainen, & Laippala, 2003). Carter and McGoldrick (1989) differentiated between the nuclear, extended, remarried, adoptive, and single-parent family structures. Wiley and Berman (2012), as well as Lubenko and Sebre (2007), allude to the importance of family context in adolescents' formation of ego identity. Previous South African studies have focused on family variables and aspects such as goals and aspirations (Davids & Roman, 2013), education (Treiman, 2011) and children's perspectives on parenting in single-parent and two-parent families (Roman, 2011). However, very little is known of the influence of family structure on formation of ego identity or parenting styles in the South African context.

South Africa provides a unique context in which development of ego identity and parenting styles in different family structures can be explored. South Africa has undergone a process of transformation from Apartheid, when black adolescents were excluded from political privileges, to a democratic and equal society (Alberts, 2000). Consequently, black adolescents are confronted with new meanings, expectations, and attitudes associated with the changes into a democratic South Africa (Pinckney, Outley, Blake, & Kelly, 2011). Gaganakis (2004) also argues that the local context and socio-historical period influence development of ego identity, which emphasises the importance of understanding development of ego identity in the South African context. In addition to this, migration, death, and divorces have also resulted in transitions in the traditional black family structure in South Africa (Budlender & Lund, 2011; Lu & Treiman, 2011). Schachter and Marshall (2010) mention that limited research has been done on the influence of the relationship between adolescents and parents or caregivers and the development of ego identity of black adolescents. The term *black adolescents* is used in the study to express the belief of sameness and likeness to, oneness with, and membership of an African ethnicity or culture (Trimble & Dickson, 2006).

With reference to the above-mentioned arguments, the aim of the study was to determine whether a relationship exists between ego identity status and perceived parenting styles in different family structures.

The following research questions were investigated:

1. What are the differences in ego identity statuses and perceived parenting styles in different family structures?

2. How much of the variance in each of the ego identity statuses can be explained by each perceived parenting style?

1.2 Overview of Research Design and Methods

The research process employed a quantitative, non-experimental, descriptive design and was partly correlational and partly cross-sectional in nature (Pietersen & Maree, 2007a). A sample of 188 black adolescents from four secondary schools in the Mangaung area of central South Africa was selected by means of non-probability, convenience sampling (Maree & Pietersen, 2007).

To collect the data, a self-report battery was used. First, a biographical questionnaire was used to gain personal information, such as participants' age, gender, ethnicity and family structure. For the purpose of this study, adolescents' family structure was divided into two main categories, namely nuclear and non-nuclear family structures. The original version of the Objective Measure of Ego Identity Status (OMEIS) by Adams, Shea, and Fitch (1979), which is based on Marcia's theory, was used to operationalise the construct *ego identity status*, measuring the foreclosed, diffused, moratorium, and achieved identity statuses. The Parental Authority Questionnaire (PAQ) by Buri (1991), which is based on Baumrind's theory, was used to assess perceived parenting styles in the present study. The PAQ measures the three parenting styles identified by Baumrind (1966), namely the authoritarian, authoritative, and permissive parenting styles.

To analyse the data, descriptive statistics was done first to gain information on the biographical characteristics of the sample, as well as the participants' scores on the various measures. To answer the two research questions, two types of analyses were used, namely a multiple analysis of variance (MANOVA) and regression analyses (Pietersen & Maree, 2007b).

1.3 Delineation of Chapters

Chapter One: The aim of this chapter is to introduce the study and provide a brief description of the entire study. This chapter also indicates the necessity for conducting research on development of ego identity, parenting styles, and family structure in the South African context and explains the theoretical perspectives used in the study. The research design and methodologies to gather and analyse data are also highlighted.

Chapter Two: In this chapter, existing literature relating to development of ego identity during adolescence is reviewed. The constructs *adolescence* and *identity* are explored, as well as various theoretical perspectives on development of ego identity. An overview of adolescents' development of ego identity in the South African context is also provided. This is done to assist the reader with a better understanding of the theoretical framework of the current study and development of ego identity in the South African context.

Chapter Three: The family, as a significant structure in supporting development, including development of ego identity during adolescence, is discussed in this chapter. The specific focus is on the different conceptualisations of a family system and Baumrind's (1966) conceptualisation of parenting styles. Families and development of identity in the South Africa context are also discussed.

Chapter Four: The aim of this chapter is to highlight the methodology used in conducting the research, and to present the results of the study. In the first part of the chapter, the research procedures, including research design, sampling, and the methods of data collection and data analysis that were used in the study, are discussed. The second part of the chapter presents the research results.

Chapter Five: In this chapter, various explanations are provided with regard to the findings of this study, as related to the two research questions.

Chapter Six: In chapter six, a conclusion of the results obtained in the study is provided. The contribution of the study to current literature is discussed, and the chapter concludes with limitations of the study and recommendations for future research studies.

Chapter 2: Development of Ego Identity during Adolescence

Adolescence is regarded as a very critical and dynamic period with regard to development during the life span. According to Erikson (1968), forming an identity is the core developmental task during adolescence. The aim of this chapter is to provide an overview of development of ego identity during adolescence. The chapter begins by defining the construct *adolescence* and summarising the developmental tasks of the physical, cognitive, and social domains of development of adolescents. Next, development of identity is defined and discussed using the theories of, amongst others, Erikson, Marcia, Berzonsky, Josselson, Loevinger, and Phinney. The development of adolescents' ego identity in the South African context is explored, and the chapter concludes with a summary of the main arguments discussed in the chapter.

2.1 Defining Adolescence

Adolescence is a multifaceted phase for which there are numerous definitions. The term *adolescence* originated from the Latin word "adolescere", which means to grow or to mature (Paludi, 2002). Various researchers focus on different perspectives in defining adolescence, making it very difficult to have one absolute definition. Originally, adolescence was not regarded as a distinct developmental period because, already at a young age, children were forced into adult roles, such as marriage (Louw & Louw, 2007). During the industrialisation period, children's rights became more important, and adolescence emerged as a developmental phase (Richter, 2006; Sigelman & Rider, 2009). Adolescence is defined as a transitional life phase of human development that usually happens during the period from puberty to maturity in adulthood (Erikson, 1968). Spear (2000) argues that adolescence is a time of transition rather than the once off accomplishment of developmental tasks at a specific time. The World Health Organisation (WHO) (2014a), which defines adolescence as a transition period between childhood and adulthood, reinforces this. Macleod (2003) explains that adolescents are neither children nor adults and that the developmental phase of adolescence serves as a bridge between the two stages. Furthermore, adolescence is characterised by a period of extreme growth and can be seen as a period of preparation for adulthood (Dunn & Craig, 2013; WHO, 2014a).

Some authors suggest that adolescence can be explained by using chronological age (Sadock & Sadock, 2007). However, the age at which adolescence begins varies from individual to individual. The age ranges suggested by various authors also differ. The WHO (2014a) suggests that adolescents are individuals between 10 and 19 years of age. According to the United Nations Children's Fund (UNICEF) (2011), there is a legal age at which the nation expects that the majority of adolescents have matured into adults and have to adhere to the responsibilities of adults. In the South African context, the developmental phase of adolescence legally ends at the age of 18 years (Louw & Louw, 2007).

Adolescence is divided into three stages, namely early, middle, and late adolescence. Early adolescence is regarded as the period between 12 and 14 years of age and is characterised by the most prominent initial physical and behavioural changes (Sadock & Sadock, 2007). Early adolescence is also typified as a period of overwhelming confusion and rejection of the family (Sadock & Sadock, 2007). Middle adolescence is indicated as the time between 14 and 16 years of age. During middle adolescence, adolescents are preoccupied mostly with becoming autonomous (WHO, 2014b). Finally, late adolescence occurs between 17 and 19 years of age and is associated mostly with exploration in various domains to develop a stable sense of self (Sadock & Sadock, 2007). However, authors like Newman and Newman (2012) argue that adolescence could be divided into two separate categories, namely early adolescence (12 to 18 years of age) and later adolescence (18 to 24 years of age). For Newman and Newman (2012), early adolescence commences with the start of puberty in both genders and ends when individuals finish high school. The psychosocial crisis associated with the early adolescence stage is group identity versus alienation. This psychosocial crisis relates to the desire of individuals to have meaningful relationships but also develop a unique sense of self (Newman & Newman, 2012). Later adolescence begins when individuals leave high school at about 18 years of age and ends at 24 years of age. The later adolescence stage is characterised by adolescents becoming independent from their parents and establishing a stable personal ego identity (Newman & Newman, 2012).

Age is only one of the norms used when defining adolescence (WHO, 2014b). While some authors refer to chronological age to define adolescence, other authors base their definitions of adolescence on physical or social markers. For example, adolescence commences when puberty starts and ends when maturity is reached (Dunn & Craig, 2013; Louw & Louw, 2007; Marcia, 1980).

Adolescence is a time of change in all aspects of the individual's life (Cicchetti & Rogosch, 2002). Hall (1904) was the first to refer to adolescence as a period of storm and stress. In addition, Erikson (1968) describes adolescence as a stormy period in an individual's life and refers to adolescence as a period of identity crisis in which adolescents attempt to define themselves. Thus, adolescents experience a series of physical, cognitive, and social changes in the transition from childhood to adulthood.

From the above literature, it is clear that the following aspects are important to consider in defining adolescence. Adolescence is conceptualised as a transitional period between childhood and adulthood. Some authors use chronological age to divide the developmental phase of adolescence into categories. Most authors agree that adolescence begins when puberty commences and ends when maturation into adult roles is reached. Finally, adolescence is a period of change in which adolescents have to master a variety of skills to move into adulthood.

2.2 The Domains of Adolescent Development

Adolescents are faced with various changes and tasks in the physical, cognitive, and social domains of life (Dunn & Craig, 2013; Geldard & Geldard, 2010; Gentry & Campbell, 2002). Adolescents have to adapt to the physical changes associated with puberty and their newfound cognitive abilities of abstract thought and reasoning (Kroger, 2004). Furthermore, adolescents have to redefine their place and roles in their social environment (Marcia, 1980).

2.2.1 Development in the physical domain

Adolescence is characterised by the physical maturation of individuals. Two main physical changes, namely reaching puberty and growth spurts, can be seen during this developmental stage (Geldard & Geldard, 2010; Gentry & Campbell, 2002). Sigelman and Rider (2009) define puberty as the biological process of sexual maturity to enable individuals to conceive children. Puberty can be defined as a physiological process of sexual maturation that includes the development of reproductive organs and the appearance of secondary sex characteristics like breasts in girls and pubic hair in both genders (Dunn & Craig, 2013; Sigelman & Rider, 2009). Thus, puberty entails a group of interconnected neurological and endocrinological

changes that effect changes in sexual maturation, brain development, and hormonal creation (Newman & Newman, 2012).

The onset of puberty varies with each individual, as well as between genders. For girls, puberty begins with their first menstrual period and development of breasts (Dunn & Craig, 2013; Newman & Newman, 2012; Shaffer & Kipp, 2007). For boys, puberty commences with the growth of the testes and penis and their first nocturnal emission (Dunn & Craig, 2013; Newman & Newman, 2012; Shaffer & Kipp, 2007). Some cultures believe that, when girls have their first menstrual period, they need to be prepared for adulthood (Paludi, 2002). On the other hand, boys have to undergo a rite of passage before entering manhood, which entails rituals that signify the passage from one period of life to another (Paludi, 2002; Shaffer, 2002). The age at which puberty commences for boys and girls has a significant effect on their behaviour during adolescence. It has been found that early maturation has psychological consequences for girls, whereas late maturation has negative psychological effects on boys (Sigelman & Rider, 2009). Physical changes associated with puberty lead to an increase in sexual arousal and desire in both males and females and are coupled with the emotional turmoil often linked to adolescents (Geldard & Geldard, 2010).

The physical changes during adolescence are activated by hormone secretion that trigger growth spurts (Geldard & Geldard, 2010; Sigelman & Rider, 2009; WHO, 2014b). The first sign of the puberty process is an increased rate of growth in weight, height, and physical strength (Gentry & Campbell, 2002; Pinyerd & Zipf, 2005; Sadock & Sadock, 2007; Shaffer, 2002). Growth spurts usually start at about 10 years of age for girls and at 12 years of age for boys, even though there are extensive differences in the age of onset (Dunn & Craig, 2013). The rapid changes in adolescents' physical appearance could result in clumsiness and awkwardness. Therefore, adolescents are very self-conscious and sometimes struggle to cope with their changing bodies (Abbott & Barber, 2009; Geldard & Geldard, 2010).

2.2.2 Development in the cognitive domain

The hormones released during puberty also affect adolescents' brain development to proceed to the prefrontal cortex (Dunn & Craig, 2013). The physical development of the brain result in adolescents' newfound ability to use abstract thought, decision making and problem solving (Dunn & Craig, 2013; Gentry & Campbell, 2002; Newman & Newman, 2012).

Therefore, adolescents focus on obtaining more information to increase their capability to use abstract thoughts (Dunn & Craig, 2013).

According to Piaget's (1966) stages of cognitive development, adolescents move from concrete operational to formal operational thought. Adolescents' ability to consider alternatives concurs with the development of formal operational thoughts during adolescence (Schwartz, Zamboanga, Luyckx, Meca, & Ritchie, 2013). Adolescents' ability to consider alternatives also indicates that adolescents are beginning to question many existing beliefs and values, including their social environment, families, and parents (Shaffer & Kipp, 2007; Sigelman & Rider, 2009).

Involvement in their own newfound cognitive abilities also lead to adolescents' egocentrism (Dunn & Craig, 2013). Therefore, adolescents' new cognitive abilities could lead to them feeling confused and frustrated or even angry towards individuals accountable for the flawed conditions of various matters (Shaffer, 2002). Thus, cognitive development sets the groundwork for many other areas of development, including development of ego identity.

2.2.3 Development in the psycho-social domain

Adolescents are more exposed to different social environments than they are in childhood (Newman & Newman, 2012). The significance of peer relationships and newfound romantic relationships increases during adolescence (Sigelman & Rider, 2009). Therefore, the most important social challenge for adolescents is finding their unique place in their social environment and to gain a sense of belonging (Geldard & Geldard, 2010). Erikson's (1968) psychosocial approach emphasises the role of adolescents' social environments in supporting and helping them to develop stable ego identities.

Another central development task in adolescence is to achieve a healthy sense of autonomy (Sigelman & Rider, 2009; Shaffer, 2002). Autonomy can be defined as an individual's ability to make decisions and manage future developmental tasks independently (Shaffer, 2002). The search for autonomy during adolescence is often a difficult process for the family and could result in conflict between parents and adolescents (Geldard & Geldard, 2010). Sigelman and Rider (2009) argue that adolescents might feel conflicted as they search for autonomy from their parents, but still need their support to adjust to the rapid changes of adolescence (Dunn

& Craig, 2013; Gentry & Campbell, 2002; Sigelman & Rider, 2009). Therefore, the family remains an important social structure during adolescence.

From the above literature, it is suggested that each individual developmental domain (physical, cognitive, and psycho-social) during adolescence is accompanied by new challenges and developmental tasks. It is important to consider that change in one area of development usually leads to, or takes place in concurrence with changes in other areas. Physical changes during adolescence have significant effects on psychological development, including cognitive and social development. Adolescents who have mastered formal operational thoughts are more likely to deal successfully with the identity crisis related to this stage and form a stable ego identity (Sigelman & Rider, 2009). Adolescence is the first time that physical, cognitive, social, and identity development occurs to allow adolescents to filter and combine their childhood identification to create a possible pathway to adulthood (Marcia, 1980).

2.3 Development of Identity

Various researchers agree with Erikson (1968) that is the formation of a personal ego identity (Crocetti, Sica et al., 2012; Dunn & Craig, 2013) is the most important psychological task during adolescence. During adolescence, there is an opportunity for the integration of childhood introjections that leads to the development of an ego identity (Kaplan & Flum, 2010). Although identity development occurs throughout an individual's life span, adolescence is the period in which development of ego identity is most prominent (Marcia, 1980; Sigelman & Rider, 2009). Development of ego identity is stable over time and therefore has a significant effect on adolescents' future ideological and interpersonal goals (Meeus, Van de Schoot, Keijsers, & Branje, 2012).

2.3.1 Defining identity

Identity is a complex construct and has been defined by various authors. Erikson (1968) refers to identity as "ego synthesis" and argues that identity is the dynamic interaction between ego identity synthesis and ego identity confusion. Thus, ego identity synthesis signifies a stable sense of self over time and across situations. However, ego identity

confusion implies a fragmented sense of self, which does not support purposeful decision making (Schwartz et al., 2013).

Identity is also described as an overall sense of who you are, currently and in the future, as well as how individuals fit into their social environment (Erikson, 1968). Thus, identity is the accomplishment of being comfortable with your current, present, and future self (King, 2006). Marcia (2002) refers to ego identity as a sense of who one is, based on the past, and who one realistically can be in the future. Identity is conceptualised further as the consideration of alternatives of who one might become and a process of making decisions about who one is (Luyckx, Goossens, Soenens, Beyers, & Vansteenkiste, 2005). Erikson (1968) defines identity as the developing arrangement that incorporates personal needs, preferred abilities, helpful defences, essential identifications, and stable roles. Therefore, ego identity is a conscious sense of the individual's uniqueness (Crocetti, Sica et al., 2012).

Various authors agree that identity could be described as a self-structure. Marcia (1980) suggests that identity is a combination of the adolescents' history, beliefs, and values in a self-configuration. Identity is also explained as a self-organised construct, an assimilated psychological structure of personal values and goals that occur through social interaction (Kaplan & Flum, 2010). Furthermore, Koepke and Denissen (2012) indicate that ego identity is the self-structure that combines experience into cognitive schemas. For example, cognitive schemas help individuals to filter information and make personal meaning of new information to form their own unique ego identities.

Identity is not only a self-structure, but also a social construct. Munday (2006) argues that identity is both a personal and social construct, which makes individuals unique and similar to one another. Josselson (2012) argues that identity is the interaction between individuals' sense of self and their social environment. Therefore, identity can be explained as a conciliation process of self-definition within the limits of individuals' social contexts (Jenkins, 2008). Identity is also the process during which individuals define themselves in relation to others in their specific social environments (Munday, 2006).

The term *identity* has many separate dimensions that make up adolescents' total sense of self and contribute towards the broad understanding of identity (Paludi, 2002). Thus, identity can be classified into three overall interdependent dimensions, namely personal, social, and

relational identity. A personal identity entails intrapersonal devotions made by individuals to develop their own unique sense of self (Erikson, 1968; Marcia, 1966). A social identity can be defined as membership to a specific social group, where identity development is influenced by the group's expectations (Tajfel & Tuner, 1979). A relational identity is conceptualised as the personal connotation allocated to various roles individuals fulfil each day (Chen, Boucher, & Tapias, 2006). All three of the identity dimensions (personal, social, and relational) are interrelated and influence processes involved in developing individuals' ego identity. Individuals' personal identities develop within their social contexts, which offers the opportunity for developing social and relational identities.

Most authors agree that identity is a complex self-structure that organises individuals' experiences into a unique sense of self. Furthermore, identity provides individuals with a sense of direction and meaning in life. The process of forming identity does not happen in isolation, but rather through social interaction with others in the individuals' social context. Finally, the broad term *identity* has many dimensions (personal, social, and relational) that contribute to the individual's total sense of self.

2.3.2 Theories on development of identity

Development of identity is a complex process and has been conceptualised by many theorists. Erikson (1968) is regarded as the first theorist to emphasise the importance of developing ego identity, making his psychosocial developmental theory a good starting point to discuss development of identity. Marcia's (1966) ego identity status model originated from Erikson's psychosocial developmental theory and was used as the theoretical framework for this study. Various researchers suggest Marcia's (1966) model as a reliable conceptualisation of the development of ego identity (Crocetti, Sica et al., 2012; Kaplan & Flum, 2010; Kroger & Marcia, 2011; Luyckx et al., 2005; Marcia, 2002). Berzonsky (1989), Josselson (1987), Loevinger (1976), and Phinney (1989) used Erikson's (1968) and Marcia's (1966) theories on development of ego identity as frameworks to develop their own unique theories to conceptualise development of ego identity.

2.3.3 Erikson's psychosocial theory of development of identity

Erikson (1968) emphasises the importance of forming a personal ego identity in developing an individual personality (Dunn & Craig; 2013; Kroger & Marcia, 2011; Luyckx et al., 2005; Marcia, 1966). Erikson describes identity in the context of psychoanalytic theory, explaining identity as an epigenetically based psychosocial task (Marcia, 1980). This entails that development of ego identity is structured on the groundwork provided by earlier psychosocial stages. Erikson (1968) argues further that genes as well as environmental factors affect the psychosocial task of development of ego identity. Erikson views the conscious and rational ego, rather than the id and unconscious processes as indicated by Freud's psychoanalytic theory, as the most important stimulant for development (Erikson, 1968).

Erikson (1968) divides an individual's life cycle into eight stages. Each life cycle is marked by a crisis in ego development and has unique developmental tasks that have to be resolved. Depending on how each crisis is resolved, individuals have the opportunity to progress to the next phase of development, to remain static, or even to regress to the previous life stage (Marcia, 1980). Each crisis is viewed as a situation in which individuals have to orientate themselves in terms of two opposite poles (Erikson, 1968). The crisis is triggered by the interaction between individuals and their social environments. This implies that individuals are faced with new challenges from their social environment in each life stage. Erikson (1968) explains that, to resolve the crisis in each stage, individuals not only have to choose between the poles, but also have to achieve a synthesis between the two opposing poles. Through this synthesis, individuals enquire new skills and abilities to mature to the next stage of development.

Erikson (1968) views the process of forming an identity versus identity confusion as the fundamental crisis during adolescence and suggests that a key feature of effective forming identity is adolescents' ability to make commitments to an ego identity. Erikson (1968) explains that an identity crisis or exploration phase is a significant factor in forming an ego identity. Erikson (1968) indicates that adolescents are faced with an identity crisis; therefore, they experiment with different alternative identities in their effort to sort through the presented choices in order to create their own unique ego identities. Adolescents question their existing values and roles and explore with new ones to synthesise their own unique ego

identities. Adolescents' exploration and experimentation lead to the development of their own, individual, personal ego identities (Dunn & Craig, 2013; Erikson, 1968).
Erikson (1968) regards the achievement of identity as the first step towards becoming a dynamic, mature adult. Adolescents who experience conflict between various roles feel frayed by a range of directions and forces and experience identity confusion (Dunn & Craig, 2013). Erikson (1968) describes identity confusion as the inability to make personal decisions in terms of new roles in a social environment. Adolescents who experience this confusion are also unable to integrate various value systems into a value system of their own and to make confident decisions.

From Erikson's theory (1968), it is evident that ego identity serves a variety of functions, including stability, synthesis of current and previous identifications, and the achievement of an established set of personal values, beliefs, and goals. Thus, the accomplishment of an integrated sense of self allows for future development and adjustment throughout individuals' lives (Laghi, Baiocco, Liga, Guarina, & Baumgartner, 2013).

Although Erikson's (1968) approach to identity development is a useful description of development during the human life cycle, it is criticised for not being a measureable research construct (Kaplan & Flum, 2010; Schwartz, 2002). To facilitate understanding of the construct *ego identity*, other researchers such as Marcia (1966) and Berzonsky (1989) have expanded on Erikson's psychosocial theory.

2.3.4 Marcia's theory on ego identity

Marcia's (1966) theory of identity status has become one of the most successful and widely used approaches of studying the formation of ego identity in adolescents (Crocetti, Scrignaro et al., 2012). The advantage of using Marcia's (1966) model is that it provides for a larger selection of styles in dealing with identity issues than Erikson's bipolar model of identity vs. identity confusion. Marcia's (1966) model is well established, has been used over a period of 45 years and inspired approximately 1000 theoretical and empirical studies (Arseth et al., 2009; Berzonsky & Adams, 1999; Kroger & Marcia, 2011; Marcia, 1993a, 1993b, 1980). Therefore, it could be argued that Marcia's (1966) model of ego identity status is well researched, supported by numerous studies, has established characteristics for each ego identity status, and is related to various other models of development of ego identity

(Crocetti, Sica et al., 2012; Kaplan & Flum, 2010; Kroger & Marcia, 2011; Luyckx et al., 2005; Marcia, 2002).

Marcia (1980) suggests that an ego identity is a combination of an adolescent's history, beliefs, and values in a self-structure. Adolescents with well-developed self-structures/identities are more aware of their own uniqueness, similarities, strengths, and weaknesses and use these qualities adaptively in fulfilling their social roles (Kaplan & Flum, 2010; Marcia, 1980). Adolescents with less developed self-structures/identities, lack self-evaluation, are more confused about their own abilities, and rely on external sources to evaluate themselves (Marcia, 1980). Ego identity permits adolescents to infer information they collect and directs them in responding suitably (Shanahan & Pychyl, 2007).

Marcia's (1966) theory of ego identity status could be explained by three overarching aspects. First, ego identity consists of different identity domains, namely the ideological and interpersonal domain. Second, adolescents move on a continuum between two dimensions, namely exploration and commitment. Exploration refers to the action of gathering information, and commitment is the integration of personal values, beliefs, and goals in various life domains (Marcia, 1966). Finally, Marcia (1966) identifies four ego identity statuses (foreclosed, diffused, moratorium, and achieved) based on the inclusion or exclusion of the two dimensions of exploration and commitment.

2.3.4.1 Identity domains

Marcia's (1966) model of identity status assesses identity across a number of life domains. These life domains are the most significant areas of development of ego identity in which adolescents practise their ego identity options (Low, Akande, & Hill, 2005). Marcia's (1966) original theory explains identity in the context of the ideological domain, which consists of vocational, religious, and political aspects. Grotevant and Adams (1984) argue that identity development also includes interpersonal aspects, and they classify identity into two main domains, namely the ideological and interpersonal domains. They suggest that ideological identities include individuals' values and belief systems in terms of religious, political, and vocational aspects, and explain interpersonal identities as all relationships, for example romantic relationships, friendships, gender roles, and recreational options. Thus, the forming identity process operates within the various life domains of an adolescent's specific social environment (Schwartz et al., 2013).

2.3.4.2 Dimensions of Marcia's ego identity model

Erikson (1968) and Marcia (1966) suggest that forming an identity is an active process, illustrated by continuous changes in the amount of exploration and commitment, during which important choices need to be made. Exploration and commitment are fundamental to Marcia's model of identity development (Marcia, 1966). Thus, identity is formed by a process of exploring alternatives and making commitments (Marcia, 2002).

Exploration entails the active exploration of possible identity options in different identity domains (Marcia, 1966). Exploration also refers to the investigation and reflection of important choices and meaningful alternatives with the intention of making firm commitments (Crocetti, Jahromi, & Meeus, 2012; Kaplan & Flum, 2010). Laghi et al. (2013) suggest that exploration could be viewed as problem-solving behaviour concerning various identity domains to form a more coherent sense of self. It is also suggested that exploration is a process of discovering a representation of what the individual's unique sense of self might be in the future (Berman, Schwartz, Kurtines, & Berman, 2001). Adolescents use the environment (family, parents, and peers) to attain information to assist them with their decision-making process (Marcia, 1980). Decision making is achieved by adolescents' vigorous questioning in various life domains to consider alternatives before making a final commitment (Arseth et al., 2009; Crocetti, Scrignaro et al., 2012; Crocetti, Sica et al., 2012). Exploration is defined further as the intentional external and internal act of collecting and processing information in relation to an individual's unique sense of self to construct meaning, which promotes development of ego identity (Kaplan & Flum, 2010). Therefore, exploration can be explained as the process of considering various alternatives and social environments to achieve a stable sense of self.

Marcia (1966) defines commitment as a personal investment in an ego identity and participation in important actions aimed at executing the commitment (Crocetti, Sica et al., 2012). Marcia (1980) also argues that making a commitment to an ego identity provides someone with a sense of direction and purpose in life. Thus, commitment to a personal ego identity will assist an adolescent to handle issues that arise in the implementation of his or her ego identity. According to Schwartz (2001), commitment can be described as a long-term life choice in terms of adolescents' goals and value systems. Kaplan and Flum (2010) argue that

the incorporated set of commitments secures an individual's core ego identity structure. Commitment can be explained further as a decision to pursue a meaningful future (Laghi et al., 2013).

Marcia (1966) thus explains how formation of ego identity is resolved, supported by the absence or presence of personal exploration and commitment to a unique ego identity and personal belief system (Crocetti, Sica et al., 2012; Lubenko & Sebre, 2007). Luyckx, Schwartz, Goossens and Pollock (2008) argue that exploration is associated with ego identity confusion and symptoms of anxiety and depression during adolescence. However, commitment is related to life satisfaction and stability. Therefore, adolescents' exploration and commitment to various decisions have repercussions with regard to forming ego identity (Marcia, 1980).

2.3.4.3 Marcia's ego identity statuses

Marcia (1966) coined the term *ego identity status* and used the two dimensions (exploration and commitment) to identify four different ego identity statuses, namely the foreclosed, diffused, moratorium, and achieved statuses. These four identity statuses are based on adolescents' exploration and commitment to their decisions in the various life domains of ego identity (Marcia, 1980). The four ego identity statuses signify different manners of dealing with the identity crisis described by Erikson (Marcia, 1966). In Table 1, an illustration of Marcia's (1966) four ego identity statuses is provided.

Table 1

Marcia's Identity Statuses (Marcia, 1980).

Dimensions	**Foreclosed**	**Diffused**	**Moratorium**	**Achieved**
Exploration	Absent	Present/ absent	Present	Present
Commitment	Present	Absent	Present, but vague	Present

2.3.4.3.1 Foreclosed status

The foreclosed status can be defined as individuals making strong commitments to introjected personal values in the absence of an exploration period (Marcia, 1966). The foreclosed status is described as adolescents who, without questioning, are committed to ideological goals (Marcia, 2002). These adolescents are set to commitments with little or no exploration (Crocetti, Jahromi et al., 2012). Marcia (2002) suggests that adolescents prefer the same social environment during adolescence as in childhood and adopt authoritarian values. These individuals' life choices are usually influenced by introjections from respected figures like their parents or role models, rather than self-chosen (Marcia, 1980; Wan Yunus, Malik, & Zakaria, 2013). Adolescents with a foreclosed status do not explore different options to form their own unique ego identities (Wan Yunus et al., 2013).

Still, Marcia (2002) and Kroger and Marcia (2011) argue that individuals portraying the foreclosed status can be viewed as committed individuals characterised by positive well-being and a stable ego identity. Schwartz et al. (2011) suggest that individuals with a foreclosed status experience self-satisfaction and low levels of internalised symptoms. Adolescents with a foreclosed status are the least anxious, because of the absence of exploration (Bergh & Erling, 2005).

However, individuals with a foreclosed status can be defensive; they are rigid in their thinking and may have low levels of openness (Kaplan & Flum, 2010; Luyckx et al., 2005). Laghi et al. (2013) comment that individuals portraying the foreclosed status are characterised by high levels of conformity and external locus of control. According to Frank, Pirsch, and Wright (1990), adolescents with a foreclosed status are dependent on their parents and these adolescents are prone to lack confidence. Although Berzonsky and Adams (1999) state that individuals portraying a foreclosed status have a positive relationship with their parents, the relationship is based on dependence and idealisation rather than mutuality.

2.3.4.3.2 Diffused status

Individuals in the diffused status have not experienced an exploration period or made personal commitments (Marcia, 1966). Individuals portraying the diffused status are characterised by no commitments to any ideological goals, regardless of whether they have

experienced an exploration period (Marcia, 1980). Individuals with a diffused status are reluctant or incapable to make commitments and do not explore vigorously to establish their ego identity (Marcia, 2002). Marcia (1966) describes individuals with a diffused status as having the least developmentally mature and adaptive ego status of the four ego identity statuses. It is also argued that individuals with a diffused identity are described as dealing with their problems by avoidance (Marcia, 2002).

Individuals in the diffused status lack a stable ego identity and a secure sense of self. Individuals that portray a diffused status are associated with low self-esteem during adolescence (Kaplan & Flum, 2010; Laghi et al., 2013; Phillips & Pittman, 2007). Other authors also indicate that individuals with the diffused status are associated with identity distress, hopelessness, antisocial attitudes, and behavioural problems (Kroger & Marcia, 2011; Phillips & Pittman, 2007).

2.3.4.3.3 Moratorium status

The moratorium status is a state of active exploration with little commitments to an ego identity (Marcia, 1966). Individuals with a moratorium ego identity status experience an identity crisis, but have not yet made any commitments in their ideological domain (Marcia, 1980). They participate in high degrees of exploration with no commitments to any decisions in terms of their life choices (Crocetti, Jahromi et al., 2012).

It could be argued that adolescents with a moratorium ego status experience emotional turmoil because of experiencing insecurities about not having firm commitment to live choices (Meeus, Iedema, Maassen, & Engels, 2005). Adolescents' inability to commit to a stable ego identity is often associated with high levels of anxiety (Laghi et al., 2013; Marcia, 1966; Wan Yunus et al., 2013). Luyckx et al. (2005) suggest that individuals with a moratorium ego identity status are associated with symptoms of depression and low self-esteem. In addition, family relationships of adolescents with a moratorium ego status are often characterised by ambivalence (Marcia, 1994).
However, individuals with a moratorium status are associated not only with negative psychological outcomes, but also with openness and curiosity during adolescence (Luyckx, Goossens, & Soenens, 2006a). Kaplan and Flum (2010) also argue that individuals portraying the moratorium ego status show autonomy and positive problem solving skills.

2.3.4.3.4 Achieved status

Individuals with an achieved status have experienced an exploration period, and continue making strong ideological commitments (Maria, 1966). Individuals with an achieved status are described as having experienced an exploration period (crisis) and are pursuing self-chosen ideological goals (Marcia, 1980). Furthermore, they are characterised by firm commitments to life choices after a period of exploration (Crocetti, Jahromi et al., 2012; Marcia, 1966). Marcia (1966) views the achieved status as the most developmentally mature and adaptive ego identity status of the four ego identity statuses.

Individuals in the achieved status portray internal locus of control, rational decision-making, realistic thinking (Blustein & Phillips, 1990; Laghi et al., 2013), and good moral reasoning (Kroger, 2007; Wan Yunus, Kamal, Jusoff, & Zakaria, 2010). Individuals portraying the achieved status show a high sense of conscientiousness and openness, and these individuals have a positive attitude towards adjustment (Kroger & Marcia, 2011; Luyckx et al., 2005; Wan Yunus et al., 2010). Individuals portraying the achieved status are also characterised by having mature relationships and balanced thinking (Krettenauer, 2005).

Crocetti, Jahromi et al. (2012) suggest that individuals with an achieved status relate to pro-social behaviour and social responsibility. Kroger and Marcia (2011) indicate that individuals with an achieved status are characterised by well-being and a stable ego identity. Laghi et al. (2013) argue that individuals portraying the achieved status have good self-esteem and motivation, as well as less idealistic views of their parents (Campbell, Adams, & Dobson, 1984).

Various theorists argue that Marcia's (1966) model of development of ego identity is a misrepresentation of Erikson's (1968) original theory of identity. Côté and Levine (1988) argue that Marcia (1966) views development of ego identity as a set of individual choices and gives little consideration to the context of development of ego identity. Furthermore, the foreclosed status has often been portrayed as a negative ego identity status, while, in certain non-Western cultures, conformity is the group norm. Thus, the foreclosed status might be the most appropriate ego identity status in the specific social context (Côté & Levine, 1988).

Researchers have elaborated on Marcia's ego identity status model to provide different perspectives on development of ego identity. Luyckx et al. (2005) have extended the two identity dimensions (exploration and commitment) of Marcia's (1966) model to four dimensions (commitment making, identification with commitment, exploration in depth and exploration in breadth). Crocetti, Rubini, and Meeus (2008) also developed a three-dimensional model (commitment, in-depth exploration, and reconsideration). However, Marcia's (1966) model is well established and still remains a reliable conceptualisation of the development of ego identity as a construct.

2.3.5 Other identity theories

Various other researchers such as Berzonsky (1989), Josselson (1987), Loevinger (1976), and Phinney (1989) have elaborated on Erikson's (1968) and Marcia's (1966) theories and studied various aspects of development of ego identity.

Berzonsky (1989) conceptualises the information processing of individuals in the process of forming ego identity. According to Berzonsky's (1989) constructivist paradigm, individuals use different information processing styles to establish ego identities. For Berzonsky, the term *identity style* refers to the cognitive social processes used to process, organise or avoid information relating to an individual's development of ego identity (Crocetti, Erentaite, & Zukauskiene, 2014). Thus, an identity style could be described as a form of problem solving and decision making in developing an ego identity (Berzonsky, 1989).

Berzonsky (1989) identifies three identity styles, namely the information-orientated, normative-orientated and diffusion-avoidant-orientated styles. The information-orientated identity style refers to the active exploration, self-reflection, and critical assessment of specific relevant information in order to make commitments/decisions to an ego identity (Berman et al., 2001; Berzonsky, 1989; Crocetti et al., 2014; Crocetti, Sica et al., 2012). Individuals with an information-orientated identity style use information to commit to their own unique goals and values in forming ego identities. Berzonsky (1989) and Krettenauer (2005) argue that the achieved and moratorium statuses of Marcia's (1966) model are associated with Berzonsky's (1989) information-orientated identity style.

The normative-orientated identity style is characterised by the use of internalised problem-solving skills and decision-making strategies in the process of forming an ego identity (Berzonsky, 1989). Individuals portraying the normative-orientated style shows little exploration or evaluation, but rather adopt the predetermined norms of authority figures. For example, individuals make their ego identity commitments without forming their own unique opinion, but comply with the social norms of authority figures (Berman et al., 2001; Crocetti et al., 2014; Crocetti, Sica et al., 2012). The normative-orientated identity style is related to the foreclosed status of Marcia's (1966) theory (Berzonsky, 1989; Krettenauer, 2005).

Individuals with a diffused identity style use procrastination or avoidance of decision making in the development of ego identity (Berzonsky, 1989). These individuals avoid exploration of any identity conflicts and do not actively shape their ego identities by anything but what their social environments require (Berman et al., 2001; Crocetti, Sica et al., 2012). Individuals portraying the diffused status of Marcia (1966) are associated with Berzonsky's (1989) diffused identity style (Berzonsky, 1989; Krettenauer, 2005). Therefore, it can be concluded that Berzonsky's (1989) identity style model focuses on the different social cognitive processes related to Marcia's (1966) model of ego identity status.

Josselson (1987), another researcher who theorises ego identity, provides the foundation for understanding women's development of ego identity. Josselson (1987) elaborates on Marcia's (1966) ego identity status model to conceptualise formation of ego identity in women. Josselson (1987) identifies four ego identity pathways in women, namely drifters (diffusion), guardians (foreclosure), searchers (moratorium), and path makers (achievement). These ego identity pathways are based on the presence or exclusion of exploration and commitment (Josselson, 1987; Marcia, 1966).

Women who are in the drifter category (also called *lost and sometimes found*), have difficulty handling a crisis and making commitments. Women characterised as drifters are severely dependent on others in supporting them to form a stable ego identity (Josselson, 1987). The second category of women, namely guardians (purveyors of the heritage), are women who have made commitments, but have never experienced an exploration period (Josselson, 1987). Women displaying the guardian status are influenced by parental beliefs and goals, which guide and direct their lives. The searchers (also known as *daughters of the crisis*), are aware of the choices and experience an exploration period, but internalise their family's

standpoint and have trouble forming a unique sense of self (Josselson, 1987). The last category of women, path makers (*pavers of the way*) gain autonomy from their parents and childhood introjections to form a unique sense of self (Josselson, 1987). Thus, Josselson's (1987) theory provides a unique way of understanding development of the ego identities of women, using Marcia's (1966) ego identity status model.

Loevinger (1976) is another author who elaborates on Marcia's (1966) theory of ego identity status. Loevinger (1976) argues that development of ego identity is a subjective frame of reference through which individuals make sense of various experiences. Development of ego identity includes various domains of the development of personality, for example moral, cognitive, and emotional development (Loevinger, 1976). Loevinger (1976) suggests that development of ego identity happens in hierarchical stages. Based on empirical studies, Loevinger (1976) identifies three levels of development of ego identity, namely the pre-conformist, conformist, and post-conformist levels. Each one of the levels consists of various stages that individuals have to pass hierarchically to master a stable ego identity successfully.

On the pre-conformist level, individuals can be in the impulsive or self-protective stage. In the impulsive stage, individuals are controlled by impulses and instantaneous experiences. Thereafter, individuals progress to the self-protective stage, where they attain control over their impulses and learn that behaviour have consequences (Loevinger, 1976). On the conformist level, individuals have to move through the conformist and self-awareness stages. During the conformist stage, individuals identify with the social norms of the group and do not self-differentiate. In the self-awareness stage, individuals start to recognise their uniqueness from the social group (Loevinger, 1976). On the post-conformist level, individuals have to master four stages to develop their ego identity successfully, namely the conscientious, individualistic, autonomous, and integrated stages (Loevinger, 1976). During the conscientious stage, individuals internalise certain values and goals that enable them to understand various perspectives and evaluate their own values. The following stage is called the individualistic stage, during which individuality and independence are the main features. The next stage is the autonomous stage, in which individuals show respect and greater tolerance for other people's ideas; therefore, reciprocity in their relationships becomes more important. The final stage is called the integrated stage, during which individuals have integrated their own unique ego identity (Loevinger, 1976).

Marcia's (1966) theory of ego identity status and Loevinger's (1976) model of ego development has the following similarities: The conformist stage is similar to Marcia's (1966) foreclosed status, and the post-conformist level is similar to Marcia's (1966) moratorium and achieved statuses. On the conformist level and in the foreclosed status, an identity is formed based on the internalisation of the values and beliefs of the social group. With both the post-conformist level and moratorium and achieved statuses, individuals are capable of exploring various options. In the integrated and achieved status, personal commitments are made in various life domains (Jespersen et al., 2013).

While the models discussed above have been used to study development of ego identity, some theories are employed to differentiate between different aspects of identity, for example ethnic identity. An ethnic identity can be explained as a sense of belonging to a specific cultural group (Newman & Newman, 2012) and entails the thoughts, perceptions, values, and beliefs influenced by the ethnic group. Ethnic identity is also viewed as a common feeling of the group in terms of values, customs, and histories that classify individuals into a unique group (Paludi, 2002). Phinney (1989) is one of the most significant theorists who studied development of ethnic identity. Phinney (1989) used Erikson's and Marcia's ideas to conceptualise the formation of ethnic identity. Phinney (1989) argues that exploration and commitment are significant for the development of not only a general ego identity, but also an ethnic identity. Development of ethnic identity occurs over time, as individuals explore and make commitments about the function of ethnicity in their lives (Phinney, 1990). Phinney (1989) identifies a three-stage model of ethnic identity development, namely unexamined ethnic identity, ethnic identity search (moratorium), and achieved ethnic identity.

Individuals with an unexamined ethnic identity tend to not explore ethnic identities (Phinney, 1989). Phinney (1989) identifies two subtypes of unexamined ethnic identities, namely the diffused and foreclosed types. Individuals of the diffused type are not concerned about their ethnic identity. Individuals of the foreclosed type view their ethnic identity based on the introjected opinions of other significant people in their social environment. The next stage, ethnic identity moratorium, refers to individuals actively searching to understand their unique ethnic identity. These individuals tend to explore various ethnic identities, but no commitments are made to a personal ethnic identity. During the last stage, achieved ethnic identity, individuals have a clear sense of their own unique ethnic identity and what it entails

for them (Phinney, 1989). They tend to explore various ethnic identities and then make strong commitments to their own unique ethnic identity.

Table 2 provides a comparison between Marcia's (1966) theory of ego identity statuses and the identity theories discussed in this section. In this table, the correlation between the various models is clear, as well as the use of the absence or presence of exploration and commitment to determine development of ego identity.

Table 2

A Comparison between Marcia's (1966) Theory of Ego Identity Statuses and other Identity Theories

Marcia's theory of ego identity status (1966)	**Diffused**	**Foreclosed**	**Moratorium**	**Achieved**
Berzonsky's (1989) identity style theory	Diffused identity style	Normative orientated identity style	Information orientated identity style	
Josselson's (1987) women's ego identity status theory	Drifters	Guardians	Moratorium (searchers)	Pathmakers
Loevinger's (1976) ego development model	Preconformist	Conformist	Postconformist	
Phinney's (1989) ethnic identity theory	Unexamined ethnic identity-diffused	Unexamined ethnic identity-foreclosed	Ethnic identity moratorium	Achieved ethnic identity

2.4 Development of Identity in the South African Context

Marcia (1993a) suggests that development of ego identity happens in adolescents' cultural and social contexts. Gaganakis (2004) also argues that local context and socio-historical periods influence development of ego identity. Erikson's theory (1968) supports the importance of social context and places adolescents' development of ego identity within their social context. Therefore, it is important to understand the current South African context as it affects development of ego identity directly.

The South African context has undergone various changes in the last decades. It could be argued that the most significant environmental stressor was the changes associated with the transition to a democratic society after Apartheid (Finchilescu & Tredoux, 2010). In the previous system of Apartheid, white individuals were in a position of authority, and all other race groups were seen as inferior (Brittian, Lewin, & Norris, 2013). The apartheid system enforced racial separation and hierarchy; white individuals lived in wealthy cities, while other racial groups lived in informal settlements (Durrheim & Dixon, 2010; Finchilescu & Tredoux, 2010). Access to education and resources was also limited to the white population (Finchilescu & Tredoux, 2010). Therefore, only the minority white population benefited from the Apartheid system. Thus, the Apartheid government restricted exploration of ego identity in black individuals, specifically in their ideological domain.

When South Africa changed into a democratic society during the 1990s, previous social practices were transformed (Brittian et al., 2013). Finchilescu and Tredoux (2010) argue that political and social changes focus on equality for all race groups, including the previously disadvantaged black population. Thus, every South African is entitled to an equal share of resources, for example housing, and access to health and educational resources (Finchilescu & Tredoux, 2010). The idea of a rainbow nation emerged, which describes that South Africa consists of a diversity of equal people from various ethnic groups (Peberdy, 2001). Currently, South Africa can be described as a multicultural country with a diverse population.

However, although racial discrimination was abolished, South Africa still faces many social challenges (Finchilescu & Tredoux, 2010). The effects of segregation are still present in terms of social, political and economic disparities (Glaser, 2010). Many South Africans live in poverty and have limited access to resources and education (Finchilescu & Tredoux,

2010). Furthermore, South Africa has high rates of violence, crime, and unemployment (Brook, Pahl, Morogele, & Brook, 2006). In addition, South Africa also has one of the highest rates of HIV/AIDS in the world (Brook et al., 2006; Finchilescu & Tredoux, 2010). Therefore, it could be argued that adolescents in South African have to face many social challenges each day.

Adolescence is a challenging period, and adolescents have to make important choices in various domains that can influence their development of ego identity (Crocetti, Scrignaro et al., 2012). The current South African social context for black adolescents has changed from "apartheid" to a democratic society. Black adolescents no longer have a self-perception of oppression and are forming ego identities in a social environment of change (Alberts, 2000). Black adolescents in South Africa not only have to deal with their individual developmental challenges, but also face additional challenges in their changing social environment. Thus, formation of ego identity is even more difficult for adolescents in South Africa. Black adolescents are in the process of restructuring their social relationships and roles and making important choices in terms of their future in a changing social context (Beyers & Cok, 2008).

Furthermore, it is argued that, historically, black adolescents in South Africa have a non-Western perspective and follow a culture that is more collectivistic (Abdi, 1999; Garth & Rafiq, 1997; Seekings, 2008). From a non-Western perspective, social context has an even more significant role in the manner in which individuals relate to one another and define themselves. Members of collectivistic cultures are characterised by shared responsibility and collaboration, and the social group provides the structure for acceptable behaviour (Eaton & Louw, 2000). Therefore, in collectivistic cultures, identity is based strongly on relational aspects in the social context (Grace & Cramer, 2003). It could be argued that exploration of individuality is discouraged and that a foreclosed status is the most mature form of ego identity status in a collectivistic culture. Hence, development of ego identity is regarded as an external process, and exploration and commitment occur within the expectations and norms of the specific social group. The "ubuntu" principle also emphasises this and explains that individuals are defined through interaction with others in their social environment (Bamford, 2007). Lewis (2010) also argues that at the fundamental core of "ubuntu" lies an admiration of forming identity as it emerges through relationships. Hence, black adolescents' formation of ego identity takes place in a social context of collectivistic goals and values.

The many social transitions in the South African context also have an influence on the traditional non-Western perspective of black adolescents. The aim of social transformation and racial integration in the current South African context is to promote equality; therefore, integration between non-Western and Western practices is encouraged (Cheng & Berman, 2012). Garth and Rafiq (1997) argue that, after Apartheid, there has been a change from collectivistic values to individualistic values among black individuals. Ziehl (2006) also suggests that black individuals in South Africa are still strongly influenced by their traditional, non-Western perspective, but simultaneously also adapt to practices that are more westernised. Thus, the current democratic South African context exposes black adolescents to a variety of cultures, languages and ethnicities that include westernised and non-westernised perspectives. Furthermore, the South African Government has also implemented policy and social programmes to promote social integration (Lewis, 2010). Consequently, adolescents are currently faced with more alternatives to consider in a changing social context before forming a stable ego identity.

Low et al. (2005) conclude that South African individuals tend to explore their ideological ego identity domain actively. However, individuals are inclined to have a foreclosed status in terms of the interpersonal domains. Cheng and Berman (2012) argue that development of identity in non-Western countries involves the imitation and internalisation of parental and authority figures' values and beliefs. This indicates that individuals are likely to internalise parental and social perspectives in South Africa. In addition, Alberts, Mbalo, and Ackermann (2003) suggest that family relationships, moral values, religious aspects and future occupational goals are important for development of identity in the South Africa context.

To conclude, South Africa faced many social transitions in the process of moving from Apartheid to a democratic society, thus creating a unique social context. Consequently, it is important to understand development of ego identity of black adolescents in the South African context and the social support structures (parents/family) that have an influence on the development of their ego identity.

2.5 Chapter Summary

This chapter reviewed the literature related to development of ego identity during adolescence. Adolescence is defined as a transitional period commencing at the beginning of

puberty and ending when maturation is reached. During adolescence, individuals have to master certain skills to move into adulthood. Adolescence is the first time that physical, cognitive, and social developments converge to allow adolescents to filter and combine their childhood identification to create a possible pathway to adulthood (Marcia, 1980). Development of identity is identified as the main developmental task of adolescence.

Various authors have tried to conceptualise development of ego identity. Erikson (1968) is viewed as the most significant theorist, and his psychosocial developmental theory has been discussed. Marcia's (1966) model of ego identity status, which originated from Erikson's psychosocial theory, considers various identity domains, dimensions, and statuses (diffused, foreclosed, moratorium, and achieved). Other models of development of ego identity, such as Berzonsky's (1989), Josselson's (1987), Loevinger's (1976), and Phinney's (1989), have been discussed and compared to Marcia's (1966) model of ego identity status. To conclude, it has been argued that South Africa provides a unique context for formation of ego identity during adolescence.

Chapter 3: Family Structure, Parenting Styles and Development of Identity during Adolescence

In this chapter, the family as an important structure in facilitating the development of adolescents' identity is explored. Various definitions of a family are considered, emphasising the family as a system that is changing constantly as it moves through time. Adolescents' family environments can also differ in terms of membership. Thus, various family structures are discussed. Next, families, the role of family structures during adolescence, and development of ego identity are explored. Parenting styles are discussed by using Baumrind's (1966) conceptualisation of the three different parenting styles (authoritarian, authoritative, and permissive). Each of the parenting styles is explained, as well as their association with development of ego identity. Finally, families and development of identity in the South African context is discussed and, to conclude, a short summary of the key points is made.

3.1 The Family System

A family is a complex construct and can be explained in various manners. The Department of Social Development Republic of South Africa (DSD) (2012) defines *family* as a group that is interconnected by blood, adoption or marriage; not limited to a specific physical location. Amoateng and Richter (2007) suggest that a family is a communal group that is interrelated by biological relations or adoption and has an emotional connection to one another beyond a specific location or period. A family is viewed as individuals that are related by marriage, affiliation or emotional attachment and is stable over time (Amoateng, Richter, Makiwane, & Rama, 2004). Furthermore, Bowen (1978) argues that a family is a system in which individual members have certain roles and guidelines to follow. Hence, a family can be defined as a social unit with specific roles and rules (Amoateng et al., 2004; Carter & McGoldrick, 1989).

The most important value in a family system is found in the relationships between the various members (Carter & McGoldrick, 1989). Sigelman and Rider (2009) argue that a family is a social system with various subsystems, for example husband-wife, parent-child, and sibling subsystems. Thus, a family has interrelated subsystems, and each subsystem has a reciprocal effect on individual family members and the family as a whole (Shaffer, 2002). Accordingly,

a family can be viewed as a complex structure of shared relationships and interactional patterns between members. Therefore, it can be argued that a family is an interconnected social system and bigger than the sum of its parts (Newman & Newman, 2010).

A family system is also defined as a dynamic structure that changes with the development of each individual family member (Shaffer, 2002). Thus, a family is not a fixed system and evolves when family membership or relationships change (Sigelman & Rider, 2009). Carter and McGoldrick (1989) argue that families move through various family life cycles as they progress through life. Each life cycle has certain emotional process transitions and changes that the family needs to master before the family can proceed to the next family life cycle (Carter & McGoldrick 1989). Carter and McGoldrick's (1989) family life cycle perspective was influenced by Erikson's (1968) psychosocial life span theory. Carter and McGoldrick (1989) identifies six family life cycles, namely the young adult leaving home, the joining of new families through marriage (new couple), families with young children, families with adolescents, launching children and moving on, and families in later life.

According to Bronfenbrenner's (1989) systems theory, the family is a system within a larger social system. Therefore, the family system is influenced by other social structures, for example school, work, and culture (Sigelman & Rider, 2009). The family can also be explained as a changing social system in a changing world (Shaffer, 2002). Carter and McGoldrick (1989) support this and indicate that the social, economic, and political context influence the family as they move through the various family life cycles. Thus, a family can be defined as a single social system functioning within a larger interrelated social system.

The discussion above emphasises the following points: First, a family system is a social unit of people who are related by blood or adoption and goes beyond a specific residence. A family system is also an interconnected social entity governed by specific family rules and regulations. Furthermore, a family is conceptualised as various subsystems that have a reciprocal effect on the entire family system. The family system is viewed as a dynamic structure that changes as the family moves through time. Finally, the family system does not exist in isolation, but forms part of a larger social environment. Therefore, the family system is constantly facing changes from within the family and the larger social environment.

3.2 The Importance of the Family during Adolescent Development

Children are introduced to various social environments through the process of socialisation (Dunn & Craig, 2013). The family is regarded as the primary basis of socialisation. Thus, the family is the foundation from which individuals learn skills, values, morals, love, respect, and self-regulation (Centre for Social Justice, 2010; Shaffer, 2002). Therefore, it can be argued that, through the socialisation process in the family, individuals master skills to function effectively in other social environments (Geldard & Geldard, 2010; Shaffer, 2002). Thus, the primary purpose of a family is to create a context that encourages the development of each individual family member (Koen, Van Eeden, & Rothmann, 2013; Peterson & Green, 2009). However, the absence of a family could result in a lack of appropriate skills and problematic behaviour, which could have a devastating effect on the larger social environment (Centre for Social Justice, 2010).

To comprehend adolescents fully, their specific social context should be understood (Arnett, 2012). During adolescence, adolescents become more aware of their social surroundings, and new social environments pose various new challenges (Dunn & Craig, 2013; Geldard & Geldard, 2010; Shaffer, 2002). For example, adolescents start enquiring about people and other social organisations in their social surroundings.

Exposure to various social environments also results in adolescents wanting to become more autonomous from their family, and the significance of adolescents' social relationships with their family changes (Dunn & Craig, 2013; Newman & Newman, 2012 Shaffer, 2002). Adolescents' opinions of their abilities to be independent and their parents' perspectives might differ and could result in conflict between parents and adolescents (Shaffer, 2002). Therefore, the adolescent life phase is a difficult time for families adjusting to adolescents' search for autonomy. Although adolescents tend to confide in their peer group for emotional support, they still seek emotional attachment and guidance from their family (Newman & Newman, 2012). Thus, the family remains a secure base that provides support in helping adolescents with their transition from childhood to adulthood (Chhabra & Sodhi, 2012; Dunn & Craig, 2013; Fomby & Sennott, 2013; Geldard & Geldard, 2010).

The family has an important role in adolescents' capability to manage the developmental task of developing ego identity effectively (Lubenko & Sebre, 2007; Perosa, Perosa, & Tam,

1996). Kroger (2004) argues that development of ego identity can be described as the balance between the self and an individual's interaction with his or her family. In the family context, adolescents receive feedback about themselves that supports the development of their ego identities (Schachter & Ventura, 2008). Thus, adolescents use the family as a basis to explore with various identities, and temporal commitments are practised in relations with significant others (Beyers & Goossens, 2008; Erikson, 1968; Fomby & Sennott, 2013).

Therefore, it can be argued that the family is a significant social structure that promotes emotional, cognitive, and moral development during adolescence. Although parent-child conflict increases during adolescence, the family remains the primary support structure to promote adolescents mastering their developmental tasks such as autonomy and development of ego identity. Hence, the family is the foundation from which certain skills that are required to be successful in other social environments are mastered.

3.3 Family Structure

Family structure is defined as the composition of membership to a specific family system. Unlike other social systems, a family acquires new members only through marriage, birth, or adoption, and members can leave only through death (Carter & McGoldrick, 1989). Therefore, family structure is defined as the constellation of membership to a specific family, for example mother, father, and children.

Family systems differ in terms of the composition of membership. Thus, not all family systems have the same grouping of family members.

3.3.1 Types of family structures

Carter and McGoldrick (1989) differentiate between nuclear, adoptive, extended, remarried, and single-parent family structures. Amoateng and Richter (2007) add the child-headed household, specifically for the South-African context.

A nuclear family can be described as the family of origin (Carter & McGoldrick, 1989). A nuclear family is defined as individuals staying with both their biological parents (mother and father) and siblings (Carter & McGoldrick, 1989). Sigelman and Rider (2009) also suggest

that a nuclear family consists of a father, mother, and their dependent children. The DSD (2012) defines a nuclear family as a social unit with parents and their biological or adoptive children.

An adoptive family entails children living with caregivers who are not their biological parents, but have legally adopted them (Jones & Hackett, 2012).

Carter and McGoldrick (1989) suggest that an extended family consists of a nuclear family and additional relatives. Thus, an extended family includes all the immediate family members, for example grandparents, aunts, and uncles (Carter & McGoldrick, 1989). Shaffer (2002) also suggests that an extended family is a group of blood relatives from various nuclear families living together in one household. In addition, an extended family is defined as a multigenerational social unit. Members may or may not live in the same residence (DSD, 2012). Henn (2005) and Ziehl (2002) argue that the extended family structure is the norm for traditional black families in South Africa.

A remarried family is defined as individuals living with one of their biological parents and a stepmother or stepfather (Carter & McGoldrick, 1989). Shaffer (2002) also uses the term: *reconstituted family*, which entails the forming of a new family structure because of remarriage of either of the biological parents.

The single-parent family consists of one biological parent and under-aged children (Carter & McGoldrick, 1989). Shaffer (2002) suggests that a single-parent family has one parent, either a mother or a father, and dependent children.

Finally, a child-headed household is described as a social unit with no parental supervision (Amoateng & Richter, 2007). The DSD (2012) states that a child-headed household is a family without an adult caregiver where the eldest or most responsible child assumes parental responsibility.

3.3.2 Family structures and development of ego identity

Family structures may influence the forming of adolescents' ego identity (Benson & Johnson, 2009). The nuclear family is the first family structure to which an individual belongs after

birth (Carter & McGoldrick, 1989). Thus, the nuclear family is consistent and provides a stable and secure foundation for its members (Dunn & Craig, 2013; Sigelman & Rider, 2009). Although adolescents experience confusion and uncertainty during adolescence, the nuclear family structure remains fixed and secure (Dunn & Craig, 2013). Thus, the nuclear family provides a stable basis to explore and practise ego identity commitments during adolescence. Furthermore, in the nuclear family structure, parental support and guidance are shared between parents (Chhabra & Sodhi. 2012), which can enhance adolescents' general well-being and individual developmental processes. Waldfogel, Craigie, and Brooks-Gunn (2010) argue that individuals living in a nuclear family structure have more social and economic resources than individuals in non-nuclear families, which could promote development of ego identity during adolescence.

Disruptions in the nuclear family structure result in the formation of various other family structures. For example, through separation, death, or divorce, other family structures like single, remarried, or child-headed households are formed. The disruptions in the secure basis of the nuclear family could have a negative effect on the process of forming ego identity during adolescence (Dunn & Craig, 2013; Fomby & Sennott, 2013). Not only is the family system facing changes, but adolescents also face physical, cognitive, and social changes as they enter adolescence. Thus, adolescents experience a change not only in the family constellation, but also in the supportive, stable environment of the nuclear family. The disruption in the nuclear family structure could lead to adolescents feeling overwhelmed and confused, which could restrict formation of ego identity (Geldard & Geldard, 2010).

Non-nuclear families have been associated with fewer resources, low economic status, and lower levels of parental support and supervision than in nuclear families (Davids & Roman, 2013; Jackson, Brooks-Gunn, Huang, & Glassman, 2000). Chhabra and Sodhi (2012) also indicate that a disrupted family structure could be associated with psychosocial problems during adolescence. Adolescents who have experienced family structure changes are also more likely than adolescents in nuclear families to have experienced residential and school changes (Fomby & Sennott, 2013). Hence, these adolescents face multiple changes in their social environments, which could influence their ability to explore different identity alternatives and practise ego identity commitments. Furthermore, Fomby and Sennott (2013) suggest that these mobility changes could also be more detrimental to adolescents in non-nuclear family structures than they could be to adolescents in nuclear family structures.

Therefore, it could be argued that adolescents in disrupted family structures have less support and face more social changes than adolescents in nuclear family structures do. Hence, it can be argued that these social changes also affect the process of exploration and commitment to ego identities during adolescence.

However, some theorists disagree with the arguments above and suggest that having a non-nuclear family structure does not necessarily affect development of ego identity negatively (Bartoszuk & Pittman, 2010). For example, in extended families, grandparents are often involved in child-rearing practices. These shared responsibilities and inputs from various family members could encourage a supportive family environment. A supportive family environment enables adolescents to feel safe to explore and commit to an ego identity (Pratt, Hunsberger, Pancer, & Alisat, 2003). On the other hand, extended family structures have been associated with collectivistic cultures that promote compliance to the social norms of the family. Individuals in these extended families are encouraged to follow authoritarian values and goals (Seekings, 2008). Thus, exploration of ego identity is not encouraged, and identity commitments are made according to the group's norms.

To conclude, nuclear families can provide a secure foundation for adolescents and thus promote formation of ego identity. However, some authors suggest that non-nuclear families do not necessarily restrict formation of ego identity during adolescence.

3.4 Parenting Styles

Parents are viewed as important resources in adolescents' lives. Various authors argue that adolescents' relationships with their parents are significant for their development and general well-being (Markiewicz, Doyle, & Brendgen, 2001). Adolescents' interaction with their parents is the first social environment with which individuals are confronted (Koepke & Denissen, 2012). Thus, parents fulfil the role of social agents who convey shared community values and norms to their children and serve as role models with whom they can identify (Koepke & Denissen, 2012). Bradford et al. (2008) indicate that there is an association between parenting and adolescents' well-being across cultures.

3.4.1 Types of parenting styles

Diana Baumrind proposed the most acknowledged conceptualisation of parenting styles (Necsoi, Porumbu, & Beldianu, 2013). She identifies various prototypes of parenting that have been found helpful in understanding the effects of parenting behaviour on individuals' development. Baumrind (1966) explored parents' interactions with their children and categorised three types of parenting styles (authoritarian, authoritative, and permissive) based on the inclusion or exclusion of two dimensions (responsiveness and demandingness) (Baumrind, 1966, 1991, 2005).

Responsiveness can be described as the degree to which parents promote autonomy and self-assertiveness in their children (Baumrind, 1966). Responsiveness further entails that parents are familiar with and accommodating towards their children's developmental needs. For example, parents are warm and supportive of adolescents' search for autonomy (Baumrind, 1966, 2005). Thus, support of autonomy is viewed as encouragement, acceptance, and supportiveness towards adolescents' developmental processes (Ryan, Jorm, & Lubman, 2010). In addition, Sigelman and Rider (2009) define responsiveness as the amount of parental warmth caregivers exhibit towards their adolescents' developmental needs. Parental warmth is characterised by how caring, nurturing, and kind the parents are towards their adolescents' developmental needs (Kwon & Wickrama, 2013) Therefore, responsiveness can be defined as parents' awareness of their adolescents' developmental needs and willingness to provide support, love, and admiration (Shaffer, 2002).

Demandingness is explained as the demands and limits parents set for their children (Baumrind, 1966). Demandingness can be explained further as how restrictive and challenging parents are towards their children (Shaffer, 2002). Sigelman and Rider (2009) suggest that demandingness is the amount of control and monitoring practised by parents over their children's decision-making processes. Parental control and monitoring are defined as the enforcement of parental rules and attentiveness to children's daily activities (Kwon & Wickrama, 2013). Parents enforce demandingness by means of regulating behaviour, direct confrontation, and monitoring activities (Baumrind, 2005). Thus, demanding parents set rules, expect their children to obey the rules without questioning them, and monitor compliance (Shaffer, 2002).

Grouping the degree of responsiveness and demandingness creates the three parenting styles, namely authoritarian, authoritative, and permissive (Baumrind, 2005). Each of the three parenting styles is complex and provides a unique description of the parenting behaviour with which it is associated (Baumrind, 1966, 1971, 2005; Sharma, Sharma, & Yadava, 2011). Authoritarian parents place high demands on their children and display little responsiveness towards their children's developmental needs. Authoritative parents place high demands and are responsive. Finally, permissive parents are not demanding but responsive towards their children's developmental needs (Baumrind, 1966, 1991, 2005). Table 3 provides an illustration of the grouping of demandingness and responsiveness in the three parenting styles.

Table 3

Baumrind's (1966, 1991, 2005) Parenting Styles

Dimensions	**Authoritarian**	**Authoritative**	**Permissive**
Demandingness	High	High	Low
Responsiveness	Low	High	High

3.4.1.1 Authoritarian parenting style

Authoritarian parents are highly demanding, but not responsive to their children's developmental needs (Baumrind, 1966, 1991). Authoritarian parents are status orientated, set explicit restrictions and use their authority to make demands without any emotional support or warmth (Ajilchi, Kargar, & Ghoreishi, 2013; Baumrind, 1971, 1991; Cakir & Aydin, 2005; Dehyadegary, Yaacob, Juhari, & Talib, 2012; Necsoi et al., 2013). Parents with an authoritarian parenting style favour orthodoxy, dependent behaviour, obedience, and agreement rather than autonomy from their children (Koteman, 2013).

Authoritarian parents also have elevated expectations of their children and believe that parents should be in absolute command without having to provide any explanations for their actions (Sharma et al., 2011). Authoritarian parents show little affection; consequently, communication between them and their children is limited (Koteman, 2013). For example, they also tend not to distinguish between the different contents of their children's issues, but moralise all (Koepke & Denissen, 2012). Thus, authoritarian parents try to have power over

their children's behaviour through callous punishment, withdrawal of affection, or enforcing feelings of guilt or shame on them (Baumrind, 1991; Koteman, 2013). Therefore, the authoritarian parenting style is regarded as a restrictive model of parenting (Shaffer, 2002; Sigelman & Rider, 2009).

3.4.1.2 Authoritative parenting style

The authoritative parenting style is conceptualised as the presence of both demandingness and responsiveness (Baumrind, 1966). However, there is a balance in terms of the amount of demands, control, and responsiveness parents exercise over their children (Baumrind, 1991). Authoritative parents set understandable and realistic guidelines in a structured environment. For example, authoritative parents apply consistent control and monitoring of their children activities in a genuine loving manner.

Baumrind (1991) states that authoritative parents apply supportive disciplinary techniques rather than harsh punitive methods. Authoritative parents exercise discipline rationally, encourage good communication, and provide reasons for their actions (Baumrind, 1966; Calafata, García, Juana, Beconac, & Fernández-Hermidad, 2014; Dehyadegary et al., 2012; Necsoi et al., 2013). Thus, the authoritative parenting style is a flexible parenting style in which caregivers allow their children to search for autonomy, but practice reasonable limits and provide guidelines for their children to follow (Shaffer, 2002; Steinberg, 2000). Therefore, parents that practice the authoritative parenting style are supportive towards their adolescents' developmental needs, but also provide guidance and reasonable limits for them (Cakir & Aydin, 2005).

Authoritative parents are seen as self-confident, but not restrictive or invasive towards their children (Sharma et al., 2011). Therefore, these adolescents are more inclined to accept parental authority (Steinberg, 2000). However, authoritative parents distinguish between the contents of adolescents' various issues and take authority over the relevant issues. For example, they are able to decide which issue is important and act in accordance with the welfare of their adolescents (Schachter & Ventura, 2008). When adolescents are viewed as immature or unrealistic, authoritative parents will assert control (Berzonsky, 2004). Thus, authoritative parents want their adolescents to be cooperative, socially responsible, and adjustable (Baumrind, 1991).

3.4.1.3 Permissive parenting style

Parents with a permissive parenting style are described as neither demanding nor controlling, but responsive to their children's needs (Baumrind, 2005; Dehyadegary et al., 2012; Necsoi et al., 2013). Baumrind (1991) argues that permissive parents spoil their children, but do not make demands or exercise control over their children's behaviour. Parents' with the permissive parenting style allows children to regulate their own activities without placing any restrictions on them (Sharma et al., 2011). Cakir and Aydin (2005) suggest that permissive parents provide their children with much freedom, but show little control or supervision over their children's behaviour. Thus, caregivers with a permissive parenting style make little demands on their children and rarely attempt to control their behaviour (Shaffer, 2002).

In conclusion, it can be argued that parental demandingness and responsiveness are both significant dimensions of good parental practices. The presence of these two dimensions (authoritative parenting styles) is associated with better psychological outcomes, than the absence of one dimension (authoritarian or permissive parenting style). Therefore, the authoritative parenting style is the most favoured style for positive development during adolescence, whereas the authoritarian parenting style is the least favoured.

3.4.2 Parenting styles and development of ego identity

The way in which parents approach adolescence is crucial for the development of adolescents' ego identity (Phinney et al., 2005; Schachter & Ventura, 2008). Theorists suggest that there is an association between adolescents' development of ego identity and perceived parenting styles (Beyers & Goossens, 2008; Cakir & Aydin, 2005).

Various researchers have investigated the effect of the authoritarian parenting style in various developmental contexts. The authoritarian parenting style was linked with adolescents' rigid behaviour control, submissiveness, conformity, and external locus of control (Baumrind, 1971, 1991; Berzonsky, 2004). Koepke and Denissen (2012) argue that the control and rigidity exercised by authoritarian parents are associated with conflict, rebellious resistance, and immature detachment. In addition, low academic achievement (Attaway & Bry, 2004) and school problems (Roche, Ensminger, & Cherlin, 2007) have been associated with children with authoritarian parents. Furthermore, adolescents who perceive their parents as

having an authoritarian parenting style show high levels of anxiety (Wolfradt, Hempel, & Miles, 2002) and depressive symptoms (Sharma et al., 2011). The authoritarian parenting style has also been associated with long-term negative effects on adolescents' self-regulation and psychological flexibility (Williams, Ciarrochi, & Heaven, 2012). From the above discussion, it could be argued that the authoritarian parenting style has been associated with negative developmental outcomes during adolescence, thus restricting the process of adolescents' development of ego identity.

In addition, Roman (2011) argues that demandingness is a negative parental approach during adolescence. Authoritarian parents do not provide adolescents with opportunities to explore various alternatives that are required for forming an ego identity. Therefore, parents portraying the authoritarian parenting style make it difficult for their adolescents to explore and collect information in order to make commitments to a stable ego identity (Koepke & Denissen, 2012; Marcia, 1966). Authoritarian parents have rigid beliefs based on traditional influences and expect their children to follow their belief systems (Koteman, 2013). Thus, ego identity commitments are encouraged based on parental authority; therefore, these individuals tend to form foreclosed statuses (Marcia, 1966).

In terms of the authoritative parenting style, researchers have found correlations between this style and a selection of healthy behaviours during adolescence, such as academic achievement and psychological flexibility (Dehyadegary et al., 2012; Williams et al., 2012; Ryan et al., 2010). In the South African context, the authoritative parenting style has been linked with the development of problem-focused coping strategies in black adolescents (Kritzas & Grobler, 2005). Steinberg (2000) indicates that adolescents with authoritative parents report less symptoms of depression and anxiety than adolescents from other parenting styles do. Therefore, it can be argued that application of the authoritative parenting style is associated with positive developmental outcomes during adolescence, including development of ego identity.

Authoritative parents can also support processes of formation of ego identity such as exploration (encouraging adolescents to attain information) and commitment (by explaining the importance of different domains) (Smits et al., 2008). In addition, Roman (2011) also suggests that parenting that supports autonomy is a positive parenting style during adolescence. It was found that an authoritative parenting style encourages independence and

autonomy within an atmosphere of emotional support (Baumrind 1991; Steinberg, 2000) and therefore supports development of ego identity during adolescence. It was found that higher levels of parental support (Luyckx et al., 2006b) and parental acceptance and involvement are associated with adolescents' development of ego identity (Beyers & Goossens, 2008; Cakir & Aydin, 2005). Individuals portraying the achieved and moratorium statuses describe their parents as supportive towards their developmental needs, including becoming independent from their parents (Cakir & Aydin, 2005).

Some authors argue that the permissive parenting style is associated with recklessness, sexually permissive attitudes, self-absorbed motivation, and low ego strength (Baumrind, 1971, 1991; Berzonsky, 2004; Chhabra & Sodhi, 2012). The permissive parenting style is also negatively related to poor academic achievement during adolescence (Dehyadegary et al., 2012). However, other studies indicate that the permissive parenting style correlates negatively with depression during adolescence (Sharma et al., 2011). Therefore, it can be argued that the permissive parenting style can be associated with both positive and negative outcomes during adolescence.

Furthermore, parents with a permissive parenting style support their adolescents, but do not guide or monitor their behaviour (Baumrind, 1991). Thus, permissive parents fail to guide their adolescents during the exploration of various identity alternatives and do not provide guidance in terms of ego identity commitments. In addition, permissive parents are unable to guide adolescents during their search for autonomy. Consequently, permissive parenting could lead to adolescents becoming distressed and their development of ego identity being hindered (Sigelman & Rider, 2009).

To conclude, the manner in which parents approach adolescence is crucial for development of adolescents' ego identity. Development of ego identity is encouraged when parents provide guidance and support adolescents' search for autonomy. The authoritative parenting style has been found to be the most effective parenting style that encourages optimal development of ego identity during adolescence. The authoritarian parenting style restricts processes of forming adolescents' ego identity. Parents portraying the permissive parenting style encourages autonomy, but fails to guide adolescents to form stable ego identities.

3.5 Family Structures, Parenting Styles and Development of Identity in the South African Context

The DSD (2012) reports that about one fifth of families in South Africa are representative of three generations in the family structure, for example biological parents, dependent children, and relatives. Thus, family obligations are shared beyond the nuclear family to the extended family (Budlender & Lund, 2011; Davids & Roman, 2013; Ziehl, 2002). In the traditional black family, children are seen as very important, and childrearing practices are shared by grandparents and relatives (Henn, 2005). Thus, extended family structures are the norm in black families.

The traditional black extended family values respect, conformity, strict discipline administered by the father, and social control (Abdi, 1999; Eaton & Louw, 2000; Garth & Rafiq, 1997; Seekings, 2008). Using Baumrind's theory (1966), one can argue that the traditional black family practises an authoritarian parenting style. Thus, black children are raised to comply with the collectivistic social norms of the traditional black family. Development of ego identity is influenced by the socio-cultural context of the adolescent (Erikson, 1968). Hence, it can be argued that adolescents in traditional black families may have formed foreclosed statuses (Thom & Coetzee, 2012).

During the last century, African families have been exposed to various socio-political factors in South Africa, namely migrations, the legacy of Apartheid, divorce, separation, and death. These factors have created disruptions in the family structure of the traditional African family (Budlender & Lund, 2011; Desmond & Desmond, 2006). The previous Apartheid system required men to work away from their families, thus leaving the women and children behind (Budlender & Lund, 2011). It is suggested that South Africa has the second highest rate of absent fathers in Africa (Posel & Davey; 2006; Richter, Chikovore & Makusha, 2010). Holborn and Eddy (2011) suggest that only 31,1% of African children have a father present in their households, and there are high percentages of single mothers between the ages of 25 and 34 (Ellis & Adams, 2009). Nzimande (2005) indicates that, in South Africa, 58% of childbirths are outside of marriage. Furthermore, an increase in divorce rates was reported, specifically in the African ethnic group – from 18 to 35% in the last ten years. Budlender and Lund (2011) indicate that about one fifth of children in South Africa have a deceased parent. Furthermore, only about one third of the 12.7 million families living in South Africa match

the nuclear family structure (Budlender & Lund, 2011). According to the DSD (2012), African families have the highest proportion of extended, single-parent, and child-headed families. However, Adams (2010) argues that there is a decline in the traditional family structures of black individuals and a rise in nuclear family structures.

Although the Apartheid system was abolished, the pattern of changes in the family structure of African families remained (Budlender & Lund, 2011). The many changes to the traditional black family structure have resulted in less parental support and monitoring (Lu & Treiman, 2011). With reference to Baumrind's (1966) conceptualisation, it can be argued that the permissive parenting style is more prevalent currently. Therefore, parental practices have changed from the authoritarian parenting style to the permissive parenting style and could influence black adolescents' development of ego identity. The traditional practices of having parental authority shared beyond the nuclear family have also changed, leaving many grandparents as caregivers in the absence of adolescents' biological parents (Budlender & Lund, 2011). Therefore, the extended family structure no longer necessarily complies with the traditional definition of having an extended family structure (nuclear, relatives, and children), but rather consists of relatives taking parental responsibility for adolescents in the absence of one or both their parents. Consequently, it can be argued that it is much more difficult for black families to assist adolescents in forming stable ego identities (Norris et al., 2008). Mtose and Bayaga (2011) agree and indicate that development of black adolescents' ego identity differs from that of other ethnic groups.

To conclude, it can be argued that black South African families faced many social transitions in the past few decades. These social transitions affected black families, family structures, and parenting styles. The complexity of adapting to these social changes in a changing family environment may affect the development of black adolescents' ego identities.

3.6 Chapter Summary

In this chapter, the literature regarding development of ego identity was viewed within the context of the family system. The family was found to be one of the most important support structures to promote socialisation. During adolescence, the family remains a secure structure to offer support and guidance. The family is defined as an interrelated social unit with various individual family members. Various family structures have been identified and discussed.

These include the nuclear family, extended family, remarried family, adoptive family, single-parent family, and child-headed household. Three parenting styles and their relation to development of ego identity during adolescence were explicated.

The traditional black family structure, which is identified as an extended family structure, has been discussed. The various changes in the traditional black family structure, which were caused by socio-political factors in South Africa, have been explored. To conclude, it has been suggested that changes to the traditional black family structure result in decreased parental support and monitoring, thus affecting the development of ego identity of adolescents in South Africa.

Chapter 4: Methodology

In this chapter, the focus is on the methodology used in conducting the research. The research aim and questions, as well as the research design and approach that were used, are described. An overview of the sampling procedures, data collection methods, data analysis, ethical considerations and results are discussed. The chapter concludes with a brief summary.

4.1 Research Aim and Questions

The aim of the study was to determine whether a relationship exists between ego identity status and perceived parenting styles in different family structures.

The following research questions were investigated:

1. What are the differences in ego identity statuses and perceived parenting styles in different family structures?

2. How much of the variance in each of the ego identity statuses can be explained by each perceived parenting style?

4.2 Research Design

This study was quantitative in nature. A non-experimental, descriptive research design was utilised. Furthermore, the study was partly correlational and partly cross-sectional.

A quantitative research design can be described as an objective, systematic process in which numerical data from a selected group are used to answer questions about the relationships among the measured variables (Fouché & Delport, 2011; Maree & Pietersen, 2007). The advantage of using a quantitative research design is that statistical results can be obtained for each variable. However, a limitation of using a quantitative research design is that it does not provide the researcher with an in-depth understanding of the variables. In this study, the researcher used a quantitative research design to determine the relationships between the variables *ego identity status*, *perceived parenting style* and *family structures*.

In a non-experimental research design, the researcher identifies and observes variables, but there is no manipulation of variables, and no experimental or control groups (Ary, Jacobs, & Sorenson, 2010; Fouché, Delport, & De Vos, 2011; Pietersen & Maree, 2007b; Springer, 2010). The advantage of using a non-experimental research design is that the research can be conducted in a shorter period, since there is no intervention. In this research, the researcher did not manipulate any of the variables (ego identity status, perceived parenting style, and family structure), but relied on participants' perceptions provided in a self-report survey.

Descriptive research can be defined as research that asks questions about the nature, frequency or the distribution of variables. It involves describing, but not manipulating the variables (Ary et al., 2010; Cherry, 2000; Hopkins, 2000; Johnson & Christensen, 2012; Springer, 2010). In this research a descriptive research design was used to portray the variables, namely ego identity status, perceived parenting style, and family structures. The research was descriptive in nature as statistical methods were used to summarise and explain the results meaningfully (Pietersen & Maree, 2007a). These variables were described using numbers (mean, standard deviation, and graphical representations) to answer the research questions. For example, the mean suggests the fundamental tendency of each variable; ego identity status, perceived parenting style, and family structure. The standard deviation is an indication of the variance from the mean value. All results in this study are portrayed by means of tables and graphics.

The researcher used a partly correlational and partly cross-sectional design. Correlation research involves the relationships between one or more independent variable(s) and dependent variables (Johnson & Christensen, 2012). The advantage of using a correlational design in this research was that it assisted the researcher to determine the strength and direction of the relationship between ego identity status and perceived parenting styles in different family structures. However, a correlational design was not able to provide the researcher with a reason why there was a relationship between these variables in the study. The goal of this study was to quantify the degree and the direction of association between the variables *ego identity status*, *perceived parenting style* and *family structures*.

Cross-sectional studies are carried out at a specific time and provide an overview of characteristics or outcomes of the specific group that is measured (Springer, 2010). The

advantage of using cross-sectional research is that a larger sample can be obtained at once; it is more convenient and less expensive (Ary et al., 2010). However, a limitation of using a cross-sectional design is that it cannot provide information on a sequence of events, as it is only an indication of results at a specific time (Ary et al., 2010; Levin, 2006).

4.3 Research Participants and Sampling Procedures

This research focused on black adolescents in the Mangaung area of central South Africa. The Mangaung municipal area is situated in the Free State province of South Africa. Mangaung has a population of 747 431, of which 83, 3% are black Africans (Statistics South Africa, 2012). According to Erikson (1968), adolescence can be described as a chronological period between puberty and early adulthood when individuals experience an identity crisis and experiment with different roles, activities, and behaviours to form an ego identity. The term *black* is used in the study as a classification and refers to the racial group to which the adolescents belong. Black adolescents can be viewed as members of an African ethnicity and culture (Trimble & Dickson, 2006). Males and females in the age group between 15 and 21 years participated in the study.

The participants were selected from four secondary schools in Mangaung by means of non-probability, convenience sampling. Non-probability sampling refers to a sampling procedure in which the probability of selecting a member from the population is not known (McMillan & Schumacher, 2001; Springer, 2010). Convenience sampling is a non-probability method of selecting participants who are available at a particular place and time (Springer, 2010). Thus, the participants in this study were not selected randomly and were chosen because they were easily and conveniently available at the four secondary schools. The advantages of using this sampling method were that it was inexpensive and not time consuming. However, it did not result in a representative sample of the black adolescent population in South Africa.

The following criteria for inclusion were used: The participants had to be in the adolescent developmental phase, had to attend one of the four schools in Mangaung, and had to be from a black racial group. Thus, adolescents outside the Mangaung area and other developmental phases were excluded from the research.

After incomplete surveys had been eliminated, the final sample in this research study consisted of 188 black adolescents. The biographical details of the final sample will be discussed in the results section (section 4.7).

4.4 Procedures of Data Collection

Data were collected by using self-report questionnaires that were completed by the participants. Questionnaires are used mostly in non-experimental quantitative research, as they can measure variables at a specific time (Fouché et al., 2011). The advantages of using self-report measures are that credible information can be collected at a reasonably low cost (Ary et al., 2010; McMillan & Schumacher, 2001; Muijs, 2004). It is also administered in a real-world setting, making it easier to generalise findings. Self-report measures also permit researchers to guarantee respondents' anonymity, which may encourage higher participation rates. However, the limitation of using self-report measures is that it is difficult to come to a deeper understanding of process and contextual differences in the variables measured (Muijs, 2004). In this study, all the participants had to complete the same battery of questionnaires measuring ego identity status, perceived parenting style, and family structure.

To collect the data, a biographical questionnaire (Appendix A), the original version of the Objective Measure of Ego Identity Status (OMEIS) (Appendix B) and the Parenting Authority Questionnaire (PAQ) (Appendix C) were used. The researcher facilitated the data-gathering process and trained and used postgraduate psychology students to assist with administering the questionnaires.

The biographical questionnaire (Appendix A) was used to gain personal information such as participants' age, grade, gender, language, and family structure. To get an indication of the research participants' family structures, the questionnaire included pictures portraying different family structures, and participants had to mark the picture that closely resembles their family structure. In addition, each participant had to draw a genogram of their family structure, using a square for males and a circle for females.

To obtain a measurement of ego identity status, the original version of the Objective Measure of Ego Identity Status (OMEIS) (Appendix B) by Adams et al. (1979) was used. The OMEIS

is based on Marcia's theory of ego identity status (1966) and was developed to classify adolescents' ego identity status into the four categories of ego identity status (Adams, 1998).

The OMEIS consists of 24 statements and measures the four ego identity statuses proposed by Marcia, namely identity achievement (6 items), moratorium (6 items), foreclosure (6 items), and diffusion (6 items). Research participants respond on a 6-point Likert scale ranging from *strongly disagree* to *strongly agree*. Examples of questions measuring the different ego identity statuses include: a) achievement: "*A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe"*; b) moratorium: "*There are so many different political parties and ideals. I can't decide which to follow until I figure it all out*"; c) foreclosure: "*I might have thought about a lot of different things, but there has never really been a decision since my parents said what they wanted"*; and d) diffusion: "*I haven't really considered politics. They just don't excite me much"* (Adams et al., 1979). The scores of each subscale can range from 6 to 36, with the highest score indicating the specific ego identity status of the adolescent. In previous studies, Cronbach alpha coefficients of 0.75 (full scale) and 0.84, 0.76, 0.77, and 0.80 (for the respective subscales) were reported for this measure (Adams & Jones, 1983; Yatim, 1982). Both Low et al. (2005) and Thom and Coetzee (2012) used this measure in South Africa. However, the aforementioned authors used the extended version of the OMEIS and not the original version as in this study.

In this study, the Cronbach alpha coefficient for the full scale was 0.71. The following Cronbach alpha coefficients were reported for the subscales: 0.61 for identity achievement, 0.53 for moratorium, 0.42 for foreclosure, and 0.37 for diffusion. The low Cronbach alpha scores on the subscales might be explained by the small number of items (6) of each scale. However, the Cronbach alpha for the full scale indicates that the scale portrays acceptable reliability.

The Parenting Authority Questionnaire (PAQ) (Appendix C) by Buri (1991), based on Baumrind's theory, was used to assess perceived parenting styles or disciplinary practices of parents/caregivers from the adolescent's point of view. The purpose of the questionnaire is to identify the perceived parenting styles (authoritarianism, authoritativeness, and permissiveness) of the research participant's parents/caregivers (Buri, 1991). PAQ is a self-report measure consisting of 30 items, measuring the three parenting styles: authoritarian (10

items), authoritative (10 items) and permissive (10 items). Authoritarian parents tend to control and force obedience through punishment of the adolescent. Authoritative parents are rational, flexible, consistent, and maintain firm and clear boundaries of their adolescents' behaviour. Permissive parents are non-demanding, set no clear boundaries, but are supportive towards their adolescent's behaviour (Baumrind, 2005; Buri, 1991). Examples of questions measuring the various parenting styles include the following: a) authoritarian: "*Even if the children didn't agree, my primary caregiver felt that it was for our own good if we were forced to conform to what he/she thought was right*"; b) authoritative: "*As I was growing up, once family policy had been established, my primary caregiver discussed the reasoning behind the policy with the children in the family*"; c) permissive: " As *I was growing up, my primary caregiver felt that in a well-run home the children should have their way in the family as often as the parents do"* (Buri, 1991).

Adolescents rate their parents on the items using a five-point scale ranging from *strongly disagree* to *strongly agree*. The scores of the subscales can range from 10 to 50 for each dimension, with a high score indicating a high level of that particular parenting style. According to Buri (1991), results from several studies indicate that the PAQ is a valid measure to assess perceived parenting styles. In addition, previous research by Ditsela and Van Dyk (2011) on adolescents in South Africa reported Cronbach alpha values of 0.80, 0.73, and 0.63 for authoritative, authoritarian, and permissive styles respectively. Kritzas and Grobler (2005) also conducted research in Bloemfontein/Mangaung on adolescents using the PAQ, and all subscales had a Cronbach alpha coefficient of 0.74 and higher. Dehyadegary et al. (2012) did research on adolescents in Iran and found Cronbach alpha values of 0.82 (authoritative), 0.82 (authoritarian), and 0.70 (permissive). In the current study, the Cronbach alpha coefficient for the full scale was 0.79. Cronbach alpha values for each subscale were 0.7 (authoritarian), 0.67 (authoritative) and 0.51 (permissive).

4.5 Data Analysis

The reliability of the measures for this specific sample was determined by means of Cronbach alpha coefficients. This is an internal-consistency coefficient that measures the degree to which the scores of the individual items agree with one another (Ary et al., 2010; Springer, 2010).

Descriptive statistics as well as the scores of the sample on the various measures were analysed to consider the biographical characteristics of the sample.

To investigate the differences in ego identity statuses and perceived parenting styles in different family structures, a multiple analysis of variance (MANOVA) was done. A MANOVA is used to investigate differences between groups with regard to more than one dependent variable (Springer, 2010). In this study, the goal of using a MANOVA was to determine whether there were statistically significant differences in the four ego identity statuses (achieved, moratorium, foreclosed, and diffused) and three perceived parenting styles (permissiveness, authoritarianism, and authoritativeness) among participants in the two different family structures (nuclear and non-nuclear). Initial assumption testing was performed to verify linearity, covariance matrices, homogeneity of variance, and multivariate outliners. Significant results on the MANOVA were followed by one-way analyses of variance (ANOVAs). This was done to determine which dependent variables showed significant differences. For the purposes of this study, both the 1% and 5% levels of statistical significance were considered. The effect size of all statistically significant variables was calculated to determine the practical significance of the findings.

To determine how much of the variance in each of the ego identity statuses can be explained by each perceived parenting style, multiple regression analyses were completed. A multiple regression analysis is used to explore the relationship between one dependent variable and a number of independent variables or predictors (Johnson & Christensen, 2012; Pietersen & Maree, 2007a). Therefore, a multiple regression analysis was used in this study to explore how well each of the three parenting styles (independent variables) can explain the variance in each of the four ego identity statuses (dependent variable). Preliminary analyses were conducted to ensure that there were no violations of the assumptions regarding multicolinearity, normality, and linearity. Both the 1% and 5% levels of statistical significance were considered.

4.6 Ethical Considerations

Ethical clearance was obtained from the Free State Department of Education (Appendix D), the Research Ethics Committee of the Faculty of the Humanities, University of the Free State (Appendix E), and the four high schools that participated in the research. Participants of each

of the schools were informed about the research study. According to Allan (2011), research participants have a right to autonomy and to choose if they want to participate in research or not. Therefore, the researcher ensured that the purpose of the research and the voluntary nature of the participation were explained to the participants. Thereafter, informed consent was obtained from the research participants.

The participants' right to privacy and confidentiality was secured by protecting the participant's identities at all times. No identifying details were made public or disclosed in the research results. The information obtained during the research was also stored securely and safely.

During the research process, all the necessary steps were taken to ensure that the participants were not harmed in participating in the research study. The researcher considered the participants' right to have their dignity respected, and all questionnaires used were standardised for the adolescent population and were not harmful to the participants in any way.

4.7 Results

In the following sections, the results pertaining to the descriptive and inferential statistical procedures are reported.

4.7.1 Distributions with regard to the biographical details of the participants in this study

After the elimination of incomplete surveys, the final sample in this research study consisted of 188 black adolescents. In this section, the distribution with regard to age, gender, ethnicity, and family structure in this sample is presented.

In Table 4 and Figure 1, the distribution with regard to participants' age is summarised.

Table 4

Distribution with regard to Age

Age group	Frequency	%
15	14	7.4
16	35	18.6
17	61	32.4
18	44	23.4
19	25	13.3
20	7	3.7
21	2	1.1
Total	188	100

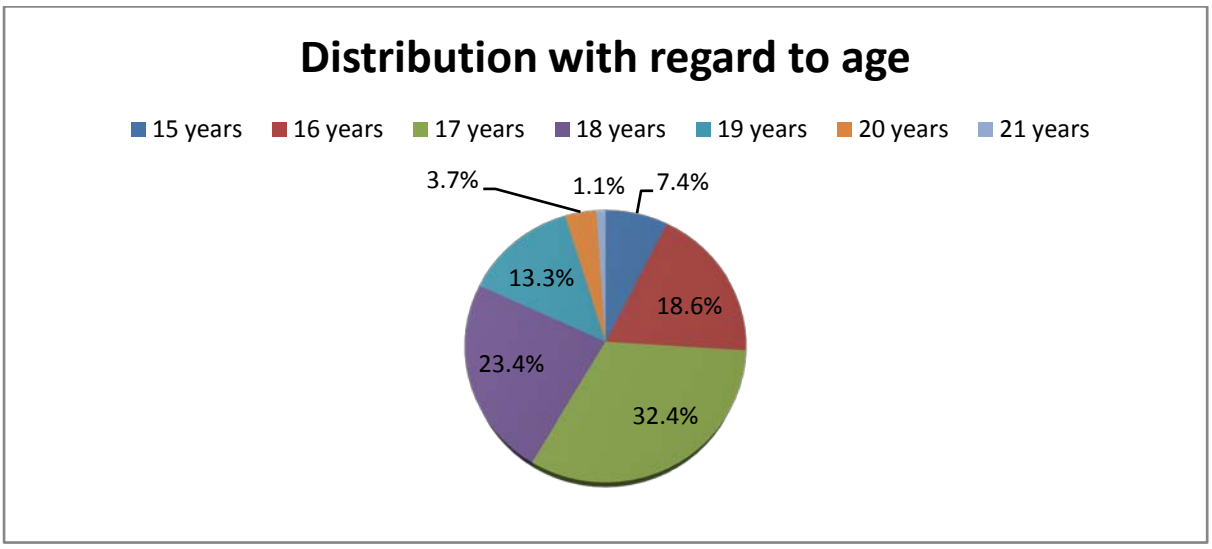

Figure 1. Distribution with regard to age.

The participants' ages ranged from 15 to 21 years. This range is consistent with the chronological ages of the adolescent life phase proposed by Newman and Newman (2012). As can be seen from Table 4, the highest concentration of participants was in the age range between 16 to 19 years. The majority of participants (32.4%) were 17 years old.

Table 5 and Figure 2 summarise the distribution of gender in the current study.

Table 5

Distribution with regard to Gender

Gender	Frequency	%
Male	64	34.0
Female	124	66.0
Total	188	100

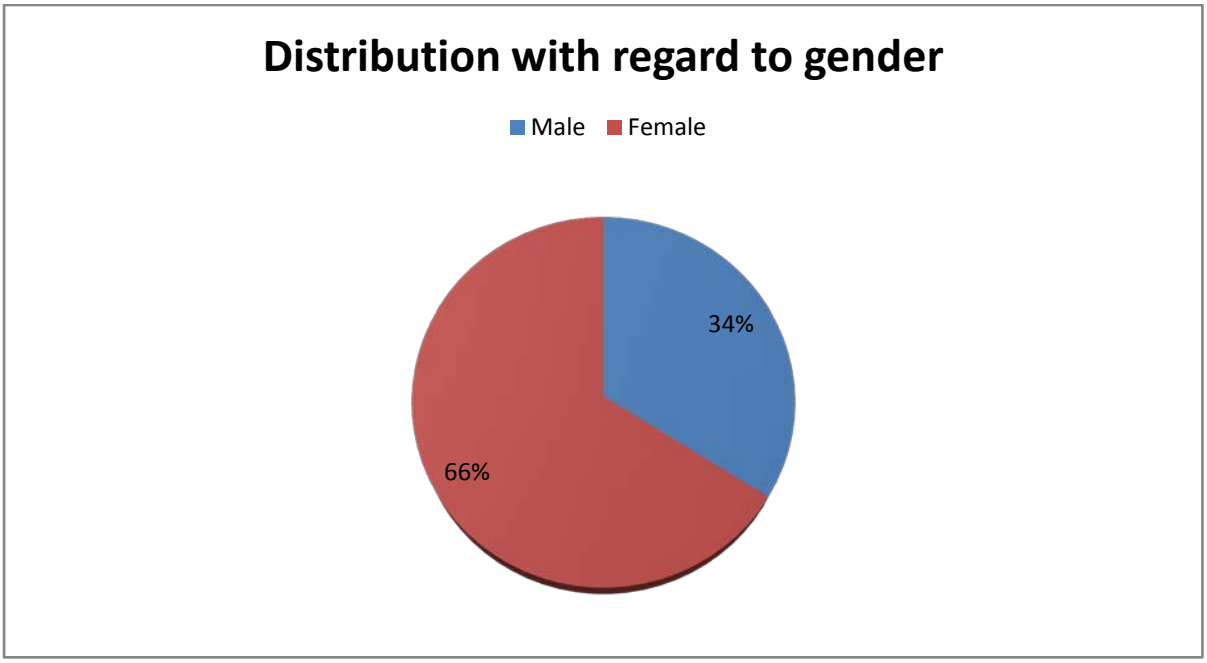

Figure 2. Distribution with regard to gender.

The majority of participants in this study were female (66%).

The distribution of participants with regard to ethnic group is reported in Table 6 and Figure 3.

Table 6

Distribution with regard to Ethnic Group

Ethnic Group	Frequency	%
Setswana	42	22.3
Sesotho	86	45.7
IsiXhosa	13	6.9
Tsonga	1	0.5
IsiZulu	1	0.5
Afrikaans	1	0.5
English	1	0.5
Sepedi	1	0.5
Total	146	77.7
Missing	42	22.3

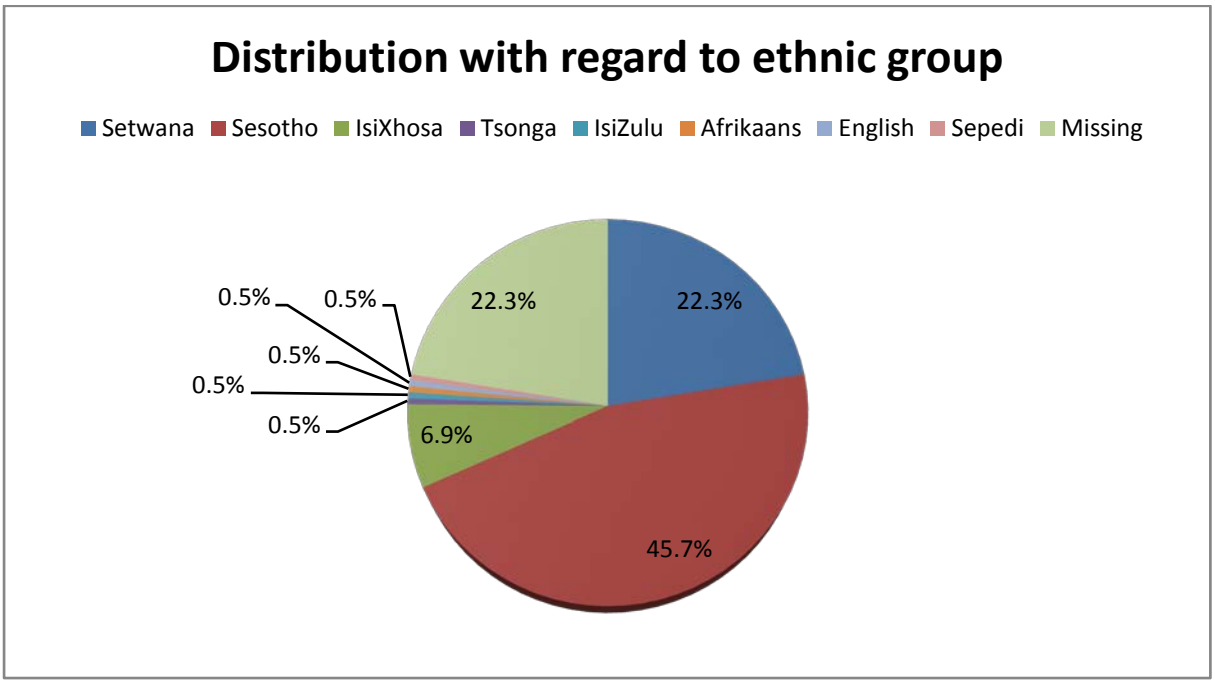

Figure 3. Distribution with regard to ethnic group.

Many participants (22.3%) did not indicate their ethnic group. Of the participants who did complete this question, the majority were from the Sesotho ethnic group (45.7%), followed by the Setswana ethnic group (22.3%).

To determine family structure from the information provided in the questionnaires, the participants in the sample were initially categorised into six family structures, namely nuclear family (38.8%), adoptive (27.5 %), remarried (23.8%), extended (5.2%), child-headed households (3.1%) and single-parent families (1%). Since many of the categories consisted of a small number of participants, the structures were regrouped into two major groupings, namely nuclear and non-nuclear families. Participants were categorised into a nuclear family structure if they reported living with both their biological parents. Participants reporting any other family structure were categorised as being in a non-nuclear family structure. This distribution is presented in Table 7 and Figure 4.

Table 7

Distribution with regard to Family Structure (Nuclear and Non-nuclear)

Family structure	**Frequency**	**%**
Nuclear	73	38.8
Non-nuclear	115	61.2
Total	188	100

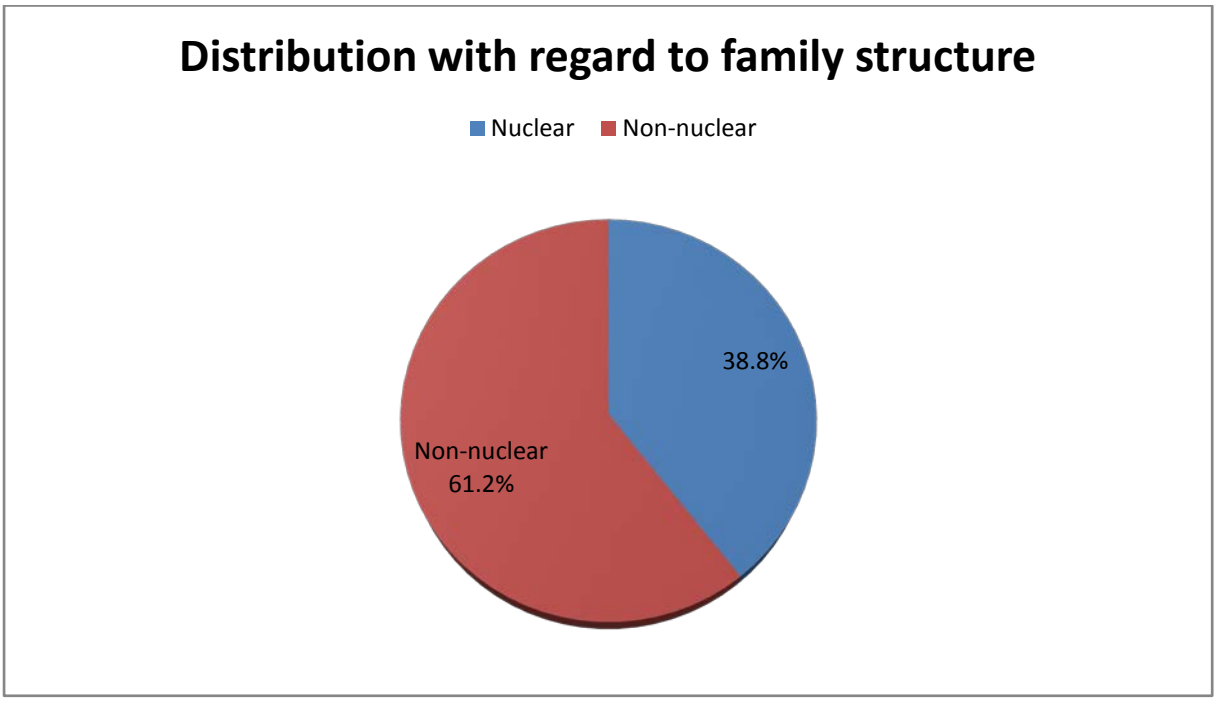

Figure 4. Distribution with regard to family structure (nuclear and non-nuclear).

Only 38.8% of the participants indicated that they were from nuclear families. This supports previous research findings indicating that it is not the norm for black adolescents to live with their biological parents (Budlender & Lund, 2011; Davids & Roman, 2013).

4.7.2 The manifestation of ego identity status and perceived parenting style in this sample of participants

The means and standard deviations, as well as range of scores obtained for ego identity status and perceived parenting style are presented in the following section. This information is summarised in Tables 8 and 9.

Table 8

Minimum and Maximum Scores, Means and Standard Deviations for the Four Ego Identity Statuses

Ego identity status	**Minimum**	**Maximum**	**Mean**	**Standard deviation**
Diffused	9	33	20.49	5.16
Foreclosed	9	36	21.23	5.29
Moratorium	12	36	21.42	5.58
Achieved	6	36	16.03	5.89

On each of the four subscales, participants could obtain a score ranging from 6 to 36. In all four subscales, the participants' scores have a large range, from a minimum between 6 and 12 to a maximum of 33/36. The mean scores for the diffused, foreclosed, moratorium, and achieved statuses are 20.49, 21.23, 21.42, and 16.03 respectively, with the lowest reported scores in the achieved status.

Table 9 provides a summary of the distribution of participants' scores obtained for each perceived parenting style.

Table 9

Minimum and Maximum Scores, Means and Standard Deviations for the Three Perceived Parenting Styles

Parenting style	Minimum	Maximum	Mean	Standard deviation
Permissive	14	50	31.05	6.14
Authoritarian	13	50	33.91	7.02
Authoritative	13	50	33.86	6.50

On each of the three subscales, participants could obtain a score ranging from 10 to 50. In all three subscales, the participants' scores had a large range, from a minimum of 13/14 to the maximum of 50. The mean scores for the three subscales are very similar (31.05; 33.91, and 33.86 for permissive, authoritarian and authoritative respectively) and all are in the average range.

4.7.3 The differences in ego identity statuses and perceived parenting styles in different family structures

A MANOVA was conducted to investigate whether there were statistically significant differences in ego identity status and perceived parenting style among participants in the two different family structures (nuclear and non-nuclear). There was no statistically significant difference between the two family structures for the combined dependent variables: $F(7;180) = 1.62$; Wilks' Lambda = 0.94; $p = 0.131$; partial eta squared = 0.059. Since no significant results were found, it was not necessary to complete ANOVAs (to determine which dependent variables showed significant differences). For interest's sake, the results of the ANOVAs are presented here (although no inferences regarding significant differences can be made).

Table 10

Means, Standard Deviations and F-values Relating to the ANOVAs

Dependent variable	Nuclear		Non-Nuclear		*F*	*p*	Partial Eta Squared
	M	s	M	s			
Diffused	21.16	5.05	20.07	5.21	2.021	0.157	0.011
Foreclosed	20.96	5.18	21.40	5.38	0.309	0.579	0.002
Moratorium	21.84	5.46	21.16	5.66	0.660	0.418	0.004
Achieved	16.38	5.50	15.80	6.14	0.436	0.510	0.002
Permissive	30.22	6.41	31.58	5.93	2.217	0.138	0.012
Authoritarian	32.41	7.60	34.86	6.48	5.574	0.019	0.029
Authoritative	32.86	6.72	34.49	6.31	2.811	0.095	0.015

Considering Table 10, it is clear that the mean scores reported by participants from nuclear and non-nuclear families are quite similar. With regard to the identity statuses, it seems that the score for the foreclosed status is slightly higher in non-nuclear families, while the scores for the diffused, moratorium, and achieved statuses are slightly higher in nuclear families. With regard to perceived parenting styles, the score for the authoritative parenting style is highest among nuclear families, while the score for the authoritarian parenting style seems to be most prominent in non-nuclear families. In both the nuclear and non-nuclear families, the permissive parenting style obtained the lowest mean scores. However, these differences are so insignificant that no conclusions can be drawn.

4.7.4 The relationship between ego identity status and perceived parenting styles

To investigate how much of the variance in ego identity status can be explained by each perceived parenting style (authoritarian, authoritative, and permissive), multiple regression analyses were completed for each of the four ego identity statuses (diffused, foreclosed, moratorium, and achieved). In Table 11, the correlations between the various variables are summarised.

Table 11

Correlations between the Various Variables

	Permissive	**Authoritarian**	**Authoritative**
Diffused	0.066	0.010	0.193**
Foreclosed	0.017	-0.004	0.055
Moratorium	0.021	-0.052	0.045
Achieved	0.195**	0.099	0.033
Permissive	1.000	0.254**	0.356**
Authoritarian		1.000	0.532**
Authoritative			1.000

** p < = 0.01

Various significant correlations were found on the 1% level of significance. Significant positive correlations were found between the diffused status and the authoritative parenting style (a correlation of 0.193), as well as between achieved status and the permissive parenting style (a correlation of 0.195).

It is important to note that the various parenting styles portray some correlation with one another. However, the correlations are too inadequate to create multicolinearity, which is usually indicated by r > 0.9 (Hair, Black, Babin, & Anderson, 2010). Therefore, the correlations are not strong enough to decrease the validity of the multiple regression model (Pallant, 2007).

Next, the results for the multiple regressions completed for each of the identity statuses are presented.

For the diffused status, an R = 0.22 and R^2 = 0.049 were obtained, indicating that parenting style explains 4,9% of the variance in the diffused status (F = 3.19; p = 0.025). This is significant on the 5% level of significance. The authoritative parenting style makes the only unique significant contribution of 0.212 (Beta = 0.26, p = 0.04), indicating that this style explains 4.5% of the variance in the diffused status.

For the foreclosed status, an R = 0.067 and R^2 = 0.005 were obtained, indicating that parenting style explains 0.5 % of the variance in the foreclosed status (F = 0.28; p = 0.84). This result is not significant.

For the moratorium identity status, an R = 0.101 and R^2 = 0.01 were obtained, indicating that parenting style explains 1% of the variance in the moratorium identity status (F = 0.633; p = 0.595). This result is not significant.

For the achieved status, an R = 0.214 and R^2 = 0.046 were obtained, indicating that parenting style explains 4.6% of the variance in the achieved status (F = 2.949; p = 0.034). This is significant on the 5% level of significance. The permissive parenting style makes the only unique significant contribution of 0.189 (Beta = 0.203, p = 0.009), indicating that this style explains 3.57% of the variance in the achieved status.

4.8 Chapter Summary

In this chapter, the research methodology and results were discussed. The research gap was depicted and the rationale for the study was explained. The aim of the research was to determine whether a relationship exists between ego identity status and each perceived parenting style in different family structures. To achieve this aim, a non-experimental, quantitative research design employing a partly correlational, partly cross-sectional approach was used. Each of these was discussed in the chapter. The specific sampling procedure, namely non-probability, convenience sampling used to select black adolescents from four high schools in the Mangaung area, was explained in the chapter. Data collection was described by discussing the three self-report measures used, and the psychometric properties of the scales and subscales were considered. Furthermore, the methods of data analysis utilised to answer each research question were explained and discussed. The chapter also explained the ethical procedures followed and concluded with a presentation of the descriptive and inferential research results. These results will be discussed in Chapter 5.

Chapter 5: Discussion

The purpose of this chapter is to discuss the results presented in Chapter 4 in relation to the theoretical framework of this study, as well as previous research findings in the field. Descriptive aspects of the sample, differences in ego identity status and perceived parenting style in different family structures, as well as the relationship between ego identity status and perceived parenting style will be discussed. The chapter concludes with a brief summary of the main arguments.

5.1 Family Structure, Ego Identity Status and Parenting Styles in Black Adolescents

In this section, the descriptive aspects of the sample, in relation to family structure, ego identity status and perceived parenting style are discussed.

5.1.1 Family structures in which black adolescents grow up

In this study, 38.8 % of the participants reported that they lived with nuclear families, while 61.2 % of the participants lived with non-nuclear families. The non-nuclear families included adoptive (27.5 %), remarried (23.8%), extended (5.2%), child-headed households (3.1%) and single parent (1%) families. In view of these percentages, it can be argued that it is not the norm for the black adolescents in this study to live with both their biological parents.

These results are consistent with findings of Budlender and Lund (2011) that only one third of individuals in South Africa live in nuclear families. The DSD (2012) also reports that black families have the highest percentage of non-nuclear structures in South Africa. Results of research by David and Roman (2013) also correspond with these results and suggest that only 35% of South Africans live with their biological parents in South Africa. In contrast to these findings, Adams (2010) suggests that there is an increase in the nuclear family structure in non-Western countries, due to industrialisation, urbanisation, and educational expansion. Since this study was cross-sectional in nature (and results could not be gathered over a longitudinal period), this tendency cannot be confirmed by this study.

In this study, only a small number of participants reported living in extended families (5.2%), child-headed households (3.1%) and single-parent families (1%). This is inconsistent with other South African studies that regard extended family structures (Henn, 2005; Seekings, 2008) and single-parent households (Davids & Roman, 2013; Ellis & Adams, 2009; Holborn & Eddy, 2011) as the norm among black South Africans. Previous research studies indicate that single-parent families are caused by the death of a parent (Budlender & Lund, 2011) or increased divorce rates in black families (Statistics South Africa, 2008). However, results in this study indicate that many of the participants' parents have remarried (23.8%).

The historical situation and socio-political changes in South Africa can provide an explanation for the prominence of non-nuclear family structures in this sample of black adolescents. The Apartheid system enforced separation since black men (usually labourers) were required to work away from home to provide for their families (Budlender & Lund, 2011). Consequently, marital relations were under pressure and children were born outside of marriage (Nzimande, 2005).

From the discussion above, it can be argued that it is not the norm for black adolescents in Mangaung to live in nuclear families. The socio-political context of South Africa might explain this phenomenon.

5.1.2 Ego identity statuses of black adolescents

Table 12 provides a comparison between the mean scores and standard deviations of the current study and the OMEIS prototype study conducted by Adams et al. (1979)

Table 12

The Mean Scores and Standard Deviations for Ego Identity Status in the Present Study and the OMEIS Prototype

Studies	Foreclosed		Diffused		Moratorium		Achieved	
	M	**s**	**M**	**s**	**M**	**s**	**M**	**S**
Present study	21.34	5.40	20.49	5.36	21.46	5.71	15.9	6.07
Prototype OMEIS-study	16.25	5.22	15.60	3.29	16.94	3.96	26.38	4.08

When the results of these two studies are compared, it is clear that the participants in this study tend to have higher scores with regard to the foreclosed, diffused, and moratorium statuses, but lower scores with regard to achieved status (compared to the scores found in the prototypical study of Adams et al. [1979]).

In the study by Adams et al. (1979), the highest scores were obtained for the achieved status, while the opposite is true of this study. Thus, it can be argued that many participants in this study have not yet made ego identity commitments. This finding is in contrast to other South African studies that report high rates of the achieved status (Low et al., 2005; Thom & Coetzee, 2012).

The age groups participating in this study might provide a possible explanation for this, as individuals still attending school and from as young as 15 years of age were included in this study. The participants in the study by Low et al. (2005) were older students at university. Since identity achievement is the most mature outcome of the identity crisis (Erikson, 1968), it is expected of older individuals to be in the achieved status (Waterman, 1999). Therefore, it can be argued that the participants in this study were still in the process of maturation.

The current socio-political context in South Africa is another possible explanation for the results that suggest that most participants in the sample did not reach an achieved status. During the last twenty years, South Africans were confronted with new encounters, beliefs, and thoughts associated with socio-political changes (Pinckney et al., 2011). This had many social implications for black families, such as changes in their traditional social practices, the

implementation of policies to promote social integration (Finchilescu & Tredoux, 2010), and the adversities faced due to socio-economic challenges (Seekings & Nattrass, 2005). All these factors could lead to a challenging context in which South African adolescents have to make ego identity commitments.

In view of the arguments presented above, it is suggested that identity commitments in black adolescents living in Mangaung might progress slower than would be expected when the theories of Erikson (1968) and Marcia (1966) are considered. The many social changes associated with the new South Africa could explain these results.

5.1.3 Perceived parenting styles in black families

Table 13 shows the mean scores and standard deviations with regard to parenting styles for this study and the study by Ditsela and Van Dyk (2011).

Table 13

The Mean and Standard Deviation Scores Reported for Parenting Styles in the Two Studies

Studies	**Authoritarian**		**Authoritative**		**Permissive**	
	M	**s**	**M**	**s**	**M**	**S**
Present study	35.25	6.87	33.90	6.57	32.25	5.76
Ditsela and Van Dyk study (2011)	35.17	7.57	35.44	7.21	27.52	6.54

The results of this study were compared with the results of the study by Ditsela and Van Dyk (2011), who explored the relationship between parenting styles and adolescent pregnancy in South Africa. Buri's (1991) parental authority questionnaire was used in both studies; therefore, the results are directly comparable, and similarities and differences could be identified. The results of both studies are very similar, with a tendency towards higher scores for authoritarian and authoritative parenting styles and lower scores for the permissive parenting style.

In Ditsela and Van Dyk's (2011) study, the highest mean score was obtained for the authoritative parenting style, while the mean score for the authoritarian parenting style was marginally higher in this study. Thus, it can be suggested that adolescents in the Mangaung area perceive their parents as more demanding and controlling (Baumrind, 1966) than the adolescent participants in Ditsela and Van Dyk's (2011) study did. These findings are similar to suggestions by authors that the authoritarian parenting style is the preferred parenting style in black families (Kaufmann et al., 2000). However, these results are in contrast to other South African studies that indicate high rates of the authoritative parenting style (Kritzas & Grobler, 2005) and low parental support and monitoring (Flisher et al., 2007).

The ethnic difference of the sample in the present study might offer a feasible justification for this, as only black adolescents were included in this study. In Ditsela and Van Dyk's (2011) study, no indication is given of the participants' ethnic group. Since differences in parenting styles are reported among various ethnic groups (Kritzas & Grobler, 2005), it can be argued that the perceived parenting style in the sample of this study is specific to the black ethnic group represented in this study.

Another possible explanation for the slight preference for the authoritarian parenting style in the present study is the collectivistic practices valued in black families. Parenting styles in collectivistic cultures aim to achieve the collectivistic values of compliance with strong traditions, respect for authority figures over individual preference and interdependence rather than independence (Eaton & Louw, 2000; Seekings, 2008; Therborn, 2006). It has been found that the authoritarian parenting style promotes the internalisation of values and goals of authority figures (Baumrind, 1996) Therefore, the authoritarian parenting style supports the goals and values in a collectivistic culture.

From the aforementioned points, it can be argued that there are no significant variations in three parenting styles in the present sample, but a slight preference for black adolescents in this study to perceive their parents as authoritarian was noted. The collectivistic cultural orientation might explain this trend.

5.2 The Differences in Ego Identity Statuses and Perceived Parenting Styles in Different Family Structures

In this study, no statistically significant difference was found between ego identity status and perceived parenting styles in nuclear and non-nuclear family structures.

These results are consistent with the opinion of Bartoszuk and Pittman (2010) that a non-nuclear family structure does not necessarily affect development of ego identity negatively. However, in contract to these findings, Benson and Johnson (2009) suggest that family structures affect the formation of adolescent's identity. Roskam and Meunier (2009) also conclude that there are variances in parenting styles in and between families, suggesting that parenting styles differ in various family structures.

Furthermore, Waldfogel et al. (2010) argue that nuclear family structures have more social and economic resources than non-nuclear families have. Individuals in non-nuclear families are also presented regularly in research as having a low socio-economic status, having less emotional and parental support than their peers in nuclear families (Jackson et al., 2000). Therefore, differences between the two variables (ego identity status and parenting styles) were expected in nuclear and non-nuclear family structures, but were not confirmed.

The role of other social factors could explain why there was no statistically significant difference between the ego identity statuses and parenting styles in nuclear and non-nuclear family structures. The family system functions within in a larger social system and does not exist in isolation (Bronfenbrenner, 1989). Therefore, individuals' development is influenced not only by social interaction with family members, but also by other social structures in their social environment. For example, parenting styles and ego identity statuses could be aligned with the individuals' socio-economic status and cultural orientation and not necessarily with their particular family structure.

In conclusion, it can be said that ego identity status and perceived parenting styles do not differ in nuclear and non-nuclear family structures of the participants of this study, possibly due to other social factors affecting the individual and the family system.

5.3 The Relationship between Ego Identity Status and Perceived Parenting Styles

According to the regression analysis in this study, parenting styles explain 4,9% of the variance in the diffused status and 4,6% of the variance in the achieved status. Both are significant on the 5% level of significance. Significant positive correlations were found between the diffused status and the authoritative parenting style, as well as between achieved status and the permissive parenting style.

Other South African research, with which the current results could be compared, was not available. However, these results are consistent with international studies that suggest that there is a relationship between parenting styles and ego identity status. Various authors argue that parenting styles influence development of ego identity (Berzonsky, 2004; Beyers & Goossens, 2008; Koepke & Denissen, 2012; Schachter & Ventura, 2008). Ahadi, Hejazi, & Foumany (2014) found a significant relationship between the authoritative parenting style and the diffused status (and also the achieved status).

However, the results of this study contradict authors who suggest that the authoritative parenting style promotes exploration of and commitment to ego identity, thus the achieved status (Smits et al., 2008; Steinberg, 2000). Mohammadi (2013) argues that the permissive parenting style correlates with the foreclosed status. In this study, it has been found that the permissive parenting style promotes the achieved status, while the authoritative parenting style is related to the diffused status.

Geographical differences may provide a possible explanation for the variation in findings. Ahadi et al. (2014) conducted their research in India, and Mohammadi's (2013) research was done in Iran. Since the family is a single social system functioning within a larger, interrelated social system (Carter & McGoldrick, 1989), the social practices in a geographical location can have an effect on individuals' ego identity status and parenting styles. Jenkins (2008) also suggests that identity is formed within the limits of the individual's social context. Therefore, it can be argued that parenting styles promoting development of ego identity are specific to the geographical location.

Another possible explanation for the correlations between the authoritative parenting style and the diffused status and between the permissive parenting style and the achieved status

might be the variation in the interpretation of a mature ego identity status. In individualistic cultures, the most mature form of identity development is seen as reaching an achieved status (Smits et al., 2008; Steinberg, 2000); therefore, it is associated with the authoritative parenting style that promotes individuality. In a collectivistic culture, collectiveness is favoured, and exploration of individuality is not encouraged. Hence, a foreclosed status is viewed as the most mature form of formation of ego identity (Cheng & Berman, 2012). The "ubuntu" paradigm, prominent in African cultures, emphasises that identity is formed through relationships within the social group (Lewis, 2010). Therefore, it can be argued that parenting styles that promote development of ego identity vary between individualistic and collectivistic cultures.

Furthermore, the permissive parenting style possibly promotes the achieved status because the permissive parenting style does not enforce compliance with the social groups' norms (Baumrind, 1966). This differs from what is expected of parents in a collectivistic culture (Abdi, 1999; Eaton & Louw, 2000; Garth & Rafiq, 1997; Seekings, 2008). Thus, it can be argued that parenting styles in a collectivistic culture, which allows individuals to explore and make their own decisions, promote individuality and, therefore, the achieved status.

5.4 Chapter Summary

The results of the current study were discussed in this chapter to address the research questions.

Chapter 6: Conclusion, Limitations and Recommendations

The aim of the study was to determine whether a relationship exists between ego identity status and perceived parenting styles in different family structures. The following research questions were investigated:

1. What are the differences in ego identity statuses and perceived parenting styles in different family structures?

2. How much of the variance in each of the ego identity statuses can be explained by each perceived parenting style?

In this chapter, the key findings of this research study are presented. Next, the limitations of the present study are documented. To conclude, recommendations for future research are made and practical applications are suggested.

6.1 Key Findings

Adolescence is a transitional life phase of human development that entails a number of developmental challenges, in particular the development of an ego identity, autonomy from parents, and integration with the social society (Dunn & Craig, 2013). The primary aim of this study was to investigate if there is a relationship between ego identity status and perceived parenting styles among black adolescents in the nuclear and non-nuclear family structures.

First, it was concluded that 61.2 % of black adolescents in the present sample did not live with their biological parents and reported a non-nuclear family structure. The historical context of black individuals and the many social political changes have been provided as explanations for the prevalence of non-nuclear family structures among black adolescents living in the Mangaung area. Although differences between ego identity status and parenting styles in nuclear and non-nuclear family structures have been expected, no statistical significant differences have been found. It has been concluded that the black family system is

interrelated with a larger social system in South Africa; therefore, it cannot be viewed in isolation (Bronfenbrenner, 1989).

It has been argued that many black adolescents in the Mangaung area have not yet made personal ego identity commitments as one would expect in view of the theories of Erikson (1968) and Marcia (1966). It has been suggested that the current changing social context in South Africa also affects black adolescents' ability to make ego identity commitments and could provide a possible explanation for this finding.

Finally, significant positive correlations between the diffused status and the authoritative parenting style, as well as between the achieved status and the permissive parenting style have been found. It has been concluded that the permissive parenting style promotes development of ego identity (achieved status) and that the authoritative parenting style restricts development of ego identity (diffused status) among black adolescents living in the Mangaung area. Differences in the interpretation of a mature ego identity status between individualistic and collectivistic practices (Cheng & Berman, 2012; Smits et al., 2008; Steinberg, 2000), have been identified as a possible clarification for the results.

In conclusion, it can be argued that adolescents and black families living in South Africa today are constantly facing social challenges because of the changing social context in South Africa. This situation might affect the identity development, parenting styles, and family structures in which they live.

6.2 Limitations

The results of this study should be understood in terms of certain limitations.

A quantitative, correlational, and cross sectional research design was utilised to explore the variables *ego identity status*, *perceived parenting styles* and *family structures*. A possible limitation in utilising a quantitative research design is that it cannot provide the researcher with an in-depth understanding of the aforementioned variables. Therefore, a correlational design cannot provide a definite reason for the relationship between ego identity status and perceived parenting styles in this study. In addition, the results of this study are only an

indication of the ego identity status, perceived parenting styles and family structures at the specific time the study was conducted, as a cross-sectional design was used.

A non-probability, convenience sampling method was used. A limitation in using this method is that the results of this study cannot be generalised to the general population in South Africa.

Self-report questionnaires (OMEIS, PAQ, biographical) were used to measure the variables in the present study. This might not give an accurate description of ego identity status, perceived parenting styles or family structures, as participants were not able to explain or provide in-depth answers about the variables as they would have been able to do in interviews or focus groups. Self-report questionnaires also measure perception (e.g. perceived and not actual parenting style). However, questionnaires with sound psychometric properties were used. Furthermore, the biographical questionnaires were administered only in English, which was not the home language of the majority of the participants. This could have resulted in misinterpretations in completion of the questions and could explain the low Cronbach alpha scores. However, trained psychology students were used to neutralise any problems resulting from the language difficulties during the administration of the questionnaires. In addition, the original version of the OMEIS was used in the present study and not the extended version, which could have provided more detailed information on the variables.

Finally, this study did not control for gender differences. The researcher also did not differentiate between early and late adolescents in the current sample. Furthermore, ego identity status was measured only in the ideological domain, and the interpersonal domain of black adolescents in the sample was not considered.

Irrespective of the aforementioned limitations, it is anticipated that the study could offer improved insight into ego identity status, parenting styles, and family structures of black adolescents in the South African context.

6.3 Recommendations

Research findings of this study indicate that further research in terms of development of ego identity and parenting in the South African context needs to be done, as variations were

reported between the results of the present study and results reflected in western literature and in other South African studies. Therefore, the particular recommendations for further research can be made.

By using a mixed-methods approach and including qualitative research in future studies, a better understanding of participants' experiences of identity development and perceived parenting styles in different family structures can be gained. Longitudinal research, in which researchers assess not only ego identity status, perceived parenting styles, and family structures of black adolescents at a specific time period, but also the long-term effects of these variables on individual development in later life, can be valuable.

Stratified sampling methods can be used to provide a better representation of ego identity status, parenting styles, and family structures among black adolescents from different contexts and locations, as well as from different ethnic, gender, and age groups.

The use of self-report questionnaires can be supported by conducting structured interviews to obtain accurate descriptions of the variables. It is also recommended that the aforementioned self-report questionnaires be translated into the participants' home languages or that trained translators be used when administering the questionnaires.

Application of the extended version of the OMEIS, which includes both the ideological and interpersonal domains, could provide useful information. In addition, studies can also explore the different religious, occupational, and political dimensions of the ideological domain measured by the OMEIS.

Further considerations are required to explore other social factors that influence development of ego identity of black adolescents. Studies could include the socio-economic status of the different family structures, as well as asking participants' parents to indicate if they follow individualistic or collectivistic parenting goals.

To conclude, research studies on ego identity status, parenting styles and family structures can make a positive contribution to theory and our understanding of the development of black adolescents' ego identity and how parenting could promote development of ego identity in the

South African context. The research results in this study may contribute to intervention programmes that promote social transformation.

6.4 Chapter Summary

This chapter has reviewed the key conclusions that can be drawn from the present study. The majority of black adolescents in the sample did not live with their biological parents and reported living in a non-nuclear family. Furthermore, many participants have not yet made personal ego identity commitments, as one would expect in view of the theories of Erikson (1968) and Marcia (1966). No statistically significant differences between ego identity statuses and perceived parenting styles in nuclear and non-nuclear family structures in this sample were reported. Significant positive correlations were found between the diffused status and the authoritative parenting style, as well as between the achieved status and the permissive parenting style.

Finally, the limitations of the present study and recommendations for future research have been discussed.

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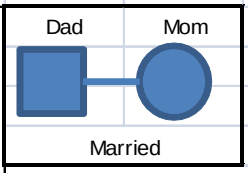
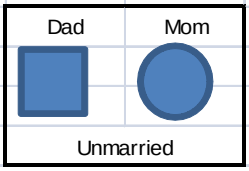
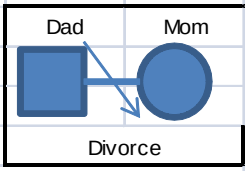
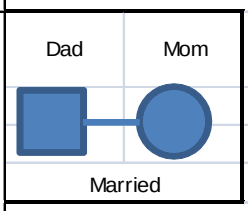
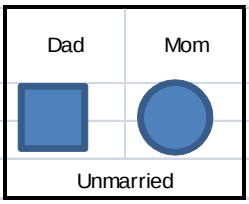
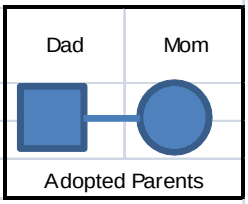
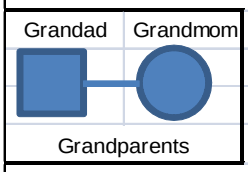
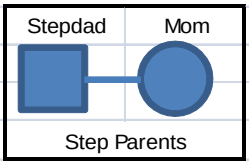
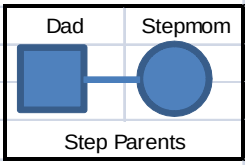
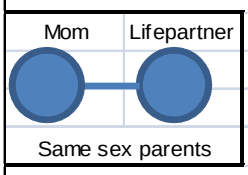
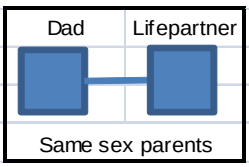
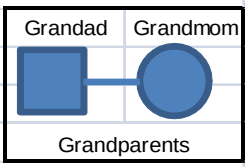
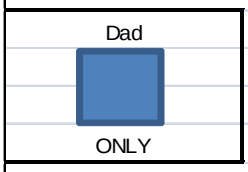
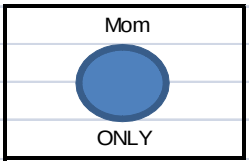
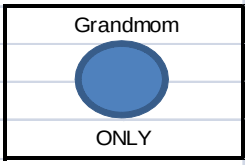
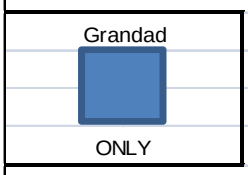
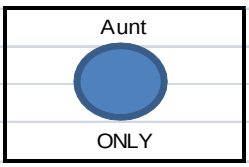
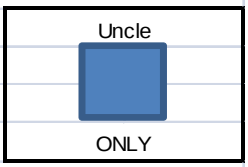
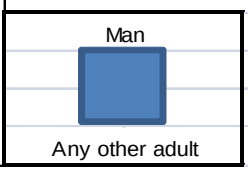
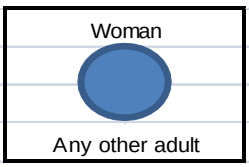
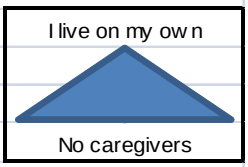
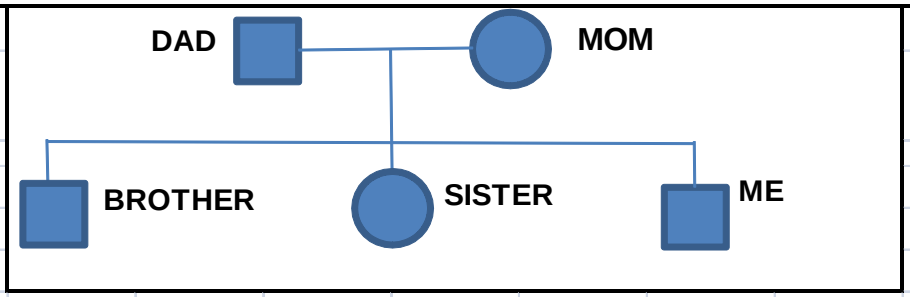
Appendix A: Biographical Questionnaire

BIOGRAPHICAL QUESTIONNAIRE			
Grade			
Age			
Languages			
Gender	Male	Female	
Please look at the following pictures and cirlce the answer that best describe your family structure at this moment.			
1. My biological parents are?			
2. I live with the following caregivers? **(A caregiver is the person who takes responsibility and care of you, provides a home for you and takes the role of a parent in the home.)**			
			
			
			
			
			
3. How long does your current family structure exist?	1 - 6 months	6 -12 months	12 months or more

4. Please draw all the people living in your house currently in the space below using a square for a male and a circle for a female . Also please include yourself in the drawing and write their relationship to you for example mother, father, sister, brother, aunt etc.. See example below.



Appendix B: Objective Measure of Ego Identity Status

OBJECTIVE MEASURE OF EGO IDENTITY STATUS

Response Scale:

1 = strongly agree **2 = moderately agree** **3 = agree**

4 = disagree **5 = moderately disagree** **6 = strongly disagree.**

Instructions: For each of the following statements, circle the number of the 6-point scale that best describes how that statement applies to you. Read and think about each statement as it applies to you. There are no right or wrong answers, so don't spend a lot of time on any one item. Be sure not to omit any items.		**Strongly Agree**	**Moderately Agree**	**Agree**	**Disagree**	**Moderately Disagree**	**Strongly Disagree**	**For office use**
1	I haven't really considered politics. They just don't excite me much.	1	2	3	4	5	6	
2	I might have thought about a lot of different things but there has never really been a decision since my parents said what they wanted.	1	2	3	4	5	6	
3	When it comes to religion I just haven't found any that I'm really into myself.	1	2	3	4	5	6	
4	My parents had it decided a long time ago what I should go into and I'm following their plans.	1	2	3	4	5	6	
5	There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.	1	2	3	4	5	6	
6	I don't give religion much thought and it doesn't bother me one way or the other.	1	2	3	4	5	6	
7	I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.	1	2	3	4	5	6	

8	I haven't chosen the occupation I really want to get into, but I'm working toward becoming a _____ until something better comes along.	1	2	3	4	5	6	
9	A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.	1	2	3	4	5	6	
10	It took me a long time to decide but now I know for sure what direction to move in for a career.	1	2	3	4	5	6	
11	I really never was involved in politics enough to have to make a firm stand one way or the other.	1	2	3	4	5	6	
12	I'm not so sure what religion means to me. I'd like to make up my mind, but I'm not done looking yet.	1	2	3	4	5	6	
13	I've thought my political beliefs through and realize I may or may not agree with many of my parent's beliefs.	1	2	3	4	5	6	
14	It took me a while to figure it out, but now I really know what I want for a career.	1	2	3	4	5	6	
15	Religion is confusing to me right now. I keep changing my views on what is right and wrong to me.	1	2	3	4	5	6	
16	I'm sure it will be pretty easy for me to change my occupational goals when something better comes along.	1	2	3	4	5	6	
17	My folks 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 have.	1	2	3	4	5	6	
18	I've gone through a period of serious questioning about faith and can now say I understand what I believe in as an individual.	1	2	3	4	5	6	
19	I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.	1	2	3	4	5	6	
20	I just can't decide how capable I am as a person and what jobs I'll be right for.	1	2	3	4	5	6	
21	I attend the same church as my family has always attended. I've never really questioned why.	1	2	3	4	5	6	
22	I just can't decide what to do for an occupation. There are so many possibilities	1	2	3	4	5	6	

23	I've never really questioned my religion. If it's right for my parents it must be right for me.	1	2	3	4	5	6	
24	Politics are something that I can never be too sure about because things change so fast. But I do think it's important to know what I believe in.	1	2	3	4	5	6	

Appendix C: Parental Authority Questionnaire

PARENTAL AUTHORITY QUESTIONNAIRE

Response scale:

1 = Strongly disagree **2 = Disagree** **3 = Neither agree nor disagree**

4 = Agree **5 = Strongly Agree**

Instructions: For each of the following statements, circle the number of the 5-point scale (1 = *strongly disagree*, 5 = *strongly agree*) that best describes how that statement applies to you and your primary caregiver. A primary caregiver is the person who takes responsibility and care of you, provides a home for you and takes the role of a parent in the home. It may be your mother, father, grandmother, grandfather, any other family member or person who you live with. **Try to read and think about each statement as it applies to you and your primary caregiver during your years of growing up at home. There are no right or wrong answers, so don't spend a lot of time on any one item. We are looking for your overall impression regarding each statement. Be sure not to omit any items.**	**Strongly disagree**	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly agree**	**For office use**
A. Please state in the space provide who is your primary caregiver	….....……					
1. While I was growing up my primary caregiver felt that in a well-run home the children should have their way in the family as often as the parents do.	1	2	3	4	5	
2. Even if the children didn't agree, my primary caregiver felt that it was for our own good if we were forced to conform to what he/she thought was right.	1	2	3	4	5	
3. Whenever my primary caregiver told me to do something as I was growing up, he/she expected me to do it immediately without asking any questions.	1	2	3	4	5	

4.	As I was growing up, once family policy had been established, my primary caregiver discussed the reasoning behind the policy with the children in the family.	1	2	3	4	5	
5.	My primary caregiver has always encouraged verbal give-and-take whenever I have felt that family rules and restrictions were unreasonable.	1	2	3	4	5	
6.	My primary caregiver has always felt that what the children need is to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.	1	2	3	4	5	
7.	As I was growing up my primary caregiver did not allow me to question any decision he/she had made.	1	2	3	4	5	
8.	As I was growing up my primary caregiver directed the activities and decisions of the children in the family through reasoning and discipline.	1	2	3	4	5	
9.	My primary caregiver has always felt that more force should be used by parents in order to get their children to behave the way they are supposed to.	1	2	3	4	5	
10.	As I was growing up my primary caregiver did *not* feel that I needed to obey rules and regulations of behaviour simply because someone in authority had established them.	1	2	3	4	5	
11.	As I was growing up I knew what my primary caregiver expected of me in our family, but I also felt free to discuss those expectations with my primary caregiver when I felt that he/she were unreasonable.	1	2	3	4	5	
12.	My primary caregiver felt that wise parents should teach their children early just who is boss in the family.	1	2	3	4	5	
13.	As I was growing up, my primary caregiver seldom gave me expectations and guidelines for my behaviour.	1	2	3	4	5	
14.	Most of the time as I was growing up my primary caregiver did what the children in the family wanted when making family decisions	1	2	3	4	5	
15.	As the children in my family were growing up, my primary caregiver consistently gave us direction and guidance in rational and objective ways.	1	2	3	4	5	

16.	As I was growing up my primary caregiver would get very upset if I tried to disagree with him/her.	1	2	3	4	5	
17.	My primary caregiver feels that most problems in society would be solved if parents would *not* restrict their children's activities, decisions, and desires as they are growing up.	1	2	3	4	5	
18.	As I was growing up my primary caregiver let me know what behaviour he/she expected of me, and if I didn't meet those expectations, he/she punished me.	1	2	3	4	5	
19.	As I was growing up my primary caregiver allowed me to decide most things for myself without a lot of direction from him/her.	1	2	3	4	5	
20.	As I was growing up my primary caregiver took the children's opinions into consideration when making family decisions, but he/she would not decide for something simply because the children wanted it.	1	2	3	4	5	
21.	My primary caregiver did not view himself/herself as responsible for directing and guiding my behaviour as I was growing up.	1	2	3	4	5	
22.	My primary caregiver had clear standards of behaviour for the children in our home as I was growing up, but he/she was willing to adjust those standards to the needs of each of the individual children in the family.	1	2	3	4	5	
23.	My primary caregiver gave me direction for my behaviour and activities as I was growing up and he/she expected me to follow their direction, but they were always willing to listen to my concerns and to discuss that direction with me.	1	2	3	4	5	
24.	As I was growing up my primary caregiver allowed me to form my own point of view on family matters and he/she generally allowed me to decide for myself what I was going to do.	1	2	3	4	5	
25.	My primary caregiver has always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with their children when they don't do what they are supposed to as they are growing up.	1	2	3	4	5	
26.	As I was growing up my primary caregiver often told me exactly what he/she wanted me to do and how he/she expected me to do it.	1	2	3	4	5	

27.	As I was growing up my primary caregiver gave me clear direction for my behaviours and activities, but he/she also understood when I disagreed with him/her.	1	2	3	4	5	
28.	As I was growing up my primary caregiver did not direct the behaviours, activities, and desires of the children in the family.	1	2	3	4	5	
29.	As I was growing up I knew what my primary caregiver expected of me in the family and he/she insisted that I conform to those expectations simply out of respect for him/her authority.	1	2	3	4	5	
30.	As I was growing up, if my primary caregiver made a decision in the family that hurt me, he/she was willing to discuss that decision with me and to admit it if he/she had made a mistake	1	2	3	4	5	

Appendix D: Approval Letter from the Free State Department of Education

Enquiries: Motshumi KK
Reference:
Tel: 051 404 9290
Fax: 086 667 8678
E-mail: motshumikk@edu.fs.gov.za

education
Department of Education
FREE STATE PROVINCE

OFFICE OF THE DIRECTOR:
STRATEGICPLANNING, POLICY & RESEARCH

10 March 2014

Dr Naude L

RE: APPROVAL TO CONDUCT RESEARCH IN THE FREE STATEDEPARTMENT OF EDUCATION

1. This letter serves as an acknowledgement for receipt of your research request in the Free State Department of Education.
2. **Research topic:** Living and learning in Central South Africa
3. Approval is granted for you to conduct research in the Free State Department of Education.
4. This approval is subject to the following conditions:-
   - 4.1 The names of participants involved remain confidential.
   - 4.2 The structured questionnaires are completed and the **interviews are conducted outside normal tuition time or during free periods**.
   - 4.3 This letter is shown to all participating persons.
   - 4.4 A bound copy of the research document and a soft copy on a computer disc should be submitted to the Free State Department of Education (Strategic Planning, Policy& Research).
   - 4.5 You will be expected, on completion of your research study, to make a presentation to the relevant stakeholders in the Department.
   - 4.6 The attached ethics document must be adhered to in the discourse of your study in our department.
5. The costs relating to all the conditions mentioned above are your own responsibility.
6. You are requested to confirm acceptance of the above conditions in writing, within seven days after receipt of this letter. Your acceptance letter should be directed to:

DIRECTOR: STRATEGIC PLANNING,POLICY & RESEARCH;
Old CNA Building, Maitland Street OR Private Bag X20565, BLOEMFONTEIN, 9301

Thank you for choosing to research with us.We wish you every success with your study.

Yours faithfully,

MJ MOTHEBE (DIRECTOR: STRATEGIC PLANNING, POLICY & RESEARCH)

Directorate: Strategic Planning, Policy Development& Research – Private Bag X20565, Bloemfontein, 9300 – Room 301, Old CNA building,
Charlotte Maxeke, Bloemfontein 9300 – Tel: 051 404 9283/ Fax: 086 6678 678 E-mail: research@edu.fs.gov.za

Appendix E: Ethical Clearance, UFS

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA

UFS·UV
HUMANITIES
GEESTESWETENSKAPPE

16 May 2014

Dr L. Naudé
Department of Psychology
UFS

Ethical Clearance Application: Living and learning in Central South Africa

Dear Dr Naudé

With reference to your application for ethical clearance with the Faculty of the Humanities, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research. The committee discussed two issues that might be considered:

- Simplifying the informed consent form for these young participants
- Bearing in mind that some Grade 8 learners might still be 13 years of age which requires parental consent.

Your ethical clearance number, to be used in all correspondence, is:

UFS-HUM-2013-30

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,

Katinka de Wet
Research Ethics Committee (Faculty of the Humanities)

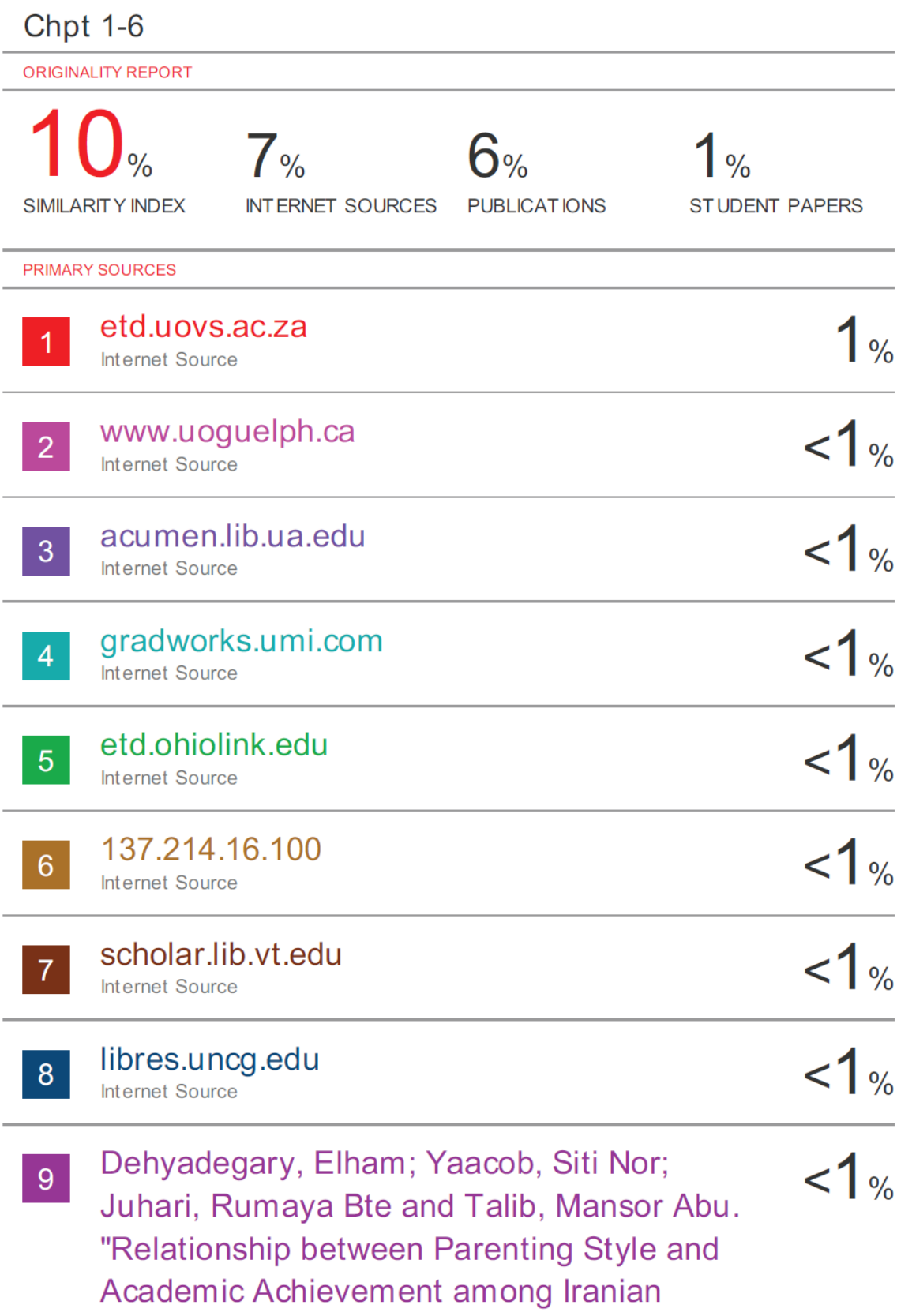
Copy: Ms Charné Vercueil (Research Co-ordinator, Faculty of the Humanities)

Kantoor van die Dekaan
Office of the Dean
Ofisa ya Dine

T: +27(0)514012240
F: +27(0)51401 7363
E: beukeshs@ufs.ac.za

P.O. Box/Posbus 339
Bloemfontein 9300
South Africa/Suid-Afrika
www.ufs.ac.za

Appendix F: Turn it in Report



Chpt 1-6

ORIGINALITY REPORT

10%	7%	6%	1%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	etd.uovs.ac.za Internet Source	1%
2	www.uoguelph.ca Internet Source	<1%
3	acumen.lib.ua.edu Internet Source	<1%
4	gradworks.umi.com Internet Source	<1%
5	etd.ohiolink.edu Internet Source	<1%
6	137.214.16.100 Internet Source	<1%
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8	libres.uncg.edu Internet Source	<1%
9	Dehyadegary, Elham; Yaacob, Siti Nor; Juhari, Rumaya Bte and Talib, Mansor Abu. "Relationship between Parenting Style and Academic Achievement among Iranian	<1%