

## ABSTRACT

**SAWYER, KYLA MARIE.** Validating the Optimal Theory Applied to Identity Development (OTAID): A South African Women Sample. (Under the Direction of Herbert Exum, Ph.D.)

Many counselors use identity development models and theories to understand a client's process of self-definition in the context of her or his group or the larger society. This process of self-definition affects a client's emotions, thoughts, beliefs, and behaviors. Due to the oppressive system of apartheid and the restrictions on certain kinds of research, identity development for South African women has not been extensively explored.

The purpose of this study was to examine whether the Optimal Theory Applied to Identity Development (OTAID) accurately reflects the identity attitudes in a sample of 148 Black, Coloured, and Indian South African women attending a university in the Western Cape. This study used a modified version of the Self Identity Inventory (SII), an instrument designed to operationalize the phases of the OTAID (Sevig, 2000). Three strategies were used to test construct validity of the SII (a) an exploratory factor analyses, (b) an inter-scale correlation of the SII subscales, and (c) a correlational analysis of the SII with the Belief System Analysis Scale (BSAS). A 2-factor exploratory factor analysis of the SII revealed items that loaded according to their suboptimal and optimal assignment based on the OTAID. However, a 6-factor exploratory analysis only supported three of the six phases: Immersion, Internalization, and Transformation. In addition another phase of identity emerged: Limited Awareness.

Additionally, findings for the inter-scale correlations were partially in accordance with the OTAID as was the correlations between the SII subscales and the BSAS where only

the Integration subscale was significantly correlated. The analysis of the Identity Expression Index (IEI) indicated that the most important identity constructs for women were religion/spirituality, family role, career/occupation/education, gender and race.

Finally, focus group discussions with a smaller sample of these women also provided partial support for the OTAID and revealed two potential additional identity areas: assimilation and self-deprecation. Although the OTAID was found not to be entirely applicable to Black South African women, the findings from this study does provide more information about the identity development of Black South African women than previously available. Implications for counselors and recommendations for future research are discussed.

**VALIDATING THE OPTIMAL THEORY APPLIED TO IDENTITY  
DEVELOPMENT: A SOUTH AFRICAN WOMEN SAMPLE**

by

**KYLA MARIE SAWYER**

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**APPROVED BY:**

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Chair of Advisory Committee

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## DEDICATION

I dedicate this dissertation to the Lord who is the author of my life and who has blessed me beyond measure with the strength, skill and talent to complete this task. To the Holy Trinity, I am forever grateful for your presence not only in my life but also through this particular part of my journey. Also this dissertation is dedicated to my parents, Claude Edward and Yvonne Marie Sawyer. You both have inspired me to reach higher heights and you have always believed in me and encouraged me to live to my potential and beyond. I love you both dearly. I have been blessed to have you as parents. To you I dedicate this dissertation.

## BIOGRAPHY

Kyla Marie Sawyer was born to Claude and Yvonne Sawyer in Lancaster, Pennsylvania in 1972. Her brother, Claude Edward, Jr., was born two years later when her family moved to upstate New York. From New York her parents moved to Michigan, and then to Tennessee. There in Antioch Tennessee, Kyla with her family grew up in a house in the country. She completed elementary, middle school, junior high school and senior high school there in Antioch. While in high school, she was in the honors program and looked forward to attending college directly after high school. Due to the encouragement of Kyla's parents, she applied for many academic enrichment programs throughout high school including Governor's School for International Studies, MeHarry Medical College Research Program and the National Institutes of Health Minority High School Student Research Apprenticeship Program at Vanderbilt University School of Medicine.

Kyla applied to Rhodes College in Memphis, Tennessee and started August 1990. Kyla was very active leader on campus and was involved as an orientation leader, peer mentor, and a resident assistant. She pledged Delta Sigma Theta Sorority, Incorporated in her sophomore year and became active in the community and volunteer activities in the nursing homes and at local soup kitchens. In 1994, Kyla graduated from Rhodes with a Bachelor of Arts in Psychology and entered graduate school at Ohio University in Athens, Ohio. She entered the master of education program in college student personnel. While at OU, she became very involved with church and international organizations. It was there that Kyla began her appreciation for the continents of Africa and South America. She graduated in 1996 with her Master of Education and decided to work for a while.

Kyla's first job was as the Coordinator of Multicultural Affairs/Area Coordinator of Residence Life at the University of Evansville in Evansville, Indiana. She spent 3 years there before she decided to return to school to get her doctorate. While at UE, Kyla spent much of her time counseling students and promoting multicultural understanding. It was at UE that Kyla had an opportunity to co-chaperone a group of undergraduates on a philanthropic mission trip to South Africa and Zimbabwe. Unbeknownst to Kyla, that trip would be the beginning of many to South Africa. In 1999, Kyla decided to spend one last year at UE before returning to school. She applied to several schools, but chose North Carolina State University's Counselor Education program, because of the design of the program and the research of the faculty. The summer before she started classes at NCSU, she participated in a New York University summer study abroad in Cape Town, South Africa studying International Community Health. After her study abroad trip, Kyla began at NCSU. Throughout her years at NCSU, she has focused her research and study on identity development, posttraumatic stress disorder, and counseling issues related to people of color, especially Black South Africans. In 2002, Kyla was selected to participate in the Minority International Research Training Program sponsored by Pennsylvania State University and funded by Fogarty and NIH. This research training was at the Human Science Research Council in Cape Town, South Africa. Kyla's team was selected to conduct the qualitative analysis for South Africa's first population based HIV/AIDS risk salvia status and media survey.

In 2003, Kyla's dissertation topic—*Validation of Optimal Theory Applied to Identity Development (OTAID): A South African Woman Sample*—was selected to receive the College of Education's Dissertation Support Award. In 2004, she was also selected by the

American Counseling Association to receive the Courtland Lee Multicultural Excellence Scholarship Award. In addition, the Association for the Concerns of African American Graduate Students selected her to receive the Academic Achievement Award for the College of Education and the Research Award.

Kyla intends on continuing her research in identity development, South Africa, and HIV/AIDS risk behavior. She wants her work to have an effect on how people make choices, especially in regard to contracting HIV/AIDS. In the near future, she hopes to work as a professor, researcher and counselor. In the extended future, Kyla has dreams of working for an organization like United States Agency for International Development (USAID) or The United Nations Programme on HIV/AIDS (UNAIDS). Ultimately, with the help of her Lord and Savior, Kyla hopes that her work will have an impact on lives and destinies of the people that she meets. On a more personal note, in addition to serving the kingdom, she desires to be the best wife, mother, daughter, sister, and friend that she can be.

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*“The oppressive system of South Africa influences how I feel and how I think.”*  
-Miriam Makeba, singer, political activist, Black South African woman

### A Prayer For the Oppressed

Look with pity, O heavenly Father, upon the people in this land who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; through Jesus Christ our Lord. *Amen.*



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## CHAPTER ONE

### Introduction

Over the years, theorists and practitioners have used psychosocial identity models to understand how humans manifest and develop the “self or ego” within the context of society. According to Chickering and Reisser (1993), “Psychosocial theories view development as a series of developmental tasks or stages, including qualitative changes in thinking, feeling, and behaving, valuing, and relating to others and to oneself” (p. 2). Psychosocial identity models have focused on gender development (Jill, Ossana, Helms, & Leonard, 1992), sexuality development (Cass, 1979); ethnic identity (Phinney, 1989); and racial identity (Cross, 1971, 1995; Helms, 1990) to name a few. These models have been helpful in providing counselors with an understanding of where the client is in regard to his or her identity development as well as providing counselors with practical suggestions to help clients navigate through life to a healthy and achieved self.

Identity model development was particularly important during the 1970s when African American psychologists were expressing a need for models that represented the specific needs of African American peoples at a time when racial oppression was high. Helms (1990) stated that racial identity development theories and models for African Americans began to appear in literature around the 1970s in response to the Civil Rights Movement of the era. “Theorists were attempting to present a framework by which practitioners could be more sensitive to the racial issues that were hypothesized to influence the therapy process” (Helms, 1990, p. 9).

According to Torrey (1979), in addition to racial issues, Black women in America also faced oppression and discrimination because of their gender. Some women internalized

the oppression that affected their worldview and created negative feelings about themselves while others used the oppression as a means to empower themselves.

In response to the unique development of women, a Womanist identity model was developed to understand a woman's movement "from external standards of gender to internal standards [of gender]" (Ossana, Helms, & Leonard, 1992, p. 402). Because Black women are subject to the oppression of both racism and sexism, they may encounter various forms of prejudice and discrimination in their day-to-day lives. These day-to-day stressful experiences and their consequences may have a negative affect on the psychological well-being of Black women (Pyant & Yanico, 1991).

#### *Statement of the Problem*

Just as Black American women who were coming out of the Civil Rights Movement and hundreds of years of slavery faced the oppression of sexism and racism, Black South African women also face similar oppression as they find their way in a new South Africa which is void of apartheid. Apartheid, meaning "separateness" in Afrikaans, required segregation in housing, education, employment, public accommodations and transportation (Warnsley, 1996). The system of apartheid perpetuated institutional and personal discrimination based on a person's racial classification. It was this racial designation that influenced every aspect of an individual's life (Hocoy, 1999a).

How [one] is classified determines where [one] lives; what education [one] receives and what work [one] is to do; how much money [one] earns; whom [one] may marry, where [one's spouse] and children live; whether [one] has any political rights and where [one] may exercise them. The colour of [one's] skin and racial classification may even determine which ambulance picks [one] up when [one] is ill, to which

hospital [one] will be taken, and where [one] will be buried when [one] dies. (World Health Organization [WHO], 1983, p.64)

Although apartheid has been dismantled as a political system, the effects of this oppressive system are far from gone (Warnsley, 1996). The system of apartheid created insecurity and powerlessness among its people, especially women. In Mohutsioa-Makhudu's (1989) article about the mental and psychological effects of apartheid on Black women domestics, she stated the policy of apartheid was a system conceived with the sole intent of keeping Black South African people in positions of inferiority and servitude. This position was psychologically devastating for the mental health of Black South Africans. She found that this subjugation was particularly evident in the lives of Black South African domestics. "Black women in South Africa suffer from a three-fold oppression: as blacks; as women; and as workers who largely form a reserve army of labour. The three strands are interlaced" (Bernstein, 1985, n. p.). In addition Hocoy (1999b) found that Black South African women experienced "double discrimination" from not only Whites, but other Africans as well. These women experienced "greater socioeconomic restrictions on their lives, as a result of strict gender roles in patriarchal African traditions, as well as greater challenges to their self-esteem" (p. 312). According to Hocoy, these findings are consistent with the "double jeopardy hypothesis" which states that women of color experience the additional oppression of gender discrimination.

Hocoy (1999a) assessed the validity of Cross's framework of Black racial identity in the South African context. Throughout the course of his research he spoke with several South African social scientists and found that the study of racial identity had been a forbidden subject of psychological inquiry in South Africa. The study of Black racial identity and its



developmental process have been relatively undeveloped. Korf (1994, as cited in Hocoy, 1999a) stated that there is a great need for research in regard to Black South African racial identity development, and the study of Black racial identity is crucial to the understanding of the mental health consequences of discrimination against Black South African people. Korf believes that the study of racial identity and its developmental processes are essential in South Africa for tolerance to occur between the various racial groups. In addition, Letlaka-Rennert, Luswazi, Helms, and Zea (1997) state that psychology in South Africa has largely neglected the issue of gender identity development. There has been even less research that has specifically focused on the convergence of racial identity and gender identity in regard to Black South African women. This may explain why to date no theory or model of identity development that has been developed for Black South African women.

As was stated earlier, there have been several identity models and theories developed for various sub-cultures of people within the United States, however these models and theories may only be applicable to those in the United States. Erikson (1997) stated that the development of an individual “cannot be adequately understood apart from the social context in which it comes to fruition” (p.114). In addition an individual and society are intricately woven and dynamically interrelated in continual exchange (Erikson, 1997). Therefore, identity models and theories, if they are to be applicable to South Africans, must be developed within a South African cultural context and with a South African sample.

#### *Significance and Scope of Study*

The Optimal Theory Applied to Identity Development (OTAID; Myers et al., 1991) is an inclusive model that claims to be pluralistic and applicable across various identities or cultural groups (e. g. race, gender, ethnicity, sex, and sexual orientation) within the explicit

context of the Eurocentric dominant culture of the United States. The OTAID model is theoretically based on Optimal Psychology (Myers, 1988). This model is considered multicultural because its tenets are found within the indigenous peoples of Africa and Asia as well as in Western metaphysical traditions. The OTAID model suggests a developmental process for individuals who have been socialized within American culture where oppression and its manifestations often undermine feelings of self-worth (Sevig, 1994).

Although the OTAID was originally developed to address the identity development of individuals having multiple layers of identity and oppression in America, it may also address the identity development of Black South Africans because of the similar oppression that they experienced within a Eurocentric dominant culture (Sevig, Highlen, & Adams, 2000).

Letlaka-Rennert (1996) stated that in South Africa, as in the United States, race and racism are critical societal dynamics. In addition to the similarities of racial oppression, gender oppression affects the lives of all women in South Africa. Laws established by Dutch settlers regarded all women as incompetent, feeble minded, and in need of supervision from their male relatives. According to Cook (1994), both Roman Dutch law and indigenous traditional customs and laws discriminated against Black South African women. They were not only discriminated against because of their racial classification, but also were subjected to oppression because of their gender. Black women in South Africa are the single most oppressed group in the country (Letlaka-Rennert, 1996). Miriam Makeba, an activist and entertainer, summarized the oppression that she and so many South African women experienced in relation to their identity development, in this way, “The oppressive [apartheid] system of South Africa influences how I feel and how I think,” (Schultz, 1977). In light of the unique affects of apartheid on Black South African women, it is important for

the racial and gender identity development of these women to be better understood. What is more, there is a need to identify a theory of identity that is applicable to Black South African women. Understanding how Black South African women see themselves in respect to their society is important to counselors who will counsel them.

### *The Current Study*

The purpose of the current study is to examine whether the OTAID accurately reflects the identity development of Black, Coloured, and Indian South African women. The main research question is does the OTAID, as it has been operationalized by the SII, explain the development of Black South African Women? To determine the applicability of the OTAID to Black, Coloured, and Indian South African women, the following statistical analyses will be performed: (a) a factor analysis, (b) a correlational analysis of the subscales of SII, (c) convergent and divergent validity analyses using the Belief System Analysis Scale (Montgomery, Fine, & Myers, 1990), and (d) Cronbach Alpha internal consistencies and test-retest reliability estimates for the modified SII. In addition to the quantitative analysis, there will be a qualitative analysis. Focus groups consisting of Black, Coloured, and Indian South African women from varied backgrounds will be conducted and the transcripts from those groups will be used to determine if there are any common themes in relation to identity development and oppression.

## CHAPTER TWO

### Literature review

A review of the identity literature reveals that identity development has focused mainly on theoretical writings, which are in the form of developmental stage models (Sevig, 1994). There has been little identity research that specifically focuses on Black South African women. Researchers (e.g. Hocoy, 1997; Letlaka-Rennert, 1996) investigating identity among the Black South African population have used American theories, models, or instruments, which have been designed for an individualistic population. What is more, some of the research that has been conducted with a Black South African woman sample used instruments that had poor validity; therefore the validity and reliability of the results are in question. No theory or instrument has been found to be applicable to Black South African people, in particular Black South African women. Included in this chapter are a review of relevant terminology and the definition of those terms. A review of cultural, historical and gender information is also presented in this section. Also this section summaries and critiques relevant literature regarding identity development; in particular, the Optimal Theory Applied to Identity Development (OTAID). Finally, this section ends with the goals and hypotheses of the present study.

#### *Review of Terminology*

Throughout the literature on identity development there are several terms that are commonly used. These terms are at times defined similarly and at other times differently. In this section several terms will be discussed and defined in respect to how they should be understood in this study. The terms to be defined are (a) worldview, (b) Afrocentric and

Eurocentric worldview, (c) gender, (d) gender roles, (e) identity, (f) oppression, (g) race, and (h) spirituality.

### *Worldview*

Models and theories of identity development are shaped by the concept of *worldview*. According to Locke (1992) and Sue and Sue (1990) worldview refers to the way that individuals make meaning. Sue and Sue (1990) describe the term as a guiding force for an individual via attitudes, values, opinions and concepts in determining how that individual perceived her or his relationship with the world. Furthermore, worldview influences how we think, behave, feel and define events (Sue, 1981; Sue & Sue, 1990). For the purpose of this study the term *worldview* will be defined as Sue (1981) and Sue and Sue (1990) defined it.

### *Afrocentric/Eurocentric Worldview*

Worldview can be defined more specifically in regard to geography. For example Afrocentric worldview refers to

A worldview that believes reality is both spiritual and material at once...with highest value on positive interpersonal relationship between men/women; self-knowledge is assumed to be the basis of all knowledge, and one knows through symbolic imagery and rhythm. (Myers, et al., 1991, p. 19)

Within this worldview the self is extended in unity with others and the focus is on the collective (Robinson & Howard-Hamilton, 2000). An African proverb summarizes the saliency of the collective in this way. "I am because we are and since we are, therefore I am," (as quoted in Robinson & Hamilton, 2000). In the Afrocentric worldview spirit and matter are one and is a representation of one spirit manifesting good. Myers (1998) posited that the Afrocentric worldview is an optimal conceptual system because this approach to the world

suggest that individuals worth is inherent in the individual's being (i.e., internal) instead of an individual's material goods (i.e., external).

Unlike the Afrocentric worldview, the *Eurocentric worldview* is one in which the nature of reality is dichotomous. This worldview also emphasizes differences and separateness (Nichols, 1976, in Myers, 1988). Because of the dichotomous split between matter and spirit, individual who ascribe to a Eurocentric worldview place a high value on external and material worth (Myers, 1988). According to Myer this is a *suboptimal conceptual system*.

### *Gender*

Robinson and Howard-Hamilton (2000) define *gender* as “culturally determined attitudes, cognitions, and belief systems about females and males” (p. 102). Haider (1995, in Robinson and Howard-Hamilton, 2000, p. 102) said, “the focus of gender is on social roles and interactions of women and men rather than their biological characteristics which is sex....gender is a matter of cultural definition as to what is considered to be masculine or feminine.”

### *Gender roles*

Robinson and Howard-Hamilton (2000) define *gender roles* as a consequence of society's views regarding appropriate behavior based in one's biological sex (p. 102). Examples of gender roles are diaper changing, garbage takeout, spider killing, dinner preparation, and primary breadwinning.

### *Identity/Identity Development*

Identity is an important term to understand in this study. By understanding the definition of identity, one can better understand the process and contents of models of

identity (Sevig, 1994). "Identities are complex and multiple and grow out of a history of changing responses to economic, political, and cultural forces, almost always in opposition to other identities" (Kwame Appiah, as cited by Carlisle, n. d., ¶ 7). In addition Appiah states that "We make up ourselves from a tool kit of options made available by our culture and society" (¶ 7). According to Carlisle (n. d.) identity is fluid and not fixed. Identity is constituted through "(a) a collective dimension--where we intersect with others and with history and culture--and (b) a personal dimension that entails other social and moral features (intelligence, talent, and charm, e.g.)" (¶ 10).

Furthermore, Sevig (1994) defines *identity development* as the process of identification with a certain group or groups. It is also the interactive effect of one's belief system and behavior. Additionally, identity development describes a process of self-definition in the context of this group or the larger society, which results in effecting an individual's emotions, thinking, beliefs, and behaviors.

### *Oppression*

According to Martínez (n. d.) *oppression* is defined as a socio-political system designed to purposely confine, shape, manipulate or reduce a particular class, group or caste of people solely on arbitrary grounds and for the advantage, of another class group or caste . The oppressive system uses barriers to confine the oppressed class or caste or group. These barriers take the form of norms, laws, procedures, and societal practices which prevent the oppressed class or caste to develop its full potential and achieve freedom. (¶ 32)

Myers et al. (1991) discuss *oppression* in relation to optimal and suboptimal conceptual systems. In a suboptimal worldview where there is a segmentation of two

essential aspects of being—spirit and matter—oppression is the natural consequence.

Therefore, according to Myers et al. and the OTAID, to be oppressed means “to be socialized into a worldview that is suboptimal and leads to fragmented sense of self, regardless of racial or ethnic group membership” (p. 56). Furthermore, those who adhere to a suboptimal worldview are left feeling vulnerable and insecure because self-worth is based primarily on external validation. In this case, power is externalized. Myers et al. state that power is an internal force or construct and that all people are oppressed when ever they allow their power to be externalized. Therefore, powerlessness is a feeling that is experienced by both the oppressor and the oppressed as they are both subject to a suboptimal conceptual system.

Erikson (1968) highlights this point in this way,

the oppressor has a vested interest in the negative identity of the oppressed because that negative identity is a projection of his [or her] own unconscious negative identity—a projection which up to a point, makes him [or her] feel superior but also, in a brittle way, whole. (p. 304)

Oppression will be used in this study as Myers et al. (1991) have defined and explained it.

### *Race*

The debate of how to define the term race has been a controversial topic. Race is a dialectical term, meaning that it is both a fallacy and a reality (Brookins, Personal communication, 2001). Race is a biological fallacy, but a socially constructed reality (Kronstadt, 2000). The term *race*, in the context of South Africa, is important to define. The concept of race has been used in South Africa to separate various groups of people. The racial groups in South Africa included African (Black), Coloured (Mixed raced), Indian, and



White. During the apartheid era, race was a primary factor that determined every facet of a persons life (e. g. where one lived, went to school, what occupation one could have, etc.).

### *Spirituality*

According to Fukuyama and Sevig (1992, in Sevig, 1994) most people and cultures of the world operated with some frame of reference to spirituality. In addition, spirituality is also a key construct for healing in most cultures of the world (Torrey, 1986). Robinson and Howard-Hamilton (2000) refer to *spirituality* as being an internal force that transcends the tangible, and serves to connect one to the whole (other living organisms and the universe). Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988) define spirituality as a way of existing that comes from awareness of transcendence and contains values regarding self, others, nature, or what others consider to be “ultimate.” An extension of these values of spirituality include peace, love, harmony, and justice (Myers, 1988). Myers et al. (1991) state that the concept of spirituality is missing from most models of identity development. This is problematic because, according to the OTAID model, spiritual development is closely linked with identity development. For the purposes of this study spirituality will be used as it was defined by Elkins et al. (1988) and expanded by Myers (1988).

### *Gender Roles in the lives of Black South African Women*

Gender roles for Black South African women were reestablished early during the colonization period of South Africa. However, these gender roles were compounded by race, which points to the convergence of identities and double oppression that Black South African women faced.

In 1810 Sarah Baartman, a South African Khoi Khoi woman, was taken at age 20 on a boat to London, England to be shown on exhibit as a freak of nature. Her physical

appearance—large breasts and behind—was used by the Europeans to abuse African women and to entertain European men and women. European scholars compared Sarah's physical appearance to the physical appearance of White women in order to prove that the African race was an underdeveloped human species (Meena, 1992). The "Hottentot Venus," as she was called, became the icon of racial inferiority and black female sexuality for the next 100 years. In 1814 Sarah was taken to France, and became the object of scientific and medical research that formed the foundation of European ideas about Black female sexuality (First Run Icarus Films, 2001).

The inferiority of the Black South African woman and the superiority of the White women were perpetuated during the apartheid era. This inferiority/superiority complex was manifested in the tourist and advertisement industry. These companies were sending a message that the White physical appearance was one to strive to attain, while the Black physical appearance was one to be ashamed. This was particularly evident in the cosmetic industries where they manufactured certain chemicals, which were being used by Black women to change their hair, their skin color, and so on. Some of these chemicals that were being manufactured were a health hazard (Meena, 1992). McFadden (1992) states that "Black African women have been victims of Western European cultural imperialism" (p. 8). This victimization has had long reaching affects into the lives of Black South African women.

Black South African women faced more than the negative influences of Western Europeans, they also faced negative influences from Black South African men and other Black South African women. In part, colonization eroded the traditional African masculine role. In defiance of colonization both Southern African men and women tried to reinvent the

African masculinity. This reinvention, which was influenced by male constructed values and norms, depicted the ideal woman as “being submissive, married, rural-based, faithful and loyal to a spouse and parents” (Meena, 1992, p. 9). Women who were described as “aggressive, urban and independent-minded” were considered “vicious, manipulative and immoral” (Meena, 1992, p. 10). Meena (1992) states that the ideal woman described above hardly exist. With the demands that family and life brings, it is difficult for a woman to be docile, humble or independent. Rural Black South African women are called to lead the family affairs quite often due to the migrant labor system that requires their fathers, brothers, or husbands to work in other cities. These women are to fulfill their traditional role as child bearers while working to supplement the low wages of the male migrants, which means that they perform their own tasks and those of the absent men (Berstein, 1985).

Hocoy’s (1997) study revealed the difficulties of the migrant labor system and absent husbands on women. Because men are absent, women are experiencing considerable strain. Women who were older, were shown to suffer the most, because they had fewer resources, more responsibility, and were exposed to longer durations of husbands’ absence (Gordon, 1994). In addition, *mamuphunyane*, a form of hysteria afflicting these women in the homelands whose husbands are migrant workers, has been identified by Whittaker (1993) as a disorder particular to women as a result of apartheid.

Most Black South African women work as laborers. This is mainly the result of apartheid policy in combination with traditional and societal expectations. Bantu Education was established by the apartheid government in an effort to “meet the new labor demands of industrialization and modernization without threatening the privileged position of White workers in the South African labor aristocracy” (Martineau, 1998, p. 385). This education

system purposefully prepared Black children for a subordinate role within South African society. In regard to Black South African females, they were at the bottom of the priority list of people to educate. It was only after 1994 that Black South African girls had access to compulsory education. As a result of the lack of access the illiteracy rates among Black South African females was high. As of 1985, 67.3% of adult female Black South Africans were illiterate. The percent illiteracy rate for Black South African women was in great contrast with the Coloured (11.6%), Indian (10.4%), and White (0.82%) women of South Africa (Martineau, 1998).

In addition to the apartheid legislation, which structured education to keep Blacks women in positions of subjugation, cultural traditions and family also played a role in the lack of education woman received. Within the family structure the female children are not pushed to pursue an education as much as the male children are. Parents expect the sons to perpetuate the family name, while they expect the daughters to get married. The family that the daughter marries into will benefit from the rewards of her education, therefore the education of girls is seen as “a less worthwhile investment” (Martineau, 1998, p. 391). Another reason why females are not encouraged to get an education is because of protective parents who do not want their daughter subjected to the potential dangers of sexual harassment and rape while they are away at school. Teenage pregnancy is another factor that affects Black South African females from getting their education (Martineau, 1998).

Martineau (1998) states that societal influences also affect educational attainment and the type of study that a woman will undertake. Within society the importance and necessity of marriage is stressed. This pressure to get married along with girls and women’s preoccupation with marriage may limit their educational attainment and determine the type of

field or career they select. Several African women believe that education will improve their chances of getting a better husband, which would yield a more stable and comfortable life. In contrast there are other women who believe that being too educated or entering a technical or scientific field may limit their choice of a husband. Most South African men would prefer a wife who works, however, most of these men would not want a wife who was more educated or who earned more money than they did. These men would prefer to marry women whose jobs, like nursing or teaching, would leave them time to take care of children and the household (Martineau, 1998).

It is important to mention that all Black South African women are not heterosexual. Letlaka-Rennert, Luswazi, Helms, and Zea (1997) state that there are other lifestyles of Black South African women including lesbian couples and female-headed households. There are growing trends of many women who are publicly breaking the stereotype that being lesbian is un-African. These women are faced with homophobia as well as the other traditional oppression. There is little research that exists on the subject of Black South African lesbians. It is important to integrate these alternative perspectives as well.

If a female does get an education it is probably in the field of nursing, teaching, and/or domestic service. The employment of Black women as domestic servants in White households is a major feature of the economic structure of South Africa. It is not uncommon for less-affluent Whites to employ domestic help. Goodwin (1984) states that in 1984, approximately 76% of White households had at least one domestic servant. Women who work in domestic service may be employed as nannies, cooks, housekeepers, cleaners, washerwomen or general workers. These women are frequently illiterate and poorly educated, both because of the lack of access to education and poor quality of education.

Domestic work is often the career choice because it does not require much education (Kuzwayo, 1985). “Lacking in educational skills and operating in a highly repressive society, domestic workers are open to extreme exploitation. They are frequently not only dependent on their employers for their livelihood but also for their place of abode” (Hickson & Strous, 1993, p. 109).

Years of exploitation, maltreatment, isolation and economic dependence have psychologically devastated the mental health many of these domestic workers. Mohutsioa-Makhunda (1989) reports that dependence on employers for livelihood causes high levels of stress and anxiety that are common among domestic workers because they want to please their *baas* (meaning boss) or *missus* (meaning madam). The racial inequality that still persists in South Africa negatively affects the self-esteem of the domestic worker because “she is constantly faced by the stark contrasts between the White and Black worlds. This generates a neurotic disposition toward her own value systems and culture” (p. 136). Racial inequalities and maltreatment also cause feelings of frustration, hopelessness and inferiority. Domestic workers have reported animosity towards the *baas* or *missus*, but yet feel powerless to oppose the racial inequalities and maltreatment. Mohutsioa-Makhunda (1989) states that domestic workers who develop feelings of self-hatred that stem from hopelessness, can easily develop mental disorders.

Mohutsioa-Makhunda (1989) makes note of developmental contrasts between those domestic workers who live in their employers’ homes and those who commute to and from work. Domestic servants who live on their employers’ premises are prone to suffer the inability to self-actualize or evolve their own potential, independence, and creativity. Due to the internalized inferiority and dependency that is perpetuated by the employers and society at

large, these live-in domestic servants lack motivation to help themselves. This phenomenon is referred to as the *Madam-Missus* complex. “These Black women live so closely with apparently superior White values that they end up identifying with their master, and so fail to define their own reality” (p. 139). In addition to identifying with the White employers, domestic servants become enamored with the material luxuries around the White household. These luxuries are in contrast to the domestic workers own township possessions and therefore these Black women eventually assume negative feelings of self-rejection and self-hate.

In contrast, the domestic workers who commute from home to work are less likely to endure this *Madam-Missus* complex. The difference between the live-in and commuter domestic worker is that the commuter domestic sees the job as merely an exercise to make a living or making money and not as something that consumes her total existence. In short the commuter domestic “can approach her life positively and self-actualize her survival” (p. 139).

There are more mental and emotional challenges in the life of domestics. As a part of the many responsibilities of a domestic, she is often expected to take care of children. These children grow up thinking of themselves as superior to those who are Black. The Black woman is therefore never looked upon as a mature adult, even by the children who she has raised. Mohutsioa-Makhunda (1989) believed that this inequitable situation coupled with reality, led Black women to a “callous disregard of their maternal instincts. The result is that domestics show inordinate obsequious love and respect to White babies and neglect to raise their own children healthfully” (p. 140).

This situation is referred to as the *Klein-baas* or *Klein-missus* syndrome. It is emotionally devastating to the stability of the Black family. For starters, the domestic worker who is married with children cannot relate to them in a normal loving fashion. The domestic worker is under pressure to maintain her job by being servile to the emotional needs of the White family. The caring spirit in which she shows the White family is not reciprocated and therefore she is drained. “The psychological outcome of this abnormal family bonding creates further self-hatred that destroys the cohesiveness of the domestic’s own household in the Black township” (p. 140).

The life of a domestic worker is difficult at best and is further compounded because her education level leaves her with limited options of another career. For those women who do have an education they rarely pursue scientific or technical degrees. Martineau (1998) states that education and labor statistics “reveal a rather disturbing trend which suggests that the traditional male-dominated bases of power in South Africa will remain intact or expand in the coming century” (p. 389). Jobs such as engineering, science, and mathematics, which are financially lucrative disciplines, continue to afford men more prestige and power. If Black South African women continue to focus mainly on Arts and humanities careers, they will inevitably find themselves marginalized from society’s power structures and thereby unable to participate actively in the policy making process of the country, (Martineau, 1998).

Education and career challenges are not the only challenges that Black South African women face. Rape, domestic violence, and health issues also greatly affect the lives of Black South African women. Hocoy (1997) found that the fear of rape was a unique theme to women in his study. As of 1997, South Africa had the highest number of rapes reported in the world. It is considered to be endemic. The majority of those raped were young girls



(Martineau, 1998). A study conducted in Khayelitsha, a Black township in Cape Town, found that 30% of females were force to have sex the first time they had intercourse (Medical Research Council, 1998). Two Black South Africa women, K. Tshabalala (personal communication, October 18, 2001) and H. Sehlapelo (personal communication, November 6, 2001), when asked what five things affect South African women the most, listed fear of rape and/or violence (rape and abuse) as number one.

Hocoy (1997) suggested that both rape and domestic violence against women may be related to apartheid and its effects. Domestic violence has been found in part to be a result of men's frustration in a racial oppressive society. In a study conducted by Mwamwenda (2000), he found that wife battery as reported by Black South African undergraduates was prevalent within the community. Of the 219 undergraduates who participated in the study 52.5% (n=115) reported having seen or heard a relative beating his wife; 42.9% (n=94) reported that a husband who beats his wife should not be reported to the police; and 63.1% (n=136) reported that they would not advise the wife to ask for a divorce in the case of the husband beating the her quite often. Although Mwamwenda's sample was small and specific to undergraduates, he believed that it was representative of the abuse that many Black South African women face and that more research should be conducted.

Health issues also greatly affect the lives of Black South African women. D. Cooper, senior researcher of Women's Health Research Unit at the University of Cape Town, and S. Guttmacher, professor of Public Health at New York University, listed the following as health care issues of Black South African women: (a) reproductive health; (b) gender-based violence; (c) infertility; (d) fertility and contraception; (e) maternal health; (f) termination of pregnancy; (g) cervical and breast cancer; and (h) sexually transmitted diseases and HIV

(personal communication, July 10, 2000). Hoffman, de Pinho and Cooper (1998) stated that “women’s poor health is linked to their relative powerlessness in relationships, stemming in part from an inferior social status and economic dependence and in part from society’s tolerance of human rights violations against women” (p. 566).

Hocoy (1997) found that his qualitative analyses indicated that Black South African women reported more somatic problems than Black South African men. This suggested either that women are more likely to experience physiological responses to racism, or merely that women are more likely to express the concerns that they have about racism. Hoffman et al. (1998) urge health care providers to prompt beyond the presenting complaints of Black South African females and to consider that there may be other sources of the ailments.

#### *Cultural Considerations for Black South African Women*

Africans, Asians, and South Americans, individuals living in collective societies, differ substantially along the development, personality, psychopathology, psycho-evaluation, and therapy domains from those who are acculturated in individualistic societies—Europeans and North Americans (Dwairy, 1999). Hofstede (1991, as cited in Kagitcibasi, 1997) states that “collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty (p. 260-261).” Black South Africans live in a collective society where collectivism and inter-reliance have roots in traditional culture.

Dwairy (1999) stated that those who live in collectivist societies do not develop along an individuation track, where an individual has an identity that is differentiated and independent of his or her family. Ego and individuation are not the main focus of development. Those who are a part of these collectivistic societies adopt a collective identity.

In a collective society, “children are encouraged through a process of a strict and consistent socialization to obey and submit to their families’ will and to relinquish their needs, feelings and thoughts” (p. 910). In addition, a person’s needs, manners, style of thinking, attitudes, beliefs and values in these societies are not separate from those of his/her family or the larger collective group. For those living in collectivistic societies behavior is directed by external locus of control. It is the norms rather than intrapsychic constructs or processes that explain and predict behavior in collective societies. Happiness is related to social approval rather than self-fulfillment (Dwairy, 1999).

It is important to examine South Africa, Black South Africa, in the proper context, as a collectivistic society. As a part of this collectivistic society there is a concept of reality and perspective towards life’s experiences that does not differentiate between mind and body. In these collective societies people live interchangeably between what individualistic societies would call fantasy and reality. “Crucial life decisions, such as marriage, occupation, and having children are often decided according to the directives of visions and dreams” (Dwairy, 1997 p. 723). Those who have visions are considered to be holy, because it is believed that they have a unique contact with spirits (Dwairy, 1997).

Traditionally, Black South Africans were characterized by a very strong belief in and reverence for their deceased ancestors. Ancestors, in the form of shades, maintained contact with those who were living. They communicated or actively influenced the living. Because of this intimate connection and influence there was a need for praises, thanksgiving, libations, and sacrifices. These beliefs and rituals manifested themselves in the behavior of the people and this behavior or religion assured a conservative retention of traditional values (du Toit, 1980).

The ancestors were not the only supernatural agents. These supernatural agents had to be recognized by all people, but diviners and sorcerers could manipulate them. It is in this supernatural context that disease and illness have their origin. Disease and illness are “caused by an imbalance in nature resulting in pollution and/or evil spirits and/or ancestors, and must thus be cured by medication and/or purification and/or God and/or the ancestors” (du Toit, 1980, p. 45). Medical treatment may be sought but in addition to the restoration of a balance in supernatural relations. The best way to maintain this balance and health is achieved by animal sacrifice (e.g. cow, goat, chicken). Avenues of communication were kept open by regular ritual and sacrifice. There are various rituals that occur during critical times in a person’s life and each ritual is accompanied by sacrifices. Critical times in a person’s life meant that one would be facing the unknown or would be confronted by a new set of life forces. Because the confrontation involved movement, in space and through time, a sacrifice might be made before a person

went on a journey or migrated to the city, before he entered a new phase in interpersonal relations, or before he entered a new stage of the life cycle. Inherent in the rituals, the sacrifices, and the accompanying prayers was always thanksgiving for what lay behind as well as a request to the shaded for continued protection and support (du Toit, 1980, p. 23)

This religion was a part of everyday life as the shades were always present. The presence of ancestors was also a very meaningful experience because it gave continuity, though at a different level, to parents and familial bonds. Those relationships that were developed with the ancestors were of prime importance during the life cycle. The life cycle consists of four transitions: birth, puberty, marriage, and death. Transition from one phase of

the life cycle to the other is fraught with potential danger, therefore each of the transitions is marked with ceremonies and even sacrifices which maintains the supernatural balance and keeps lines of communication open between the shades and the living. Throughout the life cycle, one does not have success and health without assuring it continuously by ritual acts and religious behavior (du Toit, 1980).

### *Review of Relevant Identity Development Theories and Research*

#### *Summary of Theories*

*Nigrescence/Cross' Racial Identity Scale (CRIS)*. The first of major theory to discuss is Cross and Vandiver's (2001) theory of Nigrescence. In an effort to present the revised and updated Nigrescence theory, Cross and Vandiver (2001) presented a brief overview of the theory as it has evolved over the years. The origins of Nigrescence theory have come a long way from the Black power days of the 1970s. During this time the emphasis of Nigrescence theory was limited to mapping the stages of identity change that reflected an individual's involvement in the Black Power Movement. Further research in the 1980s showed the relevance of the stage concept to an analysis in ordinary Black life and beyond the limits of social movement dynamics. Today, Nigrescence theory has been expanded to address six issues or levels

- (a) the structure of the (Black) self concept in which personal identity is differentiated from the reference group;
- (b) the vast universe of Black identities and the critical decision concerning which exemplars to include or leave out of a study;
- (c) identity socialization covering infancy through adolescence and early adulthood;
- (d) adult identity conversions or resocialization experience, which were the original focus of Nigrescence model;
- (e) identity recycling, or the process by which Black adults

experience continued identity enrichment and enhancement across the life span; and (f) identity functions, or the repertoire of Black identity enactments [which are evident] within and across situations (p. 372).

Cross and Vandiver (2001) suggest that there is no one identity theory that explains the entire identity make up of all human beings. Nigrescence Theory is no different. It is not presumed that Nigrescence Theory describes all aspects of Black racial identities and related functions. This recent revised and expanded Nigrescence Theory suggests the existence of an array of Black identity types or profiles. There are vast combinations of identity types and they cannot possibly be captured in one or even several studies. From this vast universe of identities, scholars and students of Black identity development have to articulate a rationale for including or excluding the various exemplars of Black identity.

Eight types or profiles were presented. The Pre-Encounter exemplar had 3 types in its cluster: (a) Pre-Encounter Assimilation, (b) Pre-Encounter Miseducation, and (c) Pre-Encounter (Racial) Self-Hatred. The second cluster referred to the Immersion/Emersion exemplar, which had 2 types in its cluster: (a) Immersion-Emersion Anti-White and (b) Immersion-Emersion Intense Black Involvement. The final cluster referred to the Internalization exemplar: (a) Internalization Nationalist (later called Internalization Afrocentric), (b) Internalization Biculturalist and Internalization Multiculturalist. A brief description of these eight types is summarized in Table 1.

Table 1

*Brief Description of the Eight Identity Types for Nigrescence Theory*

Name of Identity Type	Brief Description
Pre-Encounter Assimilation	Low salience for race but a strong orientation toward being American.
Pre-Encounter Miseducation	Internalizes negative stereotypes about being Black.
Pre-Encounter (Racial) Self-Hatred	Holds extremely negative stereotypes about Black people and ultimately is anti-Black and self-hating.
Immersion-Emersion Anti-White	Views everything White or Eurocentric as evil. Immerse themselves into Blackness.
Immersion-Emersion Intense Black Involvement	Celebrates everything Black or Afrocentric as good
Internalization Nationalist	Adheres to an Afrocentric worldview, a pro-Black, which is actualized through social and political activism
Internalization Biculturalist	Incorporates two cultural identities, typically a sense of Blackness fused with a sense of Americanness.
Internalization Multiculturalist	Embraces a Black identity as well as two other identity categories (e.g. gender and sexual orientation)

*Note.* Information from “Nigrescence theory and measurement: Introducing the Cross Racial Identity Scale (CRIS),” by W. E. Cross and B. J. Vandiver (2001) In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.) *Handbook of multicultural counseling* (2<sup>nd</sup> ed., pp. 371-393).

In order to operationalize the Nigrescence types the Cross Racial Identity Scale (CRIS, Vandiver, Cross, Fhagen-Smith, Worrell, Caldwell, Swim and Cokely, 2000) was

developed in six phases over a five-year period. A rigorous and thorough item selection process and subscale development was conducted in which content validity was established. Construct validity was measured by exploratory and confirmatory factor analysis. Factor analysis supported that the CRIS subscales reflected six fairly independent constructs and provided support for a six factor model. The CRIS measures six of the eight Black identity types. The CRIS consists of 40 items, in which 30 items make up the six subscales: Pre-Encounter Assimilation, Pre-Encounter Miseducation, Immersion/Emersion Anti-White, Internalization Afrocentric and Internalization Multiculturalist Inclusive.

*Womanist Identity Model (WIM).* The second theory/model to be discussed in this examination is the Womanist Identity Model. Helms (as cited in Ossana, Helms, and Leonard, 1992) developed the Womanist identity model (WIM), which presents the development of a woman from defining herself by external measures to defining herself by internal measures. The WIM was selected to review in relation to Black South African women because it has been stated that it presents the psychosocial development of women and because it is inclusive of black feminist perspective (Letlaka-Rennert et al., 1999). In addition the Womanist model was chosen because it has been used to study Black South African women.

In response to the lack of models that treat gender as a separate measurable component of identity, Helms (as cited in Ossana et al., 1992) appropriated the term “Womanist” from Black feminist writers (e.g. Brown, 1989) to emphasize that the stage-wise progression or process of self definition among women is similar regardless of race, social class, political orientation, and so on. The WIM suggests that the crucial issue in developing a healthy identity as a woman is that the woman allows external standards from either gender



to govern her identity development. Therefore, to become a Womanist, a woman must overcome the tendency to use male (or female) or societal stereotypes of womanhood and define for herself what being a woman means. More specifically, Helms proposed that a woman's abandonment of external definitions of self and adaptation of internal standards of womanhood occur through a stage-wise developmental process.

In her proposed WIM, Helms' (as cited in Ossana et al., 1992) specific stages are associated with specific Womanist attitudes. She described the stages of womanhood in this way: (a) a woman in Pre-encounter conforms to societal views about gender, holds a limited view of the roles of women and unconsciously thinks and behaves in ways that devalue women and esteem the perspectives of men; (b) a woman in Encounter begins to question the previous beliefs and values of the Pre-encounter stage as a result of exposure to new information and/or a new experience which point to an alternate way of being; (c) a woman in Immersion-Emersion will surround herself with other women and literature about and by woman and she rejects men as a reference group; and (d) a woman in internalization defines herself on her own terms and she refuses to be bound by external definitions of womanhood.

In an effort to operationalize the four stages of the WIM, the Womanist Identity Attitudes Scale (WIAS) was developed. This 43-item inventory was designed to measure attitudes associated with the four stages of the WIM. The 43-item inventory consisted of eight Pre-Encounter items, eight Encounter items, 16 Immersion/Emersion items, and 11 internalization items. A 5-point Likert scale is used with responses ranging from strongly disagree (1) to strongly agree (5) to indicate the extent to which they endorse the presented viewpoint. Coefficient alpha estimates were reported as .55, .43, .82, and .77 for Pre-Encounter, Encounter, Immersion/Emersion and Internationalization scales respectively.

Correlations between the scales were also reported as follows: Pre-Encounter and Encounter ( $r = .22$ ), Immersion/Emersion ( $r = .35$ ), Internalization ( $r = .14$ ); Immersion/Emersion and Internalization ( $r = -.28$ ). Ossana et al. (1992) correlated scores from the WIAS with scores from the Attitudes Toward Feminism Scale (ATFS, Smith, Fernee, and Miller, 1975). This analysis was conducted to provide evidence that the WIAS was not merely a measure of feminist attitudes. The results from this correlation between the attitudes ATFS and Pre-Encounter attitudes [ $r(76) = -.25, p < .01$ ] and Internalization attitudes [ $r(76) = .29, p < .05$ ].

*Optimal Theory Applied to Identity Development (OTAID)*. The third theory that will be examined is the optimal theory applied to identity development (OTAID). Myers, Speight, Highlen, Cox, Reynolds, Adams, and Hanley (1991) provided a discussion on the conceptual foundation of the self and identity development. They stated that positive self-identity is not easily attained in Western culture. This assertion is supported by the pervasive number of existing societal “isms” (e.g. racism, able-bodism, sexism, ageism) and their impact on those who would be defined as inferior by the dominant way of perceiving in this Western society. After closer investigation of the conceptual system, which predisposes people within this Western society to those “isms,” Myers et al. (1991) stated that the very nature of that conceptual system is itself “inherently oppressive and that all who adhere to it will have a difficult time developing and maintaining a positive identity” (p. 55). Myers et al. continued to explain the connection between conceptual systems as “philosophical assumptions and principles that structure the way one views the world” (p. 56). A faulty conceptual system is self-alienating and those who hold this faulty conceptual system develop an identity that is segmented or fractured.

Myers et al. described the Western worldview as being segmented. This worldview is segmented in respect to two essential aspects of being—spirit and matter. When this segmentation occurs oppression is the natural consequence. If one is oppressed he or she is “socialized into a worldview that is suboptimal” and being oppressed leads to a fragmented sense of self regardless of a persons racial or ethnic group membership. Those who have adopted a suboptimal worldview are left feeling vulnerable and insecure because their self-worth is based primarily on external validation. Because of the aforementioned description of a segmented worldview this conceptual system is said to be suboptimal.

There are four levels of experience at which a suboptimal conceptual system manifests the intrapersonal, interpersonal, institutional and the sociocultural. Any person who operates within this suboptimal conceptual system is oppressed. Oppression, as defined by Myers et al. (1991), “suggests that power is an internal construct and that all people are oppressed whenever they allow their power to be externalized” (p. 56). A person’s adoption of a suboptimal system as well as his or her awareness of his or her oppression may be conscious or unconscious. Hence, what differentiates the oppressor from the oppressed may not be viable (Myers et al., 1991).

Conceptual systems affect identity development. The degree to which a person embraces the segmented, fragmented worldview characteristic of the suboptimal system is the degree to which identity and its development will be segmented or fragmented. Within the suboptimal conceptual system the self is conceived as an individual form occurring in a “finite and limited life space” (p. 56). Individuals who have developed a sense of self in suboptimal socialization find themselves searching outside themselves for meaning, peace and value (Myers et al., 1991).

Within the optimal conceptual system the self is seen as multidimensional including the ancestors, those yet unborn, nature, and community. Self-worth, seen from the perspective of an optimal conceptual system, is assumed to be intrinsic in being. People are unique expressions of spiritual energy, which gives them their worth. In this optimal conceptual system the purpose of life and its meaning become more clear as individuals recognize how self is connected with all life. According to Myers et al. (1991) all forms of life are unique manifestations of spirit; therefore self-worth is innate and independent of the external, physical realities. The identity model that Myers et al. presented emerges from the context of optimal psychology and spirituality is reconceptualized to be an integral part of a person's being. Therefore, spiritual development is an essential aspect of identity development. Optimal theory postulates that self-knowledge is the foundation of all knowledge, in this context the process of spiritual and identity development is one of an individual coming to know him or herself more and more fully as both spiritual-material beings.

The official name for Myers et al. (1991) identity model is the Optimal Theory Applied to Identity Development (OTAID). Before discussing the various phases of the OTAID, the tenets and assumptions are going to be discussed. Gaining a fuller and deeper understanding of the true essence of self, which includes a holistic approach, or an integration of all aspects of being (e.g. age, color, ethnicity, and size) is important to identity development. As the name suggests identity development is influenced by optimal theory in that the process of identity development occurs in a predictable sequence. However, the amount of time that an individual will spend in each phase may not vary greatly because of various factors (e.g. the zeitgeist or environmental press). OTAID suggests that in a lifetime

a person may or may not progress through all of the phases. This progression is neither linear nor categorical. The progression through the OTAID model is conceptualized as an expanding spiral, where the beginning of the identity development process is similar to the end of the identity process.

There are seven phases in the OTAID model. The first phase, entitled Absence of Conscious Awareness (Phase 0), describes a person who lacks awareness of being. This person has not yet formulated a sense of self as separate, but rather possess a sense of innocence. All life is accepted without judgment. Phase 1 is the Individuation phase, where a person lacks awareness of any view of self other than the one to which they are initially introduced and rarely assign particular meaning or value to any aspect of their identity. In this phase family values solidify personal identity. Dissonance, the third phase, is the point at which a person begins to wonder who he or she is. These persons explore those aspects of self that may be devalued by others. Immersion is the fourth phase and a person in this phase is characterized as a person who embraces others like themselves who are devalued. The fifth phase of OTAID, the Internalization phase, involves an individual who feels good about whom he or she is. Integration is the sixth phase in the OTAID and describes a person who has a sense of self that has developed a stronger sense of inner security so that relationships and perceptions of others reflect this degree of inner peace. The final stage is the transformation phase in which the self is redefined toward a sense of personhood that includes the ancestors, those yet unborn, nature and community.

The preliminary effort to validate the Self-Identity Development Model of Oppressed People (SIDMOP later renamed OTAID) were conducted by Reynolds (1989) tested the validity. This was an emic approach to validation. More recently, Sevig, Highlen, and Adams

(2000) presented the Self-Identity Inventory (SII) using the OTAID model. Through confirmatory factor analysis, goodness-of-fit, and social desirability/item infrequency measures, the items for the SII were analyzed, resulting in a 6-scale, 71-item inventory. Statistical tests supported the reliability and validity of the OTAID model. (Further description of this study will be given in the relevant research section of this examination.)

### *Critique of Identity Theories*

*Nigrescence/Cross' Racial Identity Scale (CRIS)*. After reviewing the revised and expanded Nigrescence Theory and CRIS, it was found that the authors of the theory and the scale were fairly explicit about their rules and theorems with a few exceptions. The Nigrescence Theory has been a theory that has been developing, revising, and expanding since the 1970s. Cross and Vandiver (2001) thoroughly explained six issues or levels of Nigrescence as they understand them. However, specific terminology (for example, Nigrescence, exemplar, Emersion) specifically related to their theory was not explained. For the scholars and students of Black identity development the terms would be understandable, but perhaps for the novice who has not read anything about identity development, the terms were not clearly defined. Cross and Vandiver should have included a glossary of terminology that they used in the chapter about Nigrescence theory and measurement. In addition there was some confusion in differentiating what the authors meant by six levels or issues of Nigrescence theory and eight (and eventually six) types of identity or exemplars. The authors assert that the eight identity types that were selected from the spectrum or universe of Black identity types were permeated throughout each level of Nigrescence theory. This connection between all six levels of Nigrescence theory and the eight identity exemplars was not clear. In fact the eight identity exemplars were presented as the second

level of Nigrescence Theory. Cross and Vandiver should have spent more time making a distinction between the terms level and types and discussing how the eight identity types permeated each level.

In regard to being precise about the limitations of Nigrescence Theory, the authors do acknowledge the limitations of the theory. As no one personality theory explains all of the possible aspects of personalities, no one identity theory, like Nigrescence Theory, can explain the entire identity make up of all human beings. Cross and Vandiver (2001) clearly stated that Nigrescence Theory is not presumed to describe all aspects of Black racial identities and related functions.

The authors spend a great amount of time explaining the assumptions and rules of the theory so that the reader could understand the boundaries to which this theory applies. Nigrescence Theory asserts the following premises: (a) the focus of Nigrescence Theory is on reference group orientation and not personal identity because, Black identities constitute cases studies in social identity; (b) There are three patterns of Black identity development; (c) the theory addresses the multiple ways that Black identity is expressed in everyday interaction with both White and Black people; and (d) Nigrescence Theory acknowledges that there is great variability in the way black people make meaning of and interpret their social self (Cross and Vandiver, 2001). In addition to these assumptions and rules, the authors also explained that information and scores from African American students who were attending predominately White institutions of higher learning were used to validate the six constructs in this theory. The explanation of what the theory is and is not is a great strength of this theory. Some of this can be attributed to the long history and development of the theory and the extensive empirical research in the area of Black Identity development. The

authors seem to have taken great care and attention to the presentation and development of the theory and scale.

Although this revised version of Nigrescence Theory is quite new, there has been extensive and thorough testing of this theory. There were six phases to the development of the CRIS, which is the scale that operationalized the theory. Through the six phases, which took over five years. The authors (Vandiver, Cross, Worrell, and Fhagen-Smith, 2002) established reliability coefficients for subscales above the .80 level with one being .78. They also stated that confirmatory factor analysis (CFA) and exploratory factor analysis (EFA) supported that the CRIS subscales reflected fairly independent constructs and provided support for the six factor model. The authors did not discuss specific validity coefficients for the CFA and EFA. (A more descriptive discussion of the validation of the CRIS will be discussed in the related research section of this examination.)

Even though there has been thorough validation and reliability research on the recent revised and expanded Nigrescence theory, the scale is quite new and has been used in a handful of empirical studies. A PsycINFO and ERIC search yielded three empirical studies. There needs to be more research conducted using the CRIS.

Another strength of this theory is its explanation of how the scores from the subscales can be used in future research. Cross and Vandiver (2001) explained that the scores from subscales should be treated as continuous or interval. In addition the scores can be treated as independent and dependent variables. Specific recommendations for analysis were given as well, which make the use of the scale and the scores research friendly. In relation to research, testable hypotheses and research questions can be derived from Nigrescence Theory. An example of a research question is presented: Are Blacks who have a racial identity profile



whose primary type is either Miseducation or Self-Hatred more prone to depression, low self-esteem and other health problems?

One of the CRIS' greatest weaknesses in relation to the interpretation of the scores. Cross and Vandiver (2001) stated that the CRIS scores for each subscale are meaningless if interpreted independently of each other. The four scores for subscales should be looked at as a profile rather than individual scores. Unfortunately, there is no profile descriptions given for the scores. Because the interpretation of the scores is somewhat weak, the usefulness of the scores and subsequently the theory, is weakened. The authors do point out that more research needs to be done in this area. For the time being, those who use the CRIS must refer back to individual descriptions of each type of Black identity. This unfortunately, forces the researcher or the one interpreting the subscale scores to look at the scores independently, rather than looking at a combination of scores that represent a profile.

Although the interpretation of the subscores is not detailed, practitioners can still use the scores from the CRIS. For example, counselors who know that their client's racial profile is dominated by Self-Hatred can help those clients see themselves (in respect to their Blackness) in a more positive way. Practitioners must use the information obtained from the CRIS as a piece of the evaluative information that helps them develop a treatment plan for a client. Of course counselors must consider other factors that may affect a client.

In relation to Black South African women, how applicable is the Nigrescence theory to their experience? First of all the theory and scale have only been validated for African American college students and predominantly White institutions of higher learning, so there is no evidence whether it would be applicable to Black South African Women or not. More research needs to be done.

Additionally, as was stated by Cross and Vandiver (2001), the Nigrescence Theory and scale only addresses a portion of the multiple identities in the universe of Black identities. It does not address identity development as a function of gender. This is important in respect to the double oppression that Black South African Women face. The Nigrescence Theory does not address the issue of the convergence of gender and race, but it might address the issue of race.

Because Blacks in America are the products of two dominant cultural influences—African and European—both cultures needed to be considered as forces that shape an African American's psyche and therefore be represented in Nigrescence Theory (Cross and Vandiver, 2001). Similarly, African and European influences are present in South Africa as well, but two distinctions between the experience of Blacks in America and Blacks in South Africa may make the identity development for South African's different than Americans. These two particular distinctions are that (a) Black South Africans developed their identity in a situation in which they were the majority and (b) Black South Africans developed an identity within their country of origin—a collective society. Conversely, Blacks in America developed their identity in a country (individualistic society) in which they were the minority and as a people who had been transplanted from their home nation. Dwairy (1997) stated that collectivistic societies and individualistic societies develop identity differently. Although he makes this claim, it cannot be known how the African and European influences affected each group until more research is conducted.

Overall, the authors of the revised and expanded Nigrescence Theory have taken great care in developing and operationalizing this theory. They have addressed limitations

and recommendations for further research and have provided a solid psychometric foundation for further development of the theory.

*Womanist Identity Model (WIM)*. As a part of the discussion of the WIM and the WIAS, a critical analysis will also be included. Helms, the developer of the WIM, was not very explicit about the rules and theorems of her model. It was clear that she was heavily influenced by the early Nigrescence Theory (Cross, 1971). In addition, her WIM stages are named exactly as the stages of Cross' Nigrescence model. The model does not stand on its own original precepts, but rather on the "back" of an established theory. What is more, the precepts are mainly comparisons of what it is not. For example, the three main tenets of the WIM were in reference to how it compared to feminism. Some clarification of womanism was given in this comparison, but overall the model was distorted in that it oversimplified the identity development of all women. One of the main characteristics of the model is that "self-definition among women is similar regardless of race, social class, political orientation and so forth" (p. 403). This statement suggests that Helms has a limited or biased view of the development of women. Women's identity development should not be limited to only four stages. In doing so Helms, nullifies the dynamic and varied experience of all women. In addition gender identity is only one aspect of a women's identity and to negate the influence of other factors (race, social class, political orientation, country of origin, religion) is biased and short sighted.

There are several limitations to this theory. They are not, however, really discussed in presentation of the theory. First of all, the original paper presenting the WIM has been in progress for several years. Helms has never published this paper. The paper was listed in a couple articles, but it cannot be found when conducting a literature search through PsycINFO

or ERIC. The first presentation of this model in a journal is in the study by Ossana et al. (1992), so in-depth descriptions of the WIM and its psychometric properties are not present. The absence of this paper in circulation in the literature makes it difficult to really critique the WIM. Perhaps there is information present in that paper that would give a clearer understanding of the model.

Second of all, the population in which this model applies is unclear. There was no demographic information presented on the sample used to obtain reliability coefficients. The reliability coefficients presented for the WIM subscales were derived by using undergraduates. It seems that this model would be generalizable at the very most to college women and not all women as Helms suggests. Helms admits that her WIM has not been examined empirically. The assertion that this model of identity development for women is generalizable to all women is not supported by any statistical evidence.

In addition there was also a concern with the unequal numbers of items per subscale. The 43-item inventory consisted of eight Pre-Encounter items, eight Encounter items, 16 Immersion/Emersion items, and 11 internalization items. This instrument is psychometrically unbalanced. The constructs are not equally represented in the inventory. There should be a balance in the representation of the constructs so that no construct is represented more than the other is (personal communication, K. Peterson, 2003).

There is also a question in regard to whether or not the constructs are valid and measure what they claim. Ossana et al. (1992) reported a correlational study between the WIAS and the ATFS as evidence that the WIAS is not merely a measure of feminist attitudes. This correlational examination seems moot since, as Helms stated, “neither the feminist or the Womanist model has been examined empirically” (p. 403). To establish the

validity of constructs to a correlational study with a validated and established inventory would provided validity for the other (WIAS) (personal communication, K. Peterson, 2003). Since the ATFS had not been empirically validated the results from the correlational look of the WIAS are questionable. In addition to the validity of the WIAS being in question, the reliability of all four stages is also in question. Ossana et al. reported correlation coefficients of .55, .43, .82, and .77 for Pre-Encounter, Encounter, Immersion/Emersion and Internationalization scales respectively. Number one, the coefficient for Pre-Encounter and Encounter are low. Coefficients of .70 and above are desirable for research purposes (personal communication B. Westbrook, 2003). Therefore, Pre-Encounter and Encounter do not meet research standards and revisions need to be made to increase internal consistency before the WIAS can be used in research. The reliability coefficients for Immersion/Emersion and Internalization are acceptable for research, however, the fact that they seem reliable does not speak to the their validity.

Is the WIM applicable to Black South African women? The WIM gives a very general look at the affects of internal and external locus of control, but does not really explain anything further. Helms (as cited in Ossana et al., 1992) talks about abandoning external forces that define a woman and embracing the internal self-definition. The negation of the influence of the external forces is contrary to the collectivistic worldview where the family and community greatly influence a woman's life (Dwairy, 1997). It would seem that this journey of gender identity development may not apply to Black South African women. The WIM does not address the unique issue of the double oppression for Black South Africa women and the convergence of race and gender.

In addition, the aforementioned critique would suggest that the WIM would not apply to Black South Africa women, because there are way to many concerns about the WIM and WIAS for it to be used with populations in the United States let alone another nation. Due to the numerous concerns and limitations of the WIM and the WIAS, extensive redevelopment of the theory/model and scale need to be conducted before it will be suitable for research use. Practitioners can use the general information of external and internal locus of control to help women be more empowered, but the model offers little else in regard to understanding the convergence of race and gender identity development.

*Optimal Theory Applied to Identity Development (OTAID)*. Now that the important and basic information about the OTAID has been given, a critique can be presented. The optimal theory, in which the OTAID, is based has several explicit rules and theorems that explain the self and human development. The presentation of the theory was extremely detailed, but not easy to understand. Unlike the other theories discussed in this examination, the rules and theorems of optimal theory had to be reread a few times to gain a full picture of the theory. One of the challenges with understanding the theory was the breadth of that the theory tried to cover. Sharf (1997) stated that “the broader the theory, the more difficult it is to be specific about the terms that are used” (p. 4). Myers et al. (1991) presented the optimal theory, which was broad in its description and they had several terms and concepts and in the midst of explaining all if the terms, they tried to connect them all in what seemed to be a slightly disorganized manner. Then they presented the OTAID and its assumptions and tenets. The authors attempted to present the optimal theory and the OTAID in a very detailed manner. Sometimes the connections between terms, tenets, and assumptions were not clear, perhaps that is why it had to be reread so many times.

In the presentation of optimal theory and OTAID by Myers et al. (1991) there was no precise mention of the limitations. The authors presented the optimal theory and the OTAID as if it was the answer to understanding all development. This is perhaps one of the greatest weaknesses of the theory and model. This assertion, at the time, was made with little or no empirical evidence to support the claims being made. Furthermore the OTAID and optimal theory, by stating that all people progress in a predictable manner, may oversimplify the developmental process of identity. As presented, identity development is limited to seven phases. Identity development is so much more dynamic with various aspect of a person contributing to his or her uniqueness.

As with all theories they need to be tested. Several empirical studies have been found using PsycINFO and ERIC. The empirical studies of particular importance were the two mentioned previously, because they reported information about the reliability and validity of the OTAID inventories. There seems to be some support for the various constructs presented in the OTAID. A more in depth review of those studies will be conducted in the relevant research section. As presented it seems that there is support for the OTAID and optimal theory. More research needs to be done to determine whether or not it is as universally applicable as it claims.

There are a few characteristics of this theory and model that are attractive and could be useful to practitioners. The holistic approach to identity development that Myers et al. (1991) presented is important for practitioners to remember as they help clients with problems or career choices. In addition practitioners can benefit from understanding the influence of oppression on clients and the clients' identity development.

In regard to the OTAID and optimal theory being applicable to Black South African women there is some evidence that they might apply. Although the OTAID claims to be non-Western, it does have Western elements. The emphasis on self and intrinsic definition of self are Western concepts and non-holistic according to Dwairy (1999) who stated that collective people's ideas are not void of external influence. Dwairy stated that the self is not differentiated from the family. "One's needs, manners, style of thinking, attitudes, beliefs, and values in these societies are not distinct from those of the family or the larger collective group" (Dwairy, 1997, p. 910). The individual in collective/holistic societies is not considered a legitimate independent entity. For holistic peoples, self is associated with selfishness, and ego with egoism (Dwairy, 1999).

According to Dwairy's (1997, 1999) discussion about self, the optimal theory and OTAID by Myers et al. (1991) have Western elements in their theory. Myers et al. discussion of identity development is more holistic than most theories because it looks at spirit and matter. However, it is their discussion of the development of the self that seems to differ from what Dwairy proposes. This discussion brings a question to mind: Can Black South Africans be considered a holistic or collectivistic society as Dwairy defined holistic/collectivistic peoples, since South Africa was ruled by a Western/individualistic paradigm/culture for many years? Did that influence and suboptimal treatment change the degree to which Black South Africans were or are collective or holistic? After all the goal of apartheid was to separate the indigenous Black people from their culture and language as a means of subjugation, denigration, and separation of the people. If it is true that Black South Africans have been influenced by Western culture, it may be possible that the OTAID is applicable to some degree because it has both Western and holistic elements.



There is another way in which the OTAID and optimal theory may explain some of the ways in which Black South African women development their identity. Myers et al. (1991) present the tenets and assumptions of optimal theory, which discuss oppression and suboptimal worldview. As was discussed earlier, Black South African women are doubly oppression in respect to their gender and race and according to Myers et al. those who are oppressed have a suboptimal worldview. Those who have adopted a suboptimal worldview can feel vulnerable and insecure because their self-worth is based primarily on external validation. Hocoy (1997) stated that he found that Black South African women to have lower self-esteem, lower Black self-perception, and lower identification with being Black and greater identification with being white.

Overall, optimal theory and the OTAID provide some understanding for identity development, especially for understanding oppressed peoples. However, the psychometric support for multiple groups of people needs to be conducted in order to determine if the theory is as universal as presented by Myers et al. (1991). Optimal theory and OTAID seem to address issues that are relevant to Black South Africans in general in regard to race, but it is unclear if it captures the double discrimination and oppression that Black South African women face.

#### *Research Based on Identity Theory*

The segment is dedicated to examining research based on the theories presented in the previous segment. There will be six studies briefly summarized and then critiqued. The first two studies use Cross and Vandiver's (2001) Nigrescence Theory as the basis for research. The second two research studies are based on WIM (Helms, as cited in Ossana et al., 1992). And the final two are based on the OTAID (Myers et al., 1991).

*Empirical Research Using the CRIS*

*Summation of the Cokley's Research.* Cokley (2002) developed a study to test Cross's Revised Racial Identity Model as it relates to racial identity and internalized racialism. Cokley defined the important terminology to establish a firm foundation in what he was going to be researching. He began by reviewing Cross and Vandiver's (2001) Nigrescence Theory and the stages of racial identity. In addition, he cites a definition by Jones (1997) that states that racialism "is a way of cognitively organizing perceptions of the world around racial categories that are believed to have immutable characteristics" (Cokley, 2002, p. 477). The process by which African Americans internalize White stereotypes about Blacks is what Taylor and Grundy (1996) called internalized racialism. According to Cokley, racial stereotypes are largely a function of racialism.

Cokley (2002) stated that in his review of the literature he found very few empirical studies of internalized racialism. From Cokley's study of Jones' (1997) work on stereotypes he presents the question: "What is the role of stereotypes in racial identity formation?" (Cokley, 2002, p. 477). In addition, he presented three hypotheses in his study: (a) that earlier and middle stages of racial identity development (i.e., pre-encounter identities and immersion-emersion) would be positively correlated with internalized racialism; (b) that the latter stage in racial identity development (i.e., internalized identities) would have no relationship with internalized racialism; and (c) that those in latter stages would not be vulnerable to negative stereotypes about African Americans. Cokley performed a canonical correlation to test these hypotheses.

The relationship between racial identity attitudes and internalized racialism was examined in 153 African American undergraduates who were enrolled in a psychology

course and attending a historically Black university. These students completed the CRIS (Vandiver, Cross, Fhagen-Smith, Worrell, Caldwell, Swim, and Cokley, 2002) and the Nadanolitization Scale (NAD; Taylor & Grudy, 1996), which measures internalized racialism in African Americans. A Canonical correlation was conducted to examine the degree of association between the stages of Black racial identity and the components of internalized racialism. Cokley's findings indicated that the Pre-encounter racial identity attitudes of miseducation and self-hatred, and immersion-emersion anti-White attitudes, were positively related to beliefs in the mental and genetic deficiencies of Black people as well as the sexual prowess of Blacks. In addition, Pre-encounter assimilation attitudes were negatively related to beliefs in the natural abilities of Black people whereas internalization Afro-centricity attitudes were positively related. Results from Cokley's study provide support for Cross's revisions of his racial identity model.

*Critique of the Cokley's Research.* After reading and examining the methodology, results, and discussion of the study, criteria for evaluation were chosen. StatSoft (2003), an electronic textbook, presented an overview of assumptions and explanations to consider when using canonical correlation. Canonical correlation is a type of correlational analysis that allows the researcher to investigate the relationship between two sets of variables (StatSoft, 2003). In addition canonical correlation can also be used to predict, similar to the way a multiple regression analysis would predict (Walker, 1998). As was stated before, racial identity should be presented as profile, made up of four subscale scores, rather than looking at the highest individual subscale score alone. Racial identity would be one set of variables in Cokley's study and internalized racialism would be the other. The set of variables in the

internalized racialism included mental/genetic deficiency, sexual prowess, and natural ability. Canonical correlation is the appropriate statistical method to be used here.

Cokley (2002) stated that the purpose of his study was to test Cross and Vandiver's (2001) revised racial identity model by examining the relationship of Black racial identity with internalized racialism. The study was not structured to test the purpose that he presented. From the hypotheses that Cokley presented, the sole purpose of the study was to determine whether or not there was a relationship between internalized racialism and racial identity. It is unclear how examining the relationship of internalized racialism and racial identity is testing Cross and Vandiver's (2001) revised racial identity model. His study would be better described as an examination of the relationship between Black racial identity and internalized racialism, which would provide more understanding in what affects how one develops his or her racial identity.

Cokley (2002) described the participants in some detail, but not enough. There was no mention of the students' majors or if all the students were taking the same psychology course or if the students were taking the same level psychology course (i.e. 200 level course). More description of the sample could have been made.

In respect to canonical correlation guidelines, the sample size should be large ( $n > 200$ ) to obtain reliable results (StatSoft, 2003). StatSoft recommends that sample sizes be no less than 20-60 times as many cases as variables. In Cokley's study (2002), there are nine variables (six from racial identity and three from internalized racialism). At the very least Cokley should have had 180 participants, which is 20 times the amount of variables in the study. It is important to have the correct amount of participants so that the results obtained will be reliable. Because Cokley had a criterion of .30 and did not have at least 180 the

results that he presents are not reliable (This will be discussed more in the critique of the results.)

In regard to the measures used in this study, the CRIS (Vandiver, Cross, Worrell, and Fhagen-Smith, 2002), as was mentioned before in this exam, went through a long methodical development process that spanned almost a six year period. Researchers performed both CFA and EFA to establish the CRIS' validity. The measure was found to be valid. In addition, the research team also established that the CRIS was reliable as well. In addition the structure of the CRIS, was uniform each construct had the same number of items with a 7-point Likert scale. According to Trochim (2002), one of the most common of Likert-types is the traditional 1-to-5 rating (or 1-to-7, or 1-to-9, etc.). So, so the 7-point Likert is a sufficient range.

The second measure used for this study was the NAD (Taylor & Grundy, 1996), which was found to be reliable. At the time the research project began there was no valid coefficients reported. Before Cokley (2002) began collecting data, he conducted an EFA for the NAD and found three valid constructs. They were also reliable as well. Cokley did not provide much information in regard to this validation process. He recommends in the discussion section that there be further validity work on the NAD. In light of his own observation, it seems as if the validity process for the NAD was not as thorough as he would have liked. There is no way to truly critique whether or not Cokley's methods for evaluation were correct or not since he did not list enough information. So, there is some question as to the validity of the NAD measure. In addition, the structure of the NAD was not uniform each construct had a different number of items with a 7-point Likert scale, which is sufficient.

The methodology presented in this paper was not detailed. If another researcher wanted to replicate this study, she or he would have to contact Cokley to get the details. It is unclear whether or not the data collection was unobtrusive. There was no mention of directions being given or if students were allowed to talk while taking the inventories. Conditions of giving inventories need to be uniform so that the results can be generalized to a certain population. Without uniform conditions, researchers cannot be sure that the results they have are correct.

In the results, Cokley set a criterion of .30 as a cutoff in determining whether variables were interpreted as part of the canonical variate. He presented a correlation matrix that listed correlations and canonical coefficients between variables and their corresponding canonical variates. In response to the criterion cutoff, a criterion value of .30 is only acceptable if the sample size is large and in the case of this study the sample size was not large, nor did it meet the standards set forth by StatSoft (2003). StatSoft stated that weaker canonical correlations (e.g.,  $R = .30$ ) require a larger sample size ( $n > 200$ ) to be detected at least 50% of the time. It was noted that correlations of this small magnitude are often of little practical value, as they account for little variability in the data. StatSoft stated that a strong canonical correlation would be  $R > .70$ .

In regard to the canonical variates, StatSoft (2003) stated that the number of roots or canonical variates extracted must be equal to the minimum number of variables in either set. The internalized racialism set had three variables, so three variates or roots needed to be extracted. Cokley (2002) had three variates or roots, but only two were significant. The findings were as follows: (a) the first canonical variate, Wilk's  $\Lambda = .68$ ,  $F(18, 407) = 3.29$ ,  $p < .001$ ,  $R_c = .44$ , accounted for 19% of the overlapping variance; (b) the second canonical

variate, Wilk's  $\Lambda = .84$ ,  $F(10, 290) = 2.62$ ,  $p < .005$ ,  $R_c = .35$ , accounted for 12% of the overlapping variance; (c) and the third canonical variate, Wilk's  $\Lambda = .96$ ,  $F(4, 146) = 1.51$ , was not significant ( $p = .201$ ).

The first canonical variate indicated that African American college students with a higher racial identity attitudes (pre-encounter miseducation, immersion-emersion anti-White, pre-encounter self-hatred, internalized Afrocentricity) were more likely to endorse beliefs in the sexual prowess of Blacks, mental/genetic deficiencies of Blacks and beliefs in the natural abilities of Blacks. The second variate indicated that African American college students with lower pre-encounter assimilation attitudes, lower pre-encounter miseducation attitudes and higher internalization Afrocentricity attitudes were more likely to endorse beliefs in the natural abilities of Blacks and less likely to endorse beliefs in mental/genetic deficiencies of Blacks.

As a part of the result section, Cokley (2002) presented three tables. Those three tables summarized important information in regard to: (a) means and standard deviations; (b) intercorrelations of the CRIS and NAD scales; (c) and the correlations and standardized canonical coefficients between racial identity and internalized racialism variables and their significant canonical roots. These tables provided a good summation of the data and stood alone. They were a compliment to the text that discussed more general concepts of the results.

Cokley (2002) does a good job of discussing the results in respect to the hypotheses. His goal of testing Cross and Vandiver's (2001) theory was not possible with the methods (i.e. canonical correlations) he used. He did not make a clear and strong argument for how

the relationships found in the data tested the theory. This was a weak point in the results section and had it been left out or better explained would have strengthened the study.

Cokley (2002) does provide some practical implications for counselors. He believed knowing what positive and negative stereotypes African American students may internalize will help counselors with understanding the how African Americans construct their racial identity. This information will help them understand how students may view a problem, relationship or any number of situations.

Limitations of this study are presented and implications for future research are offered. There was no mention of the small sample size and the reliability of the results. Cokely does mention that the NAD was not validated before this study and the validation for this study was not extensive enough and more needed to be done. He stated that replication of this study needs to be done with a larger and more geographically diverse sample.

Overall, this study was fair to good. There were several areas that could have been improved. Conversely, this study contributed to the research literature on racialism as it relates to racial identity attitudes. It has provided a glimpse as to how internalized positive and negative stereotypes might relate to various racial identity attitudes. Implications for practice and research were brief but thought provoking.

*Summation of Vandiver, Cross, Worrell, & Fhagen-Smith's Research.* The next empirical research study to be summarized and critiqued is the validation study of the CRIS (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002). In an effort to operationalize the constructs that were presented in the revised and expanded Nigrescence Theory, the CRIS was developed. As was discussed earlier in this exam, the team of researchers developed the CRIS in six phases. The construct validity portion of the development was conducted in



phases five and six. The study that will be critiqued provided construct validity information for the current version of the CRIS through both EFA and CFA and highlight the current convergent and discriminant validity of the CRIS through correlational analyses.

The validation of the CRIS happened in two studies. In Study 1, the team of researchers conducted an EFA, which supported the presence of the six CRIS subscales and the Nigrescence model. Study 2 was a CFA that provided support for a 2-factor higher order model of the six CRIS subscales and the Nigrescence model. In addition, the research team conducted correlational analyses between the CRIS and the Multidimensional Inventory of Black Identity (MIBI; Sellers, Smith, Shelton, Rowley & Chavous, 1998), which supported the convergent validity of the CRIS. Also, the researchers conducted a discriminant validity analysis and found that the CRIS subscales were not meaningfully linked to social desirability or personality traits, but were differently linked to self-esteem (Vandiver, et al., 2002).

*Critique of Vandiver, Cross, Worrell, & Fhagen-Smith's Research.* Exploratory factor analysis, CFA, convergent, and discriminant analyses were appropriate methods to validate the CRIS. Gregory (2000) stated that there is no single procedure that would suffice for the task of construct validation. He lists six approaches to construct validity. Of those six, Vandiver et al. (2002) chose two of these approaches: (a) correlation of the instrument with other related and unrelated instruments; and (b) factor analysis of instrument scores.

The sample that Vandiver et al. (2002) used in Study 1, was described well and was comprehensive enough for generalizability to the target population—African Americans at predominantly White universities (PWU). There were 296 African American students in both undergraduate and graduate school of varying ages. They also reported other information:

gender, grade point average, socioeconomic status, and parental educational level. In Study 2, there were 336 African American students at PWU from in both undergraduate and graduate school of varying ages. They also reported other information: gender, grade point average, socioeconomic status, and parental educational level.

According to Comrey (1973), sample size is crucial to a stable factor analysis. He provides a rough guide for selecting how many participants should be in a sample. Ratings for sample size in factor analysis are as follows: very poor (50 participants), poor (100 participants), fair (200 participants), good (300 participants), very good (500 participants), and excellent (1000 participants). Other researchers have other guidelines. Tabachnick and Fidell (1989) suggest that in general, it is safe to have at least five participants for each test of variable. If the present studies were to be critiqued by Tabachnick and Fidell's standards the number of subjects would be acceptable. However, if Comrey critiqued the present studies, Study 1 would have a fair rating and Study 2 would have a good rating. It is the opinion of the author of this exam that the number of subjects used in these studies was sufficient.

Vandiver et al. (2002) hypothesized that six factors would parallel the six CRIS subscales. To test their hypothesis, the researchers conducted an EFA. According to Gregory (2000) every factor analysis begins with a correlation matrix, which is a complete table of intercorrelations among all of the variables. After examining the procedures and results in Study 1, it was found that the research team planned each step of the process of the EFA. Vandiver et al. (2002) used a principle-axis factor extraction with oblique rotation. Gregory (2000) stated that the position of the reference axis is arbitrary and there is nothing to prevent the researcher from rotating the axes so that they can produce a more sensible fit with factor loadings. In addition, Vandiver et al. presented a correlation matrix and factor matrix, which

showed the extent to which each construct loads on (correlates with) each of the derived factors. Vandiver et al. presented a factor matrix for Study 1, which shows the items as they load on to various factors. The presentation of this information is clear and there is at least three items that load on each factor. The minimum factor coefficient is  $|.50|$  for each item. Street (personal communication, Spring 2003) stated that any item that has a coefficient with a value of  $|.50|$  is a reasonably good index of that factor. Vandiver et al. extracted six factors, which supported their original hypothesis that the six factors would parallel the six CRIS subscales. The names of the derived factors are presented clearly. In Study 1, Vandiver et al. (2002) named the factors after the subscales in the Nigrescence model.

Study 2 included CFA, convergent validity and discriminant validity studies. Vandiver et al. (2002) established goals and hypotheses for this study. The goals clearly outlined the purpose of the study. In regard to the CFA, the research team expected a six-factor model to represent the best fit for the six CRIS subscale scores when compared with other models. For the convergent validity portion of Study 2, the research team compared CRIS subscales with similar subscales on the MIBI (Sellars, et al., 1998) and hypothesized several relationships between various subscales that focus on racial salience and racial evaluation. For the discriminant validity portion of Study 2, Vandiver et al. focused on their subscales in relation to subscales related to social desirability (Balanced Inventory for Desirable Responding, BIDR; Paulhus, 1984, 1991) and personal identity (Big Five Inventory, BFI, John, Donahue, and Kentle, 1991; and Rosenberg Self-Esteem Scale, RSES, Rosenberg, 1965).

Vandiver et al. (2002) made sure to give a detailed but brief description of each scale and what it measured. The research team provided a summation of the reliability and validity

of each measure. It is important for the research team to use measures that have strong validity and reliability so that when they are testing convergent and discriminant validity for the CRIS subscales, they can know that their results are valid and reliable.

Vandiver et al. (2002) conducted a CFA to identify which model best characterized the CRIS. They used a competing model strategy by testing the proposed six factor model against seven other models: one-factor, two-factor, three-factor, four-factor, five-factor, and two higher order models. The results of the CFA indicated that the two-factor (Pre-Discovery and Discovery) higher order model was statistically significant at the .001 level. Pre-Discovery includes the Pre-encounter identities (Assimilation, Self-hatred, and Miseducation) and these all depict a non-Black reference group orientation. The Discovery factor includes all post-Encounter identities (Anti-White, Afrocentric, and Multiculturalist) and these portray a pro-Black reference group orientation. The six-factor model was significant at the .001 level as well. The two-factor higher order model of the CRIS, which was based on the Nigrescence Theory was most tenable (justifiable) and kept with the expanded Nigrescence model. The tables and figure that were presented in this article stood alone and added to the understanding of what the research team was trying to accomplish.

The results from the convergent validity analysis were displayed in a correlation table that was very clear and understandable. The tables were able to stand alone, they added information to the text presented by the research team. In respect to race salience, the results revealed that eight of the ten hypotheses were supported. In respect to racial evaluation, only one of the two racial evaluation hypotheses was supported. Vandiver et al. (2002) set the criterion for correlations to be at least  $|.30|$  and significant at the .001 level. It was suggested by Street (personal communication, Spring 2003) that the  $|.50|$  is a good cutoff for correlation

coefficient. Even though Vandiver et al. set a criterion below this suggested cutoff, the results were still significant.

The results from the discriminant validity analysis were displayed in the same correlation table as convergent validity analysis. The table that was very clear and understandable. In respect to the discriminant validity analysis, all of the hypotheses were supported in regard to social desirability and personal identity. Vandiver et al. (2002) set the criterion for correlations to be above  $|.30|$ .

Vandiver et al. (2002) discussed limitations and implications for future research, but they did not discuss how these findings affect professional practice. The following are a few limitations that were noted: (a) the validation of this model was conducted on African American students at PWU in the northeast region of the United States, which means that the psychometric properties are not generalizable; (b) the gender make-up of the sample is unequal; and (c) the participants in this study were from middle to upper middle class and had attained higher levels of education than the general African American population. In respect to the limitations presented, it was recommended that future research involve different samples from the African American population and that there needs to be an examination of the psychometric properties of the CRIS scores in independent samples of men and women.

Overall, the validation study of the CRIS was provided strong support for the six Black racial identities. Unlike the Racial Identity Attitude Scale (Helms, 1990), the CRIS is psychometrically sound. It seems as if the research team made sure to adhere to statistical guidelines for factor analysis in order for the CRIS to be taken as a sound measure of racial identity. It was also evident that theory drove the validation of the CRIS. This was evident in

the procedures for validation and discussion of the findings. The researchers kept in mind what Vandiver and Cross (2001) had discussed in the expanded model of Nigrescence. The validation of the CRIS is a wonderful beginning for more research to be conducted on racial identity.

#### *Empirical Research Using the WIM*

*Summation of Letlaka-Rennert, Luswazi, Helms, and Zea's Research.* The second set of empirical studies based on Helms' (as cited in Ossana et al., 1992) WIM will be critiqued. The first study by Letlaka-Rennert, Luswazi, Helms, and Zea (1997), examined the WIM as a predictor of locus of control and self-efficacy in Black South African women. In their study they found that the WIM was predictive of self-efficacy with Immersion-Emersion and Internalization subscales making unique contributions to its prediction but in opposite directions. In regards to locus of control, the WIM was predictive among Black South African women. According to Letlaka-Rennert et al. the findings demonstrated that internalized gender oppression can differentially contribute to Black South African women's, specifically the sample used for this study, perceptions of personal empowerment.

*Critique of Letlaka-Rennert, Luswazi, Helms, and Zea's Research.* Letlaka-Rennert et al. (1997) used a multiple regression to analyze whether or not the WIM could predict locus of control and self-efficacy in a sample of Black South African Women. After examining the hypotheses and descriptions given for the measures (WIAS, Helms, as cited in Ossana et al., 1992; Rotter's Internal-External (I-E) locus of control scale, 1966; and Self-efficacy scale (SES), Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs, and Rogers, 1982) used in this study, it was determined that a canonical correlation would have been a better method to analyze the data. Helms (1995) stated that "an individual may exhibit attitudes, behaviors,

and emotions reflective of more than one stage” (p. 183). This statement from Helms suggests that a combination or profile of the scores is more representative of the person’s identity than a single subscore. All of the measures had varying levels or stages, which could be looked at as sets of variables. Letlaka-Rennert et al. used the variables as individual independent and dependent variables, rather than a set of independent and dependent variables.

The sample that was used for this study was described in a fair amount of detail. Letlaka-Rennert et al. (1997) described a sample of 207 female students who were attending a historically black institution and who were in psychology and education classes. In fact, they used a table to give a frequency breakdown of the sample based on marital status, income, and grade level. The research team should have collected information in regard to grade point average, ethnic group orientation, languages spoken, whether parent went to school and at what was the last level they completed, etc. By gathering more information about the students, they could have added these variables to the analysis to obtain a better predictive model.

In addition to some of the other concerns with this study, the measures used in this study also caused concern. The WIAS, as was discussed earlier in this exam, was not psychometrically sound. The reliability did not make the cutoff for two measures and an examination of the validity had not been conducted. Letlaka-Rennert et al. (1997) stated that she conducted a validity study using Black South African women, however, she did not include these results in this study. They did, however, report reliability coefficients for the present study. The Cronbach alpha coefficients that were reported for the subscales of the WIAS were .63, .36, .60, and .57. None of these coefficients meet the research standard of .70 (personal communication, B. Westbrook, 2003). In addition, Letlaka-Rennert et al. did

not seem to understand the purpose of a Cronbach's alpha. They stated "Cronbach's alpha reflects how well an instrument actually measures what it is supposed to." This definition sounds more like validity. Gregory (2000) stated that "validity reflects an evolutionary, research based judgment of how adequately a test measures the attribute it was designed to measure" (p. 97). Cronbach's alpha refers to "how well a set of items (or variables) measures a single unidimensional latent construct...Technically speaking, Cronbach's alpha is not a statistical test - it is a coefficient of reliability (or consistency)" (University of California at Los Angeles Academic Technology Services, n.d.).

As for the other measures used in this study, Letlaka-Rennert et al. (1997) did not give a full description of them or their psychometric properties. Sherer et al.'s (1982) SES had been validated. The coefficient alpha level for this scale was .72, which is acceptable to use at the research level. Additionally, there was no mention of whether or not Rotter's I-E scale had been validated. The coefficient alpha level (.53) was given, but it did not meet the standard for research. Furthermore, Letlaka-Rennert et al. altered the format of both the Rotter's I-E scale and the SES. She shorted one and altered the Likert scale significantly for the other (from a 14- point Likert to a 4-point Likert, which is a forced response design). The self-efficacy scale was shorten with no reason given. The range of responses was shorten way too much, which affects the responses of the participants. Because of these alterations, the coefficient alpha levels reported do not apply.

In the result section, Letlaka-Rennert et al. (1997) reported very general steps that they took to obtain results. The steps are not reported at the level at which someone could duplicate what they did. They reported that a standard multiple regression analysis was employed. There was no explanation as to why this method was used. Letlaka-Rennert et al.



do not mention what method was used to obtain the each of these regression equations. Whether or not they used, for example, step-wise regression to come up with the combinations or whether they just entered all of the variables into their statistics program is not clear.

Letlaka-Rennert et al. (1997) presented a table that included correlational relationships (positive and negative) and whether or not those relationships were significant or not. There was an error noted in either the table or the text. The text explained that there was a “significant positive relationship between the Internalized status and total self-efficacy” (p. 240), however, the table showed a significant negative relationship (-.17) between Internalized status and total self-efficacy. This inconsistency sheds doubt on the results of the study.

Two regression tables were reported by Letlaka-Rennert et al. (1997). In these tables both beta ( $\beta$ ) and  $t$  values were reported along with the value reported for  $R^2$ . The regression equation for womanist identity variables predicting locus of control was  $R^2 = .08$ ,  $F(4, 206) = 4.21$ ,  $p \leq .01$ . Specifically, the Pre-Encounter subscale was significant ( $t = 2.57$ ,  $p \leq .01$ ). They stated that higher levels of Pre-Encounter were related to increased levels of external locus of control. None of the other subscales were significantly related to locus of control. Additionally, the regression equation for womanist identity variables predicting self-efficacy was  $R^2 = .14$ ,  $F(4, 196) = 8.18$ ,  $p \leq .0001$ . Immersion-Emersion ( $t = -4.35$ ,  $p < .0001$ ) and Internalization ( $t = 2.64$ ,  $p < .01$ ) attitudes contributed uniquely to the prediction of total self-efficacy. In respect to Immersion-Emersion, the direction of the relationship was negative, but the relationship was positive for Internalization. It is unclear as to why Letlaka-Rennert et al. did not combine all of the variables from all of the scales, so that there was one

predictive regression equation or model. As they have presented it, the model that addresses woman identity variables and locus of control only accounts for 8% of the variance, which means that 92% of the variance is unaccounted for. In the same way, the model that addressed woman identity variables and self-efficacy only accounts for 14% of the variance, which means that 84% of the variance is unaccounted for. Had the research team added other variables (e.g. age, education level, parents' education level) they may have gotten a better predictive picture as to what affects the self-efficacy and locus of control of Black South African women.

As a part of the discussion section, Letlaka-Rennert et al. (1997) talked about the results in respect to the hypotheses and add their interpretation based on South African culture. Throughout the study Letlaka-Rennert et al. referred to the WIM (Helms, as cited in Ossana et al., 1992) and previous research. Recommendations for practitioners were given with special attention given to the South African culture. Letlaka-Rennert et al. also suggested that further research be conducted because of the non-representative sample of women used in the study. This sample was an “elite minority,” because they have attained a higher level of education. Four methodological limitations were listed, albeit, they were not explained. Letlaka-Rennert et al. made reference to a more extensive study conducted by Letlaka-Rennert (1996), which included more detailed information about the limitations.

Overall, this study was poor. Several issues were noted in this study, which speak to the reliability of the results. It is unclear whether or not the results from this study should be used for practical purposes. It would be better if the methodological concerns and other issues be remedied so that there can be a greater understanding of Black South African women.

*Summation of Parks, Carter, and Gushue's Research.* Parks, Carter, and Gushue (1996) conducted a study that explored the possible relationship between racial (Cross, 1971; Helms and Parham, 1996) and womanist identity development (Helms, as cited in Ossana et al., 1992) in Black and White women. In the abstract they give a very general hypothesis that simply states that the womanist and racial identity development are related. For this study the racial and womanist identity attitudes of a total of 214 (Black women:  $n = 67$ ; White women:  $n = 147$ ) women were measured using the Black Racial Identity Attitude Scale (RIAS-B; Helms & Parham, 1996), the White Racial Identity Scale (WRIAS; Helms & Carter, 1990), and the Womanist Identity Attitude Scale (WIAS; Helms, as cited in Ossana et al., 1992). Parks et al. (1996) used canonical correlation to determine the nature of the relationship among racial identity and womanist identity attitudes. The results reported for the Black women showed that there was a significant relation between racial identity and womanist identity attitudes. Specifically, Internalization attitudes on the RIAS-B were positively related to the Encounter and Internalization attitudes on the WIAS. In relation to the White women, there was no relationship found between racial and womanist identity attitudes. Parks et al. provided implications for theory, research, and counseling.

*Critique of Parks, Carter, and Gushue's Research.* Parks et al. (1996) provided a very general statement in the abstract about the hypothesis. Unfortunately, there is no further expounding of the hypothesis. The research team failed to expand the hypothesis by stating what types (e. g. positive or negative) relationships that they expected to find. Parks et al. did report the purpose of the study, which was to explore directly the relationships between the racial and gender components of identity for Black and White women. According to Walker (1998) canonical correlation can serve three purposes. Those purposes are

exploration, relationship, and prediction. It seems that perhaps the researchers are exploring and examining relationships, but it was not clear what their actual goal was for this study.

After reading and examining the methodology, results, and discussion of the study, criteria for evaluation were chosen. StatSoft (2003), an electronic textbook, presented an overview of assumptions and explanations to consider when using canonical correlation.

The measures that were used in this study were RIAS-B (Helms & Parham, 1996), the WRIAS (Helms & Carter, 1990), and the WIAS (Helms, as cited in Ossana et al., 1992). A critique of WIAS has been presented and will not be reviewed again. Any discussion of the WIAS in relation to this study will refer back to the previous critique.

The WRIAS is designed to assess the attitudes of White individuals toward both Whites and Blacks. The range of responses in the measure is from one to five in a Likert format. The width of the range of responses is adequate according to Trochim (2002). All of the reliability coefficients (Helms & Carter, 1991) reported for the WRIAS except one were at the standard level for research. The subscale for Contact racial identity was below the .70 cutoff. For this study the internal consistency reliabilities were all acceptable except the subscale Contact. Parks et al. (1996) made no mention of a factor analysis study or a convergent or divergent validity study conduct to establish validity. So, there is some question as to the validity of the measure.

The RIAS-B measures the attitudes of Black individuals regarding their own and other racial groups. Like the WRIAS, the RIAS-B has a range of responses from one to five in a Likert-type format, which is acceptable. The reliability for the RIAS-B was poor. Only one subscale, Internalization, met the reliability cutoff of .70. In the study presented by Parks et al. (1996) the internal consistency reliabilities were all below the .70 cutoff, except Pre-

Encounter. The validity of the RIAS-B is briefly discussed in respect to work done by Helms and Carter (1991). It is unclear what method was used to establish validity.

The description of the participants in this study was poor. It was unclear what type of university the women were selected from (i. e. Historically Black University or Predominantly White University). The demographic information presented about the sample was very limited. The mean age, class standings, socioeconomic status were the only information provided. It would have been better to obtain more information in regard to mean grade point average, major or minor, parents' level of education, etc. The sample size for the group of Black ( $n = 67$ ) and White ( $n = 147$ ) women was inappropriate for canonical correlation. (The effects of low sample size will be discussed later in this critique.)

The methodology presented in this paper was fair in regard to depth. If another researcher wanted to replicate this study, she or he would probably have to contact Parks et al. (1996) to get more of the details. It is unclear whether or not the data collection was unobtrusive. There was no mention of directions being given or if students were allowed to talk while taking the inventories. However, one of the strengths with this study is the simple explanation of canonical correlation. It provides more understanding in regard to what the statistical procedure is accomplishing.

In the results, Parks et al. (1996) set a criterion of .30 as a cutoff in determining whether variables were interpreted as part of the canonical variate. They did not present a correlation matrix, so relationships between variables were not seen. In response to the criterion cutoff, a criterion value of 0.30 is only acceptable if the sample size is large and in the case of this study the sample sizes were not large nor did they meet the standards set forth by StatSoft (2003). At the very least Parks et al. (1996) should have had 160 participants for

the analysis for the Black Women. As for the White women, Parks et al. should have had at least 180 participants. Neither group had the standard set by StatSoft (2003), which recommends that sample sizes be no less than 20-60 times as many cases as variables. It is important to have the correct amount of participants so that the canonical correlations obtained will be reliable. Because Parks et al. had a criterion of .30 and did not have the correct number of participants the results that they presents cannot be take as fully reliable.

In regard to the canonical variates, StatSoft (2003) stated that the number of roots or canonical variates extracted must be equal to the minimum number of variables in either set. Both the WIM and the nigrescence model (Cross, 1971) had set had four variables, so four variates or roots needed to be extracted for both canonical correlation analyses. Parks et al. (1996) only reported one variate and made no mention any more. Parks et al. reported a table that included a summary of canonical correlation analysis for the Black women but that was the extent of the results presented in tabular form. The findings for the analyses for the Black women was as follows: Wilk's  $\Lambda = .68, p < .004$ . No  $F$  value was reported. Parks et al. (1996) stated that the results reported in the study indicate that there was a significant relationship between racial and womanist identity attitudes, which may indicate an interaction between the processes of racial and womanist identity development. The canonical correlation for the White women yielded no significant results (Wilk's  $\Lambda = .82, p = .117$ ).

Parks et al. (1996) does a fair job of discussing the results in respect to the hypothesis, although the hypothesis was not very detailed. Several interesting points were brought out in the discussion of why there was a relationship between racial and womanist identity development for Black woman. One of the suggestions was that the process of racial and

womanist identity development is similar, but not simultaneous. Parks et al. explore a number of reasons why there was no relationship found for White women.

Parks et al. (1996) do provide some practical implications for counselors. For one, it is important to remember that the process for developing racial and womanist identities is different for Black and White women. So, when helping clients negotiate identity development, this point is important to keep in mind. This information provided by this research will help counselors to better understand the societal influences of race and gender on Black and White women.

Limitations of this study are presented and implications for future research are offered. There was no mention of the small sample size and the reliability of the results. However, throughout the study, Parks et al. (1996) do discuss how certain measures, because of their reliability and validity scores may not be generalizable. This is an important part of how the results can be discussed. If the results are not reliable, which is possibly the case for this study, then conclusions made in the discussion may not be true. There were some important points that were brought out in this study, but other studies need to be done with better measures and more participants. Now that the CRIS has been developed and strong reliability and validity measurements have been established, this study could be redone using the CRIS instead of the outdated RIAS-B.

Overall, this study was fair. There were several areas that could have been improved (for example, description of methodology, more attention to the rules of canonical correlation, etc.). Conversely, this study contributed to the research literature on the possible differences between Black and White women as it relates to racial and womanist identity attitudes.

### *Empirical Research Using the OTAID*

*Critique of Sevig, Highlen, and Adams' Research.* The last set of studies is based on the OTAID. Myers et al. (1991) presented the OTAID, which takes a holistic approach to identity development. Sevig, Highlen, and Adams (2000) developed and conducted a validation study for the Self-Identity Inventory (SII), which operationalizes the OTAID. Sevig et al. had a sample of 325 diverse respondents complete the SII, the Tolerance Scale from the California Psychology Inventory, the Belief Systems Analysis Scale (BSAS), and the Social Desirability and Infrequency scales. The SII items went through a validation process that included CFA, goodness-of-fit, and social desirability/item infrequency measures. The result of this process was a 6-scale, 71-item inventory. Internal consistency for the scales ranged from .72 to .90. In addition the test-retest reliability ranged from .72 to .92. Correlations using divergent and convergent validity analysis supported the predictions made by Sevig et al. Interscale correlations and other statistical test primarily supported the OTAID model that was presented by Myers et al. Sevig et al. included implications for therapy, and future research.

The description of the sample was excellent and diverse. Sevig et al. (2000) made sure to get a variety of people with different gender, ages, socioeconomic statuses, sexual orientation, ethnic orientation, levels of education, etc. This diverse sample is necessary if it is going to be a measure that will be applicable to everyone, especially people who are oppressed. The size of the sample was 325, which—according to Comrey (1973)—is at the good rating.

The methodology in this study was very clear and simple to read. Sevig et al. (2000) presented what they did in a step-by-step manner, so replication of the study would be rather



uncomplicated. The measures were explained in detail and reliability coefficients were given. However, the validity of the measures was not discussed. Collection of the data was explained and did not seem to be obtrusive. The procedure of the CFA, goodness-of-fit and convergent and divergent validity was not as detailed, but Sevig et al. explained what they were trying to accomplish. The three methods used to validate the SII were appropriate.

In regards to the result section, Sevig et al. (2000) discussed the results of the CFA, goodness-of-fit, and convergent and divergent validity. In reference to the CFA Sevig et al. set the cutoff for factor loadings at  $> .50$  and communality at  $> .30$ . Because of the large number of potential items, Sevig et al. conducted a separate CFA for each scale. Through each factor analysis the six subscales were supported. There was no table given to show the how the factors loaded. In addition the goodness-of-fit analysis also supported the six subscales. A table of goodness-of-fit indices was given. Each SII scale was significant and met the acceptable goodness-of-fit value being 0.90 or above. The third set of analyses were the convergent and divergent analyses. A table was provided that showed an intercorrelation matrix and the SII scale correlations with tolerance, BSAS, and social desirability and infrequency scales. The convergent and divergent analyses provided support for the six SII scales.

The discussion section was in depth and was not only discussed in conjunction with the research purpose, but also discussed in relation to the OTAID theory. In addition Sevig et al. (2000) discussed limitations of the study, which provided suggestions for further research.

Overall this validation study was good. The areas that needed to be improved were the description of the procedures for validation. The information present was enough for the

reader to get an idea of what was done, but a more detailed description might be necessary for replication of the procedures for validation. There were several strengths of in this study a few of them were the procedure for item development and the description of the procedures of distribution and collection of the SII. In addition the diverse sample of participants does make the results of this study more generalizable. Unlike in most identity studies, Sevig et al. (2000) did not only focus on a student population. They could have, however, tried to get more participants from more than the Midwest and East regions of the United States. It seems that the SII is able to measure various worldviews and multicultural identity in a holistic manner. Replications of this study along with validation studies in other nations will determine if it has the universal application that it boasts.

*Summation of Reynolds Research.* Lastly, after closer examination of the final article, it was determined that it was not an empirical study, although Reynolds (1988) called it a validation study of the Self-Identity Development Model of Oppressed People (SIDMOP). Rather, it was a presentation of an emic approach to research and validation. An emic approach or perspective is a way of studying behaviors from within a culture (Schaffer & Riordan, n.d.) or a term used by ethnographers to refer to the insider's or native's view of his or her world (Project GOLD, 2000). Reynolds considered many more traditional methods of validation, but selected an emic approach to validating the SIDMOP. Although, this article does not follow more traditional approaches to validation, it presented a different perspective, which encourages researchers to conduct research and validation from within the culture or worldview of the client or person. This was of particular interest, since the underlying current of this exam is to better understand the identity development of Black South African

Women. For this reason, this article was selected to be apart of this examination. A critical examination of this approach will be conducted as well.

Reynolds (1988) selected the multi-methodological approach that would test the underlying theory and not the participants' ability to perform a matching task. From her point of view, SIDMOP had been developed to understand others in an experiential way. The SIDMOP was developed systematically and thoroughly, using an emic process, and additional clinical research, as Reynolds posited, may be all that is necessary for validation. Reynolds stated that if the SIDMOP were to be used for other research a content specific instrument needed to be developed.

Throughout the article Reynolds (1988) presented an argument for the need for research and validation to happen within the worldview of the oppressed person or persons being studied. The SIDMOP was deliberately developed from nontraditional frameworks such as Afrocentric psychology and Eastern and American Indian philosophies. This position has merit and is important to consider for therapist working with people who are or who have been oppressed.

Reynolds (1988) also stated that there is a myth of objectivity in regard to investigation of peoples, and researcher's underlying beliefs, which often go unquestioned or unspoken, deeply affect how people structure their reality and how they conduct research. In her opinion by using an emic process, any methodology can be helpful in understanding truth from a participant's point of view.

Reynolds (1988) presented a process by which she was developing and validating the SIDMOP. After creating the basic model, Reynolds and her research team completed a number of qualitative interviews of men and women from diverse oppressed groups. These

interviews were unstructured interviews, which allowed participants to tell their stories in their own words. After the interviews there was no formal analysis completed, but the information gathered was used to expand and refine the model. The qualitative information gathered allowed the research team to test some of the basic assumptions of the identity process and therefore gain more knowledge about how development occurred. Reynolds noted that these types of methods for analyzing data from interviews are often criticized for their subjectivity. In her opinion, by using the participants' own words, one can actually reduce researcher bias. After testing the basic assumptions, content analysis of the interviews could then be completed for systematic understanding. She then suggests possibly developing an instrument to quantify the validation process.

*Critique of Reynold's Research.* This emic approach could help in the validation of the SIDMOP. If, for instance, Reynolds and her research team had transcripts of all of the interviews and entered them into a qualitative program like ATLAS.ti, they could identify common themes from the words used by the participants. In this way, the research team could see if what they hypothesized, was indeed validated by the common themes found in the interviews. Unfortunately, this process is long and laborious, especially if there are many transcripts and many researchers who are extracting the themes from the data. Even though the researchers are using the words of the participants, the identification of the themes is still affected by the worldview of the researcher. If there are many researchers, it would be important to meet very regularly as a team to discuss what is going on. Even with the regular meetings there may not be agreement with how themes are identified.

The emic process, because it uses the words and experiences of the ones who are being studied, is an excellent approach to understanding development. In addition it could be

used as an initial step to explore identity or to further substantiate traditional methods of validation. Using these two processes together would provide a much more complete look at identity development, then perhaps each could do individually.

Reynolds (1988) argument for an emic approach to research and validation is indeed valid. It is not, however, a flawless process as she eluded to in her article. There are several pitfalls in qualitative study, just as there are in quantitative study, which could lead to biased model development. This emic approach to developing and validating an identity model is an important component of any validation process and should not be ignored.

#### *Synthesis of Theory and Research*

Of the theories that were most impressive, in regard to the depth of exploration, their development and adherence to what should be in a theory, the work of Cross and Vandiver (2001) was first. It was clear that many years of thought, analysis of history, and research went in to the revision and extension of Nigrescence Theory. The operationalization of the CRIS, for the most part, followed the guidelines of validating explicitly. Unlike its forerunner, the RIAS-B, the CRIS had strong reliability and validity. It is a great model for researchers who are looking at operationalizing and validating their theory. In regard to its usefulness, in relation to understanding Black South African women, it may be too Westernized to capture the holistic or collective aspect of these women. In addition, the Nigrescence theory really only addresses the issue of racial identity development and does not address the convergence of race and gender.

The WIM and the WIAS were the worst of the three theories and research critiqued. It seemed that the researchers paid the least attention to the guidelines and standards of theory development and research exploration. Because of their laid back approach to theory and

research standards, their work is less reliable, and therefore less useful, in my opinion, to counselors and to me in understanding the development of identity for Black South African women. The WIM did address the issue of locus of control, which is important to consider but only within the worldview of the culture—individualistic or collectivistic. Perhaps, locus of control needs to be redefined in the context of a holistic and collective society.

The OTAID model, after examining the theory and the studies, is an excellent approach to looking at identity development of oppressed peoples. The assumptions and tenets of the optimal theory and OTAID were well thought out and seemed to really capture the condition of humanity. The holistic approach to identity development is unlike the other two that were examined in the exam. The optimal theory and OTAID seemed to be the best fit of Dwairy's (1997, 1999) biopsychosocial model of identity development. The theory may be the one that is most applicable to Black South African Women, however, it is unsure if it will capture the magnitude of the double oppression that has been noted in Hocoy (1997), Letlaka-Rennert, (1996), and Letlaka-Rennert, et al.'s (1997) studies. The SII was also impressive with its large and varied sample. Of all the empirical studies reviewed, it was more generalizable to a broader population of people, which was its goal. However, as Cross and Vandiver (2001) suggested, no one theory or identity instrument can explain the entire identity make up of all human beings. So, the question remains: Does the OTAID explain how Black South African women develop their identity?

## CHAPTER THREE

### Method

#### *Participants*

In his original study, Sevig (1994) attempted to obtain a varied and representative sample across all social groups. For the purposes of this study, a sample of Black South African women was obtained. In the spirit of the Black consciousness movement and for the purposes of this study, the women are considered Black, although apartheid terminology and former socio-political standards would separate these women into Black, Coloured, and Indian. Black consciousness is an ideology that was developed mainly by Black students after 1968. It posited that Blacks—African, Indian, and Coloured—had to liberate themselves psychologically from the effects of institutionalized racism and White liberalism. This suggested a rejection of all “White” values and the inculcation of a positive “Black” worldview. On the recommendation of the Dean of Research at University of the Western Cape, “Black” should be defined broadly to include Black, Coloured, and Indian women in South Africa (Personal communication, R. Christie, October 2003). Any woman who considered herself Black was allowed to participate in the study. In order to accomplish this task, various organizations were contacted in South Africa to ensure a participant pool and sample. The University of the Western Cape (UWC) was selected as the primary source for the sample. The University of the Western Cape is located in Cape Town, South Africa. Originally established as an ethnic college for "coloured" students, the University of the Western Cape, post-apartheid, is now a multiracial university with 12,450, including approximately 215 international students.

Contacts were made with the Dean of Research and the Registrar at the University of the Western Cape to gain permission to conduct the study. Permission to conduct research on their campus required approval from North Carolina State University's Institutional Review Board. Once that permission was granted, the deputy dean of the college of Community and Health Sciences at UWC suggested contacting faculty and recruiting students from classrooms. In addition, participants were also recruited from a young adult group in a local church.

Students from the departments of psychology and human ecology and dietetics participated in the study. Psychology classes consisted of a varied group of students from various disciplines offered at UWC. Psychology is a core class for many students at UWC (V. Mathiti, personal communication, February 2004). Human ecology and dietetics classes consisted of students who were majoring in human ecology and dietetics. Two hundred and fifty-eight surveys were passed out and 148 were returned, which is a response rate of 57.36%. According to several sources and guidelines for factor analytic investigations, (J. Monahan, a North Carolina State University statistician, personal communication, February 2004; Gorsuch, 1997; and Tabachnick & Fidell, 1989) 150 participants provide sufficient statistical power for the analysis.

The participant pool included 148 participants (for complete description, see Tables 2-15). The sample was comprised of all females with an age range of 18 to 47 ( $M = 23.74$ ,  $SD = 4.81$ ) from 8 provinces. One hundred and nine participants (74.15%) were originally from the Western Cape. All participants were bilingual, with 56 (37.84%) of them speaking English as their first language, while 41 (27.7%) spoke Xhosa, and 29 (19.59%) spoke Afrikaans. Eighty-eight participants (59.46%) spoke English as their second language and 51



(34.46 %) spoke Afrikaans. Approximately 128 (88%) of the participants reported that they were heterosexual. Nearly 17 (12%) of the participants were bisexual and 1 (0.68 %) reported she was lesbian. Although it was not possible to provide a standardized categorization of economic status a variety of other indicators were collected. Nineteen participants (12.84%) stated that they did not have enough money for basic things like food and clothes. Of those who participated 55 (24.32%) reported that they have enough money for food and clothes, but are short on many other things. One hundred twenty three participants (45.95%) had most of the important things and money for a few luxury goods and 20 (13.51%) had some money for extra things such as going away for holidays and purchasing luxury items. Only 5 (3.38%) reported that they did not know. Participants responded to the statement “I feel that my relationship or connection to a higher power (God, Great Spirit, and/or the ancestors) helps me understand who I am” in the following manner: 96 (64.19%) strongly agreed, 20 (13.51%) moderately agreed, 28 (18.92%) agreed, and 5 (3.38%) disagreed.

Table 2

*Participants Reported Region or Province of Residence*

Region or Province	<i>f</i>	%
Eastern Cape	11	7.48
Free State	5	3.40
Gauteng	4	2.72
Kwa-Zulu/Natal	2	1.36
Northern Province/Limpopo	5	3.40
Northwest	1	0.68
Northern Cape	3	2.04
Western Cape	109	74.15
Other country	7	4.76
Total	147	100.0

*Note.* N = 147

Table 3

*Last Completed Level of Education*

Education Level	<i>f</i>	%
No school	1	0.68
Std 7/Gr8-Gr 9/ABET 4	2	1.36
Std 10/Matric/N3	105	71.43
Diploma(s) Occupational certificate(s)	9	6.12
First degree(s)/Higher education	26	17.69
Honors/Master's degree	4	2.72
Total	147	100.0

Table 4

*Occupation*

Occupation	<i>f</i>	%
Professional	4	2.70
Services	2	1.35
Student	138	93.24
Educator	1	0.68
Health field	2	1.35
Other	1	0.68
Total	148	100.0

Table 5

*First Language spoken*

Language	<i>f</i>	%
Afrikaans	29	19.59
English	56	37.84
Isixhosa	41	27.70
Isizulu	2	1.35
Sesotho sa borwa	11	7.43
Sepedi	2	1.35
Setswana	4	2.70
Tshivenda	1	0.68
Xitsonga	1	0.68
Other	1	0.68
Total	148	100.0

Table 6

*Second Language spoken*

Language	<i>f</i>	%
Afrikaans	51	34.46
English	88	59.46
Isixhosa	2	1.35
Isizulu	1	0.68
Sesotho sa borwa	1	0.68
Setswana	1	0.68
Indian	1	0.68
Other	3	2.03
Total	148	100

Table 7

*Disability Status*

Disability Status	<i>f</i>	%
Has disability	3	2.04
No disability	144	97.96
Total	147	100.0

Table 8

*Economic Status*

Economic Status	<i>f</i>	%
Not enough money for basics	19	12.84
Money for basics, but short on other things	55	24.32
Money for above, and a few luxury goods	123	45.95
Money for extra things (holidays and luxury items)	20	13.51
Don't know	5	3.38
Total	148	100.0

Table 9

*Marital/Living Status*

Marital/Living Status	<i>f</i>	%
Married - Civil (magistrate)	1	0.68
Married - Traditional (lobola or dowry)	2	1.36
Married – Religious	2	1.36
Married - Civil and traditional (lobola or dowry)	2	1.36
Married - Civil and religious	7	1.36
Married- Traditional and religious	2	1.36
Single	122	82.99
Engaged	5	3.40
Living together	4	2.72
Total	147	100.0

Table 10

*Sexual Orientation/Affectional Preference*

Sexual Orientation/Affectional Preference	<i>f</i>	%
Bisexual (sexual/affectional preference for both males and females)	17	11.65
Heterosexual (sexual/affectional preference for only males)	128	87.67
Lesbian (sexual/affectional preference for only females)	1	0.68
Total	146	100.0

Table 11

*Current Sexual Status*

Sexual Status	<i>f</i>	%
Abstinent	61	41.22
One partner	84	56.76
Multiple partners	3	2.03
Total	148	100.0

Table 12

*Use of condoms*

Use of condoms	<i>f</i>	%
Never	22	14.86
Almost never	8	5.41
Half of the time	11	7.43
Almost always	16	10.81
Always	40	27.03
I am not sexually active / Abstain	50	33.78
Total	148	100.0

Table 13

*Religious Affiliation*

Religious affiliation	<i>f</i>	%
Christian	120	81.08
Muslim	13	8.78
Hindu	4	2.70
Indigenous religion (one who believes in the power of the ancestors)	3	2.03
Atheist (one who denies the existence of God)	1	0.68
Combination (Christian, Muslim, Hindu, or Buddhist and Indigenous religion)	2	1.35
Total	148	100.0



Table 14

*Importance of faith*

Importance of faith	<i>f</i>	%
Very Important	86	58.11
Important	55	37.16
Not important	5	3.38
Not important at all	2	1.35
Total	148	100.0

Table 15

*Identity and Relationship with Higher power*

Relationship with Higher power helps understand who I am	<i>f</i>	%
Strongly agree	95	64.19
Moderately agree	20	13.51
Agree	28	18.92
Disagree	5	3.38
Total	148	100.0

*Evaluation of Measures*

Because the measures used in this study, albeit designed in a holistic and Afrocentric perspective, have been designed by Americans, it was important for researchers in South Africa to examine and evaluate whether or not the specific items in the instruments were applicable to South African people. A letter was sent to five evaluators (2 males and 3

females) asking them to review the survey materials used in this study to determine if the wording was appropriate for a South African audience. Each of the male evaluators has a terminal degree in his field and those fields were psychology and chemistry. The women were both educators and have master's degrees. Each one of these evaluators was familiar with the South African culture and was familiar with the focus and purpose of the current study. Four of the five evaluators responded (2 female and 2 males) and changes were made based on the responses of the South African evaluators and the knowledge and experience of the primary investigator of this study. The changes in the instruments were in reference to word choice and culture. For example, in the United States of America the word "miles" is used to measure distance, but in South Africa the word "kilometers" is used. (See Appendix A for letter to evaluators.)

### *Measures*

#### *Background Information Form*

Participants completed a demographic and background information form that included questions on age, ethnicity, primary language spoken (i.e., mother tongue), marital status, sexual orientation, educational status, province of residence, income level, level of spirituality, and religious affiliation. Although not used in this study, information was also collected in regard to HIV and sexual risk behavior, as the virus that causes AIDS has a profound affect on Black women in South Africa. A copy of this background information form can be located in Appendix H.

#### *Identity Expression Index (IEI)*

The original SII, as developed by Sevig (1994), has two parts. The principle investigator met with a statistical consultant and determined that part one of the SII, was

poorly constructed and the data from this section would be hard to analyze (Personal communication, J. Smith, September 2003). Therefore the principal investigator designed an instrument to replace part one of the SII called the Identity Expression Index (IEI). A copy of the IEI can be located in Appendix H.

Sawyer examined part one of the SII and explored ways to better ask for the information that was intended. There are 3 sections to part one. In the first section, Sevig (1994) wanted the participant to define in her or his own words the various aspects of her or his identity. He gave three lines for the participant to write in her or his response. An example preceded the lines, to show the participants what to do. Because Sevig made this portion open-ended, the participant would be allowed to define himself or herself. The next set of instructions asked the participant to go back and rate, using a Likert scale, how challenging or difficult the parts were by circling a number from one to six. The problem with this Likert scale was that only the numbers one and six had descriptors—“not very difficult” and very difficult.” Numbers two through five were left undefined, which would be difficult to interpret, once the data were collected.

In place of section one, Sawyer examined the work of Robinson and Howard-Hamilton (2000) who discuss the various aspects of identity. Based on the OTAID, work of Robinson and Howard-Hamilton and the South African history and culture, nine identity constructs were selected: (a) race, (b) religion/spiritual, (c) gender, (d) ethnicity, (e) sexual orientation, (f) nationality, (g) familial role, (h) career/occupation/education, and (i) socio-economic status. Participants are asked to rank these constructs of identity from one to nine based on what is important to them. There is no scoring for this section; the rank order is

what is desired. This section will describe what aspect of identity is most and least important to Black South African women.

Section two of the part one of the original SII, asks for the participants to write in their own words how they would define their identity. Examples are given. The IEI has a similar section, except the examples given are relevant to South African people. Scoring for this section will be based on the frequency of the responses written. General themes for each of the responses will be noted and frequency of that response recorded. For example, if a woman writes that she is a “Christian wife and student,” the themes of religion/spirituality, family role, and education/occupation will be noted as the identity descriptors used. This section will describe, in more detail, what identity construct(s) Black South African women use to define themselves.

Lastly, section three in the original SII, asks the participants to rate how challenging or difficult it is for them to be what they described in the section preceding. A 6-point Likert scale is offered, however, a similar problem occurs as before. One and six on the Likert-scale have descriptors—“not very difficult” and very difficult”—while two through five do not. Again, the lack of descriptors for the other numbers is problematic because it is too open and many be defined differently by various participants.

In place of section three, Sawyer (2003) altered the question slightly with the same meaning and gave four choices for the participants to choose: “Not difficult,” “not very difficult,” “difficult,” and “very difficult.” A frequency score is desired here. Determining how difficult it is to be what they described in the previous section is the object of this section.

*Self Identity Inventory Scale (SII): Part II (Modified)*

Part two of the SII has 71-items which were designed to assess participants' attitudes, feelings and behaviors that correspond to the six SII scales. (The items on the SII were modified to better reflect South African culture. Please note, when the SII is mentioned in reference to this study, it is referring to the modified version.) A 6-point Likert scale is used ranging from 1 (strongly disagree) to 6 (strongly agree). All of the items were developed to be scored in the positive direction. Examples of items for each of the scales are as follows: (a) Individuation (14 items), "The different parts of my identity (e.g. race, sex) do not really affect who I am"; (b) Dissonance (11 items) "I am starting to feeling angry about discrimination in this security"; (c) Immersion (10 items) "People in my group experience the most discrimination in this country"; (d) Internalization (11 items), "People in South Africa have been socialized to be oppressive"; (e) Integration, (11 items), "I have deep understanding of myself that comes from examining the different parts of my identity"; and (f) Transformation (15 items); "I believe that if I could fully know myself, I would know God (or the Great Spirit)." The scores for items in each scale will be summed and then divided by the number of scale items, which creates an individual mean score for each of the six scales. The internal consistency for the SII scales ranged from .72 to .90. In addition test-retest reliability ranged from .72 to .92. Cronbach alphas for the SII scales in this study ranged from .72 to .77. In his original study, Sevig (1994) found that the confirmatory factor analysis he conducted using a culturally diverse American sample supported the construct validity of the SII. An external validity test using the BSAS (Montgomery, Fine, & Myers, 1990) also supported the construct validity of the SII. A copy of the SII can be located in Appendix H.

### *Belief System Analysis Scale*

The Belief Systems Analysis Scale (BSAS; Montgomery, Fine, & Myers, 1990) was used as another measure of construct validity for the SII. The BSAS measures adherence to the Optimal or Afrocentric Belief system according to Myers (1988). This belief system is characterized by a holistic, non-materialistic, and communal orientation. The context of the BSAS is theoretically similar to SII's Integration and Transformation. Therefore, the score from the BSAS should be negatively correlated with phases Individuation, Dissonance, Immersion, and Integration; and positively correlated with phases Integration and Transformation of the SII. The BSAS contains 31 attitudinal items scored on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The items for the BSAS score in both positive and negative directions and are summed to create one score. An example of a BSAS item is "I feel badly when I see friends from high school who now have better cars, clothes, or homes than I do." The internal consistency was reported as .80 with a test-retest reliability of .63 (Montgomery, et al., 1990). The Cronbach alpha for this study was .83. A copy of the BSAS can be located in Appendix H.

### *Personality Research-Form E: Social Desirability and Infrequency Scales*

The Social Desirability and Infrequency Scales of the Personality Research Form E (Jackson, 1984) were used to assess social desirability and random responding of the participants. The information gained from this instrument is an important element to consider in the interpretation of the data. This measure has 32 items that are true/false. An example of an item from the Social Desirability Scale (SDS) is "I am always prepared to do what is expected of me." The Infrequency Scale (IS) measures careless responding with items such as, "I have never talked to anyone by telephone." Each item on the SDS and IS

can either be true or false. Based on the scoring key the response is given an either a one or zero. The range of scores is zero to sixteen on both scales. For SDS a high score between 13 and 16 implies that the participant either consciously or unconsciously has focused on presenting him or herself in a desirable manner. Scores between about 9 and 12 denote an average or more real representation of the participant. Lastly, scores between zero and eight may indicate possible tendencies toward malingering or more likely, atypical self-regard. For the IS a score of zero to three indicates that the participant has responded in a plausible manner or there is no evidence of a pseudo-random response pattern. Conversely, if the IS score is four or above there is a strong indication that the participant responded in a pseudo-random manner, which may possibly be due to carelessness, poor comprehension, passive non-compliance, confusion or gross deviation. Odd-even reliability for SDS and the IS have been reported as .68 and .71 respectively (Jackson, 1984). Cronbach alpha for the SDS and the IS for this study is reported as .75 and .72 respectively. The SDS and IS cannot be published, however, Sigma Assessment, Incorporated can be contacted in order to obtain a copy of this measure. Contact information for Sigma Assessment, Incorporated can be found in Appendix H.

#### *Focus group questions*

In addition to the quantitative measures, there is also a qualitative element to the study—focus groups. Krueger (1994) suggests that a focus group interview should include about a dozen questions that are well thought out and planned. There are thirteen questions that were developed based on the OTAID, its various phases, and issues relevant to South Africans. For the present study the initial question is what Krueger calls an “opening question,” which gives participants an opportunity to identify characteristics that they might

have in common. Two transition questions, which are questions that move the conversation into the main questions that drive the study (Kruger, 1994), follow the initial question. These questions focus on the general concept of identity. The next six questions reflect the six phases of the OTAID and these questions are called the “key questions”. The key questions drive the study and there are normally two to five of them. These questions require the most attention during analysis. Two questions follow the key questions. These questions address the element of oppression, which is a concept that is discussed widely in the OTAID. Finally, the last questions are ending questions. After a summary is given the participants are asked whether or not the summary is accurate and whether or not anything has not been discussed. These questions can be found in Appendix I.

### *Procedures*

#### *Data Collection*

Questionnaire packets contained the following in a fixed order: (a) Addendum with corrections of the survey (b) Consent form (c) Background Information Form, (d) the SII: Part II, (e) the BSAS, (f) the IEI and (g) the SDS and IS. This fixed order was chosen for two reasons: (a) to minimize fatigue problems by presenting the SII early in the battery and (b) to minimize the effects of other instruments on the SII, because it is the instrument of primary interest. In addition to the questionnaire packet, participants were given three computer scan sheets so that they could record their responses to the questions. Each questionnaire and three computer scan sheets were given the same numbered in order to keep the written responses with the scan sheet responses.

The primary investigator (PI) contacted faculty in the psychology and human ecology and dietetics departments at UWC. Faculty arranged a time during class for the PI to present



the study and the survey materials to the students. The PI passed out survey material in four human ecology and dietetics classes and four psychology classes. The PI was given an office to use in the psychology department and participants returned survey materials to PI directly. Upon receipt of the survey materials the PI reviewed the materials to ensure that the participants had filled in the computer scan sheets correctly. In the instances where the surveys were improperly filled out the PI would ask the participant to correct the errors. Participants were paid ten rand (Exchange rate at time of study equivalent to USD 1 = ZAR 6.65) when completed surveys were submitted.

For the qualitative portion for this research, fourteen women participated in one of two focus groups (eight in one, six in the other). The first group of women was selected from a young adult group at a local church—His People Christian Church. The second focus group consisted of Black South African women from the campus of UWC. The PI facilitated each group discussion. The questions used for the focus group were based on the six phases of the OTAID/SII. Focus group discussions were recorded and then transcribed. Participants in the focus group were give twenty rand.

#### *Data Analysis*

The data for this study was analyzed using the Statistical Analysis System (SAS) software, Version 8.2. The primary goal of this study was to confirm the individual Self Identity Inventory (SII) scales as presented in the OTAID model phase structure through a three construct validity strategies using a sample of Black South African women. Exploratory factor analyses were conducted to determine the number of constructs that were measured by the SII. Intercorrelation patterns were examined as well to determine if correlations existed between the SII scales. In addition convergent and divergent validity was

determined by comparing the SII subscales with the subscales of the BSAS (Montgomery, Fine, & Myers, 1990). Furthermore, various identity constructs important to Black South African Women were gathered by using the IEI (Sawyer, 2003). The SDS and the IS were used to determine whether the SII scales are free of bias because of social or random responding. Finally, the transcripts from Focus Group #1 was coded in order to determine if themes based on the OTAID phases would emerge. In regard to Focus Group #2 only general notes could be examined because the voices on the tape were inaudible so no complete transcript could be obtained.

Several questions were investigated in an effort to achieve the research goals for this study. Research questions, hypotheses and corresponding data analysis follow.

Is the SII a valid measure of the OTAID for Black South African women? In order to answer this question, structural validity was examined using three strategies: (a) exploratory factor analyses, (b) inter-scale correlation and (c) correlation between the SII and the BSAS. It was hypothesized that a six-factor model would represent the best fit for the six SII subscale scores. This is a method of evaluating construct validity and it allows the researcher to be able to explicitly test hypotheses concerning factor structure of data collected. In the present study two exploratory factor analyses were performed and it was hypothesized that a six-factor model would represent the best fit for the six SII subscale scores (Hypothesis 1).

What are the relationships between the various phases of the OTAID? Using the scores from the SII subscales, correlational relationships were examined. Pearson correlations were used. The following are the specific hypotheses:

*Hypothesis 2*

Individuation will be significantly negatively correlated with Immersion, Integration and Transformation.

*Hypothesis 3*

Individuation will be significantly positively correlated with Internalization.

*Hypothesis 4*

Dissonance will be significantly negatively correlated with all other subscales, except, for Immersion, which will provide a significant positive correlation.

*Hypothesis 5*

Immersion will be significantly negatively correlated with Integration and Transformation; it will be significantly positively correlated with Internalization.

*Hypothesis 6*

Internalization will be significantly positively correlated with Immersion and Integration.

*Hypothesis 7*

Integration will be significantly positively correlated with Transformation.

*Hypothesis 8*

What is the relationship between the SII and the BSAS? Convergent and divergent validity are ways of establishing construct validity. The SII will show good construct validity as measured by correlations with the Belief System Analysis Scale (BSAS; Myers, Montgomery, and Reese, 1996). The score from the BSAS should be negatively correlated with phases Individuation, Dissonance, Immersion, and Integration (Phases 1 – 4); and positively correlated with Integration and Transformation (Phases 5 – 6).

What identity constructs are most important to Black South African women? The IEI was used to establish a ranking of nine identity constructs in the order of importance to Black South African women.

#### *Hypothesis 9*

Did the participants answer in a socially desirable manner? And were their responses random and/or careless? Social Desirability and Infrequency scales will be used to determine if participants are responding to items on questionnaires to present themselves in a desirable way and to determine if participants are carelessly responding. Correlations between the SII subscales and the SDS and IS will be conducted. It is hypothesized that the correlations between the SDS and IS will not be significant at  $p < .05$  (*Hypothesis 9*). Understanding the social desirability and random responding in relation to SII will be important to consider, especially in the discussion section.

Will focus group discussions with Black South African women provide support for the OTAID? In order to provide a comprehensive research approach a qualitative element has been incorporated. Another goal is to take a qualitative approach to determining if the OTAID explains Black South African women's identity development through two focus groups designed to explore issues in the identity development and oppression for Black South African women. By conducting the focus groups it is my hope to identify recurring themes that will either support or not support the OTAID as it relates to Black South African women. Hopefully, by using this qualitative approach, more descriptive information will be obtained to create a more complete understanding of Black South African women's identity. The questions that will be used were created deductively (using the actual theory to generate the questions).

The procedure for the analysis of the focus group data was based on previous training. The training was three days of intensive qualitative analysis training using Atlas.ti, a qualitative analysis software package. The three-day training introduced the foundations of qualitative research, coding, thematic patterns, the essential features of Atlas.ti that would allow the team to analyse the voluminous amount of data in a time efficient manner and how to best present the qualitative findings. The training was facilitated by a qualitative expert who provided continuous technical assistance to the analysis team via phone and electronic mail (Ferguson, Sawyer, and Dorkenoo, 2002).

For this study, the PI used her former training on qualitative analysis as a method to gather themes from the data. The data included the IEI write-in response about identity; and the focus group transcripts. Atlas.ti was used for all qualitative data analysis. The data was first entered in a Word document and converted to a text file with line breaks. The file was then imported into Atlas.ti. Once the file was entered into the software, the PI began the coding process. Two forms of qualitative content analysis or coding were used: inductive category development and deductive category application. Inductive category development involves formulation of codes, as the data is read and re-read. Codes are changed and redefined as various themes emerge and reoccur. Deductive category application is based on codes that have been determined prior to reading the data. These codes are typically generated from research questions and/or theory (Y. Ferguson, personal communication, March 2004; Mayring, 2000). After codes have been assigned to various data (i.e. quotations, statements and responses of participants), each code and the quotations assigned to that code are examined to generate themes. Typically those codes that have five or more supporting data are considered for thematic assignment (Ferguson, Sawyer, and Dorkenoo, 2002).

For the IEI write-in responses about identity, the PI used both inductive and deductive methods of coding. The nine constructs used in IEI were used as codes as well as other constructs that emerged and were recurring in the data. The frequency of each construct was noted and from that a rank order of constructs most reported was generated.

Initially two focus groups were recorded. One focus group recording was audible and clear, so a complete transcript was obtained. The other focus group recording had poor sound quality, so the transcription was not complete. The main method of coding for the completed transcript was deductive category application, which was based on the phases of the OTAID and some theoretical underpinnings (i.e. oppression). Evidence of all six phases of the OTAID was desired. For the incomplete transcript, there were general notes taken on the content of the discussion. From those notes major points were identified.

## CHAPTER FOUR

### Results

The goals of this study was to determine if the OTAID model adequately represents the identity phases in a sample of South African women and to test whether a modified version of the Self Identity Inventory (SII) can properly operationalize the model. This chapter will present and summarize the results from the data analysis of the hypotheses and research questions. There are six sections: (a) discussion and analysis of factor analyses (b) intercorrelations between SII scales; (c) convergent and divergent validity analysis using the SII and BSAS; (d) analysis of IEI; (e) examination of biased responding data (i.e., social desirability and random responding); and (f) analysis of focus group themes.

#### *Factor Analyses*

Originally, it was hypothesized that a six-factor model would result after conducting a confirmatory factor analysis on the data from the sample of South African women. After consultation with a statistician it was determined that a path analysis would be the more appropriate analysis to conduct. The reason for the path analysis is because path analysis is used when there are manifest variables. Manifest variables are ones that are directly measures or observed in the course of an investigation (Hatcher, 1994). Scores from the SII subscales are manifest variables.

When examining the data in order to conduct the path analysis it was found that the data from this study violated three of the assumptions necessary to conduct this analysis. The following are the assumptions necessary for a path analysis: (a) interval- or ratio-level measurement; (b) minimal number of values; (c) normally distributed data; (c) linear and additive relationships; (d) absence of multicollinearity; (d) absence of measurement error; (e)

inclusion of nontrivial causes; (f) overidentified model; and (g) minimal number of observations. Of the ten assumptions associated with path analysis, three were violated in some manner. Absence of multicollinearity was the first assumption that was violated. Hatcher (1994) states that there should be no variables that exhibit very strong correlations with each other. In this study the phases of the SII have low to moderately high correlations ranging from .28 to .68. All of the correlations were significant. See Table 18 for a more detailed representation of correlations.

The second of the violations was in reference to absence of measurement error. Hatcher (1994) states that all variables (items) analyzed should be a perfectly reliable indicator of the underlying construct that it is intended to measure. He also states that this violation is the most typical one found in social science research. For this study, the PI is trying to determine if the various phases represent the constructs that the theory proposes, so it is not yet clear if the items are reliable indicators.

The third violation to the assumption of path analysis is in reference to normally distributed data. Normality of the data could only be determined after data collection. A Shapiro-Wilk test was conducted to determine if the data had normal distribution. The Shapiro-Wilk test (Shapiro and Wilk, 1965) calculates a  $W$  statistic that tests whether a random sample,  $x_1, x_2, \dots, x_n$  comes from (specifically) a normal distribution. Small values of  $W$  are evidence of departure from normality (National Institute of Standards and Technology, 2003). The null hypothesis for the Shapiro-Wilks test is that the distribution is normal. If the  $p$ -values are below the .05 level the null is rejected, which means the distribution is not normal. All of the  $p$ -values, except for Phase 3 (Immersion), were below .05. (See Table 16 for the  $p$ -values.)



Table 16

*Tests for Normality*

Test	Statistic	<i>p</i> -Value
Shapiro-Wilk: Phase 1	W 0.968950	Pr < W 0.0025
Shapiro-Wilk: Phase 2	W 0.954239	Pr < W 0.0001
Shapiro-Wilk: Phase 3	W 0.992385	Pr < W 0.6379*
Shapiro-Wilk: Phase 4	W 0.977042	Pr < W 0.0155
Shapiro-Wilk: Phase 5	W 0.946378	Pr < W <0.0001
Shapiro-Wilk: Phase 6	W 0.967084	Pr < W 0.0016

*Note.* \* $p > .05$  have normal distribution

Means for the total sample are presented in Table 17. On average participants scored highest in Phase 5 (Integration) and lowest in Phase 1 (Individuation).

Table 17

*Simple Statistic Table for SII*

Subscale	<i>n</i>	<i>M</i>	<i>SD</i>
Phase 1	143	3.53	0.64
Phase 2	145	3.59	1.07
Phase 3	144	3.79	0.93
Phase 4	145	3.92	0.83
Phase 5	144	4.35	0.72
Phase 6	143	4.19	0.77

*Note.* SII = Self Identity Inventory; Phase 1 = Individuation; Phase 2 = Dissonance;

Phase 3 = Immersion; Phase 4 = Internalization; Phase 5 = Integration; Phase 6 = Transformation.

Although a confirmatory factor or path analysis could not be performed, it was decided that an exploratory factor analysis be conducted to identify the factor structure underlying the set of data for this study. By performing a factor analysis on the data from the SII, the number of constructs measured by this instrument can be determined. The nature of these constructs can also be determined (Hatcher, 1994). Two factor analyses were performed for this study. The objective in these factor analyses is to determine what constructs are actually being measured by the SII.

A two-factor exploratory factor analysis using Varimax rotation was conducted on the SII. It was recommended that a Varimax rotation be used because there was no assumption of correlation between the two factors. Optimal Theory posits that there are suboptimal and optimal conceptual systems that exist. Individuation, Dissonance, Immersion, and

Internalization (Phases 1 – 4) represent suboptimal conceptual systems and Integration and Transformation (Phases 5 – 6) represent optimal conceptual systems. A factor analysis was run using two factors in order to see if the items from Phases 1 – 4 loaded on one factor and items from Phases 5 – 6 loaded on the other. The results of this factor analysis indicated that an overwhelming majority of the items loaded as the theory suggests. SAS identified factor loadings that were greater than 0.339997 and these contributed most to the factor. These are flagged by an '\*'. Similarly, Tinsley and Tinsley (1987) recommended that factor loadings of .30 and higher are considered in the interpretation of a factor. The PI examined factor loadings based on the OTAID and SAS and Tinsley and Tinsley's recommended levels. Items 1, 3, 13, and 69 loaded on Factor 2 (optimal worldview) when they should have loaded on Factor 1 (suboptimal worldview). Items 8, 9, 12, 14, 23, 29, 32, 33, 37, 38, 49, and 61 did have factor loadings high enough to contribute to either factor. See Table 18 for a list of factor loadings according to items. See Appendix J to see the items according to OTAID phases.

Table 18

*Factor Loadings from Varimax Rotation of SII Scores*

Item	Factor 1	Factor 2
2. I am <i>just starting</i> to see that everyone is expected to follow the same rules even if they don't seem to be right for everyone. (Phase 2 – Dissonance)	<b>36</b> *	21
6. I do not understand what social activist groups are trying to accomplish. (Phase 1 – Individuation)	<b>40</b> *	7
11. What people do in private is their own business, but I wish gays and lesbians would keep their personal lives to themselves.	<b>37</b> *	-5
15. I am <i>starting</i> to feel angry about discrimination in this country. (Phase 2 – Dissonance)	<b>60</b> *	10
17. I <i>recently</i> realised for the first time that I was a target of discrimination, and it hurt. (Phase 2 – Dissonance)	<b>56</b> *	8
18. My identity as a member of my group is the most important part of who I am. (Phase 3 – Immersion)	<b>51</b> *	20

(Table 18 continued)

Item	Factor 1	Factor 2
19. I primarily focus my political awareness and activity on issues facing members of my group. (Phase 3 – Immersion)	<b>44</b> *	28
20. It is all right when people tell jokes that are discriminatory as long as they are meant to be funny and don't hurt anyone. (Phase 1 – Individuation)	<b>35</b> *	9
17. I <i>recently</i> realised for the first time that I was a target of discrimination, and it hurt. (Phase 2 – Dissonance)	<b>56</b> *	8
24. I am <i>just beginning</i> to realise that society doesn't value people like me. (Phase 2 – Dissonance)	<b>43</b> *	-2
25. People in my group experience that most discrimination in this country. (Phase 3 – Immersion)	<b>35</b> *	8
26. I'm not as angry at people outside my group as I used to be, but I still don't socialise much with these people. (Phase 4 – Internalization)	<b>49</b> *	5
27. I am <i>just starting</i> to see that certain people are expected to act in certain ways. (Phase 2 – Dissonance)	<b>69</b> *	14

(Table 18 continued)

Item	Factor 1	Factor 2
30. I have recently realised that society devalues parts of who I am. (Phase 2 – Dissonance)	<b>38</b> *	5
36. I am who I am, so I don't think much about my identity. (Phase 1 – Individuation)	<b>40</b> *	-7
39. I feel most connected to members of my own group. (Phase 3 – Immersion)	<b>41</b> *	7
42. I am <i>just beginning</i> to realise that society doesn't value people who are "different." (Phase 2 – Dissonance)	<b>55</b> *	22
43. Being with people from my group helps me feel better about myself. (Phase 3 – Immersion)	<b>56</b> *	22
44. Issues facing my group are the most important in this country. (Phase 3 – Immersion)	<b>54</b> *	14
45. I am <i>just starting</i> to see how my different identities affect me. (Phase 2 – Dissonance)	<b>53</b> *	21
50. I am <i>starting</i> to realise I don't agree with some of society's standards. (Phase 2 – Dissonance)	<b>53</b> *	9
51. I <i>recently</i> have felt better about whom I am because my group identity is clearer to me. (Phase 4 – Internalization)	<b>60</b> *	27

(Table 18 continued)

Item	Factor 1	Factor 2
53. I am <i>starting</i> to see that people from some groups are treated differently in this society. (Phase 2 – Dissonance)	<b>63</b> *	14
55. I <i>recently</i> realised there are many parts of my identity, and I have accepted them as important parts of who I am. (Phase 4 – Internalization)	<b>51</b> *	32
56. I feel most comfortable when I am with my group. (Phase 3 – Immersion)	<b>46</b> *	0
57. I focus most of my time and efforts on issues facing my group. (Phase 3 – Immersion)	<b>57</b> *	9
58. I <i>recently</i> realised I don't have to like every person in my group. (Phase 4 – Internalization)	<b>40</b> *	13
59. Although I am concerned about other groups who are discriminated against, I'm mostly concerned about my own group. (Phase 4 – Internalization)	<b>49</b> *	-6
60. I have difficulty trusting anyone outside my own group. (Phase 3 – Immersion)	<b>53</b> *	-12

(Table 18 continued)

Item	Factor 1		Factor 2
62. I <i>recently</i> have started to question some of the values I grew up with. (Phase 2 – Dissonance)	<b>42</b>	*	28
65. It's great for a woman to have a career, as long as she doesn't forget her responsibilities as a homemaker, wife, and mother. (Phase 1 – Individuation)	<b>43</b>	*	13
68. I <i>recently</i> have started to accept more people different from me, because I feel good about myself. (Phase 4 – Internalization)	<b>48</b>	*	33
70. I have <i>recently</i> seen the depth to which oppression affects many groups. (Phase 4 – Internalization)	<b>59</b>	*	30
5. Whenever anyone tells a joke that puts down any group (e.g., lesbians, poor people), I voice my opinions. (Phase 5 – Integration)	9		<b>48</b> *
7. I have a strong sense of inner security that comes from fully affirming all people. (Phase 5 – Integration)	3		<b>55</b> *
10. Because I share my humanness with all people everywhere, whatever affects them affects me. (Phase 6 – Transformation)	18		<b>51</b> *



*(Table 18 continued)*

Item	Factor 1	Factor 2	
16. Although I may not understand it, order exists in the universe that allows me to live in peace and harmony, regardless of the situations I confront. (Phase 6 – Transformation)	23	<b>40</b>	*
21. I have a deep understanding of myself that comes from examining the different parts of my identity. (Phase 5 – Integration)	19	<b>43</b>	*
22. No one is free until everyone is free because we are all so deeply connected. (Phase 6 – Transformation)	14	<b>43</b>	*
31. I believe that if I could fully know myself, I would know God (or the Great Spirit). (Phase 6 – Transformation)	26	<b>44</b>	*
34. I feel sad when people tell jokes about oppressed groups because I know how these jokes hurt people in those groups. (Phase 5 – Integration)	6	<b>38</b>	*
35. All of life is connected. (Phase 6 – Transformation)	-7	<b>60</b>	*
40. Oppression exists because we aren't in touch with what connects us to each other. (Phase 6 – Transformation)	-4	<b>52</b>	*

*(Table 18 continued)*

Item	Factor 1	Factor 2	
41. I actively support the right of all oppressed groups (e. g. Jews, gays, Blacks, elderly, poor, people with disabilities). (Phase 5 – Integration)	17	<b>45</b>	*
46. Because the Earth is a living, spiritual being, I am sad we are destroying her. (Phase 6 – Transformation)	-1	<b>43</b>	*
47. I base reality on my spiritual awareness, irrespective of any religious affiliation that I might have. (Phase 6 – Transformation)	6	<b>45</b>	*
48. Rocks and streams and all parts of the Earth have spirits. (Phase 6 – Transformation)	18	<b>43</b>	*
52. Personally knowing people in other oppressed groups, I see how much we have in common. (Phase 5 - Integration)	20	<b>54</b>	*
54. I see myself in all others, including criminals and all oppressors, because we are all part of the same collective spirit. (Phase 6 – Transformation)	27	<b>46</b>	*
63. I feel connected to people from different groups. (Phase 5 – Integration)	-1	<b>55</b>	*
64. The spirit within all connects us. (Phase 5 – Integration)	17	<b>59</b>	*

*(Table 18 continued)*

Item	Factor 1	Factor 2	
66. I have overwhelming feelings of connectedness with others and with nature. (Phase 6 – Transformation)	19	<b>59</b>	*
67. I would have as a life partner a person of a different race. (Phase 5 – Integration)	-1	<b>47</b>	*
71. My relationships with others have been enhanced now that I see the commonalties among us. (Phase 5 – Integration)	-1	<b>57</b>	*
1. <sup>£</sup> I admire members of different cultures who adapt to the South African way of life. (Phase 1 – Individuation)	5	<b>41</b>	*
3. <sup>£</sup> I am proud of parts of myself that I previously did not accept. (Phase 4 – Internalization)	15	<b>39</b>	*
13. <sup>£</sup> My oppressed identity does not primarily define who I am as it did in the past. (Phase 4 – Internalization)	-1	<b>36</b>	*
69. <sup>£</sup> Most of my beliefs and views are similar to ones I grew up with. (Phase 1 – Individuation)	16	<b>36</b>	*
8. <sup>§</sup> People who hurt others do so because they don't feel an inner spiritual connection with all people. (Phase 6 – Transformation)	31	27	

*(Table 18 continued)*

Item	Factor 1	Factor 2
9. <sup>§</sup> The different parts of my identity (e. g. race, sex) do not really affect who I am. (Phase 1 – Individuation)	31	26
12. <sup>§</sup> People in South Africa have been socialised to be oppressive.(Phase 5 – Integration)	7	23
14. <sup>§</sup> The physical world and the spiritual world are inseparable. (Phase 6 – Transformation)	17	31
23. <sup>§</sup> I would feel most comfortable working for a boss/supervisor who is a White male. (Phase 1 – Individuation)	17	14
28. <sup>§</sup> I feel intense excitement and pride when I think about my group. (Phase 3 – Immersion)	24	32
29. <sup>§</sup> I hurt for the oppression I experience and for the oppression that all people feel because this violates the spiritual connection in all of us. (Phase 6 – Transformation)	31	22
32. <sup>§</sup> All people can succeed in this country if they work hard enough. (Phase 1 – Individuation)	14	30

*(Table 18 continued)*

Item	Factor 1	Factor 2
33 <sup>§</sup> I have not really examined in depth how I view the world. (Phase 1 – Individuation)	25	1
37 <sup>§</sup> I would be happy if a member of my family were openly gay/lesbian/bisexual, regardless of my sexual orientation. (Phase 5 – Integration)	-7	24
38. <sup>§</sup> Sometimes I get tired about people complaining about racism. (Phase 1 – Individuation)	-17	18
49. <sup>§</sup> I have not been oppressed or discriminated against. (Phase 1 – Individuation)	21	7
61. <sup>§</sup> I believe there is justice for all in South Africa. (Phase 1 – Individuation)	24	23

*Note.* Printed values are multiplied by 100 and rounded to the nearest integer. Numbers in bold indicate factors included in the interpretation of the factor. Factor 1 represents items that describe suboptimal conceptual systems. Factor 2 represents items that describe optimal conceptual systems. <sup>†</sup>Denotes items that loaded on Factor 2 but by theory should have loaded on Factor 1. <sup>§</sup>Denotes items that did not load on Factor 1 or 2.

Another exploratory factor analysis, using Promax rotation, was conducted using six-factors. Promax rotation was selected because there was correlation between the subscales. Hatcher (1994) stated that when interpreting results from the many matrices in the output one should most heavily rely on the Promax rotated factor pattern matrix to interpret the meaning of each factor. SAS identified factor loadings that were greater than 0.249973 and these contributed most to the factor. These are flagged by an '\*'. Similarly, Tinsley and Tinsley

(1987) recommended that factor loadings of .30 and higher are considered in the interpretation of a factor. Hatcher stated that in order to consider a loading as a “high” loading it must be greater than .40. A high loading means that the item or variable is “measuring” that factor. The PI examined factor loadings based on the OTAID phases and Hatcher’s recommended level. The cut-off level was higher for this analysis because there were more factors involved in the analysis. Six factors were chosen because there are six phases in the SII.

Before the results of the factor analysis are discussed, some brief comments about how to interpret a rotated factor pattern will be explained. According to Hatcher (1994) there are four steps that should be followed: (a) read across the rows for the variables (items) and identify those items that meet the cut off (.40); (b) disregard any variables (items) that load on more than one factor; (c) review all of the surviving variables (items) with high loadings on each factor to determine the nature of the factor by looking at the items on the survey; and (d) determine whether the solution that you have satisfies the interpretability criteria. The four interpretability criteria are in the form of questions and are as follows:

- (a) Are there at least three variables (items) with significant loadings on each retained factor?;
- (b) Do the variables that load on a given factor share some common conceptual meaning?;
- (c) Do the variables that load on different factors seem to be measuring different constructs?; and
- (d) Does the rotated factor pattern demonstrate simple structure? (Hatcher, 1994, p. 92)

For the purposes of this study these questions will be used with a slight alteration. The alteration will be in regard to the second question that asks about common conceptual meaning. The items in the factors will be examined looking at the OTAID items in the various phases. Conceptual meaning of phases will be influenced by optimal psychology and the OTAID phases.

Factor 1 has nine items with significant loadings. Five of the items are from Phase 2-Dissonance; three items are from Phase 4-Integration, and one is from Phase 1 – Individuation. The variables on this factor do have a broad similar conceptual meaning, which is reflecting a suboptimal conceptual system. More specifically, the items from Phases 2 and 4 describe having “recently” or “just started” to become aware. The meaning of this factor is “limited awareness and understanding of self.” This does not match with any OTAID phase. The other variables on other factors do not seem to be measuring other constructs. The rotated factor pattern does demonstrate simple structure, in that the item loads high on Factor 1 and very low on other factors. Table 19 outlines the factors with items and loading values. Appendix J lists the actual items.

Factor 2 has eight items with significant loadings. Of those eight items, seven are from Phase 3 – Immersion. The other item is from Phase 4 – Internalization. The variables on this factor do have a similar conceptual meaning and that is that they describe “focusing on ones own reference group.” This conceptual meaning most closely matches Phase 3 – Immersion. The other factors do not seem to be measuring other constructs. The rotated factor pattern does demonstrate simple structure, in that the item loads high on Factor 2 and very low on other factors. The Table 19 outlines the factors with items and loading values. Appendix J lists the actual items.

Factor 3 has eight items that significantly load. There are three items from Phase 5 – Integration and five items from Phase 6 – Transformation. The variables on this factor do have a similar conceptual meaning and that is that they are describe “unity and connection with all parts of the circle of life which include the Creator, the spirit realm, the unborn, the living, and ancestors.” This conceptual meaning closely resembles Phase 6 – Transformation. The other factors do not seem to be measuring other constructs. The rotated factor pattern does demonstrate simple structure, in that the item loads high on Factor 3 and very low on other factors. Table 19 outlines the factors with items and loading values. Appendix J lists the actual items.

Factor 4 has four items that significantly load. Three items are from Phase 5 – Integration and one is from Phase 4 - Internalization. The items on this factor do have a similar conceptual meaning and that is that they are describing “pride in one’s uniqueness, which has some positive affects on other people.” This description sounds most like Phase 4 Internalization. The other variables on other factors do not seem to be measuring other constructs. The rotated factor pattern does demonstrate simple structure, in that the item loads high on Factor 4 and very low on other factors. Table 19 outlines the factors with items and loading values. Appendix J lists the actual items.

Factor 5 only has one item that has a significant loading and that item comes from Phase 1 – Individuation. This factor is not viable, because it does not meet the criteria outlined by Hatcher (1994). Table 19 outlines the factors with items and loading values. Appendix J lists the actual items.

The last factor, Factor 6 only has two items that have significant loadings and does not meet the necessary requirements as outlined by Hatcher (1994). Those items come from



Phase 1 – Individuation and Phase 4 – Internalization. Table 19 outlines the factors with items and loading values. Appendix J lists the actual items. After examining the results from the 2- and 6-factor analyses, Hypothesis 1 was only partial supported.

Table 19

*Factor Loadings Promax (Oblique) Rotated Factor Pattern of SII Scores*

Subscale							
Items and Item Nos.	I	II	III	IV	V	VI	
DI 53	<b>78</b> *	-1	-9	13	-5	-12	
DI 50	<b>75</b> *	-15	-6	9	-14	7	
INT 70	<b>73</b> *	-3	4	7	17	-3	
DI 27	<b>65</b> *	17	-3	12	-13	20	
INT 68	<b>64</b> *	-10	14	-5	24	-1	
DI 42	<b>59</b> *	5	4	20	-11	5	
DI 15	<b>56</b> *	19	-8	3	3	-7	
INT 51	<b>53</b> *	19	10	-1	15	-2	
IND 65	<b>40</b> *	17	-15	22	4	8	
IM 56	-9	<b>79</b> *	-13	-6	17	6	
IM 43	7	<b>68</b> *	6	3	18	-4	
IM 60	11	<b>64</b> *	-23	4	-12	15	
IM 57	14	<b>63</b> *	-4	12	-5	-13	
IM 44	9	<b>56</b> *	25	-18	-1	-19	
IM 25	-12	<b>56</b> *	16	11	-24	-16	

(Table 19 continued)

Subscale							
Items and Item Nos.	I	II	III	IV	V	VI	
INT 59	14	<b>53</b> *	-17	15	-19	12	
IM 19	12	<b>41</b> *	12	23	-2	12	
ING 67	-9	-12	<b>68</b> *	-6	0	8	
ING 63	4	-22	<b>61</b> *	13	4	-7	
ING 52	-9	21	<b>60</b> *	7	9	-6	
TR 64	8	-3	<b>60</b> *	21	0	-5	
TR 54	14	2	<b>57</b> *	-8	5	20	
TR 10	-1	13	<b>47</b> *	18	9	0	
TR 22	7	0	<b>41</b> *	1	17	16	
TR 48	-8	22	<b>42</b> *	2	16	20	
ING 5	16	-5	7	<b>62</b> *	13	-11	
ING 7	8	-7	16	<b>62</b> *	15	-2	
ING 21	18	8	4	<b>54</b> *	14	-20	
INT 3	18	1	3	<b>44</b> *	17	12	
IND 1	2	7	4	20	<b>52</b> *	16	
INT 37	-19	6	10	22	9	<b>63</b> *	
IND38	-12	-14	8	7	16	<b>60</b> *	

Note. IND = Individuation; DI = Dissonance; IM = Immersion; INT = Internalization; ING = Integration; TR = Transformation, Factor loadings are multiplied by 100 and rounded to the nearest integer. Values greater than 40 are flagged by an '\*' to denote meaningful loadings. Numbers in bold indicate factors included in the interpretation of the factor.

### *Intercorrelations among SII subscales*

The second strategy for testing the construct validity was to examine scale intercorrelations. The hypotheses for inter-scale correlations of the SII are as follows. Please note that all correlations were significant. Please see Table 20 for a complete listing of the inter-scale correlations.

#### *Hypothesis 2*

Hypothesis 2 stated that Individuation would be significantly negatively correlated with Immersion, Integration and Transformation. The results from this study showed that Individuation was significantly correlated with Immersion ( $r = .37$ ), Integration ( $r = .32$ ), and Transformation ( $r = .40$ ), but the correlation was not negative. This hypothesis was not supported. See Table 20 for the intercorrelations of the subscales.

#### *Hypothesis 3*

It was hypothesized that Individuation would be significantly positively correlated with Internalization. After conducting a correlation between the subscales it was found that Individuation was significantly positively correlated with Intergration ( $r = .55$ ). This hypothesis was supported. See Table 20 for the intercorrelations of the subscales.

#### *Hypothesis 4*

Hypothesis 4 stated that Dissonance would be significantly negatively correlated with all other subscales, except, for Immersion, which will provide a significant positive correlation. It was found that Dissonance was positively correlated with all of the subscales therefore the first part of the hypothesis was not supported. Dissonance was most highly correlated with Internalization ( $r = .66$ ), followed by Immersion ( $r = .47$ ), Transformation ( $r = .43$ ), and Individuation ( $r = .39$ ). It had the lowest correlation with Integration ( $r = .28$ ). A

portion of this hypothesis was supported in that Dissonance was positively correlated with Immersion. It was not supported in that although it was correlated with other scales it was not negatively correlated. See Table 20 for the intercorrelations of the subscales.

#### *Hypothesis 5*

In chapter 3, *Hypothesis 5* stated that Immersion would be significantly negatively correlated with Integration and Transformation; it would be significantly positively correlated with Internalization. It was found that Immersion was not negatively correlated with Integration ( $r = .33$ ) or Transformation ( $r = .39$ ). It was, however, positively correlated with Internalization ( $r = .49$ ). This hypothesis was only partial supported. See Table 20 for the intercorrelations of the subscales.

#### *Hypothesis 6*

Hypothesis 6 stated that Internalization would be significantly positively correlated with Immersion and Integration. As a part of the intercorrelation results it was found that Scale 4 was significantly positively correlated with all of the scales, but it was correlated with Immersion ( $r = .49$ ) and Integration ( $r = .44$ ). Internalization was most correlated with Dissonance ( $r = .66$ ). This hypothesis was supported. See Table 20 for the intercorrelations of the subscales.

#### *Hypothesis 7*

In the methodology section, *Hypothesis 7* stated that Integration would be significantly positively correlated with Transformation. It was found that Integration was significantly positively correlated with Transformation ( $r = .68$ ). It was least correlated with Dissonance ( $r = .28$ ). Low correlations also existed for Individuation ( $r = .32$ ) and

Immersion ( $r = .33$ ). This hypothesis was supported by the results from this study. See Table 20 for the intercorrelations of the subscales.

In summary, of the six hypotheses that were proposed three hypotheses—*Hypotheses 3, 6, and 7*—were supported by the results of this study. Two of the hypotheses—*Hypotheses 4 and 5*—were only partially supported. The remaining hypothesis—*Hypothesis 2*—was not supported.

Table 20

*Intercorrelations of the SII Subscales*

Subscale	IN	DI	IM	INT	ING	TR
IN	1.00000 143	0.39* 142	0.37* 140	0.55* 141	0.32* 139	0.40* 139
DI		1.00000 145	0.47* 141	0.66* 143	0.28** 141	0.43* 140
IM			1.00000 144	0.49* 141	0.33* 140	0.39* 141
INT				1.00000 145	0.44* 141	0.52* 140
ING					1.00000 144	0.68* 139
TR						1.00000 143

*Note.* The  $n$  values are listed below the correlation coefficients. SII = Self Identity Inventory; IN = Individuation = Scale 1; DI = Dissonance = Scale 2; IM = Immersion = Scale 3; INT = Internalization = Scale 4; ING = Integration = Scale 5; TR = Transformation = Scale 6.

\*  $p < .0001$ , \*\*  $p < .0008$

*Convergent and Divergent Validity*

Intercorrelation of scales is one way to test construct validity, but another way to test construct validity is through correlating one measure (e.g. SII) with another measure (e.g. BSAS) that has similar or dissimilar theoretical underpinnings. *Hypothesis 8* stated that the

SII would show good construct validity as measured by correlations with the Belief System Analysis Scale (BSAS; Montgomery, Fine, & Myers, 1990). Before the correlation between the two measures is discussed, the mean of the BSAS will be presented. The average score for the participants who took the BSAS was 101.04. According to the scoring information, that mean score would indicate that the average participant would be considered “mixed mainstream,” which means that they fall in between an optimal/Afrocentric conceptual system and suboptimal conceptual system. See Table 21 for more details on the simple statistics of the BSAS.

The score from the BSAS should be significantly negatively correlated with Individuation, Dissonance, Immersion and Internalization and significantly positively correlated with Integration and Transformation. It was found that only two of the phases—Dissonance and Immersion—were negatively correlated. These correlations were not, however, significant. Individuation, Internalization, Integration, and Transformation were positively correlated with the BSAS. The correlation between the BSAS and Integration was the only significant correlation. All of the coefficients are low. The hypothesis was only partially supported. Correlations for the SII scales and the BSAS are found in Table 22.

Table 21

*Belief System Analysis Scale (BSAS) Simple Statistics*

Scale	<i>n</i>	<i>M</i>	<i>SD</i>	Minimum	Maximum
BSAS	112	101.04	12.13	70	131

Table 22

*Self Identity Inventory (SII) Scale Correlations with Belief System Analysis Scale (BSAS)*

Scales	IN	DI	IM	INT	ING	TR
BSAS	0.10 109	-0.05 110	-0.04 110	0.13 109	0.35* 109	0.14 109

*Note.* SII = Self Identity Inventory; IN = Individuation = Scale 1; DI = Dissonance = Scale 2; IM = Immersion = Scale 3; INT = Internalization = Scale 4; ING = Integration = Scale 5; TR = Transformation = Scale 6. BSAS = Belief System Analysis Scale. Numbers below the correlation coefficients are the numbers in the sample. \* $p < .0002$

*IEI Identity Constructs*

The IEI was developed to explore the identity constructs. What identity constructs are most important to Black South African women? This was examined in two ways: a ranking of nine constructs and a write-in description of the participants' identity. For the first part of the IEI—the ranking of the nine constructs—it was found that “religion/spirituality” ranked most important and “sexual orientation” ranked least important. Table 23 lists the rankings of the identity constructs from one to nine with the sample number, mean, and standard deviation.

Table 23

*Rank Order of Most Important Identity Constructs for Black South African Women*

Rank order	Identity Construct	<i>n</i>	<i>M</i>	<i>SD</i>
1	Religion/Spirituality	131	2.60	2.21
2	Family Role	127	3.35	2.14
3	Career/Occupation/Education	125	4.10	2.34
4	Gender	129	4.28	1.93
5	Race	128	5.63	2.57
6	Socio-economic status	129	5.80	2.43
7	Ethnicity	124	5.82	2.08
8	Nationality	124	5.98	2.31
9	Sexual Orientation	125	6.57	2.14

The second part of the IEI gave the participants an opportunity to write in their own words how they would define their identity. In this section, the participants used a word that described their gender most frequently. For example, one participant wrote that she defined herself as a “strong Black woman and mother.” The word “woman” was coded under gender. The least description used for one’s identity was in relation to her physical status. The respondent described herself as “healthy.” Table 24 lists all of the themes found in the write-in response. For complete record of the write-in responses please see Appendix J.



Table 24

*Themes of Identity Expression Inventory Write-in Response*

Themes of Write-in Responses	<i>f</i>	% of women who chose this construct to describe themselves
Gender	89	49.5
Religion/Spirituality	70	47.3
Age	51	34.5
Race	50	33.8
Family Role	39	26.4
Nationality	38	25.7
Career/Occupation/Education	34	23.0
Socio-economic status	20	13.5
Personality/Descriptor characteristic	18	12.2
Psychological state of mind	11	7.4
No response	11	7.4
Human	6	4.1
Sexual Orientation	4	2.7
Ethnic Group	3	2.0
Phenotypical characteristic	2	1.4
Socio-political orientation	2	1.4
Language	1	0.68
Physical ability/status	1	0.68

The write-in section had a follow-up question, which asked “How difficult is it for you in the current society to be whom you described in the [write-in] space above?” The majority of the respondents replied that they found it “not very difficult” to be whom they described in the write-in space. Albeit most participants found it not very difficult to be who they described, there were some who did find it “very difficult” to be who they described. Table 25 lists the frequency and percentages of the responses.

Table 25

*Difficulty in Being in Relation to IEI Write in Response*

Response	<i>f</i>	%
Not difficult	44	32.35
Not very difficult	58	42.65
Difficult	20	14.71
Very Difficult	14	10.29
Total	136	100.00

*Social Desirability and Infrequency Responses*

In an effort to determine if participants responded to items on questionnaires to present themselves in a desirable way and to determine if participants are carelessly responding, the SDS and IS were incorporated into the questionnaire. The average scores for the SDS and IS are listed in Table 26. In addition, it was hypothesized that the correlations between the SDS and IS would not be significant at  $p < .05$  (Hypothesis 9). It was found that on average participants did not respond in a socially desirable manner nor did they respond infrequently. In addition, Hypothesis 9 was not supported because one of the subscales—

Phase 3 – Immersion—was significantly related at the  $p < .05$  level with the IS. Table 27 lists the correlations between the SII and the SDS and IS.

Table 26

*Social Desirability and Infrequency Scales Table*

Scale	<i>n</i>	<i>M</i>	<i>SD</i>
Infrequency Scale	148	1.05	1.39
Social Desirability Scale	148	9.56	2.11

Table 27

*Self Identity Inventory (SII) Scale Correlations with the Social Desirability Scale (SDS) and the Infrequency Scale (IS)*

Scale	IN	DI	IM	INT	ING	TR
SDS	.02	.01	-.04	.02	.03	.08
	143	145	144	145	144	143
IS	-.10	-.10	-.21*	-.03	-.03	-.06
	143	145	144	145	144	143

*Note.* SII = Self Identity Inventory; IN = Individuation; DI = Dissonance; IM = Immersion; INT = Internalization; ING = Integration; TR = Transformation, SDS = Social Desirability Scale, IS = Infrequency Scale. The number below the correlation coefficient is the sample size.

\* $p < .05$

*Focus Group Themes*

As a part of this study focus groups were conducted to gain a more in-depth understanding of identity development in Black South African women. Will focus group discussions with Black South African women provide support for the OTAID? In focus

group one, Phase 3 (Immersion), Phase 4 (Internalization) and Phase 5 (Integration) met the criteria for a relevant theme with a frequency of at least five. An example of a quotation that supported Phase 3 (Immersion) is

But for me, really I hated, before Christ, I really hated White people. Really. Really. I mean because when you grew up in the Northern Cape. The upper region you know. You know the people who grew up here in the Western Cape did not go through the things that we went through. It was really that the White people, they really oppressed the Black people.

An example of a quotation that supported Phase 4 (Internalization) is

Yes, I think that it is a decision that you make and um yes I agree I wasn't involved and I don't remember having a specific episode where I felt questioned but I think from what um our parents generation went through it came over to us, because, I am trying not to see colour, but um I have to correct myself afterwards sometimes because I was in the bookshop one day and this lady you know, she was watching us like we were going to steal something. The first thing that comes to mind is that she is white and we are black. It's not that she sees youngsters. It is the first thing that comes to mind. It is a struggle. It's a process.

An example of a quotation that supported Phase 5 (Integration) is

Me myself. I see myself now as a human being as person feelings and emotions that everyone goes through. Like every women is going through emotions is going through trials through things that may have happened or may not have happened. And God just...I just know that God placed us to love upon my life that I don't see colour. I

see a person and I know that is what God wants to do. It is not about who you are or your colour or what race you are coming from...

Phase 1 (Individuation) and Phase 2 (Dissonance) had a frequency level of four, which is one short of the cut-off.

An example of Phase 1 (Individuation) is

For myself, I grew up in a family where I was, where I was told who I was and valued a lot. So for me, I was very protected in a sense. Although I knew that certain people saw me in a certain way. Um...I never thought of myself in that way because of my family. And because of the fact that they built up and they valued me. Especially my Dad. Constantly told me to value myself and think about who I am. So for me it was not as much of a, I don't know, I credit it to my family how I think I am. That is who I get a lot of who I am from. So, it was that I was valued by them.

An example of Phase 2 (Dissonance) is

For coloureds it's the same thing "Are you Black or are you White?" And I say to myself am I Black or am I White?" Some coloured kids go to White schools and we go to any community school where there are Blacks and Coloured kids together. And now we have to find out "Who am I really?" And so it is difficult for a coloured kid. So it's like "who am I?" Am I Coloured? Black? Or White?

Phase 6 (Transformation) had a frequency level of three. An example of Phase 6 is

And, I mean, if it wasn't for God honestly, then I don't know what we would have done. Just knowing that you were created...everyone was created in God's image. Meaning, everyone belongs and that you do have a place and a destiny and a purpose on earth. And just to know that you know you been searching all your life for your

identity and the fact you had to open your heart and accept Christ to find your identity. I think that it so powerful. And it's mind blowing to me.

Another relevant theme arose in this focus group discussion and that was “assimilation and self-deprecation.” Although, assimilation and self-deprecation were not represented in a phase in the OTAID, this theme recurred at least five times in the focus group. An example of this theme is

Yes, I will say that it was like everything that is white is good. And really just knowing your self. Just know your roots. And yourself identity and trying so much to measure up to the white guys. Because you think that is the way to go. Trying everything so to be white, because that is the right thing.

Oppression, which is one of the key terms in understanding optimal theory, was also noted. Oppression was sub-divided into two categories: a) oppression of the oppressor and b) oppression of the oppressed. The total frequency of the theme of oppression exceeded the cut-off. An example of the theme of oppression is

[Question: Does anyone else want to talk about how that oppression made you think about yourself?] Inferior. Very inferior. You always, as a Black person you tend to esteem the white person higher than yourself. Because, I would say that it was our parents had been through that. How can I say...it was breed within you that everything that whatever is white is right.

See Table 28 for a listing of the frequency of the themes of the OTAID in focus group one.

Appendix K has a complete listing of quotations assigned to codes (themes).

Table 28

*Themes From Focus Group Discussion #1*

Themes	<i>f</i>
Phase 1: Individuation – <i>The world is the way it is.</i>	4
Phase 2: Dissonance – <i>I'm beginning to wonder who I am.</i>	4
Phase 3: Immersion – <i>I focus my energy on people like me.</i>	6
Phase 4: Internalization – <i>I feel good about who I know I am.</i>	7
Phase 5: Integration – <i>With my deeper understanding of myself I am changing my assumptions about the world.</i>	8
Phase 6: Transformation – <i>It is I.</i>	3
Oppression of the Oppressor	2
Oppression of the Oppressed	6
Assimilation/ Self-Deprecation	5

*Note.* This focus group was 60 minutes. Eight women were present in this focus group.

The recording from Focus group 2 was inaudible and therefore could not be transcribed as the Focus group 1 was. However, the PI did take notes on the focus group discussion. The general topics that arose in the discussion are noted in Table X. Of the topics noted, Phases 2 (Dissonance), 3 (Immersion), 4 (Internalization) and 6 (Transformation) were represented. In addition comments in regard to suboptimal conceptual systems were noted. Table 29 lists the general topics from the second focus group discussion.

Table 29

*General Topics From Focus Group Discussion #2*

General Topics	OTAID Tenet
A lack of a relationship with one's father and his cultural and ethnic background causes confusion in one's identity.	Phase 2: Dissonance – <i>I'm beginning to wonder who I am.</i>
There is confusion and uncertainty that exists in relation to which racial group one belongs.	Phase 2: Dissonance – <i>I'm beginning to wonder who I am.</i>
There is anger and apathy toward dominant group about apartheid and the ill effects it had on identity development.	Phase 3: Immersion – <i>I focus my energy on people like me.</i>
Women fully embrace others like themselves who are devalued. They focus their energy on people like them.	Phase 3: Immersion – <i>I focus my energy on people like me.</i>
There is a desire to unite as a South African people, but the past—specifically apartheid—affects the present and how people see themselves.	Phase 4: Internalization: I feel good about who I know I am.
One's faith is important to understanding one's identity development.	Phase 6: Transformation – <i>It is I.</i>
A relationship and knowledge of familial cultural and ethnic background is an integral component of identity development.	Phase 6: Transformation – <i>It is I.</i>



*(Table 29 continued)*

General Topics	OTAID Tenet
Some of the older generations of South Africans are stuck in old ways of thinking and are resistant to change. (For example: Black is inferior and White is superior.)	Powerlessness is a feeling experienced by both the oppressor and the oppressed as they subject themselves to suboptimal conceptual system.
The color of one's skin (light or dark skinned) affects how a woman sees herself.	A value of self that is based on external measurements is suboptimal.

*Note.* The taping of focus group #2 was of poor quality, so a complete transcript was not obtained. Themes presented in this table are based on the principle investigators notes. Six women were present in this 90-minute focus group.

## CHAPTER FIVE

### Discussion

The purpose of this study was to determine whether the Self Identity Inventory (SII), which is based on the Optimal Theory Applied to Identity Development (OTAID), is applicable to Black, Coloured and Indian South African women. Both quantitative and qualitative approaches were taken to obtain a more in-depth understanding of the identity development of Black, Coloured and Indian South African women. As a part of the quantitative analysis there were nine hypotheses testing correlations and there was also a ranking of identity constructs. In the qualitative portion of the study there were two thematic analyses. One of the analyses examined identity constructs and the other examined focus group transcripts to determine if OTAID themes were present. This study also used the Social Desirability and Infrequency Scales to determine biased responding data. Lastly, two ad-hoc factor analyses were conducted on the data from the SII.

#### *Construct Validity*

In order to determine whether the SII was applicable or valid for Black, Coloured and Indian South African women, construct validity was examined. Construct validity refers to inventories or tests that claim to measure complex, multifaceted, and theory-bound psychological attributes such as identity development (Gregory, 2000). The construct validity of the SII was evaluated using three strategies: (a) factor analysis; (b) scale intercorrelations; and (c) correlations between a related measure. The results of these measures are discussed in further detail below.

*Factor analysis of the SII*

As a part of the analysis of the SII, a 2-factor and 6-factor exploratory factor analyses was conducted. After conducting the 2-factor analysis, it was clear that the items on the SII did fall into the general categories of suboptimal and optimal conceptual systems. This indicates that to a certain degree the SII has some applicability to Black, Coloured and Indian South African women.

The 6-factor analysis indicated a bit more. One of the most interesting findings was that there were only four factors that were actually viable after going through the criterion list. It seemed that the factors 2, 3, and 4 most resembled: Immersion, Transformation, and Internalization respectively. Therefore, some of the items from these phases do support the OTAID.

The items in Factor 1 created a possible new phase: “limited awareness and understanding of self.” Factor 1 was mostly items from Dissonance (Phase 2) and Integration (Phase 4), which is in agreement with the high correlation ( $r = .66$ ) between these two phases that was found in the intercorrelation of scales section. This would suggest further that the items are measuring the same construct.

Several Integration and Transformation items showed up on Factor 3, which would suggest that perhaps Transformation items and Integration items are also measuring the same construct. Integration and Transformation had the highest correlation ( $r = .68$ ) of any of the intercorrelation between subscales, which would support that the items are possibly measuring the same construct.

Although some SII phases were validated, there needs to be more research on the nature of Black, Coloured and Indian South African women's development (i.e. circular, or linear) and more item development and validity testing.

*Intercorrelations among SII subscales*

First, the results from the intercorrelation among subscales showed that scales of the SII were significant and correlated. Of the 15 correlations, all were significant. In summary, of the six hypotheses that were proposed three hypotheses—*Hypotheses 3, 6, and 7*—were supported by the results of this study. *Hypothesis 3* stated that Individuation would be significantly positively correlated with Internalization. *Hypothesis 6* stated that Internalization would be significantly positively correlated with Immersion and Integration. *Hypothesis 7* stated that Integration would be significantly positively correlated with Transformation.

Two of the hypotheses—*Hypotheses 4 and 5*—were only partially supported. *Hypothesis 5* stated that Immersion would be significantly negatively correlated with Integration and Transformation; it would be significantly positively correlated with Internalization. It was found that Immersion was not negatively correlated with Integration ( $r = .33$ ) and Transformation ( $r = .39$ ). It was, however, positively correlated with Internalization ( $r = .49$ ). *Hypothesis 5* stated that Immersion would be significantly negatively correlated with Integration and Transformation; it would be significantly positively correlated with Internalization. It was found that Immersion was not negatively correlated with Integration ( $r = .33$ ) or Transformation ( $r = .39$ ). It was, however, positively correlated with Internalization ( $r = .49$ ). The remaining hypothesis—*Hypothesis 2*—was not

supported because Individuation was not significantly negatively correlated with Immersion, Integration and Transformation.

As a whole, the scales were not related to each other in the exact manner predicted by the OTAID model and therefore the correlations only partially support *Hypothesis 2 – 7*; the discussion of the results are as follows.

The first hypothesis, *Hypothesis 2*, was not supported. Individuation was not significantly negatively correlated with Immersion, Integration and Transformation. In fact the correlations were positive. This would suggest that as Individuation scores increase, so will Immersion, Integration, and Transformation scores. This is contrary to the OTAID. A person in Individuation is said to lack awareness of any view of self other than the one to which they were first introduced. They lack awareness of the part of self that is devalued by others. According to the OTAID, this lack of awareness is not present in Immersion. In the Immersion phase a person focuses on people like herself who are devalued. She learns to appreciate the devalued parts of herself. The results for this study indicate that there is a low correlation between the two phases ( $r = .37$ ), but that correlation is still a significant positive correlation. In theory these constructs are very different. This would suggest that the items selected for either Phase 1 or Phase 3 are not capturing the true meaning of the OTAID. Perhaps the reason for this is because the items were not within the South African context or perhaps Black South Africa women do not experience what is described in Individuation or Immersion. At any rate, one cannot be in a state of awareness and unawareness at the same time and that is what the correlation between these two are suggesting.

Individuation was also not negatively correlated with Integration ( $r = .32$ ) and Transformation ( $r = .40$ ). As one develops through the OTAID from Individuation to

Integration and Transformation there should be a shift in development. As the scores in Integration and Transformation increase, the scores in Individuation should decrease. As the correlation for this study suggests, the Individuation scores increase as the Integration and Transformation scores go up. The reason for this correlation could be that the items for Individuation, Transformation, and Integration are not written in a South African context or these phases are not experienced by Black, Coloured, and Indian South African Women. Perhaps another cause for these positive significant correlations is because these phases do generally describe acceptance. One is a blind acceptance (Individuation) and the others represent an informed choice to accept (Transformation, and Integration). So, it is possible that they items are measuring the same construct.

The next hypothesis to be discussed is *Hypothesis 4*. This hypothesis was only partially supported. Dissonance did significantly correlated with Immersion, which is in line with the OTAID theory. Conversely, the other part of the hypothesis was not supportive. Dissonance was also positively correlated with the other phases as well. This would suggest that Black, Coloured and Indian South African women are always questioning who they are even though they have developed in other more optimal phases. This does not match the OTAID. According to the OTAID, one moves from a suboptimal worldview to an optimal worldview. This finding does not agree and might suggest that Black, Coloured and Indian South African women question themselves all through life no matter how much they develop. It would seem possible since Black, Coloured and Indian South African women are the most oppressed group in South Africa, but more needs to be researched before that claim can be made. In addition, Dissonance correlated the highest with Internalization ( $r = .66$ ). Perhaps the reason for this is because they are measuring the same construct. Both Dissonance and

Internalization contain several items that refer to a time period adjustment (e.g. “I *recently* have started to question some of the values I grew up with.”—Scale 2; “I *recently* have seen the depth to which oppression affects many groups.”—Scale 4.) Interestingly, this same correlation occurred in Sevig’s (2000) validation research. This suggests that the construction of the items is not adequately capturing the meaning of the OTAID Phases, or the two phases are measuring the same construct.

The third hypothesis to discuss is *Hypothesis 5* which stated that Immersion would be significantly negatively correlated with Integration and Transformation. This part of the hypothesis was not supported. However, Immersion was correlated with Internalization. Theoretically, Immersion is different from Integration and Transformation. When one is immersed in one’s own culture or devalued group and harbors negative feelings about the dominant group, she is in Immersion, which is different from Integration and Transformation where women in that group are inclusive of people who are not like them. The correlations for these phases are low ( $r = .33$ ;  $r = .39$ ), but not negative. Perhaps the reason for this is that Phases Immersion, Integration and Transformation in some way involve valuing one’s group or making one’s group a reference point. Perhaps in the construction of these items for these phases, there was not enough difference between the two types of items. Another reason that Immersion may have been correlated with these and all other Scales is because Black, Coloured and Indian South African women may return or recycle, to borrow a term from Parham (1989), back to the Immersion stage because they have experienced and are experiencing oppression and discrimination on a regular basis. This would be consistent with Hocoy’s (1997) findings where he found that South African participants in his study recycled back to the Immersion stage (as described in Cross’ Nigrescence Model, 1971). This would

also suggest development moved in a spiral/circular nature, which would suggest that the development process occurs in multiple directions, similar to Scott and Robinson's (2001) Key Model of White male identity development. So, Black, Coloured and Indian South African women development may not be a linear development.

Of the six hypotheses related to scale intercorrelation three received full support (*Hypotheses 3, 6, and 7*), two received partial support (*Hypotheses 5 and 6*), and one received no support (*Hypotheses 2*). Further research is recommended to examine the item construction and interscale relationships.

#### *Convergent and Divergent Validity*

The third strategy used convergent and divergent validity to determine construct validity. *Hypothesis 8* stated that the SII would show good construct validity as measured by correlations with the Belief System Analysis Scale (BSAS; Montgomery, Fine, & Myers, 1990). The score from the BSAS should be significantly negatively correlated with Individuation, Dissonance, Immersion, and Integration and significantly positively correlated with Integration and Transformation. It was found that only two of the subscales—Dissonance and Immersion—were negatively correlated. These correlations were not, however, significant. Scales for Individuation, Internalization, Integration, and Transformation were positively correlated with the BSAS. The correlation between the BSAS and subscale Integration was the only significant correlation. All of the coefficients are low. The hypothesis was only partially supported.

This strategy relies on the two theories or models—OTAID and BSAS—having similar theoretical meanings. As stated these theories or models both attempt to measure suboptimal and optimal conceptual systems or worldviews. The results of this correlation



suggest a couple of things. Number one, if the OTAID and the BSAS items are not capturing the meaning of the theories within a Black, Coloured and Indian South African woman context, the scales would not correlate. Number two, the validity of BSAS has been researched on an American population, but has not been studied in the South African context. There may be issues with the items. In addition, there were some issues with the psychometric properties of the BSAS, which may have also attributed to the lack of support for the hypothesis.

#### *Conclusions about Validity*

It seems that the three strategies for validity of the SII using a Black, Coloured, and Indian South African woman sample indicated that it is not fully applicable. Some of the scales seemed to reflect the development of Black, Coloured, and Indian South African woman according to OTAID and others did not. More research needs to be done to understand these women's identity development.

#### *Analysis of IEI*

##### *Ranking of Constructs*

The IEI was developed to replace a portion of the SII that was poorly constructed. The goal of this section was to determine what identity constructs are most important to Black, Coloured, and Indian South African women. Results in this study indicated that the construct of "religion/spirituality" was the number one identity construct listed for Black, Coloured, and Indian South African women. This finding indicates that Black, Coloured, and Indian South African women see themselves as spirit. This is in line with Optimal theory, in that spirit is a major component of one's identity.

When identity is discussed for Black, Coloured, and Indian South African women' spiritual development should be explored.

The second construct listed was "family role." The placement of this construct is also in line with optimal theory in that a connection with others, especially family, is important to development. The importance of family role for Black, Coloured, and Indian South African women is also supported by Dwairy's (1999) biopsychosocial model of identity development, which asserts that people from holistic cultures incorporate the needs, values, and desires of family members into how they see themselves.

The third construct listed was "career/occupation/education." Now that apartheid is over as a political system, Black, Coloured and Indian South African women are venturing out and trying to establish themselves and their families. The area of career/occupation/education was not open to them for so long. For many women, domestic servitude was the only career option for them. So, this is a time for women to explore and develop themselves in this area.

The fourth most important construct was "gender." There are very strong social definitions of gender and what it means to be a woman. It is of no surprise that this construct was listed in the upper most important constructs.

The fifth most important construct was "race." It was a surprise that this construct fell at the middle of the constructs that they were asked to rank, especially with the influences and remnants of the oppressive suboptimal system of apartheid. The reason for this could be that the average age of the participants in this study was 23. Apartheid was abolished as a political system ten years ago, so perhaps they were too young to remember the emphasis placed on race. Another reason for the placement of race in the rankings, could be because

the women who participated in this study see themselves more than just as a racial being and are choosing to express themselves by other means.

The sixth construct was “socio-economic status.” This also was a surprise, because there is such a push, especially among the young people to have money and reach a certain status. Poverty affects so many Black, Coloured, and Indian South African women. Perhaps this ranking suggests that other things are actually more important to how one views oneself and that socio-economic status is not a part of how these women chose to describe themselves.

“Ethnicity” is ranked seventh in this study. The reason for this could be because of where the survey was taken. The University of the Western Cape and the Western Cape Province is mostly “Coloured,” so they would not describe themselves in terms of ethnicity but in terms of race. In addition, African Black women may find more solidarity in referring to themselves as “Black” rather than specifying ethnic membership, like “Xhosa,” or “Zulu” or “Tswana.”

“Nationality” was ranked eighth in this study. During the political civil rights era, being South African, whether you were Black, Indian, Coloured, or White, was a major point. Perhaps the national pride is for the older generation and is as not present for the youth.

The last construct that was listed was “sexual orientation.” The placement of this construct was not a surprise. Although, in some circles, the Western Cape is called the “Gay capital of the world,” within the Black community any sexual orientation other than heterosexual is not accepted. Of the 146 participants to answer the question about sexual preference, only one indicated that she was a lesbian and 17 indicated that they were

bisexual. The total percent is 12.33% of the participants indicated that they were not heterosexual. Homosexuality and bisexuality are still a taboo within the Black community.

### *Write-In Response*

This portion of the IEI gave participants an opportunity to share how they choose to describe themselves. As a part of the write-in response participants were asked to rate the level of difficulty associated with being who they described. The write-in responses for the most part mirrored the ranking of the nine constructs. All nine constructs were present in the write-response, which supports the importance of these constructs to how women describe themselves. In addition to the nine, eight more were added including: (a) age (b) personality characteristics, (c) psychological state of mind; (c) membership in the human family; (e) phenotypical characteristics, (f) socio-political orientation, (g) language; and (h) physical ability. Age was one of the top write-in responses. Participants referred to being “young” most often when referring to age. Youth is valued among this sample. Another interesting write-in response was a description of one’s personality. Among the responses in this write-in theme were “generous,” “passionate,” “intelligent” and “loving.” This section further supported the IEI ranking section results and indicated other identity constructs that are important to Black, Coloured, and Indian South African women.

The final part of the IEI was to determine how difficult it was for the women to be who they described in the write-in response. Most found that it was not difficult or not very difficult (75%) to be who they described, which would suggest that they are comfortable being whom they described within the South African society.

### *Social Desirability and Infrequency Responses*

As a part of the quantitative procedures biased responding data was examined. It was determined that on average participants did not respond in socially desirable ( $M = 9.56$ ) ways nor did they have infrequent responding ( $M = 1.05$ ). The social desirability average score, 9.56, denoted an average or more real representation of the participant. The infrequency average score, 1.05, indicates that the participant has responded in a plausible manner or there is no evidence of a pseudo-random response pattern.

In addition, it was hypothesized that the correlations between the SDS and IS would not be significant at  $p < .05$  (*Hypothesis 9*). *Hypothesis 9* was not fully supported because one of the subscales—Phase 3 – Immersion—was significantly related at the  $p < .05$  level with the IS. For the answers for the Immersion scale there may have been evidence of a pseudo-random response pattern. The results indicate that, for the most part, the responses are truly represented the participant and that there was no random or infrequent responding.

### *Focus Group Themes*

In addition to the validity strategies analyzed for the SII, focus group transcripts were also analyzed to determine if themes similar to the OTAID emerged. There were only three phases that met the cut-off requirement of five quotes. Those phases were: (a) Immersion, (b) Internalization and (c) Integration. Had there been more focus groups, more of the phases may have been supported. There was evidence that some of the same developmental phases that are outlined in the OTAID are present in the development of Black, Coloured, and Indian South African women. More focus group work needs to be done. More questions can be generated using the transcripts from this study.

In addition to the phases, other themes emerged and meet the cut-off requirement: (a) Assimilation/Self-Deprecation and (b) Oppression. Several participants mentioned a period of wanting to be White or having anti-Black/pro-White feelings at some time in their development. There is an overwhelming pressure in South Africa for women to meet a certain body image. There have been references made to weight, hair texture, complexion, etc. Based on the focus group, the OTAID is not capturing this aspect of development. There needs to be a phase that addresses the issue of assimilation/self-deprecation. A phase that covered this issue would certainly fall under suboptimal conceptual system or worldview. This construct was definitely an issue in regard to identity development.

The theme of oppression, both for the oppressed and the oppressor, emerged quite often in the focus groups. This supports one of the underlying tenets of optimal theory and points to the need for a more comprehensive inclusive approach to combating oppression.

#### *Limitations*

Although this research provided a more in-depth look at the identity development of Black, Coloured, and Indian South African women, there were some limitations. First, the sample used in this study was not representative of the vast diversity of Black, Coloured, and Indian women in South Africa. The sample was drawn from only one of the nine provinces in the country. As a result, the psychometric properties of the SII may not be generalizable to Black, Coloured, and Indian South African women as a whole or Black, Coloured, and Indian South African women in technikons and universities in other provinces of South Africa. Second, the majority of these college students (46%) who participated in this study reported that economically they had enough money for the basic necessities and a few luxury items. As a nation, 50 percent of the population is under the poverty line and there is a 37

percent unemployment rate (Central Intelligence Agency, 2003). Furthermore, the sample was of women who had been or who were in college. The women in this study were at a higher socio-economic status levels than most of the women in South Africa. Further research of the identity development of Black, Coloured, and Indian South African women requires a broader sample of women from varied social classes, ages, provinces, and communities.

Another limitation of this study was how the word “Black” was used. Originally “Black” referred to Black Africans. Apartheid ideology referred only to Africans as “Blacks,” and Coloured, Indian and Blacks as “non-white.” Other definitions of Black included a “person whose skin is not white,” (*Reader’s Digest*, 1994, p. 531). In addition there are those who were and are a part of the Black consciousness movement who consider Africans, Indians, and Coloureds as being Black. (Black consciousness is an ideology that was developed mainly by Black students after 1968. It posited that Blacks—African, Indian, and Coloured—had to liberate themselves psychologically from the effects of institutionalized racism and White liberalism. This suggested a rejection of all “White” values and the inculcation of a positive “Black” worldview.) The intent in the beginning of this study was to determine if Optimal Theory Applied to Identity Development applied to *Black African* women. The studies found in literature use Black in the same way. However, as I spoke with the administrators and faculty at UWC, the challenge in regard to the use of the word “Black” became apparent. Because of this challenge, I decided to use the Black consciousness definition of the word “Black” and allow any woman who considered herself “Black” to participate in the study.

A fourth limitation of this study referred to the focus group portion of the study. Unfortunately, there was a problem with the audio taping of the second focus group. Because of this problem, a clear transcript could not be obtained; so valuable information was lost that could have indicated more about how these women develop their identities. Also, more information could have been obtained if more focus groups conducted.

Fifthly, although there was an evaluation of the items by South Africans, it could have been more extensive. A more formal and extensive content validity portion should be included. This is particularly important when working with different cultures.

Not having a larger sample was also a limitation to this study. Although the literature supports using a sample of 150 for factor analysis, it would be better to have larger sample size to address the issue of normal distribution. In addition, the more diverse and larger your sample size, the more generalizable the results will be to the greater population.

#### *Implications for Counseling*

Mental health practitioners have long been interested in studying and understanding the impact of discrimination, racism, and other forms of oppression (i.e. the “isms”) on individuals’ mental health and identity development. Understanding the identity development of the client allows counselors to develop and implement treatment plans that are appropriate for the client’s level of development. In addition, according to Sue and Sue (1990), identity models assist counselors and other mental health professionals in responding to clients in non-stereotypical ways. Because Black South African women are the single most oppressed group (Letlaka-Rennert, 1996), it is important for counselors to understand their client’s identity development as well as understanding the oppression that may have affected them.



As the results from this study suggest, counselors who have Black South African women clients must explore all aspects of humanness with the client, including psychological functioning, cultural and traditional influences, spiritual development, physical functioning, and generational connections to those not yet born and the ancestors that have gone before. In addition, counselors should explore the impact of the double oppression—racism and sexism—some of these women may face. Counselors should pay particular attention to the client's conceptual system, in that it determines how the client will look at various issues that concern her. This will determine how that client will look at various issues that concern them.

Of particular importance to counselors who work with Black, Coloured, and Indian South African women is the impact that HIV/AIDS has on their lives. Black women in South Africa are affected most by this disease, perhaps it is because they are the most marginalized because of their double oppression. What conceptual system the woman embraces may determine how she reacts to her issues related to HIV/AIDS. Based on this research, on average the participants scored a 101 on the BSAS, which indicates that the participants on average were “mixed mainstream.” Therefore, the average participant is in the middle of optimal and suboptimal. For those women who embrace a suboptimal conceptual system, where their view of self is based on extrinsic things, the counselor will be challenged to help the client develop a more optimal worldview. When a client embraces an optimal worldview she will be able to better adjust to the issues that arise due to HIV.

It is also important to learn a great deal about the client's life situation and build a trusting relationship with the client, where one can really address emotions, behavior, and support systems. It is very important for counselors to try and establish a trusting and safe

therapeutic environment for the client, even when the interaction is short. Counselors' discussion of the importance of confidentiality is imperative. For counselors that are non-Black, it will even be more important for them to be aware of their own conceptual systems, because it may affect the level of trust the client has for the counselor, how the counselor relates to the client, and in turn affect the services that the counselor is able to provide the client. White counselors, in the United States and South Africa, need to be more cognizant of the affects of apartheid. For some Black, Coloured, and Indian South Africans, White people still represent oppression. Based on some of the findings, some clients are still in immersed stages of identity, where there is anger toward the White people in South Africa.

Also according to this study, Black, Coloured, and Indian South African women have a strong collectivistic or familial identity or orientation. Familial influence and connection is an integral part of day-to-day decision-making and future goals and decisions. It is important that counselors from an individualistic orientation be aware of this dynamic. For example, when making a career choice it may not be uncommon for a client to tell you the career that their parents want them to pursue. A counselor must assist the client in making a career decision, based on the client's collectivistic orientation.

In society there seems to be a trend to move away from spirituality/religion. According to Optimal Theory, spiritual development is a very important component to identity development. And the results from this study indicate that religion/spirituality is the most important component of one's identity. Counselors need to be prepared to discuss issues of spirituality and religion as they relate to the clients identity.

The results from this study presented several unique challenges that face Black South African women in relation to racism, sexism, and poverty. Due to these unique challenges, it

is important that counselors be aware of their own conceptual systems. If counselors embrace a suboptimal conceptual system, it is very unlikely that he or she will be able to assist their clients in the journey toward an optimal conceptual system. As was stated before, it is through an optimal conceptualization that clients will better be able to address the challenges that they face. Counselors must be adequately trained to be able to help clients reach more optimal ways of thinking. Therefore, counseling programs should expand their curriculum to incorporate courses that challenge the mindset of the student counselor. In addition, this training needs to be incorporated more into in-service and training seminars for current counselors in the field. These concepts of suboptimal and optimal worldview must be a part of all courses, in-services, and training, and not just in the gender and cross-cultural courses.

Counselors must become more global in their thinking, their service, and their treatment plans because clients come from many different cultures and worldviews. There is not a one size fits all theory of identity development or form of counseling. No longer should the Western way of counseling be the dominant way in which counseling is provided. To do so would cause harm to the client and ethically, counselors should strive to do no harm.

#### *Recommendations for Future Research*

The results of this study suggest directions for future research. First, a model and/or theory that is applicable to Black, Coloured, and Indian South African women must be developed and validated through exploratory and confirmatory factor analysis. Parts of this research could be used as a foundation for a more applicable model of identity. The results from this research indicate that there are some tenets of the OTAID that are applicable to Black, Coloured, and Indian South African women. It does not adequately address the issues

of assimilation and self-hate, which were reoccurring themes that emerged in the focus groups. Immersion, Transformation and Internalization were phases that seemed to be applicable to Black, Coloured, and Indian South African women, however, the other phases were not. There needs to be more exploration into Immersion, Transformation and Internalization.

Secondly, considerable time must be invested into item construction and content validity of these items because they are also very important when creating a new instrument. More qualitative research, in the form of focus groups, will help generate some items that are in the cultural context. Thirdly, there also needs to be more research done on the nature of the identity development of Black, Coloured, and Indian South African women. Is it circular? Spiral? Linear? Lastly, the sample size of future research must exceed 300 or more to obtain normal distribution and to make the findings more generalizable. Also, the sample should be a stratified random sample so that the results will be representative and generalizable. It is important to research women of different ages, socio-economic statuses, ethnic groups, educational levels, marital statuses, sexual orientation, etc.

### *Conclusion*

While collecting data at UWC, I went to several of the psychology classes, and the students were learning about Freud, Adler, Skinner, Ellis, etc. Although, these men made significant contributions to understanding some of the cognitive and behavioral functions of human beings, we can no longer apply their theories to everyone. The creation, development, research, validation and integration of new theories within a cultural context must continue. In addition, these new theories need to be taught along with the “fathers” of psychotherapy. South African counselors and counselors in the United States who see Black

South African clients will be limited in their abilities to help clients if they only use the traditional theories that are taught now. We must move away from this one-size-fits-all mentality and embrace a more optimal worldview so that we can truly meet the needs of our clients.

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APPENDIXES

## Appendix A

### *Expert Rater's Letter*

16 October 2003

Kyla Marie Sawyer, M.Ed., NCC  
 E. S. King Village, Apartment M-13  
 Raleigh, North Carolina 27607  
 United States of America  
 Ksawyer@nc.rr.com

Dear (Name of evaluator familiar with South African culture),

Thank you for agreeing to participate in my dissertation which is under the supervision of Herbert A. Exum, Ph. D. and Stanley Baker, Ph. D. Specifically, thank you for agreeing to be judges/expert raters of the items (statements) in the Self Identity Inventory (SII), which is based on Optimal Theory Applied Identity Development (OTAID), Belief System Analysis Scale (BSAS), Identity Expression Index (IEI), and Personality Research Form – E (PRF) instruments. These instruments have been through item development and validation and reliability studies with an American sample. The purpose of my study is to examine whether the OTAID/SII accurately reflects the identity development<sup>†</sup> of Black South African women. The reason that I am asking you to evaluate these instruments is to determine if the choice of words and statements are appropriate for a South African audience. What I would like you to do is the following:

1. Read the Brief descriptions of the instruments.
2. Read each item/statement.
3. Please indicate which items may be confusing, irrelevant, insensitive, or unanswerable in relation to Black women in South Africa. Please give a brief description/explanation in regard to why you think it is confusing, irrelevant, etc.
4. If wording is awkward, please make recommendations for ways to re-phrase items.
5. Make General Comments about the items.

When making these comments and/or suggestions, please indicate page number and item number in an email to me. If it would be easier, you can make your suggestions using the Word edit functions, save the edited version and send it back to me via email.

If you have any questions, please email me. When you are finished, please email it back to me by October 24<sup>th</sup>, if possible. I need to make multiple copies and prepare other research documents prior to coming to South Africa.

Thank you very much. I know that you are busy! I value your opinions and appreciate the time and energy you will put into this. Thank you for helping make my dissertation a success.

Kindest Regards,

Kyla Marie Sawyer, M. Ed., NCC

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<sup>†</sup> Identity development is defined as the process of identification with a certain group(s) and the interactive effect on one's belief system and behavior. It also describes a process of self-definition in the context of this group(s) and/or the larger society with a resulting effect on emotions, beliefs, and behaviours of the individual.

## Appendix B

*Email Approval from UWC Registrar*

From: Ingrid Miller  
Date: Wednesday, October 22, 2003 5:36 AM  
To: ksawyer@nc.rr.com  
CC: Refrew Christie  
Re: Permission to conduct Research

Dear Ms Sawyer

I received your formal ethics clearance; thank you for complying with our requirements.

I am pleased to grant you permission to conduct your research at UWC. A formal letter, that you may need when interacting with the CHS faculty or respondents, is attached. I could request my secretary to mail or fax a signed copy of the letter to you if you should require it.

I would advise that you contact the Deputy Dean (Prof Travill, [atravill@uwc.ac.za](mailto:atravill@uwc.ac.za)) or Prof Mpofu for assistance to gain access to your research sample.

Please feel free to contact me for further assistance if necessary.

With best wishes

Ingrid Miller

Dr Ingrid Miller  
REGISTRAR  
University of the Western Cape  
Private Bag X 17

Bellville 7535  
South Africa  
Ph work +27.21.959 2111  
Fax work +27.21.959 3126  
email [imiller@uwc.ac.za](mailto:imiller@uwc.ac.za)

## Appendix C

*Research Permission Letter from Registrar*

## University of the Western Cape

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Private Bag X 17 Bellville South Africa Telegraph: Unibell  
Telephone: +27 21 959 2111 Fax: +27 21 959 3126

**OFFICE OF THE REGISTRAR**

Ms Kyla Marie Sawyer  
North Carolina State University

Dear Ms Sawyer

**PERMISSION TO CONDUCT RESEARCH AT UWC**

Thank you for complying with our requirements for obtaining permission to do research by submitting the ethical endorsement of your university.

It gives me great pleasure to grant you permission to proceed with your research. Kindly contact the Dean or Deputy Dean of the faculty concerned for assistance with the distribution and collection of your questionnaires.

If you should have any difficulties in this regard, I will be happy to assist.

You are further requested to apply to my office for permission to publish your findings once you are ready to do so.

With best wishes

**DR I MILLER**  
**REGISTRAR**

## Appendix D

*Email Approval from Deputy Dean of Community Health Sciences*

From: Andre Travill  
Date: Thursday, October 23, 2003 5:54 AM  
To: ksawyer@nc.rr.com [ksawyer@nc.rr.com](mailto:ksawyer@nc.rr.com)  
Subject: Re: Proposed Research

Dear Kyla

I consulted my dean on the issue and she agreed that you could conduct your survey amongst our students. You will of course have to do the recruiting of participants yourself (keeping all ethical and consent issues in mind). You will also have to approach individual lecturers if you wish for students to complete the surveys during class time. We would of course support you in your approaches to faculty members. You should perhaps contact faculty members prior to your departure from the states to try and establish some schedule. As I pointed out I will be away for 2 weeks and will be back in the office from 10 November should you require further information/assistance.

Kind regards  
Andre

## Appendix E

### *Letter to Community Health Sciences Faculty*

Kyla Marie Sawyer, M. Ed., NCC  
 North Carolina State University  
 E. S. King Village M-13  
 Raleigh, NC 27607  
 USA  
 +1.919.512.1921  
 ksawyer@nc.rr.com

5 November 2003

Community and Health Sciences  
 The Registrar  
 University of the Western Cape  
 Private Bag X17  
 Bellville  
 7353

Dear Community and Health Sciences Faculty Member<sup>‡</sup>:

Hello! How are you? I hope that this letter reaches you in good spirits. Let me introduce myself. My name is Kyla Sawyer. I am a doctoral student at North Carolina State University in the Department of Counsellor Education. I am in the final stages of my studies—the dissertation stage. Throughout my four years of study, I have focused most of my research and study on various issues relevant to South Africans and psychosocial development. I have had the pleasure of travelling to South Africa four times and have decided to conduct my dissertation research in South Africa.

Over the past month I have been in contact with Professor Christie, Dean of Research; Dr. Ingrid Miller, Registrar; and Professor Andre Travill, Deputy Dean about my dissertation research. I have gained ethics approval from my university and permission to conduct research on University of the Western Cape's campus by Dr. Miller (See approval letter attached.). Professor Travill has also approved my proposal and has given me permission to approach the faculty of Community and Health Sciences to assist me with my dissertation research (See approval e-mail attached.)

Specifically, my dissertation focuses on understanding identity development in Black South African women. (Dissertation title: *Validation of the Self Identity Inventory: A Black South African Woman Sample*) I am asking the faculty of Community and Health Sciences at the University of the Western Cape if they would help me in this process of collecting data for my dissertation by giving me permission and an opportunity to present my research in a short 5 minute presentation in their classes. After the presentation I would like to pass out my survey material. It should take about 10 minutes total. I will be setting up a table in a central location for a few days, so that I can collect the surveys and pass out R10 compensation for each person (i.e. student, faculty, or staff) who completes the survey material.

Here is a brief description of my study.

*The purpose of the current study is to examine whether the Optimal Theory Applied to Identity Development accurately reflects the identity development of Black South African women (BSAW). The Optimal Theory*

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<sup>‡</sup> Community and Health Sciences Faculty come from the following 10 departments: Dietetics Department, Human Ecology Department, Nursing Department, Occupational Therapy, Physiotherapy Department, Psychology Department, Social Work Department, School of Public Health, School of Natural Medicine, Department of Sports and Recreation & Exercise Science.

*Applied to Identity Development (OTAID; Myers et al., 1991) is an inclusive model that claims to be pluralistic and applicable across various identities or cultural groups (e. g. race, gender, ethnicity, sex, sexual orientation, etc.) within the explicit context of the Eurocentric dominant culture. The OTAID model is theoretically based on Optimal Psychology (Myers, 1988). This model is considered multicultural because its tenets are found within the indigenous peoples of Africa and Asia as well as in Western metaphysical traditions. Samples of various cultural groups in the United States have been used and for example, Sevig (1990) found that the OTAID explained identity development in diverse population of Americans. The present research will sample Black South African women in an effort to assess whether or not the OTAID is applicable to them.*

*Participants of this study will be asked to fill out a set of three questionnaires and a basic information form. The entire study will take about 45 minutes to an hour to fill out. Participants will be asked to fill out survey in one sitting. Participants will return the survey to PI. Upon completion of the questionnaire packet participant will receive R10. No identifiers will be collected with the surveys. Participants are not asked to put their name on any form, nor are they asked to write any personal identification numbers on any of the survey material.*

I will be in Cape Town Monday, 9 February through Tuesday, 17 February 2004. If you are agreeable to helping me with my research, would you please email me the following information: 1) your name, 2) course name, and 3) time, day and location that I can make my presentation. My email address is [ksawyer@nc.rr.com](mailto:ksawyer@nc.rr.com).

I would like to thank you in advance for considering my request. I know this is a busy time for you as it is exam time. Professor Travill suggested that I contact you now to construct a schedule. If you could please email me a response prior to your holiday break, as it would help me in my current preparation for data collection. Should you have any questions or need further clarification concerning my research please contact me. I am looking forward to hearing from you soon.

Kindest Regards,

Kyla M. Sawyer, M. Ed., NCC  
Doctoral Student Counsellor Education

Cc: Professor Andre Travill, Deputy Dean Community and Health Sciences Herbert A. Exum, Ph. D.,  
Professor, Counsellor Education and Chair of Dissertation Committee

Attachments (2): Approval for Research from Dr. I. Miller, Registrar; and E-mail approval from Professor Andre Travill, Deputy Dean

## Appendix F

### *Consent Letter - Focus Group*

#### **North Carolina State University INFORMED CONSENT FORM for RESEARCH**

Title of Study: Validation of the Self-Identity Inventory (SII): A Black South African Woman Sample

Principal Investigator: Kyla Marie Sawyer, M. Ed.

Faculty Sponsor: Stanley Baker, Ph. D.

We are asking you to participate in a research study. The purpose of this study is to understand more about identity development, or in other words, how we come to know ourselves and feel about ourselves. Part of this involves how we feel about other people and the society in which we live.

#### INFORMATION

If you agree to participate, you will be given a piece of paper with the date, time, and location. You will be asked to come to the designated location where you and about seven other women will participate in a group discussion. The group discussion, which will be led by the principal investigator, will take about a 90 – 120 minutes. Several questions related to identity will be asked. The group discussion will be audio recorded, so that a written transcript can be obtained.

#### RISKS

There may be minimal risk in your participating in this focus group discussion, because you and other participants may talk about topics and information that are personal in nature. In order to address this issue group rules will be discussed and established by the group prior to the discussion beginning, especially around the expectation that group participants keep the contents of the group discussion confidential. Another minimal risk may be that your name may be audible on the tape. To ensure that you cannot be specifically identified you will be asked not to use your full name. Once the transcript has been obtained, the audio recording will be destroyed. Any reference to you (i.e. your first name) will be replaced with an alias (fake name) in the transcript.

#### BENEFITS

I hope you will benefit from the study by learning something about yourself and other women through the discussion. I believe the study will contribute to counselors understanding of the process of how people express and define various parts of their identity.

#### CONFIDENTIALITY

The information in the study records will be kept strictly confidential. Tapes will be kept with principal investigator until she leaves for the USA. Once tapes reach USA a private company will transcribe the tape to a transcript. Once the transcript has been obtained and checked for accuracy, the audio recording will be destroyed. Transcripts will be stored securely in principle investigator's computer. No reference will be made in oral or written reports, which could link you to the study.

#### COMPENSATION

For participating in this study you will receive R20. If you withdraw from the study prior to its completion, you will receive R10.

#### CONTACT



If you have questions at any time about the study or the procedures, you may contact the researcher, Kyla Marie Sawyer, at E. S. King Village Apt. M-13, Raleigh, NC 27607, USA or by phone at +1 919.512.1921 or by email at ksawyer@nc.rr.com. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Matthew Zingraff, Chair of the NCSU IRB for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus, Raleigh, NC 27695, USA (+1 919.513.1834) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus Raleigh, NC 27695, USA (+1 919.513.2148).

#### PARTICIPATION

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed at your request.

#### CONSENT

Your presence indicates your consent to participate in this focus group discussion. If you agree to participate in this research, we will begin the focus group in five minutes. If you do not wish to participate, you may leave the room at any time. If you have any questions please feel free to ask me.

Investigator's signature \_\_\_\_\_

Date \_\_\_\_\_

## Appendix G

### *Consent Letter - Survey*

**North Carolina State University  
INFORMED CONSENT FORM for RESEARCH**

Title of Study: Validation of the Self-Identity Inventory (SII): A Black South African Woman Sample

Principal Investigator: Kyla Marie Sawyer, M. Ed.

Faculty Sponsor: Stanley Baker, Ph. D.

We are asking you to participate in a research study. The purpose of this study is to understand more about identity development, or in other words, how we come to know ourselves and feel about ourselves. Part of this involves how we feel about other people and the society in which we live.

#### INFORMATION

If you agree to participate in this study, you will be asked to fill out a survey packet, which includes a background form and a set of three surveys. Computer scan sheets and pencils will be provided so that you can answer the questions on the survey. The entire study will take about 45 minutes to an hour to fill out. If at all possible, please complete this in one sitting.

#### RISKS

There are no foreseen risks to participating in this study.

#### BENEFITS

I hope you will benefit from the study by learning something about yourself in filling the questionnaire. I believe the study will contribute to counsellors understanding of the process of how people express and define various parts of their identity.

#### CONFIDENTIALITY

The information in the study records will be kept strictly confidential. Data will be stored securely in principle investigator's computer. No reference will be made in oral or written reports, which could link you to the study.

#### COMPENSATION

For participating in this study you will receive R10. If you withdraw from the study prior to its completion, you will receive R2.

#### CONTACT

If you have questions at any time about the study or the procedures, you may contact the researcher, Kyla Marie Sawyer, at E. S. King Village Apt. M-13, Raleigh, NC 27607, USA or by phone at +1 919.512.1921 or by email at ksawyer@nc.rr.com. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Matthew Zingraff, Chair of the NCSU IRB for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus, Raleigh, NC 27695, USA (+1 919.513.1834) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus Raleigh, NC 27695, USA (+1 919.513.2148).

#### PARTICIPATION

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed at your request.

**CONSENT**

If you agree to participate in this research, please simply complete and submit the attached surveys. This will indicate your consent to participate. Please feel free to retain this form for your records. If you have any questions please feel free to contact me. Please remember your participation in this study is voluntary and you may withdraw at any time.

Investigator's signature \_\_\_\_\_

Date \_\_\_\_\_

## Appendix H

### *Corrections for Survey*

Please make note of the changes that need to be made for the survey.

- See Page 2: Question #13. Your current marital/living status:  
Add this choice: **K. Married – Religious & Traditional**
- See Page 3: Question #17. How would you describe your religious affiliation/spiritual life?  
Add this choice: **I. Combination – Either A. or B. or C. or E. AND D.**
- See Page 6: Correct spelling of answer choice. 4 = Mostly disagree

### *Background Information Form*

*Instructions:* Please read each question carefully. Using the **light red and white** answer sheet and a no. 2 /HB pencil, select your response, and then darken the circle. Please make sure that the response is for the correct number. Please make sure that the ID number on the answer sheet matches the survey number in the right hand corner of this form. If the numbers do not match please let the primary investigator know now. Please do not write your name on this form or any of the answering sheets. Your responses are anonymous. Thank you so much for your cooperation in this study. **Start with number “1” on answer sheet. It looks like this:**

Your Age (in years) \_\_\_\_\_ (*Please fill in here.*)

#### 1. Region or Province of Residence:

- |                  |                              |
|------------------|------------------------------|
| A. Eastern Cape  | F. Northern Province/Limpopo |
| B. Free State    | G. Northwest                 |
| C. Gauteng       | H. Northern Cape             |
| D. KwaZulu/Natal | I. Western Cape              |
| E. Mpumalanga    | J. Other country             |

#### 2. What is your highest educational qualification?

- |  |  |   |
|--|--|---|
| A. No schooling                        | E. Std 6 - Std 7/ Gr 8 - Gr 9 / ABET 4 | I. Diploma(s)/Occupational certificate(s) |
| B. Up to Std 1/Gr 3 / ABET 1           | F. Std 8/ Gr 10 / N1                   | J. First degree(s)/ Higher diploma(s)     |
| C. Std 2 - Std 3/ Gr 4 - Gr 5 / ABET 2 | G. Std 9/ Gr 11 / N2                   | K. Honours / Master's degree(s)           |
| D. Std 4 - Std 5/ Gr 6 - Gr 7 / ABET 3 | H. Std 10/Matric/ N3                   | L. Doctorate(s)/Medical                   |

#### 3. What is your occupation? (*Pick one.*)

- |  |                        |                               |             |                 |
|--|------------------------|-------------------------------|-------------|-----------------|
| A. Manager                               | D. Clerical            | G. Miner                      | J. Student  | M. Scientist    |
| B. Professional                          | E. Services            | H. Plant and machine operator | K. Educator | N. Health field |
| C. Technical and associated professional | F. Skilled agriculture | I. Elementary occupation      | L. Engineer | O. Other        |

#### 4. What is your first language? (*Language spoken most often at home. Pick one.*)

- |               |                     |                    |
|---------------|---------------------|--------------------|
| A. Afrikaans  | F. Isizulu          | K. Xitsonga        |
| B. English    | G. Sesotho sa borwa | L. Other African   |
| C. Isindebele | H. Sepedi           | M. Other European  |
| D. Isiswati   | I. Setswana         | N. Indian language |



school/Technikon  
qualification etc.)

12. What is your father's occupation? (*Pick one.*)

- |  |                        |                               |             |                 |
|--|------------------------|-------------------------------|-------------|-----------------|
| A. Manager                               | D. Clerical            | G. Miner                      | J. Student  | M. Scientist    |
| B. Professional                          | E. Services            | H. Plant and machine operator | K. Educator | N. Health field |
| C. Technical and associated professional | F. Skilled agriculture | I. Elementary occupation      | L. Engineer | O. Other        |

13. Your current marital/living status: (*Please choose one.*)

- |  |                         |
|--|-------------------------|
| A. Married - Civil (magistrate)                      | F. Single               |
| B. Married - Traditional (lobola or dowry)           | G. Divorced / Separated |
| C. Married - Religious                               | H. Engaged              |
| D. Married - Civil and traditional (lobola or dowry) | I. Living together      |
| E. Married - Civil and religious                     | J. Widower / Widow      |

14. Sexual orientation/affectional preference:

- A. Bisexual (sexual/affectional preference for both males and females)
- B. Heterosexual (sexual/affectional preference for only males)
- C. Lesbian (sexual/affectional preference for only females)

15. Current sexual status:

- A. Abstinent / Not having sex
- B. One partner
- C. More than one partner

***Please go to next page.***

16. How often do you use condoms (or ask your partner to use a condom) when having sex?

- A. Never
- B. Almost never
- C. Half of the time
- D. Almost always
- E. Always
- F. I am not sexually active / Abstain

17. How would you describe your religious affiliation/spiritual life?

- |   |  |
|---|--|
| A. Christian  | E. Buddhist  |
| B. Muslim   | F. Atheist (one who denies the existence of God)   |
| C. Hindu  | G. Agnostic (one who is not committed to believing in either the existence or non-existence of God or a god) |
| D. Indigenous religion (one who believes in the power of the ancestors) | H. Other   |

18. How important is your faith/religious affiliation/spiritual life to your daily decisions and tasks?

- A. Very important (My faith/religious affiliation/spiritual life is an *essential* part of my daily decisions and tasks.)
- B. Important (My faith/religious affiliation/spiritual life is *sometimes* a part of my daily decisions and tasks.)
- C. Not Important (My faith/religious affiliation/spiritual life is *rarely* a part of my daily decisions and tasks.)
- D. Not Important at all (My faith/religious affiliation/spiritual life is *never* a part of my daily decisions and tasks.)



*About the Self Identity Inventory:* Some of the statements that you're about to read will use phrases such as "Recently I have started to..." or "I'm just starting to..." these phrases indicate a new awareness about certain beliefs or attitudes. Therefore, if you have held that belief for some time, you would need to disagree with the entire statement, even if you agree with the specific belief addressed in the statement. If you have any questions, please feel free to ask the researcher.

Common definitions to know as you read the statement below:

"Identity" is defined as how you see yourself in relation to your society and the world.

"My group" is defined as a collection of people in whom you identify with or who are like you.

Please respond to each of the following items thoughtfully. There are no correct answers. Use the 6-point scale below to rate each of the statements as it applies to you. Do not spend too much time on any item; record the first response that comes to your mind.

**1 = strongly disagree   2 = disagree   3 = slightly disagree   4 = slightly agree   5 = agree   6 = strongly agree**

---

*Example:*

A. I like to go to concerts/festivals.

*If you strongly agree with this statement, you would darken in the circle with the "6" on the answer sheet. See example above.*

---

1. I admire members of different cultures who adapt to the South African way of life.
2. I am *just starting* to see that everyone is expected to follow the same rules even if they don't seem to be right for everyone.
3. I am proud of parts of myself that I previously did not accept.
4. I don't always do what my group expects me to, although I did so in the *recent* past.
5. Whenever anyone tells a joke that puts down any group (e.g., poor people, lesbians), I voice my opinions.
6. I do not understand what social activist groups are trying accomplish.
7. I have a strong sense of inner security that comes from fully affirming all people.
8. People who hurt others do so because they don't feel an inner spiritual connection with all people.
9. The different parts of my identity (e. g. race, sex) do not really affect who I am.
10. Because I share my humanness with all people everywhere, whatever affects them affects me.
11. What people do in private is their own business, but I wish gays and lesbians would keep their personal lives to themselves.
12. People in South Africa have been socialised to be oppressive.
13. My oppressed identity does not primarily define who I am as it did in the past.
14. The physical world and the spiritual world are inseparable.
15. I am *starting* to feel angry about discrimination in this country.
16. Although I may not understand it, order exists in the universe that allows me to live in peace and harmony, regardless of the situations I confront.
17. I *recently* realised for the first time that I was a target of discrimination, and it hurt.
18. My identity as a member of my group is the most important part of who I am.
19. I primarily focus my political awareness and activity on issues facing members of my group.
20. It is all right when people tell jokes that are discriminatory as long as they are meant to be funny and don't hurt anyone.
21. I have a deep understanding of myself that comes from examining the different parts of my identity.
22. No one is free until everyone is free because we are all so deeply connected.
23. I would feel most comfortable working for a boss/supervisor who is a White male.
24. I am *just beginning* to realise that society doesn't value people like me.



25. People in my group experience the most discrimination in this country.
26. I'm not as angry at people outside my group as I used to be, but I still don't socialise much with these people.
27. I am *just starting* to see that certain people are expected to act in certain ways.
28. I feel intense excitement and pride when I think about my group.
29. I hurt for the oppression I experience and for the oppression that all people feel because this violates the spiritual connection in all of us.
30. I have recently realised that society devalues parts of who I am.
31. I believe that if I could fully know myself, I would know God (or the Great Spirit).
32. All people can succeed in this country if they work hard enough.
33. I have not really examined in depth how I view the world.
34. I feel sad when people tell jokes about oppressed groups because I know how these jokes hurt people in those groups.
35. All of life is connected.
36. I am who I am, so I don't think much about my identity.
37. I would be happy if a member of my family were openly gay/lesbian/bisexual, regardless of my sexual orientation.
38. Sometimes I get tired about people complaining about racism.
39. I feel most connected to members of my own group.
40. Oppression exists because we aren't in touch with what connects us to each other.
41. I actively support the right of all oppressed groups (e. g. Jews, gays, Blacks, elderly, poor, people with disabilities.)
42. I am *just beginning* to realise that society doesn't value people who are "different."
43. Being with people from my group helps me feel better about myself.
44. Issues facing my group are the most important in this country.
45. I am *just starting* to see how my different identities affect me.
46. Because the Earth is a living, spiritual being, I am sad we are destroying her.
47. I base reality on my spiritual awareness, irrespective of any religious affiliation that I might have.
48. Rocks and streams and all parts of the Earth have spirits.
49. I have not been oppressed or discriminated against.
50. I am *starting* to realise I don't agree with some of society's standards.
51. I *recently* have felt better about who I am because my group identity is clearer to me.
52. Personally knowing people in other oppressed groups, I see how much we have in common.
53. I am *starting* to see that people from some groups are treated differently in this society.
54. I see myself in all others, including criminals and all oppressors, because we are all part of the same collective spirit.
55. I *recently* realised there are many parts of my identity, and I have accepted them as important parts of who I am.
56. I feel most comfortable when I am with my group.
57. I focus most of my time and efforts on issues facing my group.
58. I *recently* realised I don't have to like every person in my group.
59. Although I am concerned about other groups who are discriminated against, I'm mostly concerned about my own group.
60. I have difficulty trusting anyone outside my own group.
61. I believe there is justice for all in South Africa.
62. I *recently* have started to question some of the values I grew up with.
63. I feel connected to people from different groups.
64. The spirit within all connects us.
65. It's great for a woman to have a career, as long as she doesn't forget her responsibilities as a homemaker, wife, and mother.
66. I have overwhelming feelings of connectedness with others and with nature.
67. I would have as a life partner a person of a different race.
68. I *recently* have started to accept more people different from me, because I feel good about myself.
69. Most of my beliefs and views are similar to ones I grew up with.
70. I have *recently* seen the depth to which oppression affects many groups.
71. My relationships with others have been enhanced now that I see the commonalties among us.

GO TO THE NEXT SECTION "BELIEF SYSTEM ANALYSIS SCALE." CONTINUE RESPONDING ON SAME ANSWER SHEET WITH NUMBER 72.

*Belief System Analysis Scale*

Instructions: Please read each question carefully. Using the **green and white** answer sheet and a no. 2 /HB pencil, select your response, and then darken the circle. Please make sure that the response is for the correct number. Please make sure that the ID number on the answer sheet matches the survey number in the right hand corner of this form. If the numbers do not match please let the primary investigator know now. Please do not write your name on this form or any of the answering sheets. Your responses are anonymous. Thank you so much for your cooperation in this study.

**1 = Completely agree    2 = Mostly agree    3 = Neither agree nor disagree    4 = Mostly disagree    5 = Completely disagree**

***Start with number 72 on the green and white answering sheet. It looks like this:***

72. The most important consideration when looking for a job is not the money offered but the people I would be working with.
73. English and Afrikaans should be the only national languages. If one wants to live in this country, one should learn to speak those languages. Speaking several languages is unimportant.
74. If I could make a choice I would prefer to lead a wealthy, exciting life opposed to one that is peaceful and productive in terms of helping other people.
75. In order to know what's really going on you need to look at the scientific data rather than the individual's personal experience.
76. Working at a job with meaning and purpose is more important than the money received from a job.
77. Winning the lotto would solve all of my problems.
78. This country would be better off if we restricted immigration to a very select few.
79. Government assistance is a mistake; individuals must learn to help themselves.
80. When I meet acquaintances on the street, I note the type of clothes they are wearing and compare them to mine.
81. Race or nationality reveals more about an individual than he/she may realise.
82. More than anything else, I am most convinced by another's opinion if he/she has statistics to back it up.
83. When I encountered new acquaintances at meetings or work-related activities, I note the type of clothes they are wearing and I am impressed if they are "dressed for success."
84. When someone challenges my beliefs, I am eager to set him/her straight.
85. Pain is the opposite of love: In other words, an act of love cannot cause pain.
86. If a "friend" were to betray my confidence and tell some other people a secret of mine, the best way for him/her to learn a lesson is for me to do the same thing to him/her when I get a chance.
87. If my opinion of my uncle has always been different than everyone else's then I must be perceiving him wrong.
88. It is easy for me to see how the entire human race is really a part of my extended family.
89. When considering all the difficulties of life, I have trouble seeing any meaning or order to it.
90. I find myself worrying a lot about circumstances in my life.
91. If I had more money, my life would be more satisfying.
92. If I were better looking, my relationships with others would be more satisfying.
93. I feel badly when I see friends from high school who now have better cars, clothes, or homes than I do.
94. Sometimes when I am good and do my best, I still suffer; this is an indication that good does not necessarily triumph over evil.
95. Although I have a favourite kind of music I listen to, I can usually get into and enjoy most kinds of music.
96. When I am confused or unclear about myself or the world around me, I try to push these concerns out of my mind and go on with my life as usual.
97. Past philosophers like Socrates are less relevant today.

98. Despite my religious preference (e. g. Christian, Jewish, Muslim, etc.) I still believe there are teachings from different religions that are valid.
99. I am uneasy and bothered by my responsibilities at work and at home.
100. I can remain calm and peaceful even when my boss blames me for another's mistakes.
101. If I were president, I would invest more money to develop social programs and less money in high tech development.
102. There are some people in my past whom I believe I should never forget.

**GO TO THE NEXT SECTION "IDENTITY EXPRESSION." CONTINUE RESPONDING ON SAME ANSWER SHEET WITH NUMBER 103.**

*Identity Expression Index (IEI)*

There are different parts that make up your identity (how you see yourself in relation to your society and the world) and this section of the survey will focus on the importance of these various parts of identity. Please rank these aspects of identity in regards to how important they are to you. You would assign the identity construct that means most to you "1", and then the next one "2" and so on. There should be **NO** repeats of any numbers. Do not use the same number twice.

***For example:***

Thandiwe is a Xhosa Christian woman who is a wife and mother of two. She comes from a poor background. She attended university and continued until she got her doctorate. She works as a research scientist. Her family earns enough to be able to purchase most of the important things, and few luxury goods. The most important aspect of Thandi's identity is her religion/spirituality (#1), then her role within her family (#2), and then her gender role (#3), then her career as a scientist (#4) and so on. Her responses would be as follows:

- |                          |                                      |
|--------------------------|--------------------------------------|
| A. Race                  | F. Nationality                       |
| B. Religion/Spirituality | G. Family Role                       |
| C. Gender Role           | H. Career / Occupation<br>/Education |
| D. Ethnic group          | I. Socio-economic Status             |
| E. Sexual Orientation    |                                      |

Please rank these aspects of identity in regards to how important they are to you. You would assign the identity construct that means most to you "1", and then the next one "2" and so on. Please pick the response that best expresses your opinion and darken the circle on the answer sheet with your pencil that corresponds with how you would rank them. **For this section please start with number 103 and end with number 111 on your answer sheet.**

- |                            |                                     |
|----------------------------|-------------------------------------|
| 103. Race                  | 108. Nationality                    |
| 104. Religion/Spirituality | 109. Family Role                    |
| 105. Gender Role           | 110. Career / Occupation /Education |
| 106. Ethnic group          | 111. Socio-economic Status          |
| 107. Sexual Orientation    |                                     |

Now on the line below, write in your own words how you define your identity. For example, Thandiwe in the above example would write “Christian wife and mother.” Some examples of how to define your identity are Rich Black African, Muslim, human, poor woman, elderly wife, lesbian/gay female, young South African female etc. In the space below, use your own words to describe your identity. After you write your response in the space below, answer question 112 based on what you wrote.

**Write Your Identity Here:** \_\_\_\_\_

112. How difficult is it for you in the current society to be whom you described in the space above?

- |                       |                   |
|-----------------------|-------------------|
| 1. Not difficult      | 3. Difficult      |
| 2. Not very difficult | 4. Very Difficult |

GO TO THE NEXT PAGE. BE SURE TO USE THE **SMALL LIGHT RED AND WHITE** ANSWER SHEET  
(THE BACK IS LIGHT PURPLE AND WHITE).

*Personality Research Form – E*

Instructions: Please take a moment and respond to each statement with **True (T)** or **False (F)**. Please read each question carefully. Using the **small light red and white answer** sheet (the back is light purple and white) and a no. 2/HB pencil, select your response, and then darken the circle. Please make sure that the response is for the correct number. Please make sure that the ID number on the answer sheet matches the survey number in the right hand corner of this form. If the numbers do not match please let the primary investigator know now. Please do not write your name on this form or any of the answering sheets. Your responses are anonymous. Thank you so much for your cooperation in this study.

**Start with number “1” on the small light red and white answer sheer. It looks like this:**

(The PRF-E cannot be published. For more information contact: Sigma Assessment, Inc., 511 Fort Street, Suite 435, P.O. Box 610984, Port Huron, MI 48061-0984; (800) 265-1285 Web: [www.sigmaassessmentsystems.com](http://www.sigmaassessmentsystems.com))

## Appendix I

### *Focus Group Questions*

**Instructions:** Allow one and a half to two hours for this group. Ask the following questions. Further probing—based on revised concepts of the OTAID—may occur depending on the responses of the participants. (In the parentheses after each question is the phase to which each question is referring, however, depending on how the participants answer, it may have implications for other stages.)

**Script:** “Hi! Welcome. My name is Kyla Sawyer. Thank you so much for coming. Let me tell you a little bit about myself. I am a doctoral student at North Carolina State University in the USA. I became interested in South Africa about ten years ago. I decided, after several visits, to conduct my dissertation research here. The topic of my dissertation is “Black South African Women Identity Development.” The reason that I asked you to be here tonight is to share your thoughts about your identity (how you see yourself in relation to your society and the world). Your being here is considered an agreement to participate. I lead the discussion, which will take about a 90 minutes to 2 hours. The group discussion will be audio recorded, so that a written transcript can be obtained. After I have double-checked the transcription for accuracy, the audio recording will be destroyed. Any reference to you (i.e. your first name) will be replaced with an alias (pseudo-name) in the transcript. Group rules: It is expected that you keep the contents of this group’s discussion confidential. I am asking you not to use your full name as to ensure anonymity. The recordings will be in my possession until I reach the United States where I will give them to a business that will transcribe the tapes for me to a Word document. Upon completion of the group discussion you will receive R20. (“R” stands for Rand, which is South African currency.) Are there any questions?....Let’s begin with the first question.”

1. Why don’t we take a moment and go around the table and introduce ourselves by saying our first name, what your major is, where you are from, and something interesting about yourself. I’ll go first.

Now that we have all gotten a little familiar with each other, let’s talk about the word “identity.” You all just told me something interesting about yourself and that speaks somewhat to your identity. So tell me, ...(Go to question #2)

2. What does the word identity mean to you?

After the group gives their definition of identity you give your definition.

*Now that you have shared your definition of identity, I want to share a couple of definitions with you. "Identities are complex and multiple and grow out of a history of changing responses to economic, political, and cultural forces, almost always in opposition to other identities."*

*It has also been said that "We make up ourselves from a tool kit of options made available by our culture and society." According to Carlisle (n. d.) identity is fluid and not fixed. Identity is constituted through "(a) a collective dimension--where we intersect with others and with history and culture--and (b) a personal dimension that entails other social and moral features (intelligence, talent, and charm, e.g.)" (¶ 10).*

*Furthermore, identity development is the process of identification with a certain group or groups. It is also the interactive effect of one's belief system and behavior. Additionally, identity development describes a process of self-definition in the context of this group or the larger society, which results in effecting an individual's emotions, thinking, beliefs, and behaviors.*

3. How would each of you describe your own identity? What are the various components of your identity?

If they are stuck, give this interactive example. *Thandiwe is a Xhosa Christian woman who is a wife and mother of two. She comes from a poor background. She attended university and continued until she got her doctorate. She works as a research scientist. Her family earns enough to be able to purchase most of the important things, and few luxury goods How would you describe her identity? Thandiwe might identify herself as a "Christian wife and mother." Now, how would you define your identity?*

4. How did you come to understand your identity? Who or what helps/helped you form your identity? (Source of Questions is from Phase 1-Individuation of the OTAID)
5. Just now when you were thinking about your identity, did you feel any confusion or uncertainty? Do you remember a time that you felt uncertainty in who you were? (Phase 2 – Dissonance)
6. When thinking about yourself, as of today, do you feel as if you focus your energy on people like yourself? Do you think negatively about the dominant group? If so, what feelings are associated with that? (Phase 3 – Immersion)
7. Earlier I asked you to describe yourself. How do you see your identity in relation to others? (Phase 4- Internalization)
8. How would you describe your interactions with others, it? How do you see others? (Phase 5 – Integration)
9. How much do external factors affect how you see yourself? How do you view negative experiences? How related and dependent are you in relation to other things? (Phase 6 – Transformation)
10. Do you think that the HIV/AIDS epidemic affects how one develops her identity? If so, how does it affect it?
11. In your own words, what is oppression?
12. Does oppression affect you? If so, how?
13. *We have talked about a number of things today. Summarize in 2 –3 minutes what they have talked about. Be sure to give a short oral summary about key questions and big ideas that emerged. After the summary ask the women, "Is this an adequate summary?" "Have we missed anything in our discussion?"*

## Appendix J

*Modified SII Items According to Phase*

## Phase 1 = Individuation

1. I admire members of different cultures who adapt to the American way of life.
6. I do not understand what social activist groups are trying accomplish.
9. The different parts of my identity (e. g. race, sex) do not really affect who I am.
11. What people do in private is their own business, but I wish gays and lesbians would keep their personal lives to themselves.
20. It is all right when people tell jokes that are discriminatory as long as they are meant to be funny and don't hurt anyone.
23. I would feel most comfortable working for a boss/supervisor who is a White male.
32. All people can succeed in this country if they work hard enough.
33. I have not really examined in depth how I view the world.
36. I am who I am, so I don't think much about my identity.
38. Sometimes I get tired about people complaining about racism.
49. I have not been oppressed or discriminated against.
61. I believe there is justice for all in South Africa.
65. It's great for a woman to have a career, as long as she doesn't forget her responsibilities as a homemaker, wife, and mother.
69. Most of my beliefs and views are similar to ones I grew up with.

## Phase 2 = Dissonance

2. I am *just starting* to see that everyone is expected to follow the same rules even if they don't seem to be right for everyone.
15. I am *starting* to feel angry about discrimination in this country.
17. I *recently* realised for the first time that I was a target of discrimination, and it hurt.
24. I am *just beginning* to realise that society doesn't value people like me.
27. I am *just starting* to see that certain people are expected to act in certain ways.
30. I have recently realised that society devalues parts of who I am.
42. I am *just beginning* to realise that society doesn't value people who are "different."
45. I am *just starting* to see how my different identities affect me.
50. I am *starting* to realise I don't agree with some of society's standards.
53. I am *starting* to see that people from some groups are treated differently in this society.
62. I *recently* have started to question some of the values I grew up with.

### Phase 3 = Immersion

- 18. My identity as a member of my group is the most important part of who I am.
- 19. I primarily focus my political awareness and activity on issues facing members of my group.
- 25. People in my group experience that most discrimination in this country.
- 28. I feel intense excitement and pride when I think about my group.
- 39. I feel most connected to members of my own group.
- 43. Being with people from my group helps me feel better about myself.
- 44. Issues facing my group are the most important in this country.
- 56. I feel most comfortable when I am with my group.
- 57. I focus most of my time and efforts on issues facing my group.
- 60. I have difficulty trusting anyone outside my own group.

### Phase 4 = Internalization

- 3. I am proud of parts of myself that I previously did not accept.
- 4. I don't always do what my group expects me to, although I did so in the *recent* past.
- 13. My oppressed identity does not primarily define who I am as it did in the past.
- 26. I'm not as angry at people outside my group as I used to be, but I still don't socialise much with these people.
- 51. I *recently* have felt better about who I am because my group identity is clearer to me.
- 55. I *recently* realised there are many parts of my identity, and I have accepted them as important parts of who I am.
- 58. I *recently* realised I don't have to like every person in my group.
- 59. Although I am concerned about other groups who are discriminated against, I'm mostly concerned about my own group.
- 68. I *recently* have started to accept more people different from me, because I feel good about myself.
- 70. I have *recently* seen the depth to which oppression affects many groups.

### Phase 5 = Integration

- 5. Whenever anyone tells a joke that puts down any group (e.g., lesbians, poor people), I voice my opinions.
- 7. I have a strong sense of inner security that comes from fully affirming all people.
- 12. People in South Africa have been socialised to be oppressive.
- 21. I have a deep understanding of myself that comes from examining the different parts of my identity.
- 34. I feel sad when people tell jokes about oppressed groups because I know how these jokes hurt people in those groups.
- 37. I would be happy if a member of my family were openly gay/lesbian/bisexual, regardless of my sexual orientation.
- 41. I actively support the right of all oppressed groups (e. g. Jews, gays, Blacks, elderly,



poor, people with disabilities.

52. Personally knowing people in other oppressed groups, I see how much we have in common.

63. I feel connected to people from different groups.

64. The spirit within all connects us.

67. I would have as a life partner a person of a different race.

71. My relationships with others have been enhanced now that I see the commonalties among us.

#### Phase 6 = Transformation

8. People who hurt others do so because they don't feel an inner spiritual connection with all people.

10. Because I share my humanness with all people everywhere, whatever affects them affects me.

14. The physical world and the spiritual world are inseparable.

16. Although I may not understand it, order exists in the universe that allows me to live in peace and harmony, regardless of the situations I confront.

22. No one is free until everyone is free because we are all so deeply connected.

29. I hurt for the oppression I experience and for the oppression that all people feel because this violates the spiritual connection in all of us.

31. I believe that if I could fully know myself, I would know God (or the Great Spirit).

35. All of life is connected.

40. Oppression exists because we aren't in touch with what connects us to each other.

46. Because the Earth is a living, spiritual being, I am sad we are destroying her.

47. I base reality on my spiritual awareness, irrespective of any religious affiliation that I might have.

48. Rocks and streams and all parts of the Earth have spirits.

54. I see myself in all others, including criminals and all oppressors, because we are all part of the same collective spirit.

64. The spirit within all connects us.

66. I have overwhelming feelings of connectedness with others and with nature.

## Appendix K

### *Codes and Supporting Quotations for IEI Response*

#### ***51 quotations for code: IEI: AGE***

P 1: Demographic AIDS question.txt - 1:26 (98:98) (Super)

Young teenage

P 1: Demographic AIDS question.txt - 1:64 (234:234) (Super)

Young

P 1: Demographic AIDS question.txt - 1:67 (247:247) (Super)

Young

P 1: Demographic AIDS question.txt - 1:79 (302:302) (Super)

young

P 1: Demographic AIDS question.txt - 1:98 (336:336) (Super)

Young

P 1: Demographic AIDS question.txt - 1:109 (373:373) (Super)

Young

P 1: Demographic AIDS question.txt - 1:115 (386:386) (Super)

I'm a 21-year-old girl

P 1: Demographic AIDS question.txt - 1:119 (404:404) (Super)

Young

P 1: Demographic AIDS question.txt - 1:127 (421:421) (Super)

Young

P 1: Demographic AIDS question.txt - 1:146 (477:477) (Super)

Young adult

P 1: Demographic AIDS question.txt - 1:156 (509:509) (Super)

Young

P 1: Demographic AIDS question.txt - 1:173 (546:546) (Super)

Young

P 1: Demographic AIDS question.txt - 1:178 (562:562) (Super)

Young

P 1: Demographic AIDS question.txt - 1:186 (580:580) (Super)

young

P 1: Demographic AIDS question.txt - 1:204 (616:616) (Super)

Young

P 1: Demographic AIDS question.txt - 1:226 (705:705) (Super)

young

P 1: Demographic AIDS question.txt - 1:249 (785:785) (Super)

young

P 1: Demographic AIDS question.txt - 1:263 (825:825) (Super)

Young

P 1: Demographic AIDS question.txt - 1:274 (838:839) (Super)

Young

P 1: Demographic AIDS question.txt - 1:289 (876:876) (Super)

Young

P 1: Demographic AIDS question.txt - 1:327 (977:977) (Super)

Young

P 1: Demographic AIDS question.txt - 1:350 (1038:1038) (Super)

Young

P 1: Demographic AIDS question.txt - 1:357 (1058:1058) (Super)

teenager

P 1: Demographic AIDS question.txt - 1:376 (1112:1112) (Super)

Young

P 1: Demographic AIDS question.txt - 1:402 (1182:1182) (Super)

Young

P 1: Demographic AIDS question.txt - 1:439 (2470:2470) (Super)

Young

P 1: Demographic AIDS question.txt - 1:449 (2445:2445) (Super)

Young

P 1: Demographic AIDS question.txt - 1:456 (2434:2434) (Super)

Young

P 1: Demographic AIDS question.txt - 1:471 (2396:2396) (Super)

Young

P 1: Demographic AIDS question.txt - 1:483 (2351:2351) (Super)

Young

P 1: Demographic AIDS question.txt - 1:492 (2331:2331) (Super)

Young

P 1: Demographic AIDS question.txt - 1:527 (2216:2216) (Super)

Young

P 1: Demographic AIDS question.txt - 1:536 (2182:2182) (Super)

Young

P 1: Demographic AIDS question.txt - 1:540 (2171:2171) (Super)

young

P 1: Demographic AIDS question.txt - 1:560 (2113:2113) (Super)

Young

P 1: Demographic AIDS question.txt - 1:565 (2096:2096) (Super)

young

P 1: Demographic AIDS question.txt - 1:574 (2073:2073) (Super)

Young

P 1: Demographic AIDS question.txt - 1:588 (2053:2053) (Super)

Young

P 1: Demographic AIDS question.txt - 1:620 (1341:1341) (Super)

young

P 1: Demographic AIDS question.txt - 1:658 (1452:1452) (Super)

Young

P 1: Demographic AIDS question.txt - 1:692 (1530:1530) (Super)

Young

P 1: Demographic AIDS question.txt - 1:718 (1606:1606) (Super)

Young

P 1: Demographic AIDS question.txt - 1:727 (1628:1628) (Super)

Young

P 1: Demographic AIDS question.txt - 1:739 (1651:1651) (Super)

young

P 1: Demographic AIDS question.txt - 1:761 (1710:1710) (Super)

young

P 1: Demographic AIDS question.txt - 1:765 (1733:1733) (Super)

Young

P 1: Demographic AIDS question.txt - 1:802 (1902:1902) (Super)

Young

P 1: Demographic AIDS question.txt - 1:807 (1886:1886) (Super)

Young

P 1: Demographic AIDS question.txt - 1:828 (1819:1819) (Super)

young

P 1: Demographic AIDS question.txt - 1:835 (1802:1802) (Super)

young

***34 quotations for code: IEI: CAREER/OCCUPATION/EDUCATION***

P 1: Demographic AIDS question.txt - 1:3 (20:20) (Super)

career conscious

P 1: Demographic AIDS question.txt - 1:13 (46:46) (Super)

Student

P 1: Demographic AIDS question.txt - 1:57 (211:211) (Super)

career

P 1: Demographic AIDS question.txt - 1:71 (247:247) (Super)

student

P 1: Demographic AIDS question.txt - 1:74 (272:272) (Super)

intelligent

P 1: Demographic AIDS question.txt - 1:80 (302:302) (Super)

student

P 1: Demographic AIDS question.txt - 1:107 (363:363) (Super)

Student

P 1: Demographic AIDS question.txt - 1:202 (616:616) (Super)

student

P 1: Demographic AIDS question.txt - 1:229 (705:706) (Super)

who plans to make great things of herself and help others.

P 1: Demographic AIDS question.txt - 1:239 (745:745) (Super)

Full-time

P 1: Demographic AIDS question.txt - 1:264 (825:825) (Super)

intelligent

P 1: Demographic AIDS question.txt - 1:283 (862:862) (Super)

career

P 1: Demographic AIDS question.txt - 1:303 (909:909) (Super)

Studying

P 1: Demographic AIDS question.txt - 1:331 (977:977) (Super)

career

P 1: Demographic AIDS question.txt - 1:366 (1074:1074) (Super)

student

P 1: Demographic AIDS question.txt - 1:372 (1094:1094) (Super)

studying

P 1: Demographic AIDS question.txt - 1:379 (1112:1112) (Super)

Student

P 1: Demographic AIDS question.txt - 1:386 (1123:1123) (Super)

student

P 1: Demographic AIDS question.txt - 1:431 (2495:2495) (Super)

To be a good health worker

P 1: Demographic AIDS question.txt - 1:461 (2419:2419) (Super)

student

P 1: Demographic AIDS question.txt - 1:481 (2378:2378) (Super)

student

P 1: Demographic AIDS question.txt - 1:498 (2313:2313) (Super)

Student

P 1: Demographic AIDS question.txt - 1:521 (2230:2230) (Super)

student

P 1: Demographic AIDS question.txt - 1:549 (2144:2144) (Super)

student

P 1: Demographic AIDS question.txt - 1:569 (2096:2097) (Super)

Who is a working hard student.

P 1: Demographic AIDS question.txt - 1:640 (1396:1396) (Super)

varsity student

P 1: Demographic AIDS question.txt - 1:646 (1415:1415) (Super)

student

P 1: Demographic AIDS question.txt - 1:676 (1490:1490) (Super)

student

P 1: Demographic AIDS question.txt - 1:681 (1512:1512) (Super)

well-educated

P 1: Demographic AIDS question.txt - 1:721 (1606:1606) (Super)

Student

P 1: Demographic AIDS question.txt - 1:730 (1628:1628) (Super)

student

P 1: Demographic AIDS question.txt - 1:741 (1651:1652) (Super)

with a good education

P 1: Demographic AIDS question.txt - 1:797 (1920:1921) (Super)

doing my 3rd year hoping to get pass and get a degree and get a job next year.

P 1: Demographic AIDS question.txt - 1:833 (1802:1802) (Super)

Student

***3 quotations for code: IEI: ETHNIC GROUP***

P 1: Demographic AIDS question.txt - 1:4 (20:20) (Super)

Zulu

P 1: Demographic AIDS question.txt - 1:390 (1143:1143) (Super)

Xhosa

P 1: Demographic AIDS question.txt - 1:819 (1853:1853) (Super)

Xhosa

***39 quotations for code: IEI: FAMILY ROLE***

P 1: Demographic AIDS question.txt - 1:2 (20:20) (Super)

family person

P 1: Demographic AIDS question.txt - 1:25 (81:81) (Super)

mother and wife.

P 1: Demographic AIDS question.txt - 1:50 (176:176) (Super)

sister

P 1: Demographic AIDS question.txt - 1:58 (211:211) (Super)

Family

P 1: Demographic AIDS question.txt - 1:108 (363:363) (Super)

family

P 1: Demographic AIDS question.txt - 1:110 (373:373) (Super)

single

P 1: Demographic AIDS question.txt - 1:116 (386:386) (Super)

who lives with my family.

P 1: Demographic AIDS question.txt - 1:161 (509:509) (Super)



Single

P 1: Demographic AIDS question.txt - 1:181 (562:562) (Super)

(dependent)

P 1: Demographic AIDS question.txt - 1:199 (615:615) (Super)

daughter

P 1: Demographic AIDS question.txt - 1:230 (716:716) (Super)

Single

P 1: Demographic AIDS question.txt - 1:266 (825:825) (Super)

single

P 1: Demographic AIDS question.txt - 1:284 (862:862) (Super)

family orientated

P 1: Demographic AIDS question.txt - 1:304 (909:910) (Super)

dependant on my parents. I live in a stable home environment.

P 1: Demographic AIDS question.txt - 1:329 (977:977) (Super)

family

P 1: Demographic AIDS question.txt - 1:341 (1008:1008) (Super)

single

P 1: Demographic AIDS question.txt - 1:352 (1038:1038) (Super)

mother of 4 children

P 1: Demographic AIDS question.txt - 1:364 (1074:1074) (Super)

Engaged

P 1: Demographic AIDS question.txt - 1:371 (1094:1094) (Super)

single parent

P 1: Demographic AIDS question.txt - 1:391 (1143:1143) (Super)

single

P 1: Demographic AIDS question.txt - 1:462 (2419:2419) (Super)

Wife and mother

P 1: Demographic AIDS question.txt - 1:480 (2378:2378) (Super)

wife, daughter, sister, friend, lover,

P 1: Demographic AIDS question.txt - 1:499 (2313:2313) (Super)

mother

P 1: Demographic AIDS question.txt - 1:503 (2298:2298) (Super)

Wife and mother

P 1: Demographic AIDS question.txt - 1:518 (2252:2252) (Super)

woman and mother.

P 1: Demographic AIDS question.txt - 1:577 (2073:2073) (Super)

devoted to my husband

P 1: Demographic AIDS question.txt - 1:645 (1415:1415) (Super)

daughter

P 1: Demographic AIDS question.txt - 1:675 (1490:1490) (Super)

fiancé

P 1: Demographic AIDS question.txt - 1:686 (1513:1513) (Super)

loving partner

P 1: Demographic AIDS question.txt - 1:696 (1530:1531) (Super)

who is family oriented and tries to get the best out of life

P 1: Demographic AIDS question.txt - 1:700 (1543:1543) (Super)

Single

P 1: Demographic AIDS question.txt - 1:731 (1628:1628) (Super)

Mother

P 1: Demographic AIDS question.txt - 1:738 (1651:1651) (Super)

family oriented

P 1: Demographic AIDS question.txt - 1:748 (1670:1670) (Super)

Wife and mother

P 1: Demographic AIDS question.txt - 1:774 (1992:1992) (Super)

Spiritual mother of two

P 1: Demographic AIDS question.txt - 1:780 (1973:1974) (Super)

wife proud mother of one child, a one man's woman

P 1: Demographic AIDS question.txt - 1:787 (1948:1948) (Super)

single and mother

P 1: Demographic AIDS question.txt - 1:792 (1935:1935) (Super)

single

P 1: Demographic AIDS question.txt - 1:838 (1790:1790) (Super)

mother,

***89 quotations for code: IEI: GENDER***

P 1: Demographic AIDS question.txt - 1:5 (20:20) (Super)

woman

P 1: Demographic AIDS question.txt - 1:27 (98:98) (Super)

female

P 1: Demographic AIDS question.txt - 1:38 (128:128) (Super)

female

P 1: Demographic AIDS question.txt - 1:49 (176:176) (Super)

woman

P 1: Demographic AIDS question.txt - 1:55 (191:191) (Super)

Girl

P 1: Demographic AIDS question.txt - 1:56 (211:211) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:69 (247:247) (Super)

female

P 1: Demographic AIDS question.txt - 1:77 (286:286) (Super)

woman

P 1: Demographic AIDS question.txt - 1:95 (317:317) (Super)

woman

P 1: Demographic AIDS question.txt - 1:112 (373:373) (Super)

woman

P 1: Demographic AIDS question.txt - 1:121 (404:404) (Super)

Female

P 1: Demographic AIDS question.txt - 1:130 (421:421) (Super)

Female

P 1: Demographic AIDS question.txt - 1:148 (477:477) (Super)

female

P 1: Demographic AIDS question.txt - 1:155 (494:494) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:160 (509:509) (Super)

woman

P 1: Demographic AIDS question.txt - 1:176 (546:546) (Super)

female

P 1: Demographic AIDS question.txt - 1:180 (562:562) (Super)

female

P 1: Demographic AIDS question.txt - 1:189 (580:580) (Super)

woman

P 1: Demographic AIDS question.txt - 1:203 (616:616) (Super)

female

P 1: Demographic AIDS question.txt - 1:219 (680:680) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:228 (705:705) (Super)

woman

P 1: Demographic AIDS question.txt - 1:231 (716:716) (Super)

female

P 1: Demographic AIDS question.txt - 1:240 (745:745) (Super)

female

P 1: Demographic AIDS question.txt - 1:245 (764:764) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:248 (785:785) (Super)

female

P 1: Demographic AIDS question.txt - 1:260 (806:806) (Super)

female

P 1: Demographic AIDS question.txt - 1:267 (825:825) (Super)

lady

P 1: Demographic AIDS question.txt - 1:278 (839:839) (Super)

female

P 1: Demographic AIDS question.txt - 1:282 (862:862) (Super)

women

P 1: Demographic AIDS question.txt - 1:291 (876:876) (Super)

Female

P 1: Demographic AIDS question.txt - 1:302 (909:909) (Super)

woman

P 1: Demographic AIDS question.txt - 1:309 (931:931) (Super)

Female

P 1: Demographic AIDS question.txt - 1:320 (947:947) (Super)

woman

P 1: Demographic AIDS question.txt - 1:324 (961:961) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:330 (977:977) (Super)

woman

P 1: Demographic AIDS question.txt - 1:337 (996:996) (Super)

woman

P 1: Demographic AIDS question.txt - 1:342 (1008:1008) (Super)

female

P 1: Demographic AIDS question.txt - 1:347 (1023:1023) (Super)

woman

P 1: Demographic AIDS question.txt - 1:351 (1038:1038) (Super)

lady

P 1: Demographic AIDS question.txt - 1:358 (1058:1058) (Super)

female

P 1: Demographic AIDS question.txt - 1:380 (1112:1112) (Super)

woman

P 1: Demographic AIDS question.txt - 1:392 (1143:1143) (Super)

woman

P 1: Demographic AIDS question.txt - 1:398 (1161:1161) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:405 (1182:1182) (Super)

female

P 1: Demographic AIDS question.txt - 1:412 (1207:1207) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:420 (1242:1242) (Super)

lady

P 1: Demographic AIDS question.txt - 1:432 (2495:2495) (Super)

woman

P 1: Demographic AIDS question.txt - 1:442 (2470:2470) (Super)

woman

P 1: Demographic AIDS question.txt - 1:452 (2445:2445) (Super)

woman

P 1: Demographic AIDS question.txt - 1:467 (2409:2409) (Super)

woman

P 1: Demographic AIDS question.txt - 1:475 (2396:2396) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:485 (2351:2351) (Super)

female

P 1: Demographic AIDS question.txt - 1:495 (2331:2331) (Super)

female

P 1: Demographic AIDS question.txt - 1:510 (2286:2286) (Super)

woman

P 1: Demographic AIDS question.txt - 1:528 (2216:2216) (Super)

woman

P 1: Demographic AIDS question.txt - 1:534 (2200:2200) (Super)

girl

P 1: Demographic AIDS question.txt - 1:542 (2171:2171) (Super)

female

P 1: Demographic AIDS question.txt - 1:546 (2157:2157) (Super)

woman

P 1: Demographic AIDS question.txt - 1:556 (2128:2128) (Super)

woman

P 1: Demographic AIDS question.txt - 1:562 (2113:2113) (Super)

women

P 1: Demographic AIDS question.txt - 1:568 (2096:2096) (Super)

female

P 1: Demographic AIDS question.txt - 1:576 (2073:2073) (Super)

woman

P 1: Demographic AIDS question.txt - 1:579 (2012:2012) (Super)

woman

P 1: Demographic AIDS question.txt - 1:587 (2033:2033) (Super)

female

P 1: Demographic AIDS question.txt - 1:590 (2053:2053) (Super)

Female

P 1: Demographic AIDS question.txt - 1:604 (1301:1301) (Super)

female

P 1: Demographic AIDS question.txt - 1:612 (1318:1318) (Super)

Woman

P 1: Demographic AIDS question.txt - 1:625 (1342:1342) (Super)

female

P 1: Demographic AIDS question.txt - 1:639 (1396:1396) (Super)

female

P 1: Demographic AIDS question.txt - 1:660 (1452:1452) (Super)

female

P 1: Demographic AIDS question.txt - 1:669 (1466:1466) (Super)

female

P 1: Demographic AIDS question.txt - 1:685 (1512:1512) (Super)

women

P 1: Demographic AIDS question.txt - 1:695 (1530:1530) (Super)

woman

P 1: Demographic AIDS question.txt - 1:702 (1543:1543) (Super)

female

P 1: Demographic AIDS question.txt - 1:708 (1558:1558) (Super)

Female

P 1: Demographic AIDS question.txt - 1:729 (1628:1628) (Super)

Female

P 1: Demographic AIDS question.txt - 1:740 (1651:1651) (Super)

lady

P 1: Demographic AIDS question.txt - 1:751 (1683:1683) (Super)

women

P 1: Demographic AIDS question.txt - 1:756 (1693:1693) (Super)

women

P 1: Demographic AIDS question.txt - 1:764 (1710:1710) (Super)

female



P 1: Demographic AIDS question.txt - 1:768 (1733:1733) (Super)

Female

P 1: Demographic AIDS question.txt - 1:796 (1920:1920) (Super)

Female

P 1: Demographic AIDS question.txt - 1:804 (1902:1902) (Super)

Women

P 1: Demographic AIDS question.txt - 1:814 (1872:1872) (Super)

female

P 1: Demographic AIDS question.txt - 1:829 (1819:1819) (Super)

Lady

P 1: Demographic AIDS question.txt - 1:836 (1802:1802) (Super)

lady

P 1: Demographic AIDS question.txt - 1:840 (1790:1790) (Super)

woman

P 1: Demographic AIDS question.txt - 1:846 (1767:1767) (Super)

woman

P 1: Demographic AIDS question.txt - 1:848 (1750:1750) (Super)

woman.

***6 quotations for code: IEI: HUMAN***

P 1: Demographic AIDS question.txt - 1:51 (176:176) (Super)

Human

P 1: Demographic AIDS question.txt - 1:247 (785:785) (Super)

Human-being

P 1: Demographic AIDS question.txt - 1:430 (1279:1279) (Super)

person

P 1: Demographic AIDS question.txt - 1:520 (2230:2230) (Super)

human

P 1: Demographic AIDS question.txt - 1:657 (1434:1434) (Super)

being

P 1: Demographic AIDS question.txt - 1:824 (1838:1838) (Super)

Person

***1 quotation for code: IEI: LANGUAGE***

P 1: Demographic AIDS question.txt - 1:197 (615:615) (Super)

English speaking

***38 quotations for code: IEI: NATIONALITY***

P 1: Demographic AIDS question.txt - 1:9 (31:31) (Super)

South African

P 1: Demographic AIDS question.txt - 1:37 (128:128) (Super)

South African

P 1: Demographic AIDS question.txt - 1:68 (247:247) (Super)

South African

P 1: Demographic AIDS question.txt - 1:120 (404:404) (Super)

South African

P 1: Demographic AIDS question.txt - 1:128 (421:421) (Super)

South African

P 1: Demographic AIDS question.txt - 1:159 (509:509) (Super)

South African

P 1: Demographic AIDS question.txt - 1:175 (546:546) (Super)

South African

P 1: Demographic AIDS question.txt - 1:179 (562:562) (Super)

South African

P 1: Demographic AIDS question.txt - 1:205 (616:616) (Super)

South African

P 1: Demographic AIDS question.txt - 1:251 (785:785) (Super)

South African

P 1: Demographic AIDS question.txt - 1:277 (839:839) (Super)

South African

P 1: Demographic AIDS question.txt - 1:290 (876:876) (Super)

South African

P 1: Demographic AIDS question.txt - 1:319 (947:947) (Super)

South African

P 1: Demographic AIDS question.txt - 1:335 (996:996) (Super)

South African

P 1: Demographic AIDS question.txt - 1:339 (1008:1008) (Super)

South African

P 1: Demographic AIDS question.txt - 1:404 (1182:1182) (Super)

South African

P 1: Demographic AIDS question.txt - 1:418 (1242:1242) (Super)

South African

P 1: Demographic AIDS question.txt - 1:441 (2470:2470) (Super)

South African

P 1: Demographic AIDS question.txt - 1:446 (2456:2456) (Super)

South African

P 1: Demographic AIDS question.txt - 1:451 (2445:2445) (Super)

South African

P 1: Demographic AIDS question.txt - 1:457 (2434:2434) (Super)

South African

P 1: Demographic AIDS question.txt - 1:473 (2396:2396) (Super)

South African

P 1: Demographic AIDS question.txt - 1:484 (2351:2351) (Super)

South African

P 1: Demographic AIDS question.txt - 1:494 (2331:2331) (Super)

South African

P 1: Demographic AIDS question.txt - 1:515 (2262:2262) (Super)

South African

P 1: Demographic AIDS question.txt - 1:541 (2171:2171) (Super)

South African

P 1: Demographic AIDS question.txt - 1:561 (2113:2113) (Super)

South African

P 1: Demographic AIDS question.txt - 1:566 (2096:2096) (Super)

South African

P 1: Demographic AIDS question.txt - 1:589 (2053:2053) (Super)

South African

P 1: Demographic AIDS question.txt - 1:602 (1301:1301) (Super)

South African

P 1: Demographic AIDS question.txt - 1:611 (1318:1318) (Super)

South African

P 1: Demographic AIDS question.txt - 1:622 (1341:1341) (Super)

South African

P 1: Demographic AIDS question.txt - 1:641 (1396:1396) (Super)

South African

P 1: Demographic AIDS question.txt - 1:728 (1628:1628) (Super)

South African

P 1: Demographic AIDS question.txt - 1:746 (1670:1670) (Super)

South African

P 1: Demographic AIDS question.txt - 1:763 (1710:1710) (Super)

South African

P 1: Demographic AIDS question.txt - 1:766 (1733:1733) (Super)

South African

P 1: Demographic AIDS question.txt - 1:813 (1872:1872) (Super)

South African

***11 quotations for code: IEI: NO RESPONSE***

P 1: Demographic AIDS question.txt - 1:31 (113:113) (Super)

No description

P 1: Demographic AIDS question.txt - 1:32 (48:48) (Super)

No response

P 1: Demographic AIDS question.txt - 1:42 (158:158) (Super)

No response

P 1: Demographic AIDS question.txt - 1:141 (458:458) (Super)

No description\_\_

P 1: Demographic AIDS question.txt - 1:166 (526:526) (Super)

No self-definition.

P 1: Demographic AIDS question.txt - 1:191 (595:595) (Super)

No description

P 1: Demographic AIDS question.txt - 1:208 (636:636) (Super)

No description

P 1: Demographic AIDS question.txt - 1:237 (735:735) (Super)

No Self-description

P 1: Demographic AIDS question.txt - 1:257 (797:797) (Super)

No self-descriptor

P 1: Demographic AIDS question.txt - 1:296 (893:893) (Super)

No self-descriptor

P 1: Demographic AIDS question.txt - 1:630 (1358:1358) (Super)

No descriptor given

***18 quotations for code: IEI: PERSONALITY/DESCRIPTOR CHARACTERISTIC***

P 1: Demographic AIDS question.txt - 1:62 (234:234) (Super)

Passionate, fun-loving,

P 1: Demographic AIDS question.txt - 1:73 (272:272) (Super)

passionate; caring being.

P 1: Demographic AIDS question.txt - 1:100 (336:336) (Super)

respectfully

P 1: Demographic AIDS question.txt - 1:217 (680:680) (Super)

Proud

P 1: Demographic AIDS question.txt - 1:244 (764:764) (Super)

Independent

P 1: Demographic AIDS question.txt - 1:265 (825:825) (Super)

loving,

P 1: Demographic AIDS question.txt - 1:429 (1279:1279) (Super)

spontaneous

P 1: Demographic AIDS question.txt - 1:551 (2144:2145) (Super)

who believes in working hard and perseverance and patience.

P 1: Demographic AIDS question.txt - 1:586 (2033:2033) (Super)

Generous

P 1: Demographic AIDS question.txt - 1:591 (2053:2053) (Super)

eager to conquer the world

P 1: Demographic AIDS question.txt - 1:624 (1342:1342) (Super)

independent

P 1: Demographic AIDS question.txt - 1:655 (1433:1434) (Super)

Well organised

P 1: Demographic AIDS question.txt - 1:683 (1512:1512) (Super)

A hard-working,

P 1: Demographic AIDS question.txt - 1:693 (1530:1530) (Super)

Ambitious

P 1: Demographic AIDS question.txt - 1:784 (1957:1957) (Super)

Sweet, intelligent, spontaneous

P 1: Demographic AIDS question.txt - 1:812 (1872:1872) (Super)

Humble respectful

P 1: Demographic AIDS question.txt - 1:827 (1819:1819) (Super)

Good

P 1: Demographic AIDS question.txt - 1:841 (1790:1790) (Super)

Ordinary

***2 quotations for code: IEI: PHENOTYPICAL CHARACTERISTIC***

P 1: Demographic AIDS question.txt - 1:158 (509:509) (Super)

Beautiful

P 1: Demographic AIDS question.txt - 1:443 (2456:2456) (Super)

Beautiful

***1 quotation for code: IEI: PHYSICAL STATUS***

P 1: Demographic AIDS question.txt - 1:444 (2456:2456) (Super)

healthy

***11 quotations for code: IEI: PSYCHOLOGICAL STATE OF MIND***

P 1: Demographic AIDS question.txt - 1:262 (806:806) (Super)

happy

P 1: Demographic AIDS question.txt - 1:313 (931:931) (Super)

low self-esteem

P 1: Demographic AIDS question.txt - 1:445 (2456:2456) (Super)

proud

P 1: Demographic AIDS question.txt - 1:450 (2445:2445) (Super)

proud

P 1: Demographic AIDS question.txt - 1:509 (2286:2286) (Super)

proud

P 1: Demographic AIDS question.txt - 1:514 (2262:2262) (Super)

Media: ANSI

Codes: [IEI: Psychological state of mind]

Proud

P 1: Demographic AIDS question.txt - 1:516 (2252:2252) (Super)

Strong

P 1: Demographic AIDS question.txt - 1:532 (2200:2200) (Super)

confident

P 1: Demographic AIDS question.txt - 1:544 (2157:2157) (Super)

Sophisticated

P 1: Demographic AIDS question.txt - 1:656 (1434:1434) (Super)

emotionally stable

P 1: Demographic AIDS question.txt - 1:781 (1974:1974) (Super)

satisfied

***50 quotations for code: IEI: RACE***

P 1: Demographic AIDS question.txt - 1:10 (31:31) (Super)

Indigenous African

P 1: Demographic AIDS question.txt - 1:12 (46:46) (Super)

Black African

P 1: Demographic AIDS question.txt - 1:36 (128:128) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:76 (286:286) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:153 (494:494) (Super)

Black

P 1: Demographic AIDS question.txt - 1:157 (509:509) (Super)

Black

P 1: Demographic AIDS question.txt - 1:187 (580:580) (Super)

African

P 1: Demographic AIDS question.txt - 1:198 (615:615) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:216 (660:660) (Super)

black African

P 1: Demographic AIDS question.txt - 1:218 (680:680) (Super)

African

P 1: Demographic AIDS question.txt - 1:227 (705:705) (Super)



Black

P 1: Demographic AIDS question.txt - 1:241 (745:745) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:259 (806:806) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:276 (839:839) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:310 (931:931) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:318 (947:947) (Super)

Black

P 1: Demographic AIDS question.txt - 1:334 (996:996) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:340 (1008:1008) (Super)

Indian

P 1: Demographic AIDS question.txt - 1:346 (1023:1023) (Super)

black

P 1: Demographic AIDS question.txt - 1:349 (1038:1038) (Super)

Black

P 1: Demographic AIDS question.txt - 1:355 (1058:1058) (Super)

Black African

P 1: Demographic AIDS question.txt - 1:365 (1074:1074) (Super)

African

P 1: Demographic AIDS question.txt - 1:377 (1112:1112) (Super)

black

P 1: Demographic AIDS question.txt - 1:385 (1123:1123) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:397 (1161:1161) (Super)

Black

P 1: Demographic AIDS question.txt - 1:408 (1198:1198) (Super)

African

P 1: Demographic AIDS question.txt - 1:411 (1207:1207) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:427 (1279:1279) (Super)

Black

P 1: Demographic AIDS question.txt - 1:474 (2396:2396) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:507 (2286:2286) (Super)

Black African

P 1: Demographic AIDS question.txt - 1:513 (2262:2262) (Super)

black

P 1: Demographic AIDS question.txt - 1:517 (2252:2252) (Super)

Black

P 1: Demographic AIDS question.txt - 1:526 (2216:2216) (Super)

black

P 1: Demographic AIDS question.txt - 1:537 (2182:2182) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:545 (2157:2157) (Super)

Black

P 1: Demographic AIDS question.txt - 1:567 (2096:2096) (Super)

Black

P 1: Demographic AIDS question.txt - 1:578 (2012:2012) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:603 (1301:1301) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:609 (1318:1318) (Super)

Black

P 1: Demographic AIDS question.txt - 1:621 (1341:1341) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:684 (1512:1512) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:694 (1530:1530) (Super)

Indian

P 1: Demographic AIDS question.txt - 1:701 (1543:1543) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:707 (1558:1558) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:709 (1582:1582) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:717 (1597:1597) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:720 (1606:1606) (Super)

coloured

P 1: Demographic AIDS question.txt - 1:760 (1709:1710) (Super)

Black

P 1: Demographic AIDS question.txt - 1:808 (1886:1886) (Super)

Coloured

P 1: Demographic AIDS question.txt - 1:834 (1802:1802) (Super)

Black

***70 quotations for code: IEI: RELIGION/SPIRITUALITY***

P 1: Demographic AIDS question.txt - 1:1 (20:20) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:24 (81:81) (Super)

religious

P 1: Demographic AIDS question.txt - 1:41 (141:141) (Super)

Islam/Muslim

P 1: Demographic AIDS question.txt - 1:54 (191:191) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:63 (234:234) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:70 (247:247) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:72 (272:272) (Super)

spiritual

P 1: Demographic AIDS question.txt - 1:78 (302:302) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:94 (317:317) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:99 (336:336) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:111 (373:373) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:129 (421:421) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:147 (477:477) (Super)

spiritual

P 1: Demographic AIDS question.txt - 1:154 (494:494) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:188 (580:580) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:196 (615:615) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:215 (660:660) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:250 (785:785) (Super)

Hindu

P 1: Demographic AIDS question.txt - 1:258 (806:806) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:275 (839:839) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:301 (909:909) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:311 (931:931) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:323 (961:961) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:328 (977:977) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:336 (996:996) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:345 (1023:1023) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:356 (1058:1058) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:370 (1094:1094) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:378 (1112:1112) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:384 (1123:1123) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:403 (1182:1182) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:416 (1222:1222) (Super)

Considering Jesus Lord of my life- Jesus Freak!

P 1: Demographic AIDS question.txt - 1:419 (1242:1242) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:428 (1279:1279) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:440 (2470:2470) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:460 (2419:2419) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:466 (2409:2409) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:472 (2396:2396) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:478 (2378:2378) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:493 (2331:2331) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:502 (2298:2298) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:512 (2274:2274) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:519 (2230:2230) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:538 (2182:2182) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:548 (2144:2144) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:555 (2128:2128) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:575 (2073:2073) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:610 (1318:1318) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:623 (1341:1341) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:638 (1396:1396) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:644 (1415:1415) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:670 (1466:1466) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:674 (1490:1490) (Super)

Muslim

P 1: Demographic AIDS question.txt - 1:737 (1651:1651) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:747 (1670:1670) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:750 (1683:1683) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:755 (1693:1693) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:762 (1710:1710) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:767 (1733:1733) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:775 (1992:1992) (Super)

religious conscious

P 1: Demographic AIDS question.txt - 1:779 (1973:1973) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:786 (1948:1948) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:791 (1935:1935) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:795 (1920:1920) (Super)

I am a Christian

P 1: Demographic AIDS question.txt - 1:803 (1902:1902) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:809 (1886:1886) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:820 (1853:1853) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:823 (1838:1838) (Super)

Christian

P 1: Demographic AIDS question.txt - 1:845 (1767:1767) (Super)

I like to be a Christian

P 1: Demographic AIDS question.txt - 1:847 (1750:1750) (Super)

I like to be a Christian

***4 quotations for code: IEI: SEXUAL ORIENTATION***

P 1: Demographic AIDS question.txt - 1:465 (2408:2409) (Super)

heterosexual

P 1: Demographic AIDS question.txt - 1:642 (1396:1396) (Super)



heterosexual

P 1: Demographic AIDS question.txt - 1:668 (1466:1466) (Super)

Heterosexual

P 1: Demographic AIDS question.txt - 1:752 (1683:1683) (Super)

heterosexual

***20 quotations for code: IEI: SOCIO-ECONOMIC STATUS***

P 1: Demographic AIDS question.txt - 1:23 (81:81) (Super)

Well off

P 1: Demographic AIDS question.txt - 1:35 (128:128) (Super)

Middle/upper class

P 1: Demographic AIDS question.txt - 1:75 (286:286) (Super)

Middle class

P 1: Demographic AIDS question.txt - 1:96 (317:318) (Super)

whose not poor not rich but can survive life.

P 1: Demographic AIDS question.txt - 1:118 (404:404) (Super)

Poor

P 1: Demographic AIDS question.txt - 1:149 (477:477) (Super)

poor

P 1: Demographic AIDS question.txt - 1:174 (546:546) (Super)

average income

P 1: Demographic AIDS question.txt - 1:200 (615:616) (Super)

middle class

P 1: Demographic AIDS question.txt - 1:261 (806:806) (Super)

average lifestyle

P 1: Demographic AIDS question.txt - 1:312 (931:931) (Super)

not so poor

P 1: Demographic AIDS question.txt - 1:333 (996:996) (Super)

middle class

P 1: Demographic AIDS question.txt - 1:354 (1058:1058) (Super)

Well off

P 1: Demographic AIDS question.txt - 1:393 (1143:1144) (Super)

can afford important things but not luxury goods.

P 1: Demographic AIDS question.txt - 1:458 (2434:2434) (Super)

Working hard to survive

P 1: Demographic AIDS question.txt - 1:508 (2286:2286) (Super)

poor

P 1: Demographic AIDS question.txt - 1:533 (2200:2200) (Super)

middle or not poor not rich

P 1: Demographic AIDS question.txt - 1:682 (1512:1512) (Super)

Successful

P 1: Demographic AIDS question.txt - 1:719 (1606:1606) (Super)

well-off

P 1: Demographic AIDS question.txt - 1:805 (1902:1902) (Super)

with not enough money.

P 1: Demographic AIDS question.txt - 1:839 (1790:1790) (Super)

living ordinarily.

***2 quotations for code: IEI: SOCIO-POLITICAL ORIENTATION***

P 1: Demographic AIDS question.txt - 1:435 (2482:2482) (Super)

socialist

P 1: Demographic AIDS question.txt - 1:557 (2128:2128) (Super)

very conservative

## Appendix L

### *Codes for Focus Groups*

#### ***5 quotations for code: ASSIMILATION/SELF DEPRECIATION***

P 1: Focus Group 1 - Transcript.txt - 1:35 (630:636) (Super)

Yes, I will say that it was like everything that is white is good. And really just knowing your self. Just know your roots. And yourself identity and trying so much to measure up to the white guys. Because you think that is the way to go. Trying everything so to be white, because that is the right thing.

P 1: Focus Group 1 - Transcript.txt - 1:36 (618:624) (Super)

Inferior. Very inferior. You always, as a Black person you tend to esteem the white person higher than yourself. Because, I would say that it was our parents had been through that. How can I say...it was breed within you that everything that whatever is white is right. You know, it really just put \_\_\_\_\_ in yourself.

P 1: Focus Group 1 - Transcript.txt - 1:37 (645:653) (Super)

You still have people today...I think it is because of that...they don't want to speak their language. Like Black people don't want to speak Xhosa or whatever. They just want to speak English and they are raising their kids. They take their kids to white schools its called \_\_\_\_\_ in South Africa. And they just speak English from home to wherever. They totally...kids don't speak Xhosa.

P 1: Focus Group 1 - Transcript.txt - 1:39 (657:662) (Super)

And here you have people just raising their kids with English and everything because they just have got to be White because this is the status quo. Because your white and your leading a white lifestyle. I think it is an inferiority within those people.

P 1: Focus Group 1 - Transcript.txt - 1:59 (556:567) (Super)

Our family never talked about it, because my grandfather was Black. He had to learn the language of Xhosa. And um he was just broken. He had a farm, so they took it away from him and they moved from the place to a smaller community. And he was a Christian and that broke my grandfather completely. He did not want to talk about God and I like I was in the middle of growing up in a broken home. Alcohol. Violence. He did not want to talk about it. He didn't want to fight back for what he lost.

#### ***2 quotations for code: DEFINITION OF IDENTITY***

P 1: Focus Group 1 - Transcript.txt - 1:12 (192:198) (Super)

Talking about myself, it's who are you in Christ. Who I am. If you really understand who you are in Christ then nothing can stop you doesn't matter what your color is. If I know that Jesus died for me and you put me in that high place nobody can tell me who I am, because I know who I am in Christ.

P 1: Focus Group 1 - Transcript.txt - 1:13 (203:205) (Super)

My roots. If you think twice then you will come up with what Elsie said. But the first thinks that sticks in my head is roots.

#### ***5 quotations for code: DEFINITION OF OPPRESSION***

P 1: Focus Group 1 - Transcript.txt - 1:25 (502:503) (Super)

Being forced not to fulfill your full potential. Um...limiting by force.

P 1: Focus Group 1 - Transcript.txt - 1:26 (507:510) (Super)

The first thing I'll say is being made less than a human being. Or being undermined of your self-worth and your human rights. Not being recognized as a human being.

P 1: Focus Group 1 - Transcript.txt - 1:27 (514:521) (Super)

Limit the things you can do. Take your rights away. You know you can do it, but now but they decide for you. And they say "no you are not allowed to do it." And you can't do it. So just give you a label because of your colour. And because of your language you are not allowed to do it. So you don't have to say anything or do anything, because you do what I tell you.

P 1: Focus Group 1 - Transcript.txt - 1:28 (523:525) (Super)

It is almost like you are placed in a box and the only. You can only live in that space and not further than that. And that is how I see it.

P 1: Focus Group 1 - Transcript.txt - 1:29 (527:533) (Super)

And I think it is limiting you in terms of what you do and what...um and what type of person you are. Limits you in terms of you can't do certain types of instruction. But how much more could you have grown or achieved had you gotten....it limits the type of person you are. And makes you believe certain things about yourself.

***6 quotations for code: OPPRESSED OPPRESSION***

P 1: Focus Group 1 - Transcript.txt - 1:32 (556:579) (Super)

Um...for me it was like. Our family never talked about it, because my grandfather was Black. He had to learn the language of Xhosa. And um he was just broken. He had a farm, so they took it away from him and they moved from the place to a smaller community. And he was a Christian and that broke my grandfather completely. He did not want to talk about God and I like I was in the middle of growing up in a broken home. Alcohol. Violence. He did not want to talk about it. He didn't want to fight back for what he lost. And so that what I have learned. And I have asked him to talk about what happened in the past. How can people do that to another person and that was really a break down of our home. Because as I said, my grandmother would never talk about it, because my grandfather was like in a mood or in a fight \_\_\_\_\_ and that was part of our family, just the violence \_\_\_\_\_ up till now it is still [there]. We don't talk. And I think that he will die the way that he is. Because he doesn't want to change anymore, because people changed him and that is very hard for my grandmother.

P 1: Focus Group 1 - Transcript.txt - 1:34 (615:624) (Super)

[Question: Does anyone else want to talk about how that oppression made you think about yourself?] Inferior. Very inferior. You always, as a Black person you tend to esteem the white person higher than yourself. Because, I would say that it was our parents had been through that. How can I say...it was breed within you that everything that whatever is white is right. You know, it really just put \_\_\_\_\_ in yourself.

P 1: Focus Group 1 - Transcript.txt - 1:41 (407:417) (Super)

And it is has been a disadvantage in the education system where you find that you are not able to present in your own home language in a language where other people are able to learn that subject in their home language and I don't think that it is fair. Even till today I don't think that it is fair that you find other institutions are still having their lectures in Afrikaans. And that is not fair, basically, because some people do not know how to speak Afrikaans. And it should not be imposed on you.

P 1: Focus Group 1 - Transcript.txt - 1:43 (492:494) (Super)

Black were not allowed to go to school. Number 1. We were not allowed to enter certain areas am I right?

P 1: Focus Group 1 - Transcript.txt - 1:48 (777:790) (Super)

Because you are Black they just close the door. They are not going to help you they are going to ignore you and treat you like you don't exist. You're not there. You know those are the kind of attitudes that we have to deal with. Personally, I dealt with those attitudes last year and it was frustrating. You greet a person and they don't greet you. They totally ignore you like you don't exist. They walk past you. And it does bring some bitterness within you. You try to be a better person. It makes them so upset that you are there, because they think that you don't deserve to be there. But at the end of the day, you tend to ignore it.

P 1: Focus Group 1 - Transcript.txt - 1:57 (105:109) (Super)

And the reason why I am as strong as I am, I think, it is because the stuff that I went through. And just not being allowed to do the things that you know you were capable of doing.

***2 quotations for code: OPPRESSOR OPPRESSION***

P 1: Focus Group 1 - Transcript.txt - 1:30 (456:471) (Super)

Especially when it comes to tertiary institutions like the University of Stellenbouchsh. I understand that it has always been like that but they need to adapt to the times. They cannot give lectures in Afrikaans where there are Black people are paying to be there the same amount of money as everybody else. And at the same time it does impose a disadvantage to Afrikaans speaking people, because most of them grew up. They go to school, there is Afrikaans through matric and even when they are in their professions they are still not able to speak English. They speak English, but come on, they studied further, but they couldn't speak English. It is really not an advantage to them. It is also just limiting them, their full potential as well.

P 1: Focus Group 1 - Transcript.txt - 1:45 (723:725) (Super)

Because I think, for some people they refer to their power. They have always been in power and now that is threatened.

***4 quotations for code: PHASE 1: INDIVIDUATION- THE WORLD IS THE WAY IT IS.***

P 1: Focus Group 1 - Transcript.txt - 1:7 (539:550) (Super)

For myself, I grew up in a family where I was, where I was told who I was and valued a lot. So for me, I was very protected in a sense. Although I knew that certain people saw me in a certain way. Um...I never thought of myself in that way because of my family. And because of the fact that they built up and they valued me. Especially my Dad. Constantly told me to value myself and think about who I am. So for me it was not as much of a, I don't know, I credit it to my family how I think I am. That is who I get a lot of who I am from. So, it was that I was valued by them.

P 1: Focus Group 1 - Transcript.txt - 1:10 (133:137) (Super)

Um...the reason being, I grew up in \_\_\_\_\_ which is ...for me when I grew up I could go where ever I wanted, I could do what ever I wanted. It was very free. And everybody knew everybody.

P 1: Focus Group 1 - Transcript.txt - 1:22 (440:447) (Super)

When I was in school, I just did Afrikaans, but I wouldn't say I didn't I know why I had to do it, I just did it. And it was difficult for me when I went to, yeah to \_\_\_\_\_ school, because I had to do Afrikaans as a language

not as a formal subject. But I didn't feel anything then because I don't think that I was old enough to actually understand what was happening,

P 1: Focus Group 1 - Transcript.txt - 1:33 (615:623) (Super)

[Question: Does anyone else want to talk about how that oppression made you think about yourself?] Inferior. Very inferior. You always, as a Black person you tend to esteem the white person higher than yourself. Because, I would say that it was our parents had been through that. How can I say...it was breed within you that everything that whatever is white is right.

***4 quotations for code: PHASE 2: DISSONANCE- I'M BEGINNING TO WONDER WHO I AM.***

P 1: Focus Group 1 - Transcript.txt - 1:8 (261:268) (Super)

There was a lot of confusion before we came Christians and during apartheid. And stuff. So you didn't know where you fit in. So it was like Blacks on this side and Whites on this side and Coloureds always in the middle. So it's like where do I go? Where do I fit in? And it was quite difficult just to find your identity in this world.

P 1: Focus Group 1 - Transcript.txt - 1:14 (213:221) (Super)

For coloureds it's the same thing "Are you Black or are you White?" And I say to myself am I Black or am I White?" Some coloured kids go to White schools and we go to any community school where there are Blacks and Coloured kids together. And now we have to find out "Who am I really?" And so it is difficult for a coloured kid. So it's like "who am I?" Am I Coloured? Black? Or White?

P 1: Focus Group 1 - Transcript.txt - 1:18 (304:309) (Super)

But, the thing is that I know that when they used to speak its always like English and the Black and like I said the Coloureds were always in the middle. They were like never...or they were not important or whatever, but its like always English. And for me it was like that.

P 1: Focus Group 1 - Transcript.txt - 1:23 (445:450) (Super)

But I didn't feel anything then because I don't think that I was old enough to actually understand what was happening, but the moment I grew up and I could see the disadvantage that it had on our people, then it really started to have an effect.

***5 quotations for code: PHASE 3: IMMERSION- I FOCUS MY ENERGY ON PEOPLE LIKE ME.***

P 1: Focus Group 1 - Transcript.txt - 1:20 (349:359) (Super)

I think that they were a little bit younger than me. But for me, really I hated, before Christ, I really hated White people. Really. Really. I mean because when you grew up in the Northern Cape. The upper region you know. You know the people who grew up here in the Western Cape did not go through the things that we went through. It was really that the White people, they really oppressed the Black people. You could really see, even with the schools. We were not allowed to go to school it was only Coloureds and Whites then.

P 1: Focus Group 1 - Transcript.txt - 1:21 (407:424) (Super)

And it is has been a disadvantage in the education system where you find that you are not able to present in your own home language in a language where other people are able to learn that subject in their home language and I don't think that it is fair. Even till today I don't think that it is fair that you find other institutions are still having their lectures in Afrikaans. And that is not fair, basically, because some people do not know how to speak Afrikaans. And it should not be imposed on you. I think that we are a democratic country and English should be the medium of language that we use in South Africa. Where you have many different languages. So, like when

it comes to institutions like education we should use English. Instead of Afrikaans, English and excluding...ignoring other languages. I think that is a disadvantage to others.

P 1: Focus Group 1 - Transcript.txt - 1:24 (454:478) (Super)

I would say it is anger in a sense. It is not fair. It is just how I feel it is not fair. You know. This is a democratic country. Especially when it comes to tertiary institutions like the University of Stellenboush. I understand that it has always been like that but they need to adapt to the times. They cannot give lectures in Afrikaans where there are Black people are paying to be there the same amount of money as everybody else. And at the same time it does impose a disadvantage to Afrikaans speaking people, because most of them grew up. They go to school, there is Afrikaans through matric and even when they are in their professions they are still not able to speak English. They speak English, but come on, they studied further, but they couldn't speak English. It is really not an advantage to them. It is also just limiting them, their full potential as well. They are a professional. If you are going to be a counselor, for instance, you should be able to speak English just as a universal language. For communication. So as much as they think as they think it is an advantage or disadvantage. So in terms of those \_\_\_\_\_ language, in terms of education there needs to be a change.

P 1: Focus Group 1 - Transcript.txt - 1:31 (325:332) (Super)

During the apartheid era, I would like to say that our Black languages were not recognized. Because even our education system you had exams in Afrikaans and English. And until today you still have the same process continuing which actually causes disadvantage to our people. Thereby they are forced to understand English and Afrikaans.

P 1: Focus Group 1 - Transcript.txt - 1:46 (702:749) (Super)

For me, um...the new South Africa is a change. Change is never easy. People...when there is a change people go through the first stages of change. There is rebellion, acceptance, and think at this stage in South Africa we are at...some people have accepted the new South Africa, but some are rebelling, because there are some people rebelling against affirmative action. I don't believe that, I've got my own views about affirmative action, I believe that it is necessary to balance the inequalities of the past and ah... some people tend to rebel about that...with that people are rebelling against the Black government. It's that change and some people accepted it and some people don't. And it's difficult to change the minds of people. It has to be in the person, because you will even find lots of people have left South Africa because we have a Black government. They say Black people are going to ruin the country. For me I say let them go. You know. If they are not going to be able to...you know what I mean. Because I think, for some people they refer to their power. They have always been in power and now that is threatened. And yah, in terms to affirmative action I believe that it is necessary. I truly do. And I don't believe that it's about Black people being putting there with no qualification because you are Black. I think that because of hard work and because they deserve it. And people tend not to... because people are so misinformed about things that are happening in all countries. Things like Black empowerment, Equal employment. They just think that they are putting a whole lot of people...when you do Black empowerment, employment equity you are balancing the workforce. How many number of white people are there? And how many number of coloured people are there? And how many number of Black people? And because people are so miseducated about that...they are not informed about that think that it is just Black people being put there. And we are just balancing the workforce, because we are a democratic country. I for one, the change, I believe in the new South Africa and think that it has the necessary young people are more open to the change I would say...they are more open to it. Older people are having difficulty adjusting to the change.

***7 quotations for code: PHASE 4: INTERNALIZATION- I FEEL GOOD ABOUT WHO I KNOW I AM.***

P 1: Focus Group 1 - Transcript.txt - 1:11 (163:172) (Super)

I am Black. Even though in South Africa, because of the color of my skin, I could be mistaken for being a coloured, but I am purely Black. I am 20 years old. My passion is the youth. I believe in leadership. I really believe that we can raise them up to be leaders. And I strongly believe in the revival of Africa as a whole. And I am strongly devoted to my country.

P 1: Focus Group 1 - Transcript.txt - 1:19 (315:323) (Super)

With the Black people, then before apartheid. You were not allowed to speak the language that you wanted to. Your Black language. You would either speak English or Afrikaans. Before Apartheid there was a mix of people. Like in my case I can speak Afrikaans, because we mixed with Coloured people. We mixed with other races and things like that. The Blacks were very oppressed.

P 1: Focus Group 1 - Transcript.txt - 1:38 (653:657) (Super)

I wasn't raised speaking English but I can speak English because I have to. Because it's a universal language, but I haven't lost my culture at the end of the day.

P 1: Focus Group 1 - Transcript.txt - 1:40 (399:407) (Super)

I would like to speak about the language. The language barrier you can say it has been an advantage and disadvantage. It is an advantage in the sense that black people are more open to languages. You will find that most white people and Coloured people are not able to speak Xhosa and we can speak three languages, most of us. Every Black person can speak basically three languages.

P 1: Focus Group 1 - Transcript.txt - 1:42 (417:422) (Super)

I think that we are a democratic country and English should be the medium of language that we use in South Africa. Where you have many different languages. So, like when it comes to institutions like education we should use English.

P 1: Focus Group 1 - Transcript.txt - 1:49 (795:823) (Super)

I still strongly believe in the new South Africa. And I strongly believe in my country. I know a lot of people it's a change and it is not easy for people and people are fighting the government. I would say so, some people are fighting the Black government I would say. The old generation. They are trying to do everything to bring down what we have established in South Africa and they tend to forget that we have achieved that we have managed to have a democratic country without a war. No country has ever been able to achieve what we have achieved. And there is such a lot of change and people ignore that. They look at all the negatives. They look at crime and they want to blame the Black government for crime. They look poverty and unemployment and they want to blame the black government for that. And that forget that the government has been running for 10 years. caused crime, poverty and unemployment. They expect the government to do get rid of everything. They don't understand they are not educated about what is happening. There is so much bitterness. People just think that black people are just taking over the country and they don't understand the whole process is a change and it is going to take time and it is going to take time to sink into people's head as well. But as I said young people are just

P 1: Focus Group 1 - Transcript.txt - 1:54 (886:898) (Super)

Yes, I think that it is a decision that you make and um yes I agree I wasn't involved and I don't remember having a specific episode where I felt questioned but I think from what um our parents generation went through it came over to us, because, I am trying not to see colour, but um I have to correct myself afterwards sometimes because I was in the bookshop one day and this lady you know, she was watching us like we were going to steal something. The first thing that comes to mind is that she is white and we are black. It's not that she sees youngsters. It is the first thing that comes to mind. It is a struggle. It's a process.

***8 quotations for code: PHASE 5: INTEGRATION-WITH MY DEEPER UNDERSTANDING OF MYSELF  
I AM CHANGING MY ASSUMPTIONS ABOUT THE WORLD.***

P 1: Focus Group 1 - Transcript.txt - 1:15 (242:247) (Super)



For me, it is not a thingy [issue] anymore. I found myself now. Since the day I like gave my heart to the Lord and I know who I am. God has created me. God created woman last but He was satisfied with her. The woman was perfect. That's who I am now.

P 1: Focus Group 1 - Transcript.txt - 1:16 (193:198) (Super)

Who I am. If you really understand who you are in Christ then nothing can stop you doesn't matter what your color is. If I know that Jesus died for me and you put me in that high place nobody can tell me who I am, because I know who I am in Christ.

P 1: Focus Group 1 - Transcript.txt - 1:17 (284:290) (Super)

Um... I think also about the language is like a barrier. Like people talk this kind of languages your in the middle with like Afrikaans. And there is English. But now its like you try everyone of the languages not just try your language, Afrikaans, but you can learn English, Xhosa, Tswana, whatever.

P 1: Focus Group 1 - Transcript.txt - 1:44 (680:699) (Super)

I think that um...as much as we say that we are moving on we need to realize that we've moved on now. It doesn't mean now that it's time for Black now. It's the other way around, because the same story is happening you just have to um actually know that we are just equal. You know, because a lot of people now are into the Black affirmative you know. We were oppressed so long that it's our turn now, but the mentality should not be like that. Because if we keep on saying...the next president is going to be white and he is going to turn around like that the whole time. So we need to analyze the situation or this is a human being they are Black or their White or their Pink or their Coloured or whatever. They are just human beings, that is all. Just treat each other equally...and I think the Black people will have to be the bigger person in that, because they feel that is it our turn. Now they have to actually step and say "no man, yes this happened, but

P 1: Focus Group 1 - Transcript.txt - 1:51 (844:855) (Super)

It true. It starts with you, myself, if I don't have like, a if you don't think of yourself as someone special and as um...as Tebo said if you don't love yourself then how are you going to be able to love to them the next person or to move forward in this world. So it's important firstly, to love yourself and to think of yourself as you are someone special and you can accomplish whatever it is that you set out to accomplish. And just stay positive and stay focused on your goals whatever it is that you want to achieve. You can't go wrong.

P 1: Focus Group 1 - Transcript.txt - 1:52 (857:866) (Super)

Me myself. I see myself now as a human being as person feelings and emotions that everyone goes through. Like every women is going through emotions is going through trials through things that may have happened or may not have happened. And God just...I just know that God placed us to love upon my life that I don't see colour. I see a person and I know that is what God wants to do. It is not about who you are or your colour or what race you are coming from but

P 1: Focus Group 1 - Transcript.txt - 1:55 (87:91) (Super)

I'm going to use you for things that I like to do and yah, and I have moved from place to place and I see all over I went and it is the same things and I think that I am called to do this, this year just to find myself in God

P 1: Focus Group 1 - Transcript.txt - 1:58 (105:121) (Super)

And the reason why I am as strong as I am, I think, it is because the stuff that I went through. And just not being allowed to do the things that you know you were capable of doing. And now getting the chance to do it. It just gives you the confidence in yourself, give you that boldness just, just to step out in faith and just to know that God is there for me and just to know that the fact that I can do all things through Christ that strengthens me. Just to know that just gives you that courage to just to step out and do what ever it is that comes on your way. And

just go with it. And show people, you know I am here and I belong here. And no matter what you say or do will make me change my mind of what I think of myself or what I know I am capable of. Yeah that's...it

***3 quotations for code: PHASE 6: TRANSFORMATION-IT IS I.***

P 1: Focus Group 1 - Transcript.txt - 1:9 (268:277) (Super)

And, I mean, if it wasn't for God honestly, then I don't know what we would have done. Just knowing that you were created...everyone was created in God's image. Meaning, everyone belongs and that you do have a place and a destiny and a purpose on earth. And just to know that you know you been searching all your life for your identity and the fact you had to open your heart and accept Christ to find your identity. I think that it so powerful. And it's mind blowing to me.

P 1: Focus Group 1 - Transcript.txt - 1:50 (837:842) (Super)

I see myself they way that God sees me. It's true. I love myself. Because God loves me. Because the fact that I know that God loves me and I love myself, I can love other people and I can see other people through the eyes of God. And this is the only way that we can overcome this.

P 1: Focus Group 1 - Transcript.txt - 1:53 (876:884) (Super)

There are certain area I need to deal with to forgive people. I have to release them. You know that is actually what God does. He gives you the love for people. Because I think that the devil uses apartheid for us not to move forward in what God had in store for us. I believe won't be we are now because of the things of the past. We will always go back into to the past and never move forward.