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**IDENTITY AND WELL-BEING AT WORK:
A COMPARISON OF THE COLOURED GROUP WITH OTHER
ETHNO-CULTURAL GROUPS IN SOUTH AFRICA**

by

LEAH MAGERMAN

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Supervisor: Dr. Byron G. Adams

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ABSTRACT

In this study, differences in identity dimensions was examined, as have the association between identity and psychological well-being across different South African ethnocultural groups, with a particular interest in the Coloured group. A total sample of 403 employees completed measures of identity and psychological well-being. The identity measures were comprised of: Erikson Psychological Stage Inventory; Multi-Ethnic Identity Measure; Religious Identity Measure Short version; and an adapted Utrecht-Management of Identity Commitments measure for Work Identity. The well-being measures included; The General Health Questionnaire; the Satisfaction with Life Scale; and the Utrecht Work Engagement Scale. The study was quantitative in nature and the results from the Multivariate Analysis of Variance (MANOVA) indicated that there were differences in identity at work: a) Personal identity was less important for the Coloured group compared to the Black and White groups. b) Ethnic identity was more important for the Black group compared to the Coloured and White group. c) Religious identity was higher for the Coloured and Black groups than the White group. d) Work identity was found to be highest in the White group, with the Coloured group demonstrating moderate levels and the Black group the lowest levels. In the structural equation model in which the association between identity and psychological well-being was assessed, it was found that most identity dimensions are indicative of a latent identity factor, except for religious identity, which seemed important only for the Coloured group. It was concluded that although there may be mean differences for identity, the role of identity for psychological well-being seems quite similar. Identity seems to be an important aspects of employee well-being.

Keywords: identity, well-being, work, cross-cultural differences, cross-cultural similarities, South Africa

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CHAPTER 1: GENERAL INTRODUCTION

1.1 Chapter Introduction

In the following chapter a general overview of this dissertation will be presented. In the background section the research history of identity is set forward as well as gaps in current identity literature. The background section will be followed by the problem statement of the study after which the objectives of the study will be put forward. From this point the focus of the chapter will shift to a discussion of the research design used in the study and a brief outline of the dissertation.

1.2 Background

Identity is defined as what makes an individual distinct and therefore different from others, as well as similar to others (Adams, 2014; Ferguson, 2009). According to Vignoles, Schwartz & Luyckx (2011), identity comprises personal, social and relational identity dimensions. These dimensions of identity are argued to be interrelated (Deaux, 1993; Reid & Deaux, 1996; Sluss & Ashforth, 2007), but are often studied in isolation rather than holistically, mainly because they stem from very different theoretical perspectives. An example of this is seen in the isolated studies of personal identity, which is mainly studied in developmental psychology (Luyckx, Klimstra, Schwartz & Duriez, 2013; Rosenthal, Gurney & Moore, 1981; Schwartz et al., 2011), and social identity, mainly studied in social psychology (Abu Rayya, 2006; Bracy, Bamaca & Umana-Taylor, 2004; Bornman, 2010; Furrow, King & White, 2004).

In addition, much of the study of identity has historically been conducted in Western contexts (Furrow et al., 2004; Marcia, 1966, 1983; Phinney, 1992), and focused on immigrant and mainstream groups. These studies provide the Western perspectives of identity that inform our understanding of the term. In recent years, identity studies have expanded to

include more non-Western contexts such as Africa (Adams, 2014; Johnson, Kim, Johnson-Pynn, Schulenberg, Balagaye, & Lugumya, 2011; Worrel, Conyers, Mpofo & Vandiver, 2006), Eastern Europe (Dimitrova, Bender, Chasiotis, & Van de Vijver, 2012, 2013) and the Middle East (Abu-Rayya, 2006; Abu-Rayya & Abu-Rayya, 2009). However, there is still a need for further inquiry in non-Western contexts that provide non-Western perspectives on identity.

This study contributes to this line of research by examining identity across South African ethnocultural groups. I will not only consider differences between groups, but also similarities - particularly in terms of the relationship between identity and psychological well-being. The study will therefore seek to provide a more inclusive view of identity, with particular emphasis on the work context. In this cross-cultural study, the focus will especially be on the Coloured South African group, as identity in this group is often studied from a more interpretive or social constructionist perspective (Adhikari, 2006; Erasmus, 2001; Petrus & Isaacs-Martins, 2012).

1.3 Problem Statement

The Coloured group is a culturally unique group, which has developed an identity independent of other ethnocultural South African groups (Adams, Van de Vijver & De Bruin, 2012; Adhikari, 2006). However, the Coloured group's status between the politically dominant Black group and the economically dominant White group might create a sense of marginalisation (which may also be present in the very small Indian minority). This marginalised status may be due to not being fully accepted as either Black or White, leaving them with a sense of being caught between two groups (Adhikari, 2006). This status may have been present throughout their history as a 'mixed racial' group, but was reinforced by the legalised racial segregation that characterised South Africa during *apartheid* (1948-1994). During this period, Coloured individuals were second-class citizens. They were not 'White

enough', which saw certain privileges removed (such as the Coloured vote in the Cape province), but they were 'lucky' enough not to be 'too Black', which allowed them some access to certain service-related positions and education not afforded to Black individuals (Adhikari, 2006). At present, this has again become an important discourse amongst Coloured South Africans, as they are now not 'Black enough' (Adhikari, 2006), to truly benefit from the redresses that have been created in the post-*apartheid* South Africa .

Marginalised identity is not the focus of this study, yet an understanding of this might provide insight later on for our observation of differences and similarities in identity when comparing Coloured individuals with other South African groups. Also, it may have a negative impact on the psychological well-being of Coloured individuals, as they may still be in the process of defining their space within the broader South African society (Adhikari, 2006).

Coloured individuals comprise a significant minority in the South African population (8.8%) and approximately 64.9 thousand of the workforce (Statistics South Africa [StatsSA], 2014); as a consequence the Coloured group is large enough to warrant consideration for empirical research. The Coloured group's identity, with specific reference to work, may affect their level of psychological well-being, one aspect of which is work engagement, and this may have consequences for South African organisations (Thomson, 2002). Psychological well-being levels may increase or decrease productivity levels of employees, and as a result affects the profitability of an organisation (Harter, Schmidt & Keyes, 2003; Robertson & Cooper, 2011). In addition, through investigation of the link between identity and psychological well-being in the South African context, organisations may be better able to understand how the two constructs are related and – perhaps more importantly - the differences and similarities across groups. Both managers and practitioners may gain insight

into how identity-related interventions may be useful for organisational success, and tailor programmes at a more personal and appropriate level.

1.4 Objectives of this Study

I am interested in identity across South African ethnocultural groups within the context of work, with a specific focus on the Coloured group, who are considered to be culturally and racially different from other groups, and traditionally classified somewhere between the Black and White ethnocultural groups (Erasmus, 2001). Firstly, I want to understand personal, social and relational identity dimensions across different ethnocultural groups. Secondly, I want to examine the similarities in the association between identity and psychological well-being across groups.

1.5 Research Design

In order to appropriately conduct a cross-cultural comparison, a clear research design is required. In this study, a positivist stance is taken, and quantitative research methodology is used. Questionnaires were disseminated to working participants in Gauteng, South Africa. I captured and cleaned the data. In terms of analysis, I conducted Multivariate Analysis of Variance (MANOVA) to establish group differences, and Structural Equation Modelling (SEM) to examine if the relationship between identity and psychological well-being would be similar across the groups.

1.6 Chapter Summary and Dissertation Overview

In this chapter, I have provided a general overview of the study. I have presented the main constructs under investigation, namely identity and psychological well-being, and a brief introduction to the context: South Africa. In Chapter 2, a more comprehensive overview of the constructs will be provided, as well as their association. Here I will also provide the main theoretical considerations for studying identity across cultures, and apply these to the South African context. The research design will be explained in Chapter 3, with the findings

presented in Chapter 4. In Chapter 5, I will provide a discussion wherein the results from this study will be integrated with previous literature. Finally, Chapter 6 will provide a general conclusion, recommendations, and practical implications.

CHAPTER 2: LITERATURE REVIEW

2.1 Chapter Introduction

In this chapter, an overview of the South African context and an extensive review of the relevant literature are provided. This begins with a general introduction to the South African context, and the different groups relevant for this study, before providing a conceptual framework for considering identity and identity dimensions. The importance of identity for different South African ethnocultural groups, particularly the Coloured group, is then discussed. Thereafter, I consider the importance of identity at work, and finally consider the important association between identity and psychological well-being. The chapter concludes with a presentation of the research questions and hypothesis, which includes a conceptual model that captures the proposed relationship between identity and psychological well-being.

2.2 South Africa as the Context of Identity Inquiry

South Africa is situated at the Southern tip of the African continent. The country spans 1 220 813 square kilometres, has a population of 54 002 000, and is divided into nine provinces (StatsSA, 2014). It is a multicultural society consisting of four major ethnocultural groups, namely Black, Coloured, Indian and White. These ethnocultural groups can be further divided into sub-groups based on ethnolinguistic membership. The country has 11 official languages: Afrikaans, English, Ndebele, Pedi, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa and Zulu (Beck, 2000), which can be placed into four linguistic family groups: Nguni, Sotho, Tswana-Venda, and West Germanic (Beck, 2000).

South Africa is known for its history of racial segregation (known as *apartheid*), which was established and reinforced by the National Party government that came into power just before the mid-20th Century. The *apartheid* regime ruled the country from 1948 to 1994, at which point a new democratic government - the African National Congress - was elected into

power (Welsh, 2009). Despite the end of governmentally imposed segregation, the country remains largely segregated in terms of social, political and economic aspects (Finchilescu, Tredoux, Mynhardt, Pillay, & Muianga, 2006; Glaser, 2010). As a result of South Africa's segregated past one may expect that groups within the South African context may be distinct from one another on the basis of different culture and traditions that has emerged in the different groups.

2.2.1 Different South African Groups

The Black group comprises members of indigenous African descent, and makes up 80.2% of the total South African population (StatsSA, 2014). Black individuals differ from one another in terms of the traditional cultural groups to which they belong. These different cultural groups also have their own distinct languages (Adams et al., 2012; Bornman, 2010). The Black group were affected most severely by the discriminatory policies of the *apartheid* regime. An example of this can be seen in the poorer education that Black individuals received, and the heavily regulated movements that were imposed on Black individuals (Bornman, 2010).

The Indian group refers to individuals originating from the Indian Subcontinent in Asia, and comprises 2.5% of the population of South Africa (StatsSA, 2014). The Indian group is distinguished along mainly religious lines, being divided between three main religious affiliations: Muslim, Hindu and Christian. The Indian group predominantly speak English. During *apartheid*, the discrimination experienced by this group was not as severe, and they were allowed better education compared to that of the Black population (Adams et al, 2012). However, they also experienced forms of discrimination, such as forced removals from their homes, restricted movement in the form of not being allowed to live in certain provinces, and, indeed, inferior education (although not the poor standard that the Black individuals received). I acknowledge the fact that the Indian group is an important ethno-cultural

minority in South Africa. However, due to the nature of this study and the difficulty in obtaining participants, this group will not be included in the comparative analysis (refer to chapter 3 for further information).

The White group refers to individuals of European descent, and constitutes 8.4% of the population (StatsSA, 2014). The two White sub-groups, the Afrikaners (whose language is Afrikaans), and the English (who speak English), differ from one another not only linguistically but also on cultural grounds (Adams et al., 2012; Borman, 2010). During the *apartheid* regime, these individuals experienced no discrimination, as they maintained economic and political power. They were afforded superior educational standards, and no restrictions on their opportunities for employment or movement.

Coloured individuals, as defined during the *apartheid* era, were a group that was neither White nor Bantu¹ (Black) (South African Registration Act, 1950). The term Coloured is peculiar to South Africa (and some extent Namibia). The ethnocultural label Coloured originates from the *apartheid* government, who used this label to define individuals from mixed ethnocultural heritage, which includes a mixture of Dutch, British, Indian, Asian, Khoi, San, and African heritages (Adams et al., 2012; Adhikari, 2006; Erasmus, 2001). Due to their mixed ancestry, the title of 'mixed race' may have been more appropriate in the past, as the definition of mixed race entails individuals whose parents are from more than one nationally designated racial group (Renn, 2003). However, due to the contextual factors within South Africa, such as the Prohibition of Mixed Marriages Act (Union of South Africa, 1949) and the Immorality Amendment Act (Union of South Africa, 1950), individuals were not allowed to marry or have sexual intercourse with those of a different race. Because of racial segregation, Coloured individuals became a separate ethnocultural group with their own identity

¹ Bantu was used to refer to Black African individuals in South Africa. The term means 'person', and was historically used to identify Black people who spoke languages that are closely related to the Bantu language groups: Nguni, Sotho-Tswana, Venda and Tsonga-speakers. (Saunders & Southey, 2001)

(Adhikari, 2006). The core focus of the present study is on the Coloured group, while the Black and White groups serve as comparison groups.

2.3 Defining Identity and Dimensions of Identity

Identity informs how individuals and groups are similar to, and different from, one another. It also informs the interpersonal links individuals share with one another (Adams, 2014; Ferguson, 2009). Erikson (1968) proposed that identity formation is a task taken up by individuals who are in a period of transition from childhood to adulthood (Low, Akande & Hill, 2009). Identity is comprised of both stable components and fluid aspects. The stable components include aspects such as an individual's biological sex or race, whilst fluid aspects of identity may include one's work preferences or friendships (Alberts, Mballo, & Ackermann, 2003; Watson, 2008). Identity is a dynamic construct, and therefore changes in the social or political environment of individuals may result in changes to their identity. Thus the changes in South African society and political structure may have broad consequences for the identity structures of South African individuals (Bornman, 2010).

Identity formation, from a developmental perspective, is comprised of two phases: *identity confusion* and *identity synthesis* (Erikson, 1968). Identity confusion is the phase in which an individual is unable to formulate appropriate goals and direction pertaining to their identity, and as a consequence are unable to develop appropriate identities (Luyckx, Duriez, Klimstra, Witte, 2010). In the identity synthesis phase, individuals have successfully incorporated their goals, values and ideals into their identity, or are in the process of doing so (Luyckx et al., 2010). An individual may be able to achieve identity synthesis through the process of *identity exploration*. This entails engaging in contemplation of multiple identity choices, and committing to it; individuals choose to take one or more of these identity options as their own (Luyckx et al., 2010; Yeh & Hwang, 2000).

As a consequence of identity exploration and commitment, individuals may develop their identity. The identity of an individual is thought to comprise of their *personal*, *social* and *relational* identity dimensions (Kreuzbauer, Chiu, Lin, & Bae, 2014). Firstly, personal identity seeks to establish who the person is on an individual level; it may be viewed as how the person defines him/herself on an intra-individual level (Vignoles et al., 2011). As a construct, personal identity emerged because of Erikson's perspective regarding the degree of synthesis or confusion an individual has regarding their identity (Vignoles et al., 2011). In this regard, personal identity develops because of the exploration and commitment individuals have engaged in. Personal identity may also encompass the individual's views on acceptable behaviour and influence the way in which they make decisions (Hardy & Carlo, 2005). It also comprises the goals, values and ideologies that an individual holds (Waterman, 1999).

Secondly, social identity as a dimension of identity is associated with the identification individuals have toward the broader societal context to which they belong. It also incorporates the meanings that individuals give to social systems, and the internal structures (feelings, beliefs, and attitudes) that form because of such identification (Vignoles et al., 2011). Social identity may be used to refer to any group that an individual has evaluated and become an affiliated member of (Cohen, Hall, Koenig, & Meador, 2005; Schildkraut, 2007; Taylor, 1997). Furthermore, this dimension of identity may include the following components: ethnic, religious, national and cultural (Vignoles et al, 2011).

Finally, relational identity as a dimension of identity can be conceptualised as one's identity as a result of the connections and roles one takes on in relation to one's significant others (Brewer & Gardner, 1996). It includes identity roles that individuals assume, such as child, spouse, parent, co-worker, supervisor, customer, to name a few. It is suggested that relational identity may be located in an interpersonal sphere (Bamberg, 2004; Chen, Boucher, & Tapias, 2006); within family contexts (Grotevant, Dunbar, Kohler, & Esau, 2000; Manzi,

Vignoles, Regalia, & Scabini, 2006); or in the roles that one takes in a larger context, such as an organisation (Thatcher & Zhu, 2006). An important notion in relational identity is that the identity the individual establishes is not done in isolation; rather, the identity taken on by an individual needs to be acknowledged and accepted by the wider societal structure in order for the identity to become secured (Brewer & Gardener, 1996; Swann, 2005).

While relational identity and social identity may both be interpersonal in nature, these two domains are in fact distinct (Brewer & Gardener, 1996; Chen, 2007; Sluss & Ashford, 2007). The relational identity one may develop is personal, in that a dyadic relationship is formed between the self and a significant other. In contrast, collective identity is a depersonalised relationship that occurs because of association with a particular group (Brewer & Gardner, 1996; Brewer & Chen, 2007).

2.4 Identity across cultures

In an attempt to study identity across cultural groups, one of the most considered aspects is Hofstede's 'individualism-collectivism cultural value orientation'. According to Hofstede (2001), individualistically orientated cultures are predominantly focused on independence and personally driven goals, values and beliefs. It is thought that in a work context these individuals may display higher levels of self-directedness (Triandis, 2001a). Furthermore, in instances where individual and group goals differ, individualistic individuals are more inclined to behave in a manner that is in line with their personal motives and interests (Oyserman & Lee, 2008; Triandis, 1995, 2001b).

Collectivistically orientated cultures, on the other hand, are concerned to a greater degree with their broader societal context. This results in a culture that is concerned with group membership and ascribing to group norms to a greater degree than individualistic cultures. This has implications for the work context. These individuals are more likely to put aside their own goals and aspirations for the benefit of the group (Oyserman & Lee, 2008; Triandis,

1995, 2001b). Furthermore, it is thought that collectivistic individuals base their career plans and choices on the expectations and norms of their reference group (Hartung, Fouad, Leong, & Hardin, 2010).

Western groups (individuals from North American and Western European contexts) may be considered individualistic (Phinney, 2000; Rodriguez, Schwartz, & Whitebourne, 2010). Individualistic culture orientations have higher levels of personal identity when compared to collectivistic culture orientations (Triandis, 1995). This is because personal identity places more emphasis on personal goals, values and aspirations, which is in line with individualistically oriented cultures (Schwartz et al., 2011). Non-Western groups (individuals from contexts other than North America and Western Europe) may be considered collectivistic (Phinney, 2000; Rodriguez, Schwartz, & Whitebourne, 2010). The societal contexts from which they derive meaning largely shape the identities of these groups. With regard to collectivistic cultures, research has shown that social identity is higher in these individuals (Triandis, 1995). Studies that have been conducted to explore social identity in less affluent non-Western contexts are seen in the work of Phinney (2000) and Abu-Rayya and Abu-Rayya (2009).

2.4.1 Identity across Ethnocultural groups in South Africa

The Black and Coloured groups within South Africa are considered collectivistic (Eaton & Louw, 2000), whereby extended family and the broader social group are deemed important. They are therefore considered more interdependent than their White counterparts (Adams et al., 2012; Adams, 2014; Eaton & Louw, 2000). It is thought that personal identity will therefore be less salient in Black and Coloured individuals, as they are more collectivistic and are from less affluent backgrounds than their White counterparts (Phinney, 2000, Schwartz et al., 2011).

White individuals are considered to have value systems that are predominantly Western and may be considered more individualistic. As such, the manner in which their identities are formed may be focused to a greater extent on their independent and personalised values, goals and beliefs (Adams et al., 2012; Eaton & Louw, 2000). These individuals are thought to value group membership to a lesser degree than their collectivistic counterparts, and would thus differ from Black individuals in terms of the degree to which social identity influences their psychological well-being. Rather, these individuals would have a higher salience in personal identity (Phinney, 2000).

It should however be noted that within the changing context of South Africa the different ethnocultural groups may no longer fit within their associated value orientation. Evidence of this is seen within the findings of Van Dyk and De Kock (2004). Possible explanations for the lack of clear distinction within the South African context may be due to increased exposure to other ethnocultural groups as such traditional stereotypical orientation need not apply. It is however expected that due to their cultural heritage, White individuals who are closely associated with a more Western cultural value orientation are more likely to be characterised along western and thus individualistic value orientation. This is in comparison to the Black and Coloured individuals who demonstrate to a larger degree group affiliations. These individuals are thus expected to be more collectivistic in their value orientation.

In South Africa, *ethnic identity* can be considered a dynamic aspect of identity. According to Phinney (1996), ethnicity is informed by an individual's cultural heritage, which encompasses the values, attitudes, norms and behaviours of the group an individual belongs to. It is defined as the identity that an individual develops as a result of belonging to a specific self-identified group (Phinney, 1992; Umana-Taylor, 2011). In South Africa, this has been demonstrable prior to and since the inception of the democratic society. An example of this can be seen with White Afrikaners, whose ethnic identity has changed in meaning and no

longer has as clear a relationship with psychological well-being as in the past, during *apartheid* (Korf & Malan, 2002).

Ethnic identity is developed through ethnic identity exploration and belonging (seen in commitment to an ethnic group). During the ethnic identity exploration phase, individuals seek meaning in being part of a particular ethnic group. It involves discovering ways in which they can develop shared knowledge, beliefs and attitudes, while in the ethnic identity commitment phase individuals strongly associate themselves with a particular ethnic group. They dedicate themselves to sharing the knowledge, beliefs and attitudes of the ethnic group, which results in feeling a sense of belonging to the group (Erikson, 1968, Marcia, 1966; Phinney, 1992).

Religious identity also plays an important role within the South African context. Religion is a formalised structure to which an individual belongs. These structures may include various forms of religious institutions such as churches or mosques (Magaldi-Dopman & Park-Taylor, 2013). Religion provides an individual with a reference on which to base their values and beliefs. These values and beliefs are rooted in social interactions, which convey ideologies, histories and traditions to the individual. Through conveying these ideologies, histories and tradition, religion serves as an aid to the individual in terms of shaping their sense of identity, belonging and purpose (Furrow et al., 2004). Religious identity is a cultural variable which is often linked to ethnic identity (Smith & Silva, 2011).

In a Statistics South Africa survey (StatsSA, 2013), 94.1% individuals within South Africa affiliated themselves with one religious group or another. Furthermore, in a study conducted by Adams (2014), results indicated that the South African population is a religious one, with 85% of the respondents indicating that religion has an influence in their lives.

2.5 Identity at work in South Africa

Work provides a unique context in which identity may be explored. A possible explanation for this is due to the complex environment in which individuals are required to work. Individuals of different genders, ages, ethnicities and disability statuses may be required to work within a single organisation. Adding to the complexity of the work environment are the Affirmative Action measures (*Broad-Based Black Economic Empowerment Act* and *Employment Equity Act*) that have been put in place to correct the injustices of the past. The *Employment Equity Act, No. 55 Of 1998* (Republic of South Africa, 1998) aims to promote Black people (in this case Black, Coloured and Indian groups), females, and individuals with disabilities, for the purpose of obtain equal representations within organisations (Thomas, 2002).

The measures serve as a means of obtaining change within organisations. However, even with these measures in place, change has occurred slowly. The slow changes are seen in the predominantly White-dominated demographic that represents the majority of managerial positions in the formal work sector of South Africa (Thomas, 2002; Jackson et al., 2013). It is also evident in the fact that the majority of Black individuals are employed as unskilled or semiskilled labourers, while Coloured individuals are employed in the services industry, and Indians in trade (Roodt, 2009). This slow change is also evident in the low absorption rates for the Black group into the labour market. Black individuals have a 34.6% absorption rate compared to the 69% absorption rate of White individuals (StatsSA, 2014).

Furthermore, as the work environment is mostly Eurocentric (Jackson et al., 2013), individuals from predominantly non-Eurocentric backgrounds may experience inconsistency between their work and home environments. In addition, the volatile political history of South Africa has managed to forge people's attachments to their cultural (mainly ethnic and religious) groups based on a strong racial perspective (Lloyd, Roodt, & Odendaal, 2011). This

may have consequences for organisations in terms of how individuals may define themselves in the work context.

An important identity consideration within the context of work is *work identity*. Work identity may firstly be understood in terms of the personal meaning that one derives from one's work. It may be viewed as the psychological links that the individual develops between themselves and the work they do. Firstly, work identity may be understood from a personal dimension and is the individual's personal values and beliefs concerning the work they do. Secondly, work identity may be understood as the incorporation of various identities that occur as a result of membership to various social groups in the work environment (Walsh & Gordon, 2007). Individuals may define themselves in terms of the larger occupation or profession (Brown, Kripal & Rauner, 2007), or with regard to the team in which they operate. This relates to the social identity the individual develops. Lastly, within the work context, individuals may also define themselves in relation to the roles given to them by the organisation or the roles they assume for themselves within the organisation. The role relationships within organisations allows for relational identification to occur (Sluss & Ashford, 2007).

Work identity indicates who the individual is or how they define themselves in the workplace (Adams & Crafford, 2012; Lloyd et al., 2011). It is what the individuals perceive as meaningful to themselves in the work context, and the extent to which they enjoy and find meaning in their work (Gini, 1998). It is thought to be the culmination of an individual's life spheres (the individual's permanent context from which he or she derives meaning), life roles (the various tasks and activities an individual undertakes in the course of their life) and work-based facets (aspects of the job an individual may derive meaning from) (Lloyd et al., 2011).

Work identity may be a volatile identity, often considered fluid and influenced by the life stage in which the individual may find him/herself in. For this reason, I refer to the research

by Crocetti, Schwartz, Fermani and Meeus (2010), who posited identity processes as consisting of three elements, namely: commitment, performing in-depth exploration, and reconsideration of commitment. It has been found that the extent to which individuals engage in work explorations and make work commitments aids in the establishment not only of a work identity, but an individual's identity as a whole (the culmination of personal, social and relational identity dimensions) (Danielsen, Lorem & Kroger, 2000; Flum, Blustein, 2000; Skorikov, 2007). For the purposes of this study, work identity will be examined in relation to all three identity elements considered by Crocetti et al. (2010)

2.6. Coloured identity in South Africa

As the Coloured group is the main group under investigation in this study, Coloured identity will be discussed in the following section. Although each ethnocultural group may be argued to have a complicated history in South Africa, the focus of this study is the comparison of the Coloured groups with other groups. The complicated history of the Coloured group makes their identity very interesting. This group received provisional political status during the rule of the British. This was, however, revoked during the *apartheid* regime. As a consequence, the privileges that were afforded to the Coloured group, both political and economic, were reduced. It should be noted that throughout the *apartheid* regime, the Coloured group experienced less severe legal discrimination than that of the Black group, but were never accepted as equal to the White population, and as a consequence have been afforded the benefit of post-*apartheid* affirmative action policies (Adhikari, 2006).

The Coloured group is thought to be separate from the other ethnocultural groups, although they do share values, religion and other practices with the other ethnic groups of South Africa (Adams et al., 2012). Due to their shared characteristics with different groups, the legitimacy of the Coloured group as a unique ethnic group has often been debated (Adikari, 2006). Clear distinction from other groups is, however, often difficult to accomplish.

This is evident in the fact that the Coloured group are often classified with the Black group, for example in the Employment Equity Act (Republic of South Africa, 1998). This label is resisted by the Coloured group, because in combining with and becoming one Black group, the Coloured group may become indistinct (Ahluwalia & Zegeye, 2003). It is thought that Coloured identity is the result of the actions taken by the Coloured people to adopt elements of other South African ethnocultural groups and blend them to create their own unique identity (Petrus & Isaacs-Martin, 2012). It is interesting to note that during *apartheid*, the Coloured group was not “White enough” (Adhikari, 2006) to benefit from the political or economic benefit of *apartheid* like the White people did. In addition, the Coloured group currently is not ‘Black enough’ to benefit from affirmative action policies to the same extent as the Black group (Adikari, 2006).

Coloured individuals create their identities in relation to Black, White and other Coloured people (Erasmus, 2001). It is thought that neither of the other two ethnocultural groups accepts Coloured people as part of their own group. This may be due to *apartheid*, where individuals were categorised into different ethnocultural groups. As a result of the lack of acceptance, Coloured individuals may have developed a marginalised identity (Erasmus, 2001). The marginal status of Coloured individuals is displayed in their minority population status. This marginal status means that they had - and continue to have - little power in society. An example of this is seen in the acceptance of the inferior social status bestowed on them by the then-dominant White group. This marginalised position may have created a situation in which a Coloured individual’s self-esteem is negatively affected. Furthermore, the marginalised position of the Coloured group may lead to feelings of helplessness (Adhikari, 2006). As a result, an individual’s psychological well-being may be negatively affected.

There have been multiple changes to Coloured identity during the course of the last century. Evidence of these changes is seen in the racial movement that was established in the

1930's. This was then followed by a period of rejectionism of the Coloured identity in the 1970's. The rejectionism period was marked by a disassociation with the term Coloured (Adhikari, 2006; Borman, 2010). It is thought that Coloured identity is predominantly moulded by negative stereotypes such as laziness, alcoholism, gangsterism, violence and drug addiction. Coloured individuals are thus reported to feel anxiety regarding the position of their group in relation to other ethnocultural groups of South Africa (Adhikari, 2006).

According to Branscombe, Schmitt, and Harvey (1999), prejudice and stereotypes may form a means of rejection. In ascribing to the rejection identification model, when individuals from a majority group reject individuals from a minority group, it is reported to negatively affect the rejected individual's psychological well-being (Branscombe et al., 1999). However, the negative effect on an individual's psychological well-being may be reduced when one identifies with one's own minority and rejected group, as such identification may serve as a buffer to the negative effects of rejection (Branscombe et al., 1999). It is thought that the above-mentioned statements may be of particular relevance to the Coloured ethnocultural group.

The work identity of Coloured people is thought to be characterised by dissatisfaction (Adhikari, 2004). This dissatisfaction may be due to the perception that they have gained in a minimal way from the post-*apartheid* democratic governmental dispensation. While skilled and well-educated individuals have benefitted from the new dispensation, many Coloured individuals are overlooked on the basis that organisations seek to become more racially representative (Adikari, 2004). As a consequence, Coloured individuals firstly struggle to find positions within formal organisations, and secondly, are marginalised as a consequence of their minority (Adikari, 2004).

2.7 Identity and its Association with Psychological Well-being

As psychology has shifted from a pathogenic to a positive focus, so too has industrial psychology. Consequently, aspects such as job satisfaction, commitment and health promotion have become increasingly important in the study of industrial psychology. Within positive psychology, the psychological well-being of individuals is proposed as being a central component for ensuring fulfilment of human potential (Seligman & Csikszentmihalyi, 2000). Well-being considers personal, social and situational variables that may be important to ensure the best psychological functioning of individuals (Ryff, 1989). Keyes and Lopez (2002) define psychological well-being as an individual's common assessment and perception of their own life with regard to their positive affective and mental functioning. In this regard, the study of psychological well-being may be viewed as subjective, as it relies on the assessments and perceptions of the individual. Within the context of the study, psychological well-being will be examined in terms of life satisfaction, general mental health and psychological well-being in the work context as seen in work engagement.

Psychological well-being as demonstrated through life satisfaction is a cognitive process whereby individuals make judgements of their perceived life satisfaction. An individual assesses their circumstances with reference to internally set standards. It is important to note that the individual sets the reference point internally; it is therefore seen as largely a subjective experience. Life satisfaction is considered to be the sum of an individual's perception regarding his or her life in its entirety (Diener, Emmons, & Griffin, 1985).

Psychological health is viewed as the extent to which individuals are balanced, both emotionally and intellectually. It is associated with an individual's ability to think in a clear manner, and for individuals to develop in an appropriate social manner and display the ability to learn new skills (Zulkefly, 2010). Psychological health is the absence of psychiatric disorders (Goldberg, 1972). It may serve as an indication of an individual's well-being (Keyes & Lopez, 2002)

Psychological well-being in the workplace is often associated with work engagement, which is comprised of positive components such as involvement in one's work, greater levels of energy, and efficacy felt by employees (Maslach & Leiter, 1997). Engagement, according to Schaufeli, Salanova, González-Romá and Bakker (2002), is a positive construct that is comprised of aspects such as vigour, dedication and absorption by an individual in his or her work. An individual's work engagement is a long-term persistent state. It also relates to an individual's affective and cognitive perception regarding their state. Work engagement is significantly related to the satisfaction, performance, levels of absenteeism, turnover and health of individuals (Maslach, Schaufeli & Leiter, 2001; Schaufeli & Bakker, 2004).

Various aspects of identity are related to the psychological well-being of individuals, regardless of group differences (Adams, 2014; Schwartz, Adamson, Ferrer-Wreder, Dillon, & Berman, 2006). Personal identity is associated with psychological outcomes such as self-esteem and positive self-evaluation (Kernis, Lakey, & Heppner, 2008). It has been found that ethnic identity is associated with positive psychological outcomes, such as an individual's ability to handle various forms of discrimination, self-esteem, life satisfaction and overall psychological well-being (Phinney, 1992; Umana-Taylor, Diversi, & Fine, 2002; Umana-Taylor & Yazedjian, 2004).

The association between identity and psychological well-being is reinforced through findings between religious identity and psychological well-being. Religious identity has been seen to serve as a mechanism for positive development, and as a defence against risk-taking behaviours. In addition, religious identification is associated with health-related increases (both physically and mentally), personal meaning (reported as a sense of direction and belonging that individuals feel through their religious identity). It is associated with pro-social behaviour on the part of the individual who is religiously identified (Frankel & Hewitt, 1994; Furrow et al., 2004; King & Furrow, 2008).

The final relationship under consideration is that of work identity in relation to psychological well-being. It is thought that work identity serves as a mechanism of fostering psychological links between an individual and their work. The link individuals develop between themselves and their work results in work engagement (Leidner, 2014). This is important for organisations, as the productivity of individuals is dependent on their level of engagement, and the level of engagement individuals have is dependent on the psychological links individuals form between themselves and their work (work identity) (De Braine & Roodt, 2011).

2.8 Research Questions and Hypotheses

It is theorised that Western groups, such as the White group, are more individualistic (Adams et al., 2012; Eaton & Louw, 2000; Phinney, 2000; Rodriguez, Schwartz, & Whitebourne, 2010), while non-Western groups, such as the Black and Coloured groups, are considered to be collectivistic (Eaton & Louw, 2000, Phinney, 2000; Rodriguez, Schwartz, & Whitebourne, 2010). As a consequence, the individualistic group is likely to have higher personal identity salience in comparison to the collectivistic groups (Phinney, 2000). Furthermore, social identity is often argued to be more salient in collectivistic groups (Phinney, 2000). In a later chapter, a discussion of the Coloured group more specifically in relation to the Black and White groups will be conducted, however our first research question relates to differences in identity aspects across the Black, Coloured, and White South African groups.

Research Question 1

Is personal identity more salient for the White group and less salient for the Coloured and Black groups?

Hypothesis 1: Personal identity would be more important for the White group and less important for the Coloured and Black groups

Research Question 2

Are social identity aspects more salient in the Black and Coloured groups compared to the White group?

Hypothesis 2: Social identity aspects such as ethnic and religious identity would be more important for collectivistic groups and less salient in the White group.

Work identity, draws on all three identity dimensions (personal, social, and relational). All groups in South Africa are faced with somewhat complex working conditions as a result of current employment legislation which favours Black and Coloured employees. Unable to provide a clear indication as to what to expect across groups, one may expect that work identity may be more salient in these groups. However, also taking into consideration that Western, individualistic values are still more prevalent in South African organisations, and that the White group still dominate the economic sphere in South Africa (Jackson, et al., 2013; Thomas, 2002), one may also expect that work identity may be more salient in the White group. It is for this reason that an exploratory hypothesis regarding work identity, which postulates that work identity salience will be the same across all groups.

Research Question 3

Are there similarities in the salience of work identity between the three ethnocultural groups?

Hypothesis 3 (exploratory): Work identity would be the same for all three ethnocultural groups

Finally, it is argued throughout the literature that there is a relationship between identity and psychological well-being, often irrespective of group differences (Adams 2014; Dimitrova et al., 2012, 2013; Phinney, 1992; Umana-Taylor et al., 2002; Umana-taylor & Yazedjian, 2004). I would expect that this would also be the case at work. I therefore tested a model in which a latent identity factor is associated with a latent psychological well-being factor, as indicated in Figure 2.1.

Research Question 4

Is there a positive relationship between identity and well-being, irrespective of cultural group differences? This expectation is stated in the following hypothesis:

Hypothesis 4: Identity is positively associated with well-being across cultural groups

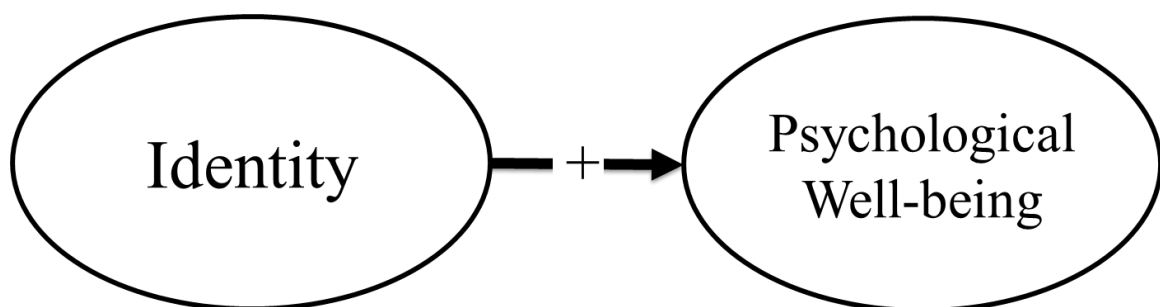


Figure 2.1 Conceptual Model of Relationship between Identity and Psychological Well-being

2.9 Chapter Summary

The chapter began with a discussion on the context of South Africa, with particular reference to the different ethnocultural groups. I then sought to conceptualise identity as a construct, this achieved through exploration of identity and its different dimensions.

Furthermore, I provided a discussion of identity across different cultures, which provided the grounding on which the different ethnocultural identities were explored, with particular reference to the Coloured ethnocultural group. I then explored identity in relation to the South African work context. Psychological well-being was conceptualised, and its association with identity was set forth. Lastly, the research questions of this study were provided along with the conceptual model of the relationship between identity and psychological well-being

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Chapter Introduction

In this chapter, the research design and approach are discussed. The research design and approach set forth the epistemological and ontological position of this quantitative study. This is followed by discussion of the research procedure. A breakdown of the sample and the participants is then provided, followed by a brief discussion on the ethical considerations taken for the study. A detailed discussion pertaining to the measurement instruments is provided, which is followed by the statistical analysis that was conducted. The purpose of the above-mentioned activities was to ensure the transparency and replicability of the study.

3.2 Research Design and Approach

A positivist stance was taken for the purposes of the study. *Epistemology* and *ontology* are important lenses through which researchers make decisions regarding their questions and how these questions are answered. An epistemological assumption concerns knowledge and the process of knowledge accumulation (Herschheim, 1992). In the positivist paradigm, the epistemology is that knowledge can be gained from observables, and it is suggested that experimental testing is the most accurate means of obtaining said knowledge. Ontology involves the beliefs and assumptions of existence, reality and truth. The ontology of the positivist paradigm is that reality is presumed to be objective, and people may know this reality. It is thought that there is definite cause and effect, and on this basis researchers can predict and control for certain phenomena in the world. In addition, it is thought that we can use our measurements to provide us with accurate data.

The appropriate research method would render this study free from subjectivity. The research is examined against the extent to which it is valid, reliable and generalisable (Cohen, D & Crabtree, 2006). It is my aim to obtain objective data, and with this data, further

knowledge on identity and psychological well-being in South Africa, and thus contribute to the well-established literature and theory on identity. It should however be noted that as self report measures will be used the findings of this research cannot be entirely free from subjectivity (Razavi, 2001). As a result of using a representation of the population, findings may be generalised to the wider population and as such, an objective and known reality may be created.

A quantitative research approach was used in order to a) understand differences and similarities in identity across different South African groups, in particular the Coloured group, and b) determine how identity is associated with psychological well-being when Coloured individuals are compared with other ethnocultural groups. The study is descriptive in nature, and seeks to examine the relationships between the different variables. The research was also conducted at a particular point in time, and as such can be considered cross-sectional. A potential pitfall of using a cross-sectional design is that inferences cannot be made about how identity is formed. Rather, the research provides information regarding the way identity currently exists.

3.3 Research Context and Procedure

The data was collected from several organisations to which I was able to obtain access in the city of Johannesburg, which is in the Gauteng province, in South Africa. Gauteng is the smallest province, with a land area covering 16 936 square kilometres. However, it has the largest population, with 12 914 800 inhabitants constituting 23, 9% of South Africa's total population (StatsSA, 2014). The province has the highest contribution 33.8% to the total South African gross domestic product (StatsSA, 2013). From this it becomes clear that the majority of the country's economic activity occurs in Gauteng, and it was therefore considered an appropriate location from which to gather research. A questionnaire was administered to participants in English, using either pencil-and-paper methods or electronic

versions, depending on the organisation's requirements. I then captured and cleaned the data immediately after it was collected.

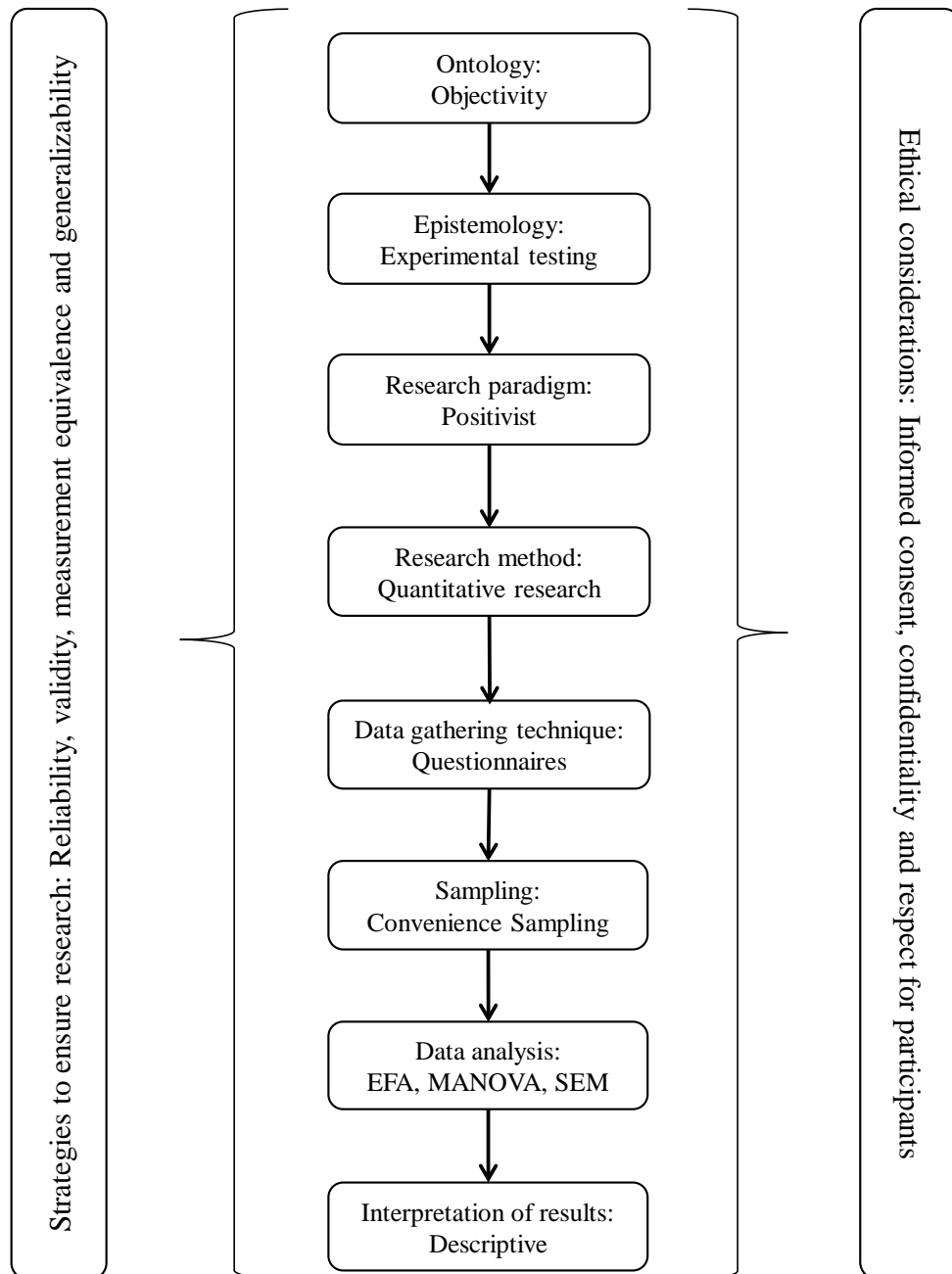


Figure 3.1. Research design flow diagram (Adapted from Donaldson, 2011)

3.3.1 Ethical Considerations

The American Psychological Association (APA, 2010) sets forth guidelines related to the ethical principles for conducting research. The researcher sought to abide by these guidelines. The researcher obtained the necessary permission from various organisations prior to conducting research (APA, 2010). The researcher obtained informed consent from participants, and provided them with information regarding what the study entailed, what the results would be used for, and their right to refuse participation (Kazdin, 2003; Payne & Payne, 2004). In addition, the researcher informed participants that data would not be made available to the organisation.

The APA (2010) sets forth that researchers should not fabricate their data. This research adhered to this guideline through reporting only factual and accurate data that was gathered from participants. If errors were discovered in the process, the researcher took it upon themself to correct it. Another ethical guideline is not plagiarising other individuals' work (APA, 2010). In this regard, the researcher did not present the work of other individuals as their own, and the researcher acknowledged relevant authors where work was used.

3.4. Sample and Participants

A convenience sample of employees from Gauteng, South Africa was used. It should be noted that this sample was not representative of the South African population. Convenience sampling is not random in its selection, and may therefore result in sampling bias. However, it allows for the easiest access to participants, and is also time-efficient (Gravetter & Forzano, 2011). Participants were required to have worked for at least a year in order to complete the questionnaire. The participants were from all levels within the organisation from lower level employees through to individuals in managerial positions. It should be noted that while differences in organisational level may result in differences to well-being the focus of the current research was on differences among

ethnocultural groups. For the purpose of the current research 600 questionnaires were distributed and a total of 485 responses were obtained (the research project therefore had a response rate of 83.83%). The original sample consisted of 485 employees, 13 participants were removed on the basis that they had not completed at least 88% of the total questionnaire, and 15 were removed on the basis that they were not South African citizens or had lived in South Africa for less than half their lives. The sample was further reduced as 54 Indian participants were removed because this ethnocultural group provided too few participants to be included. Therefore, for the purpose of this study, the focus is on the Black, Coloured and White South African groups. The total sample of 403 (59, 80% Female, $M_{age} = 33.73$ years, $SD = 11.11$) comprised 147 Black, 100 Coloured, and 156 White participants (refer to Table 3.1 for a full breakdown of the sample).

Table 3.1 *Sample descriptive statistics*

	Black	Coloured	White	Total
Sample size (<i>n</i>)	147	100	156	403
Mean Age (<i>SD</i>)	29.79 (8.46)	33.95 (11.14)	37.16 (12.07)	33.73 (11.11)
Gender (Female %)	53.06	65.00	60.26	59.80

3.5 Measuring Instruments

Apart from the sociodemographic measures that provided information about each participant's ethnocultural group membership, gender and age as presented above, participants were requested to respond to several different measures of identity and well-being. A breakdown of the measures is provided below. For the purpose of the current study the guideline for acceptable reliability levels as set forth by George & Mallery (2003) will be utilised. It has been indicated that a reliability level of $>.70$ is acceptable while reliability level of $>.80$ are viewed as good.

3.5.1 Identity Measures

There were four measures that measured identity constructs, namely: Erikson Psychosocial Stage Inventory (EPSI; Rosenthal et al., 1981), which is a personal identity measure; Multi-Ethnic Identity Measure (MEIM; Phinney, 1992), which is an ethnic identity measure; Religious Identity Measure Short version (RISS, Adams, 2014), which serves as an indicator of how individuals may feel about their religious views; and an adapted Utrecht-Management of Identity Commitments Measure (U-MICS, Crocetti, Rubini, & Meeus, 2008), which serves to measure an individual's identification with work.

Personal identity- The EPSI (Rosenthal et al., 1981) comprises 12 items rated on a 5-point Likert scale with 1= (*Strongly Disagree*) to 5= (*Strongly Agree*). A score for personal identity is obtained by first reverse-scoring items 1, 3, 7, 10, 11 and 12, and then obtaining a mean score for each participant (Rosenthal et al., 1981). Items that are included in the EPSI include “I change my opinion of myself a lot” and “I know what kind of person I am”. The measure has been validated in the South African context with Cronbach Alpha reported to be .71 (Adams, 2014; Rosenthal et al., 1981).

Ethnic identity- The MIEM (Phinney, 1992) comprises 12 items, and is rated on a 4-point Likert scale with 1= (*Strongly disagree*) to 4= (*Strongly agree*). The two factors of the MIEM are: Sense of Exploration which is comprised of five items which include “In order to learn more about my ethnic background, I have often talked to other people about my ethnic group” and Sense of Belonging, which has seven items, including “I have a strong sense of belonging to my own ethnic group”. A score for the MEIM is obtained by calculating the mean score for all twelve items, thereby combining scores on the exploration and belonging subscales into an overall ethnic identity score. The measure has been validated both in South Africa and other contexts with Cronbach Alpha's ranging from .69 to .92 (Goodstein & Ponterotto, 1997; Phinney, 1992; Ponterotto, Gretchen, Utsey, Stracuzzi & Saya, 2003; Adams, 2014); this is said to be acceptable (George & Mallery, 2003).

Religious identity- The RISS (Adams, 2014) comprises six items that are rated on a 5-point Likert scale with 1 (*Strongly disagree*) to 5 (*Strongly Agree*). A total score for this measure is obtained by calculating a mean score from the six items. Items that are included in the RISS measure are “I perceive myself as a member of my religious community” and “My religious beliefs will remain stable”. The measure has been validated in the South African context, and has shown Cronbach Alpha ranging from .77 to .91 (Adams, 2014). This is said to be acceptable as indicated by George and Mallery (2003).

Work identity- An adapted version of the U-MICS (Crocetti, Rubini, & Meeus, 2008) was used to measure work identity. The original U-MICS measures relational (best friend) and educational identity, and is made up of 13 items rated on a 5-point Likert scale that ranges from 1 (*Completely untrue*) to 5 (*Completely true*). It is a multidimensional measure and is thought to have three subscales. I adapted the items so that they would relate to identity at work. Here the first subscale is that of commitment, and contains five items, an example of which includes “I am proud of the work I do”. The second subscale is in-depth exploration, which contains five items, including “I try to find out a lot about my line of work”. The final subscale in the U-MICS measure is that of reconsiderations of commitment. This subscale comprises 3 items, including “I often think it would be better to change my line of work”. Theoretically, these three subscales are mutually exclusive, and therefore a mean score for each subscale would be representative of different aspects of work identity. Therefore, as the measure was adapted to serve as a measurement of work identity, it was necessary to assess the applicability of the new items in the South African context. Furthermore, the psychometric properties for the measure were also assessed.

During the adaptation of the measure, cognitive interviews were conducted (Willis, 2004). The purpose of cognitive interviewing is to understand the thought processes of respondents. The aim of the cognitive interviews was to ensure that the no questions in the adapted work

identity questionnaire were ambiguous or confusing. The cognitive interview also ensured that questions were being perceived as intended. Ten participants, who were not part of the final sample, participated in the cognitive interviews, and each interview ran approximately ten minutes. Participants were asked to complete the Work Identity measure, and think aloud as they completed each of the items. This allowed for the assessment of the participant's perception of the question and how they may respond to the question. The outcome of the cognitive interviews allowed me to improve the questions before including them in the final questionnaire.

3.5.2 Psychological Well-being Measures

There were three measures in the questionnaire that made up the psychological well-being measure, including: The General Health Questionnaire (GHQ-12; Goldberg, 1972), which measures an individual's psychological health; the Satisfaction with Life measure (SWLS, Diener et al., 1985), which measures an individual's perception of their overall psychological well-being; and the Utrecht Work Engagement Scale (UWES-9, Schaufeli, Bakker & Salanova, 2006), which investigates the level of engagement individuals have for the work they perform.

General mental health- The GHQ-12 (Goldberg, 1972) comprises 12 items. The purpose of the measure is to evaluate general mental health by monitoring mild psychiatric disturbance through assessing changes in affective and somatic symptoms of individuals (Goldberg, 1972). The measure requires individuals to recall the previous four weeks of their lives, and asks them to rate how they felt. Items include "Been able to concentrate on what you're doing", which is rated on a 4-point Likert scale and ranges from 0 (*Better than usual*) to 3 (*Much less than usual*). Another example of an item is "Been thinking of yourself as a worthless person", which is rated from 0 (*Not at all*) to 3 (*Much more than usual*). The final example of items included in the measure are "Been able to enjoy your normal day-to-day activities", rated from 0 (*More so than usual*) to 3 (*Much less than usual*). The GHQ-12 is

scored by obtaining a mean for all 12 items, with high scores indicating poor general mental health. Cronbach Alpha are reported to range from .77 to .89 in a range of studies, and validated in the South African context (Adams, 2014; Hardy, Shapiro, Haynes & Rick, 1999); as such, they are considered acceptable (George & Mallery, 2003).

Life satisfaction- The SWLS (Diener et al., 1985) measures an individual's summative evaluation of their life as a whole. The measure is focused on global life satisfaction, and seeks to measure "life satisfaction as a cognitive-judgemental process" (Diener et al., 1985). It is comprised of 5 items that are rated on a 7-point Likert scale ranging from 1 (*Strongly Disagree*) to 7 (*Strongly Agree*). Items in the measure include "In most ways my life is close to the ideal" and "I am satisfied with my life". The final score of life satisfaction is obtained by generating a mean score for the 5 items, with high scores indicating satisfaction with life. The coefficient Alpha is reported to range from .76 to .87, and has been validated in the South African context (Adams, 2014; Diener et al., 1985) which is deemed to be acceptable (George & Mallery, 2003).

Work engagement- The UWES-9 (Schaufeli et al., 2006) is a shortened version of the 17-item work engagement measure. It is rated on a seven-point Likert scale, ranging from 0 (*Never*) to 6 (*Always*). The shortened version, which was used in the study, contains 9 items and is said to comprise of three sub-measures. The first of these is the three-item Vigour subscale; an example of which is "At my work, I feel bursting with energy". Vigour may be understood in relation to an individual displaying high levels of energy, resilience and persistence in their work (Schaufeli et al., 2006). The second subscale is that of Dedication, which is also comprised of three items. An example of an item in the Dedication subscale includes "I am enthusiastic about my job". Dedication may be understood in terms of the involvement an individual displays in their work. Examples of this may be seen in the degree to which an individual is inspired, is challenged, takes pride and is enthusiastic about their

work (Schaufeli et al., 2006). The final subscale is that of Absorption. This subscale is comprised of three items, an example of which is “I am immersed in my work”. Absorption may be understood as fully concentrating on and being engrossed in the work that one is doing (Schaufeli et al., 2006). A score is obtained by generating the mean scores for the 9 items, with high scores indicating work engagement. The nine-item measure is said to have Cronbach Alphas that range between .85 and .92, and was validated in the South African context (Schaufeli et al., 2006); this is deemed acceptable (George & Mallery, 2003).

3.6 Statistical Analysis

3.6.1 Psychometric Properties of Measures

Due to the cross-cultural nature of this study, it is important to measure the psychometric properties of all measures to ensure that they function psychometrically soundly across the ethnocultural groups under investigation. Three methods were used to assess the psychometric properties of measures: exploratory factor analysis, measurement invariance, and measure reliability.

An exploratory factor analysis was conducted on all measures to ensure that their factor structure was in line with the original measures, for two reasons: a) because many of these measures have been imported from Western contexts, where they were developed under very specific conditions and contexts that may not fit the context of South Africa, and b) one measure was adapted for the purpose of this study. The statistical analysis was conducted using the SPSS program (SPSS Inc, 2010). Exploratory factor analysis results in the grouping of correlated variables with the purpose of explaining and summarising data (Tabachnick & Fidell, 2001). An exploratory factor analysis was conducted, first at sample level and then at group level on all measures, to ensure that their factor structure was in line with the original expectations. While Kaiser-Meyer-Olkin (KMO) (KMO values > .6; Kaiser, 1970, 1974) and Bartlett’s test of sphericity (Chi-square [χ^2] significant at $p < .05$; Bartlett, 1954) informed the

researcher about the suitability of the data for factor analysis, eigenvalues, scree plots and parallel analysis were used to inform the researcher about the number of factors to retain per measure, using the outcome from the analysis at sample level to guide the researchers decision on how many factors to retain (He et al, 2014).

After establishing the factor structure of each measure, the researcher established the feasibility of making comparisons across groups, using Tuckers Phi (Values $< .90$; Van de Vijver & Leung, 1997) as an indicator of measurement invariance. Measurement invariance seeks to establish whether factors of a particular measure determine the same latent construct for different groups. The researcher finally assessed the reliability of each measure/subscale for each group separately, to assess the internal consistency of measures (Cronbach Alpha [α] $> .7$ indicating reliability; George & Mallery, 2003). The aim of this is to ensure that the items of a particular measure determine the same underlying construct (Tabachnick & Fidell, 2001).

3.6.2 Multivariate Analysis of Variance

A Mutivariate Analysis Of Variance (MANOVA) was performed to compare groups and inform research regarding the mean differences between groups, using a combination of dependent variables. This was done using the statistical package SPSS (SPSS Inc, 2010). A MANOVA estimate differences in composite mean; furthermore, it may estimate differences in a set of dependent variables in the presence of one or more independent variables (Tabachnick & Fidell, 2001). The MANOVA assesses whether the results may have occurred by chance (Tabachnick & Fidell, 2001). This is accomplished through the creation of new dependent variables, which serve to maximise group differences. These variables are linear combinations of the measured dependent variables. A MANOVA is based on seven assumptions regarding the sample: 1) it is assumed that the sample is adequate. In this regard one should have more cases than dependent variables. 2) The second assumption concerns the normal distribution of the sample. In order to check normality of a sample, one is required to

investigate both univariate and multivariate normality. 3) The sample should contain no outliers. 4) Linearity is the fourth assumption of a MANOVA that requires investigation. 5) The regression is required to be homogenous. 6) Multicollinearity and singularity should be assessed. 7) The final assumption concerns homogeneity of variance-covariance matrices. These analyses were conducted using SPSS (SPSS Inc, 2010).

Multivariate tests, indicated by the Wilk's Lambda (Λ), are used to indicate statistical differences between groups using linear combinations with the dependent variables; a significance level less than .05 was used (Tabachnick and Fidell, 2001). Thereafter, between-subject effects were assessed, which allows consideration of which identity aspects differed across groups. Here the F statistic and the partial eta squared are reported, indicating the amount of variance in the dependent variable that was explained by the independent variable. Significant differences in means across groups are reported.

3.6.3 Structural Equation Modelling

In order to assess the similarities in the association between identity and psychological well-being across groups, I conducted a multi-group structural equation model in AMOS (Arbuckle & Wothke, 1999). This model uses several nested models to assess the level at which data fits the proposed theoretical or conceptual model. There are two main fit analyses that were used to assess the suitability of the model: *absolute fit* indices and *incremental fit* indices. Absolute fit indices provide information regarding how well the specified model fits with the data, while incremental fit indices indicate how well the proposed model fits another baseline model (Kline, 2005).

The first example of absolute fit indices that was used for the study is the Chi-square (χ^2) test statistic. This assessed how well the model fitted the sample population; non-significant values offered evidence of a better fitting model. When considering the χ^2 , the multi-group structural equation analysis, the change in χ^2 was also examined. Non-significant values serve as an indication that the restricted models with greater degrees of freedom are the most

parsimonious models. As χ^2 is often sensitive to sample size, I also considered the adjusted or normed χ^2 , which is the χ^2 divided by the degrees of freedom (*df*). The purpose of the adjusted χ^2 was to determine which model was the most consistent with the data obtained from the sample while attempting to correct for the influence of sample size; this value should be less than 2. The second example of absolute fit indices used in this study was the Root Mean Squared Error of Approximation (RMSEA), which examines the extent to which the proposed model fits the population. Values of $<.05$ are viewed as a good fit, while values of $<.08$ are indicative of a reasonably fitting model (Kline, 2005). The third example of absolute fit indices used is the Adjusted Goodness of Fit Index (AGFI). The AGFI describes the amount of variance the model is able to explain when taking into consideration the number of parameters in the model. AGFI values $>.90$ were seen as indicative of a well-fitting model (Kline, 2005).

In terms of incremental fit indices used for the purposes of the current study, the Comparative Fit Index and the Tucker Lewis Index were used. Comparative Fit Index (CFI) assessed the relative improvement of the proposed model against a baseline model. Values of $>.95$ were seen as acceptable. The Tucker Lewis Index (TLI) compared the chi squared value of the model with the χ^2 value of the baseline model (Kline, 2005). Values of $>.95$ have been suggested as indicators of well-fitting models (Kline, 2005). In nested models, I assess various aspects to consider which model provides the best possible fit for the data. The first criterion is the difference in the χ^2 between the models, the change in χ^2 values should not be significant from a less restrictive to a more restrictive model. However, due to the fact that χ^2 is sensitive to sample size, CFI is considered a more reliable indicator of fit. The change in the CFI is often considered the most important as an indicator of good fit across nested models. According to Milfont & Fisher (2010), the change in the CFI between models should

be less than .01. Values above .01 are an indication of a poorer fitting model in comparison to the previous model.

3.7 Chapter Summary

In Chapter 3, the research design and approach were presented. I also explained the research procedure, which included the manner in which data was gathered and the sampling method used. From this point I explained the sample and the participants, and provided a breakdown of the sample. I then discussed the ethical considerations made for the study, before discussing the measuring instruments used. The statistical analysis that was used in the study is also discussed. For the study, exploratory factor analysis, measurement invariance, reliability, MANOVA and structural equation modelling were used in order to obtain results.

CHAPTER 4: RESULTS

4.1 Chapter Introduction

This chapter sets forth the results of the various analyses conducted. It begins with an examination of the psychometric properties of the various measures, which entailed a confirmation of the factor structures for the measurements used. The reliabilities and measurement invariance were then also analysed. A MANOVA was run in order to examine the differences among the groups. Lastly, a SEM was performed in order to see the relationship between identity and well-being among the different ethnocultural groups.

4.2 Psychometric Properties of Measures

4.2.1 Exploratory factor analysis (EFA)

A principle component analysis was initially conducted on all measures with no rotations. If it was found that the measure appeared to have two or more factors maximum likelihood was utilised along with direct oblimin rotation. It was found that the KMO values and Bartlett's test of sphericity were appropriate for all measures for both the full sample and for each group; this indicated the suitability of measures for factor analysis (refer to table 4.1). The KMO values of .6 were viewed as acceptable (Tabachnick & Fidell, 2001), while Bartlett's test of sphericity was viewed as acceptable when the χ^2 statistic is significant at a level of .05 or less (Tabachnick & Fidell, 2001). For the full sample and for each ethnocultural group, the following criteria were used to assess the factor structure: eigenvalues greater than one, scree plot and parallel analysis.

Upon running an exploratory factor analysis on the 12 items of the personal identity measure (full sample), the measure indicated a two-factor structure based on the criteria mentioned earlier for determining the factor structure (refer to table 4.1). A two-factor structure was also indicated for the Black group. For the Coloured and White group, an initial

three-factor structure was proposed based on the eigenvalues greater than 1. However, both the scree plot and the parallel analysis indicated a two-factor structure (refer to Table 4.2). Yet the measure was developed to elicit both positive (synthesis) and negative (confusion) aspects of identity (Rosenthal et al., 1981). From the factor analysis conducted, items were loaded as intended with regard to positive and negative aspects of identity, as proposed by Rosenthal et al. (1981). Therefore, in line with previous scoring instructions, items 1,3,7,10,11 and 12 were reverse-scored. The scores as proposed by Rosenthal et al. (1981) for identity synthesis and identity confusion were then combined to provide a single mean score for personal identity (Rosenthal et al., 1981); this was confirmed by a single component found in further factor analysis.

Table 4.1 *Factor Structures of Measures for full Sample*

Measures	KMO	Bartlett's Test χ^2	Eigen-values	Scree plot	Parallel analysis
Personal Identity	.86	1451.38***	2	2	2
Ethnic Identity	.88	1838.32***	2	1	1
Religious Identity	.90	1815.14***	1	1	1
Work Identity	.89	3156.30***	2	2	2
General Health	.88	1894.22***	2	1	2
Life Satisfaction	.83	967.52***	1	1	1
Work Engagement	.92	2740.31***	1	1	1

Note. KMO = Kaiser-Meyer-Oklin Index

***p < .001.

The EFA on the 12-item MEIM that measures ethnic identity indicated a two-factor structure (full sample) based on eigenvalues greater than 1. The scree plot and parallel analysis, however, revealed a single-factor structure (refer to Table 4.1). In the Black group a two-factor structure was proposed, based on eigenvalues greater than 1. The scree plot and parallel analysis, however, revealed a single-factor structure. For the Coloured group, a four-factor structure was proposed based on eigenvalues greater than 1. However, the scree plot revealed a single-factor structure. Yet the parallel analysis output indicated a two-factor structure, with both factor values being higher than the

corresponding values generated by random data. The White group had an initial three-factor structure based on eigenvalues greater than 1. However, the scree plot revealed one factor above the elbow (refer to Table 4.2). The parallel analysis output, on the other hand, indicated a two-factor structure. Upon examination of the pattern matrix, a two-factor structure was rejected on the basis that items loaded on different factors in the different groups. A single-factor structure was accepted, and this finding was further supported by previous research in the sub-Saharan African context (Worrel et al., 2006).

Table 4.2 *Factor Structures of Measures per ethnocultural group*

Measures	KMO	Bartlett's Test χ^2	Eigen-values	Scree plot	Parallel analysis
Personal Identity					
Black group	.80	519.64***	2	2	2
Coloured group	.82	505.80***	3	2	2
White group	.83	537.01***	3	1	1
Ethnic Identity					
Black group	.90	936.78***	2	1	1
Coloured group	.76	387.18***	4	1	2
White group	.79	637.12***	3	1	2
Religious Identity					
Black group	.88	549.87***	1	1	1
Coloured group	.85	401.19***	1	1	1
White group	.88	841.49***	1	1	1
Work Identity					
Black group	.86	1132.61***	2	2	2
Coloured group	.79	828.11***	3	2	2
White group	.89	1213.97***	3	2	2
General Health					
Black group	.82	712.46***	3	1	1
Coloured group	.81	435.22***	3	3	2
White group	.86	1019.08***	2	1	1
Life Satisfaction					
Black group	.79	274.08***	1	1	1
Coloured group	.82	332.25***	1	1	1
White group	.83	424.34***	1	1	1
Work Engagement					
Black group	.93	1039.16***	1	1	1
Coloured group	.90	739.97***	1	1	1
White group	.87	911.64***	2	1	1

Note. KMO = Kaiser-Meyer-Oklin Index

***p < .001.

Upon running an exploratory factor analysis on the six items of the religious identity measure (full sample), the measure indicated a single-factor structure based on the criteria for determining the factor structure (refer to Table 4.1). For all three groups, a single factor structure was first indicated and then accepted on the basis of information provided by eigenvalues, the scree plot and the parallel analysis (refer to Table 4.2).

The work identity measure, made up of 13 items (full sample), indicated a two-factor structure based on the previously established criteria (refer to Table 4.1). A two-factor structure was also accepted for the Black group, based on the criteria for determining factor structures. Both the Coloured and the White groups initially had a three-factor structure on the basis of eigenvalues greater than one. However, for both groups the scree plot and parallel analysis indicated a two-factor structure (refer to Table 4.2). From the above-mentioned findings, the two factors measured for work identity were (a) work identity: in-depth exploration and commitment (work identity [General]), represented by items 1 to 10; and (b) work identity: reconsideration of commitment (work identity [ROC]), represented by items 11, 12, and 13. The first factor appears to demonstrate a general identity pertaining to work, while the second factor explores a possible need to further explore their work identities.

A two-factor structure based on eigenvalues greater than 1 was found for the general mental health measure (full sample). The scree plot indicated a single-factor structure, with only one factor revealed above the elbow. The parallel analysis output also indicated a two-factor structure (refer to Table 4.1). For the Black group, a three-factor structure was initially proposed based on eigenvalues greater than 1. The scree plot and parallel analysis, however, indicated a one-factor structure. For the Coloured group, a three-factor structure was proposed based on eigenvalues greater than 1 and the scree plot. Upon examination of the parallel analysis output, however, a two-factor structure was proposed. For the White group, a two-factor structure was initially proposed based on

eigenvalues greater than 1. The scree plot and parallel analysis, however, produced a one-factor structure (refer to Table 4.2). From the information provided above, I examined a two-factor structure for the entire sample and for each group. While the two-factor structure remained applicable to the entire sample, each group had items that loaded differently for each factor.

According to Hankins (2008), the use of exploratory factor analysis may yield multidimensional results despite the scale being one-dimensional. Furthermore, the scale is made up of both positively and negatively worded items (Hankins, 2008). As with the personal identity measure, if negatively worded items are re-coded, a single mental health measure should emerge. In addition, it has been found that the GHQ-12 may have larger variations in factor loading depending on the sample. While a two-factor structure may be acceptable, many cross-loadings seem to indicate a one factor solution as the best fit (Werneke, Goldberg, Yalcin, Ustun, 2000). As the GHQ 12 is designed as a single factor measure (Goldberg, 1972), this factor structure was accepted as the most suitable for the current sample.

Upon running an exploratory factor analysis on the five items of the life satisfaction measure (full sample), the measure indicated a one-factor structure based on the criteria for determining the factor structures previously mentioned (refer to Table 4.1). For all groups, a one-factor structure was proposed as a consequence of consideration of the criteria for determining factor structures (refer to Table 4.2).

The nine items of the work engagement measure (full sample) revealed a one-factor structure as a consequence of the three criteria mentioned earlier (refer to Table 4.1). For both the Black group and the Coloured group, a single factor structure was proposed on the basis of eigenvalues, the scree plot and the parallel analysis. The White group initially had a two-factor solution. However, upon consideration of the scree plot and parallel analysis, a single-

factor structure was accepted (refer to Table 4.2). While Crocetti et al. (2006) propose the work engagement measure to be one of three factors, from the current sample a single-factor structure appears to be suitable. In addition, it was found that a single-factor structure may also be appropriate for the work identity measure (Crocetti et al., 2006).

Table 4.3 *Measurement invariance of measurements*

	Black	Coloured
Personal Identity		
Black group	-	
Coloured group	.98	-
White group	.98	.99
Ethnic Identity		
Black group	-	
Coloured group	.95	-
White group	.97	.98
Religious Identity		
Black group	-	
Coloured group	1.00	-
White group	1.00	.99
Work Identity (General)		
Black group	-	
Coloured group	.98	-
White group	.99	.97
Work Identity (ROC)		
Black group	-	
Coloured group	.98	-
White group	.98	.96
General Health		
Black group	-	
Coloured group	.98	-
White group	.99	.98
Life Satisfaction		
Black group	-	
Coloured group	.99	-
White group	.99	1.00
Work Engagement		
Black group	-	
Coloured group	1.00	-
White group	1.00	1.00

Note. ROC = Reconsideration Of Commitment

4.2.2 Measurement Invariance

The next step was establishing measurement invariance. Measurement invariance seeks to establish whether the measurement of factors of a particular measure exhibit the same latent construct for different groups. All measures were deemed acceptable, with Tucker phi values of .9 and greater (Van de Vijver & Leung, 1997) (refer to Table 4.3).

4.2.3. Measure Reliabilities In order to assess the reliability of the various measures, the researcher assessed the internal reliability of the measures. The aim of this is to ensure that the items of a particular measure quantify the same underlying construct (Tabachnick & Fidell, 2001). The manner in which internal reliability is measured is through Cronbach coefficient alpha. This coefficient allows for the average correlation of all items within a particular measure to be investigated. All measures used for the purpose of the current research were reliable, as they had Cronbach alphas of .7 or greater (George & Mallery, 2003) (refer to Table 4.4).

Table 4.4 *Measurement Reliabilities across Ethnocultural Groups*

	Items	Black Group Cronbach α	Coloured Group Cronbach α	White Group Cronbach α
Identity				
Personal Identity	12	.78	.85	.83
Ethnic Identity	12	.91	.80	.83
Religious Identity	6	.90	.91	.93
Work Identity (General)	10	.91	.91	.90
Work Identity (ROC)	3	.90	.86	.86
Psychological Well-being				
Life Satisfaction	5	.80	.88	.88
General Health	12	.87	.85	.90
Work Engagement	9	.94	.94	.91

Note. ROC =Reconsideration Of Commitment.

4.3 Identity across ethnocultural groups

Prior to running the MANOVA, the assumptions regarding the analysis were tested. From analysis run, the Kolmogorov statistic revealed a non-significant score, indicating no violation of the normality assumption. However, during investigation of the histograms of each group

in relation to the different identity dimensions, it appears that there is a normal distribution. This is supported by the relatively straight line found in the Normal Q-Q plots. On examination of the 5% trimmed means, it was established that there were no outliers that significantly affected the mean of the distribution. Upon assessing the Mahalanobis distance, the presence of multivariate outliers was revealed. As only three cases were identified, I decided to keep these individuals in the analysis. The identity inter-measure correlations were assessed, a range of .2 to .4 was deemed as acceptable (Briggs & Cheek, 1986) (refer to Appendix E). From the above-mentioned results, the assumptions of MANOVA were met, and thus the analysis was conducted.

A MANOVA was conducted in which *ethnocultural groups* was used as the independent variable. The dependent variables used in the analysis were *personal identity*, *ethnic identity*, *religious identity and work identity (two sub-scales)*. The multivariate analysis reveal significant results for ethnocultural group (Wilks' $\Lambda = .71$, $F(2, 400) = 14.82$, $p < .001$, $\eta_p^2 = .16$). From the results it appears that all identity aspects are very important for the 3 ethnocultural groups. While personal, religious and work identities were measured on a 5-point Likert scale, ethnic identity was measured on a 4-point Likert scale. That said, the results demonstrate scores above the mean value for the measures. As can be seen in Table 4.5, personal identity was significantly lower for the Coloured groups compared to the Black and White groups, which do not differ from each other: $F(2, 400) = 9.06$, $p < .001$, $\eta_p^2 = .04$. The first hypothesis, that personal identity would be more important for the White group and less important for the Coloured and Black groups, was rejected. Results indicated that the Black and White groups had mean scores that were significantly different, and higher than that of the Coloured group.

The second hypothesis stated that social identity would be more important for the Black and Coloured groups and less salient in the White group. This hypothesis was tested with two

social identity aspects: ethnic identity and religious identity. In terms of ethnic identity, the Black group presented higher means for ethnic identity than the Coloured and White groups: $F(2, 400) = 3.50, p < .05, \eta_p^2 = .02$, with no significant difference between the latter two groups. Religious identity was significantly lower for the White group, compared to the Black and Coloured groups, who did not differ significantly: $F(2, 400) = 9.99, p < .001, \eta_p^2 = .05$. The second hypothesis was only partially supported, as the Black and Coloured groups had significantly different and higher mean scores for religious identity than the White group. With regard to ethnic identity, the Coloured group showed no significant difference from the White group. However, the Black group demonstrated the highest ethnic identity levels, which were significantly different from both the Coloured and the White groups (refer to table 4.5).

Table 4.5 *Ethnocultural Group differences in identity*

	Black		Coloured		White		$F(2, 400)$	η_p^2
	M	SD	M	SD	M	SD		
Personal Identity	4.24 _a	0.52	3.97 _b	0.61	4.23 _a	0.53	9.06 ^{***}	.04
Ethnic Identity	3.04 _a	0.61	2.91 _b	0.44	2.90 _b	0.43	3.50 [*]	.02
Religious Identity	3.74 _a	0.95	3.89 _a	0.82	3.37 _b	1.09	9.99 ^{***}	.05
Work Identity (General)	3.77 _a	0.80	3.85 _a	0.67	4.08 _b	0.60	7.89 ^{***}	.04
Work Identity (ROC)	3.63 _a	1.15	3.04 _b	1.06	2.37 _c	1.08	50.23 ^{***}	.20

Note. ROC =Reconsideration Of Commitment, η_p^2 = partial eta squared effect size indicator.

Different subscripts for means indicate significant mean differences at $p < .05$ as indicated by the post hoc test of Least Significant Difference (LSD).

* $p < .05$. *** $p < .001$.

Hypothesis 3, which was exploratory and stated that work identity would be the same for all groups in South Africa, was rejected. Here I had two dimensions: work identity (General) and work identity (ROC). For work identity (General), the White group had significantly higher means in comparison to the Black and Coloured groups. The Black and Coloured groups had no significant differences between them with regard to work identity (General) $F(2, 400) = 7.89, p < .001, \eta_p^2 = .04$. Also, as with work identity (ROC), the White group

presented significantly different lower mean scores in comparison with the Black and Coloured groups. All three groups demonstrated significantly different results from one another: $F(2, 400) = 50.23, p < .001, \eta_p^2 = .20$. This is due to the fact that work identity appears to be most important to the White group. It further appears from the results that it is moderately important for the Coloured group, while of lowest importance to the Black group (refer to table 4.5).

4.4 Structural Equation Modelling: Associating Identity and Psychological Well-being

In the initial model Figure 2.1, the researcher attempts to assess the relationship between identity and psychological well-being. Figure 4.1 presents an updated model in which identity as a latent variable is measured by five manifest variables, namely personal identity, ethnic identity, religious identity and two work identity subscales. The latent psychological well-being variable was measured by three manifest variables, namely general mental health, life satisfaction and work engagement (refer to figure 4.1). While many of the manifest variables of the latent identity construct are positively associated, work identity (ROC) has a negative relationship with the latent construct. This may be due to fact that while high scores on the other manifest variables indicate a positively achieved identity status, individuals who scored highly on work identity (ROC) may be in a period of exploration or reconsideration of their work. In addition, high scores on satisfaction with life and work engagement indicate psychological well-being, while high scores on the general mental health measure are associated with low levels of psychological well-being.

As I wanted to test this model across the Black, Coloured and White groups, I estimated a multi-group structural equation model. I therefore assessed six nested models: (a) the unconstrained model, which tests whether the basic structure as indicated by the model may be similar across groups; (b) the measurement weights model, which tests the extent to which manifest variables indicative of latent factors are invariant for all groups; (c) the structural

weight model, which assesses whether the relationship between latent factors are invariant between groups; (d) the structural covariance model, which assesses the degree to which manifest scores are related to the latent variable; (e) the structural residuals model, which seeks to establish if error variance is the invariant for all groups; (f) the measurement model, which, when assessed, examines the extent to which the unique variance of manifest variables is invariant across groups (Milfont & Fischer, 2010).

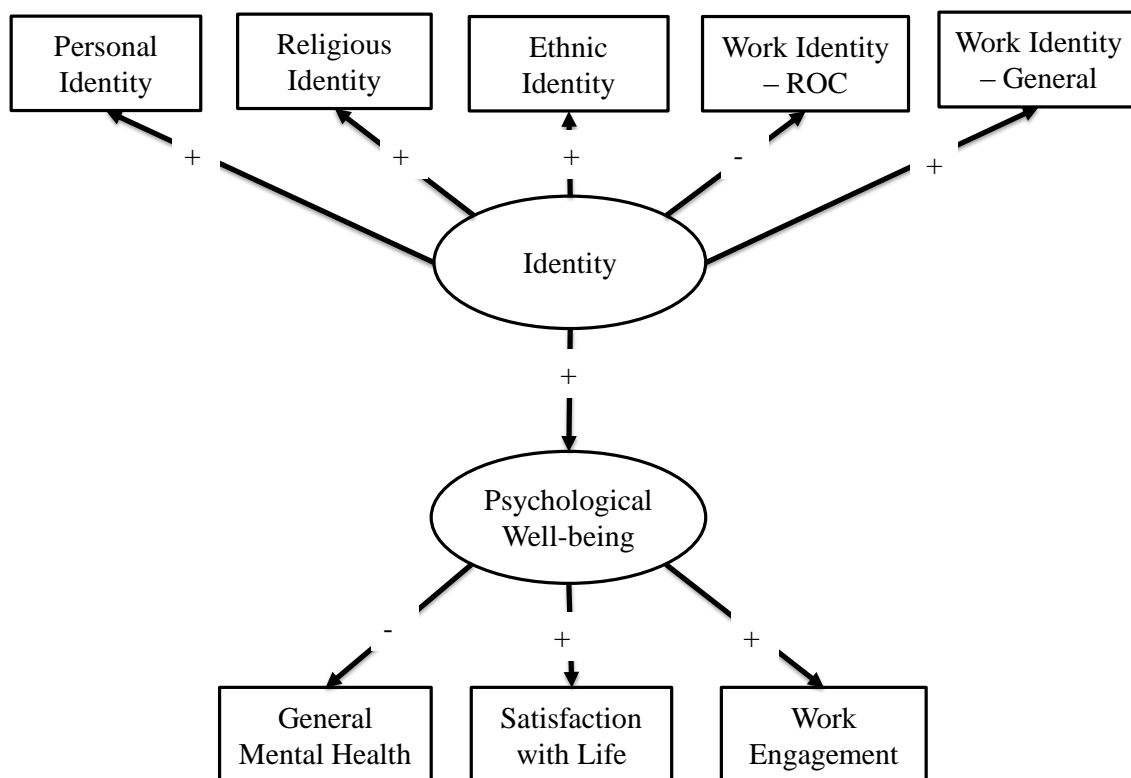


Figure 4.1. Model indicating manifest and associated latent variables for the relationship between Identity and Psychological Well-being
Note. ROC = Reconsideration of Commitment.

The initial multi-group SEM model as indicated by Figure 4.1 provided a poor fit (χ^2 (57. $N = 403$) = 183.75. $p < .001$. $\chi^2/df = 3.22$. CFI = .83. RMSEA = .08). In order to improve the model fit, the Modification Indices (MI) were consulted. These are data-driven values which suggest changes to the model with the purpose of improving the fit. From the suggested MI,

several adjustments were made, after each of which I evaluated the model before making the next change, until I was satisfied with the model fit. Thus the analysis was conducted in a stepwise manner. The MI indicated correlations between (a) religious identity and ethnic identity; (b) ethnic identity and work identity (ROC); and (c) general mental health and satisfaction with life. In addition, the MI indicated a direct link between work identity (General) and work engagement. These modifications are presented in Figure 4.2.

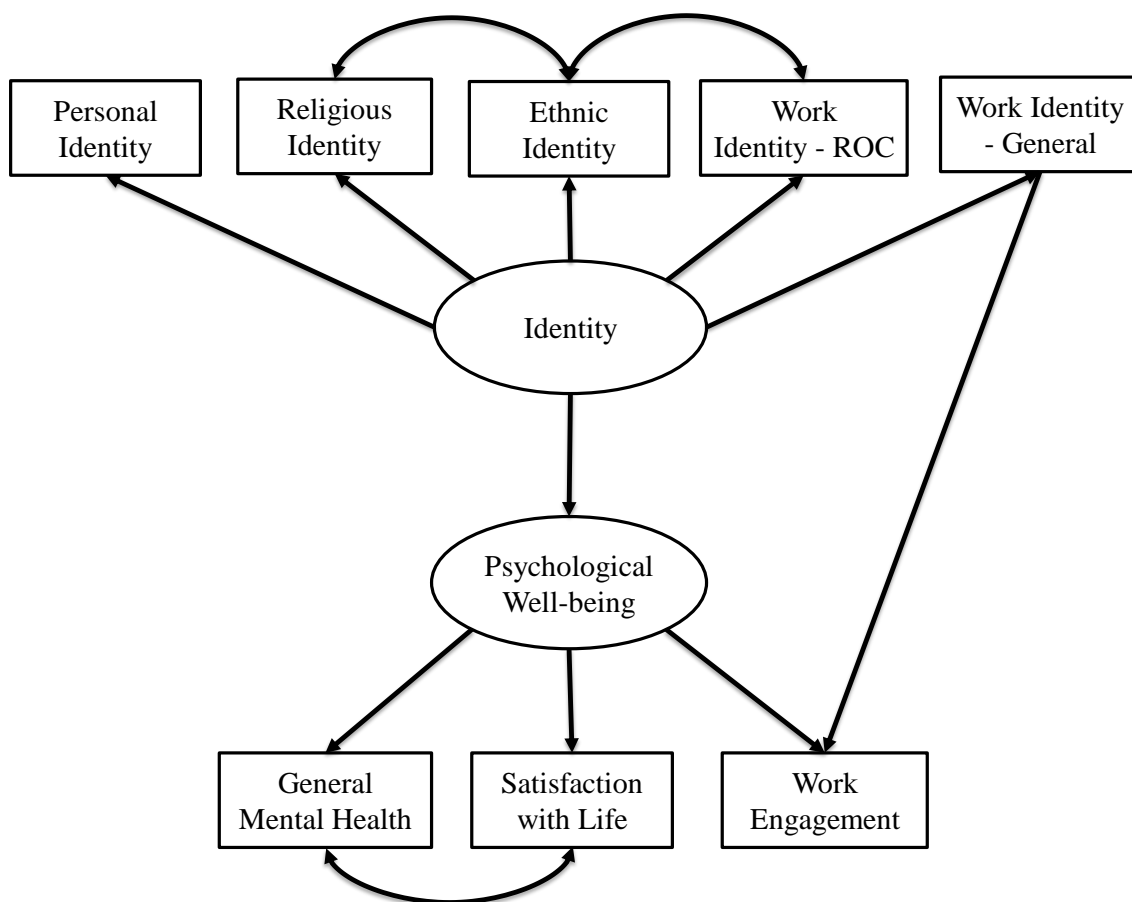


Figure 4.2 Identity – Psychological Well-being model with modification indices
Note. ROC = Reconsideration of Commitment.

Despite the overall fit of the model improving, as can be viewed in Table 4.6, the objective was to assess the relationship between the identity and psychological well-being latent factors. This required that (a) the structural weights model provided an acceptable fit, (b) the change in χ^2 values would be insignificant, and (c) the change in CFI between the

unconstrained model and measurement weights model, as well as between the measurement weights model and structural weights model, be less than .01. I then further consulted the MI as well as the factor loadings between the manifest variables and the latent factors in the unconstrained model. These indicated that the relationship between religious identity and the general identity factor may be different across groups. I therefore released this constraint in all models, so as to assess a partial multi-group structural model from the Measurement Weights model onwards. As can be seen in the bottom half of Table 4.6, this modification improved the model fit significantly, with the structural residuals model being the most parsimonious ($\chi^2(63, N = 403) = 98.63, p < .01, \chi^2/df = 1.57, CFI = .95, RMSEA = .04$) (refer to Table 4.6). This means that error variance was invariant for all groups, except religious identity, which was released.

Table 4.6 *Fit statistics for original and partial models*

	χ^2/df	AGFI	TLI	CFI	RMSEA	$\Delta\chi^2$	Δdf
Original Model with Modifications							
<i>Unconstrained</i>	1.59**	.90	.94	.97	.04	-	-
Measured Weights	1.64**	.90	.93	.95	.04	1.81*	12
Structural Weight	1.68***	.90	.93	.95	.04	1.92**	16
Structural Covariance	1.63***	.90	.93	.95	.04	1.73*	18
Structural Residuals	1.67***	.90	.93	.94	.04	1.83**	20
Measurement Residuals	2.59***	.86	.83	.82	.06	3.66***	42
Partial Model with Modifications							
Unconstrained	1.59**	.90	.94	.97	.04	-	-
Partial Measured Weights	1.54**	.90	.94	.96	.04	1.29	10
Partial Structural Weight	1.58**	.90	.94	.96	.04	1.11	14
Partial Structural Covariance	1.53*	.90	.94	.96	.04	.95	16
<i>Partial Structural Residuals</i>	1.57**	.90	.94	.95	.04	1.15	18
Partial Measurement Residuals	2.58***	.86	.83	.82	.06	3.16***	40

Note. AGFI = Adjusted Goodness-of-Fit Index. TLI = Tucker–Lewis Index. CFI = Comparative Fit Index. RMSEA = Root-Mean-Square Error of Approximation

* $p < .05$. ** $p < .01$. *** $p < .001$

As can be seen in Figure 4.3, general mental health, life satisfaction, and work engagement were significant indicators of psychological well-being for all groups. Personal identity, ethnic identity, work identity (General), and work identity (ROC) are significant

indicators of the latent identity construct for all groups. Religious identity was only important in the Coloured group ($\beta = .40$; $p < .001$). Taking this into account, Hypothesis 4, which stated that identity is positively associated with well-being across cultural groups, was supported as the latent identity factor, and was positively associated with psychological well-being across all groups. Work identity (General) in addition, was more important for work engagement beyond the latent factors. The latent identity factor explained 66% of the variance in psychological well-being across groups, while 16% of the variance of work engagement was explained by the direct link with work identity (General).

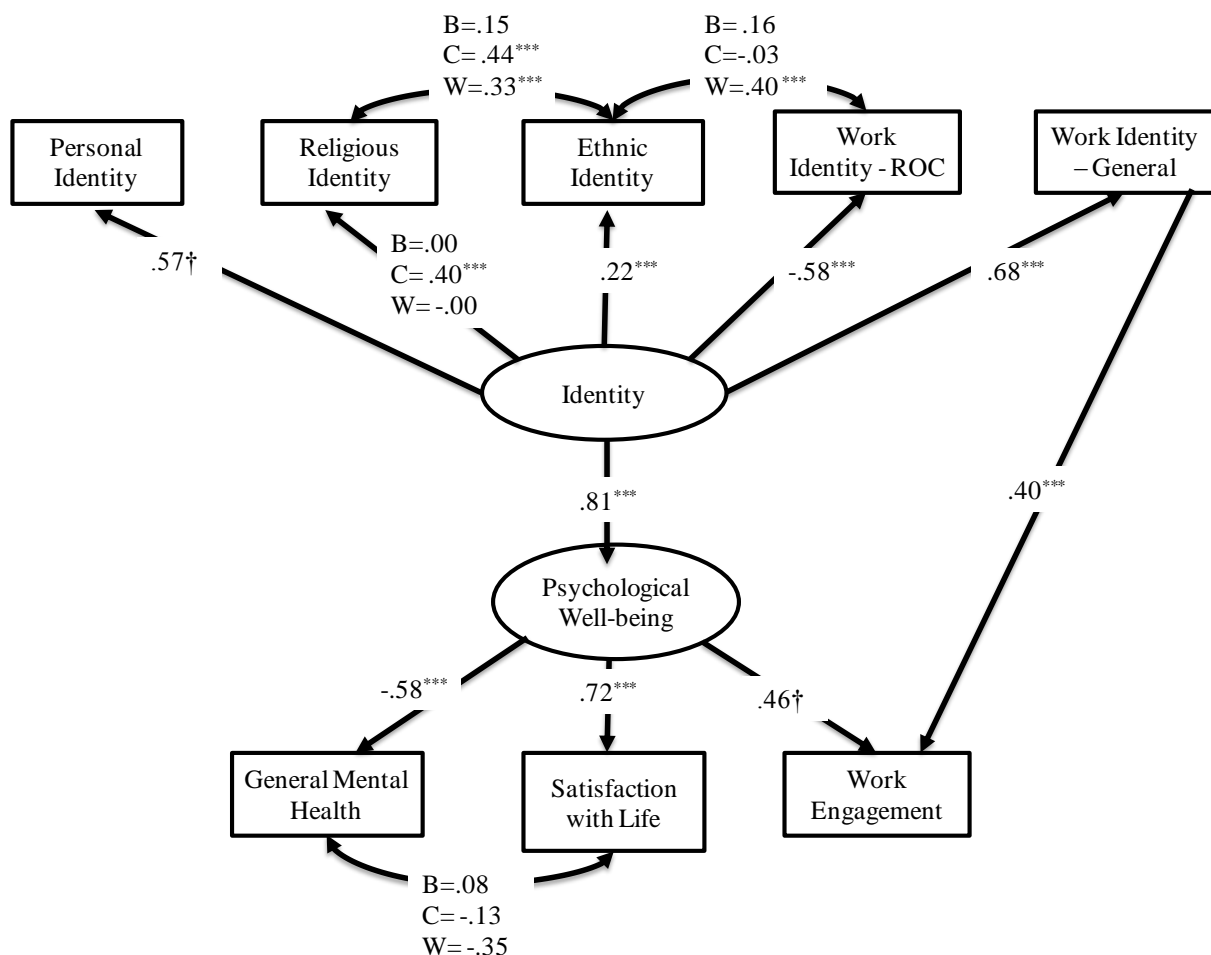


Figure 4.3 Standardised solution for the partial Identity – Psychological Well-being model
Note. ROC = Reconsideration of Commitment. Averaged regression weights have been provided.
 * $p < .05$. ** $p < .01$. *** $p < .001$ † indicates constrained to 1 during analysis

Table 4.7 Summary of hypothesis results

Hypotheses	Result	Explanation of Result
<i>Hypothesis 1:</i> Personal identity would be more important for the White group and less important for the Coloured and Black groups	Partially Supported	Personal identity is less important for Coloured group than White or Black group.
<i>Hypothesis 2:</i> Social identity aspects such as ethnic and religious identity would be more important for collectivistic groups and less salient in the White group.	Partially supported	Ethnic identity is more important for the Black group than the Coloured or White group. Religious identity is more important for the Black and Coloured group than the White group.
<i>Hypothesis 3 (exploratory):</i> Work identity would be the same for all groups in South Africa	Rejected	The White demonstrated the high levels of work identity (General), while both the Coloured and Black group demonstrated low levels of work identity (General). The White group demonstrated low levels of work identity (ROC), the Black group presented high levels of work identity (ROC) and the Coloured group indicated a level that was lower than the Black group but higher than the White group. As such the White group was said to have a high level of work identity, the Coloured group a moderate level and the Black group a low level of work identity.
<i>Hypothesis 4:</i> Identity is positively associated with well-being across cultural groups	Partially Supported	The latent identity factor demonstrated a positive association to psychological well-being across groups. In addition, religious identity was only a significant contributor to overall psychological well-being of Coloured individuals. In terms of the current model, work identity had a direct link and was therefore significant to the contribution to individual work engagement.

4.5 Chapter Summary

The results have indicated that the factor structures of the various measures are appropriate and supported by other research. In instances where the factor structure did not fit as intended, the supporting theory and analysis provided the basis of the chosen factor

structures. The measures used have also proved reliable and valid within the current context. From the MANOVA it becomes apparent that while the Coloured group has certain identity characteristics that are shared with the other two groups, it also has unique identity features. Furthermore, from the results obtained in the SEM evidence, it is proved that religious identity is only a significant indicator of overall identity within the Coloured group, while personal, ethnic and the two factors of work identity appear to be excellent predictors of the latent construct. All three psychological well-being measures appear to be strong predictors of their latent construct. Lastly, the partial model set forward appears to be a well-fitting model. Table 4.7 provides a summary of hypotheses, results and a brief explanation of the results.

CHAPTER 5: DISCUSSION

5.1 Chapter Introduction

The aim of the current study was primarily to determine whether there were differences in aspects of personal, social and relational identity dimensions across different South African groups. In this regard, the following discussion will be structured with regard to the hypothesis under investigation in relation to the Black and White groups. Possible explanations for findings will also be presented. The discussion then proceeds to explore identity and psychological well-being in relation to the Black and White groups. The Chapter concludes with a discussion pertaining solely to Coloured identity with regard to personal, social and work identity, and how their identity affects their psychological well-being.

5.2 Identity across Groups

The first hypothesis relating to whether personal identity would be more important for the White group than the Black or Coloured groups was examined. This was then followed by an examination of hypotheses 2 and 3. These hypotheses pertained to whether social identity aspects such as ethnic and religious identity would be more important for collectivistic groups (such as the Black and Coloured group), and whether work identity would be the same for all groups in South Africa. In an attempt to answer the hypotheses of this study, the theory of individualistic versus collectivistic value orientation of Hofstede (2001) was employed. The present study did not test for this value orientation; I did, however, employ the theory pertaining to individualistic and collectivistic value orientations to inform the researcher about the relationship between value orientations and identity (Phinney, 2001).

5.2.1 Personal Identity across groups

The theory with regard to Hofstede's (2001) value orientation provided little assistance in understanding the current sample. Evidence of this is seen in the partial support of Hypothesis

1: that personal identity would be more important for the White group than the Black and Coloured groups. From Hofstede's perspective (2001), Black individuals may be considered collectivistic and, as such, are theorised to have higher social identity levels.

However, the results of the current study indicate that the highest levels of personal identity are associated with the Black group, and are consequently contrary to the theory.

The implication of the above is that the Black group now defines themselves to a greater degree on an intra-individual level (Vignoles et al., 2011). Their goals, values and ideologies may now be more internally set (Waterman, 1999) than previously, whereby goals, values and ideologies were established through membership of a group. This finding is in line with previous findings in terms of an increase in individualism in both society and the work place (Purcell & Ahlstrand, 1994; Zoll, 1995). A potential explanation for the above is the changing context in which individuals now find themselves. With increased globalisation and Western influences, it is likely that traditional collectivistic cultures are adopting more Westernised value orientations.

Furthermore, in the context of South Africa's affirmative action measures (*Broad-Based Black Economic Empowerment Act, 2003; Employment Equity Act, No. 55 Of 1998*), more Black individuals are placed into organisational settings still predominantly dominated by White individuals (Thomas, 2002; Jackson et al., 2013). The Black individuals are therefore exposed to and may have adopted a more Western value orientation because of their work environment. In addition, in an attempt to fit into a predominately Western context, Black individuals may feel the need to be more personally orientated in comparison to the White group. Although the Black group have traditionally been group-orientated, when they are placed in a context that is primarily individualistic they may feel the need to emphasise individualistic orientations in order to be part of the context's status quo. The above-mentioned emphasis on personal identity for the Black group may be the result of the dynamic

nature of identity, whereby certain aspects of one's identity remain relatively stable, while other aspects may be more fluid, depending on the situation (Alberts, Mbalo, & Ackermann, 2003; Watson, 2008).

5.2.2 Social Identity across groups

Hypothesis 2, which hypothesised that social identity aspects such as ethnic and religious identity would be more important for the Black and Coloured group compared to the White group, was partially supported. In terms of the current context, ethnic identity may be understood in terms of the heritage, values and norms that are brought by the individual into the organisation (Phinney, 1996). Within the South African context, ethnic aspects of identity are still very important due to the fact that despite the end of *apartheid*, certain groups continue to experience various forms of oppression (Mbembe, 2008). This is important because according to Phinney (1990), failure to achieve an equitable position in society may affect the salience of ethnic identity. Within the context of the current study groups where grouped according to their ethnocultural group however both the White group and Black group could further be divided along cultural lines. These variables may be of importance as differences in cultural affiliation may change the importance of identity dimensions.

This may be especially true within South Africa due to the discriminatory practices and policies of the past. In addition, the current affirmative action measures favour Black individuals with regard to employment opportunities (Republic of South Africa, 1998). White individuals may feel that their employment opportunities are not equitable, and this may affect their ethnic identity salience. The above-mentioned discussion is also a possible explanation for the finding that ethnic identity in the Black group was higher and significantly different from the Coloured and White group. The Black group reported the highest ethnic identity levels, and were significantly different from the other two groups. The White group

also produced results in accordance with expectations: this group had low scores with regard to ethnic identity.

A possible explanation that supports the findings of the Black group is Finchilescu et al. (2006), who argued that due to the segregated nature of South African's past, individuals still shape their identities along predominantly racial lines. Another explanation, as proposed by French, Seidman, Allan and Aber (2006), relates to the fact that individuals may have merely adopted what their parents have taught them regarding their ethnic identity. In this regard, within the South African context individuals may not have sufficiently engaged in appropriate identity exploration (Adams, 2014). One explanation of the low ethnic identity levels of the White group may be due an attempt to make their ethnic identity less salient within the context of work. As the beneficiaries of the apartheid regime in terms of economic and political advantages, the White group may be eager to distance themselves from their ethnic group due to the negative associations of being White.

In terms of religious identity, the theorised collectivistic groups (Black and Coloured) had significantly different - and higher - levels of religious identity than the individualistic (White) group. Religious identity may be understood as the reference against which individuals may base their values and beliefs (Furrow et al., 2004), and within the current context may shape the manner in which individuals identify with their work. A potential explanation for this finding is that the Black group may have more traditional or conservative values and thus value religion to a greater extent than the White group. In addition, due to the historical context of discrimination that the Black group had encountered, religion may have served as a means of coping or buffering the negative effects of these discriminatory practices (Bierman, 2006). Another possible explanation for the low levels of religious identity in the White group may be due to their affluence. As the White group has a higher level of affluence and security than the Black group, the need for a sense of security provided through religious

affiliation may not be as necessary for this group as it is for the Black group. The statement above may be related to secularisation, whereby religion becomes less important in society (Wilson, 1985). As a consequence of the greater educational and economic opportunities afforded to the White group, these individuals may have developed an awareness of the religious rules not being absolute, but rather amiable to their context (Wilson, 1985). These individuals may therefore not value or rely on religion to the extent that another group may.

It is apparent from the results that the Black group has the highest social identity levels. These individuals are therefore likely to define themselves in relation to their wider group (Tajfel, 1978) which may be the organisation for which they work, the work team, or the ethnic group to which they belong. This group membership will be viewed more positively than other group memberships (Deux, 1993). The White group, however, have low social identity levels. These individuals are less likely to define themselves in relation to a wider societal group. In this instance the organisation, work team, or ethnic affiliation are of little consequence to the way they define themselves.

5.2.3. Work identity across groups

Within the current sample, an interesting result was found concerning work identity. Work identity, as measured by Crocetti et al. (2008), is a three-factor model of commitment, in-depth exploration and reconsideration of commitment. In the current sample, two subscales were present: in depth exploration and commitment (work identity [General]) as the first, and reconsideration of commitment (work identity [ROC]) as the second. This result was a consequence of the fact that the full sample and all groups demonstrated a two-factor structure after examination of eigenvalues greater than one, the scree plot and the parallel analysis. This finding is different from the three-factor model as proposed by Crocetti et al., (2008). A possible explanation for this finding is that Crocetti et al. (2008) based their findings on adolescent identity. It is possible that for adults the identity process would differ from

adolescent and emerging adult identities (Raskin, 2002). Furthermore, adult identity may be considered more stable. The process of exploration and commitment will most likely have already occurred. Another possible explanation is that in-depth exploration and commitment indicate a positive identity, while reconsideration may be viewed as negative and indicative of dissatisfaction, and therefore de-identification with one's current work (Crocetti et al., 2010).

Hypothesis 3, which hypothesised that work identity would be the same for all groups in South Africa, was rejected by the current sample. In terms of the first factor, work identity (General), the White individuals reported the highest level. This group was also significantly different from the Black and Coloured groups. In terms of the second factor of work identity, work identity (ROC), there were significant differences found between all three groups. Work identity (ROC) explained 34% of variance; this means that differences within this aspect of work identity appear to be very important within the work context. The Black group reported the highest levels of work identity (ROC), while the White individuals reported the lowest.

From the above results, it appears that the White group has the highest levels of work identity, while the Black group appears to have the lowest work identity levels, and the Coloured group a moderate level. The implication of this finding is that the White group has higher levels of personal, social and relational work identity levels, as my proposal was that work identity could be understood in relation to all three dimensions of identity. This suggests that the White group, to a larger degree than the Black group, define themselves in relation to their own internally set values and beliefs regarding the work they do. The White group also define themselves, to a greater degree than the Black group, in terms of the larger occupation or profession in which they operate (Brown, Kripal & Rauner, 2007). Finally, the White group define themselves in relation to the roles given to them by the organisation or the roles they assume for themselves within the organisation (Sluss & Ashford, 2007).

A possible explanation for this finding is that historically, in the South African context, White individuals were afforded significantly greater economic opportunities. Consequently, work may have served as a means of fulfilment and satisfaction. Furthermore, White individuals in the current context still hold economic power (Thomas, 2002), and are likely to have the freedom and options available to decide on the work they want to do. Contrary to this, Black individuals have been limited in their work opportunities, and work may merely have been seen as a means of survival rather than a source of identification (Gini, 1998). A majority of Black individuals may remain in work positions that are not in line with their identities, and therefore may be in situations of reconsideration.

Another possible explanation of the high reconsideration levels of Black individuals may be due to improvements in education and affirmative action measures. Through better education and affirmative action, Black individuals are now able to re-examine the manner in which they view their economic opportunities. In a study by Nzukuma & Bussin (2011), it was found that Black employees do not trust the organisations for which they work in terms of their career development, and as a consequence, constantly reconsider their current organisations in order improve their skills and competencies.

5.3 Identity and Psychological Well-being

Hypothesis 4, which states that identity is positively associated with well-being across cultural groups, was partially supported. The multi-group structural equation analysis revealed that personal, ethnic, work identity (General) and work identity (ROC) were similar for adults' psychological well-being. This finding supports previous research regarding the positive relationship between identity and psychological well-being (Adams, 2014; Rodriguez et al., 2010; S. J. Schwartz et al., 2010). Religious identity, however, was shown to be different for the different groups. For the current sample, personal identity, work identity (General) and work identity (ROC) appear to be the most important for psychological well-

being. Each explained 46% and 34% of variance in identity respectively. In terms of the current results, work identity (General) appeared to be a significant predictor of work engagement. This finding becomes very important when mean differences are taken into account: the Black and Coloured groups show less salience on work identity (General) than the White group, which may explain why these two groups appear to be less engaged at work. It is important to note that across the groups, the different identity dimensions appear to be important for psychological well-being irrespective of the differences in salience. The exception to this is religious identity.

Identity explains 66% of the variance in psychological well-being. This is a significant finding, as it indicates that identity plays an important role for individuals within the South African context. Furthermore, this finding indicates that more than half of people's psychological functioning results from how they define themselves. A possible explanation for this finding is that South Africans have, historically, been segregated along many lines (Finchilescu et al., 2006; Glaser, 2010), and as a result individuals clearly understood how they were different from or similar to other individuals. A clear understanding of how an individual is similar to or different from others may aid in developing interpersonal relations which may facilitate in the overall experience of work within the organisation. Furthermore, in the current work environment, individuals are also made aware of similarities and differences from others on the basis of race, gender and physical disability statuses (Thomas, 2002; Jackson et al., 2013). These identifiers or characterisations may serve as anchors within the broader organisation and serve as a means of stability for individuals within the organisation, which may aid to their psychological wellbeing.

5.4 Focus on Coloured Identity in South Africa

One of the main purposes of this study was to determine how Coloured individuals were different from and similar to the other ethnocultural groups of South Africa. From the results,

it appears that Coloured individuals are distinctly different from the other two groups in terms of their personal identity. Coloured individuals may be considered collectivistic, and as such are expected to have lower levels of personal identity (Hofstede, 2001). In terms of the current study, the Coloured group functioned as theorised, with the group demonstrating the lowest personal identity in comparison to the Black and White groups. It is interesting to note that despite the rejectionism perspective of Coloured identity (Adhikari, 2006; Borman, 2010); Coloured individuals appear to have not defined themselves along more personally set lines.

In terms of social identity as measured by ethnic and religious identity, the results for ethnic identity were contrary to expectation. As Coloured individuals are considered collectivistic, it was expected that they would demonstrate high levels of ethnic identity. The Coloured group presented low mean scores that demonstrated no significant difference from the White group. A possible explanation for this finding is that Coloured individuals may still be rejecting or disassociating from the Coloured ethnic label (Adhikari, 2006 and Borman, 2010), as this group is predominantly categorised by negative stereotypes. This finding is interesting if one considers the marginalised status of the Coloured group (Erasmus, 2001). According to the rejection identification model (Branscombe et al., 1999), the Coloured group ought to identify to a greater degree with their ethnic group as a consequence of the group's marginalised status. This is, however, not the case.

In terms of religious identity, the Coloured individuals had the highest levels, although they were not significantly different from the Black group in terms of high religious identity. A possible explanation for the high levels of religious identity in the Coloured group may be attempts by the group to distinguish themselves from other groups in the South African context (Brewer, 1991). Alternatively, Coloured individuals may be de-emphasising their ethnic identity due to the fragmented nature of their heritage, while religion provides clear guidelines with which individuals are able to identify.

Lastly, in terms of work identity, the Coloured group demonstrated no significant difference from the Black group in terms of work identity (General), which was lower than that of the White group. However, the group was significantly different from both the White and Black groups in terms of work identity (ROC). This may suggest that the Coloured group have a moderate level of work identity when compared to the high work identity levels of the White group and the low work identity levels of the Black group. As previously proposed, a potential explanation for the low work identity (General) levels may be the fact that during the previous governmental rule, work and economic opportunities were limited for Coloured people. They may, therefore, not have appropriately explored their work opportunities, and may not have developed the necessary psychological links with their work to be fully committed to it. In addition the Coloured group's moderate work identity (ROC) may be due to the fact that while these individuals have now been afforded greater opportunities through affirmative action measures, organisations tend to hire Black (rather than Coloured, Indian or White) employees in response to the governmental demand for Employment Equity (Republic of South Africa, 1998). As a consequence, Coloured individuals may be wary of reconsideration due to the possibility of not finding a suitable work replacement.

Finally, the Coloured group appears to be significantly different from the other two groups in the manner in which religious identity contributes to their identity as a whole, which then affects their psychological well-being. For this group, religious identity played an important role for their identity as a whole and their work identity in particular. Their religious identity also contributed in a more significant way to their overall psychological wellbeing compared to the other two groups. As mentioned previously, religion may serve as a more rigid guideline against which Coloured people may develop their identity. Furthermore, as they are a minority group, religion may serve as a buffer against the discrimination that this group may have endured, or continue to endure (Mbembe, 2008).

5.5 Chapter Summary

In the chapter above, a discussion pertaining to the Black and White groups' identities was conducted. In this regard, the results of the study were interpreted, and potential explanations for the findings discussed. The chapter also provided confirmatory results with regard to identity and its association with psychological well-being, and it also provided a unique finding in relation to the role of religious identity. The chapter provided a discussion pertaining solely to Coloured identity. In this regard, the chapter explicitly set forth how the Coloured group is both similar to and different from the Black and White groups.

CHAPTER 6: GENERAL CONCLUSIONS

6.1 Chapter Introduction

In the current chapter, I set forth the limitations of the current study and propose recommendations for future study. I then proceed to a discussion of the practical implications of the findings. I also provide conclusions regarding the study. The conclusions concern the differences between ethnocultural groups regarding identity, and report on the similarities between identity and psychological well-being across the different ethnocultural groups.

6.2 Limitations and recommendations

The current study is not without limitations. Firstly, the sample is not representative of the South African population. If truly generalisable findings are to be found, the Indian group should be included within the study. In addition, contexts outside of Gauteng should be considered to gain a more comprehensive understanding of South Africa as a whole. Future studies with a more representative and broader sample may aid in the generalisability of findings. Furthermore, within the current working context, disabled individuals are being included in organisations in ever-increasing numbers, and therefore consideration of this population group may also be of importance.

Secondly, for the purpose of the current study, individualism and collectivism as proposed by Hofstede (2001) were theoretically implied and not empirically tested. It may be of value to test whether the groups in South Africa still fit into the individualistic / collectivistic frameworks. Also, empirical research should be conducted to determine if the framework is actually related to identity dimensions as postulated.

Thirdly, for the purpose of the current study groups were divided along ethnocultural lines. This was done due to the small sample size obtained. However both the Black and White group, have sub groups may exist on the basis of linguistic or cultural lines. In this

regard the ethnocultural groups used within the study were not homogenous in nature. This may be important as different sub groups may display differences from the larger ethnocultural group to which they belong. Differences among sub groups of the different ethnocultural groups were not tested within the current study.

6.2.1 Socio-demographic aspects and identity

There are many variables that may affect the identity of an individual. These include (but are not limited to) gender, age and socioeconomic status. As these are important for the understanding of identity, I provide a brief description of these here.

Gender serves as a primary means through which individuals define themselves. The manner in which an individual develops their identity may be understood in relation to both the personal and social domains of identity (Bussey & Bandura, 1999). According to Klimstra, Hale, Raaijmakers, Branje and Meeus (2010), there are gender differences between men and women regarding identity formation, with women maturing earlier than men. In this regard, young women may have a more achieved identity within the work context compared to their male counterparts. From this, women may have clearly explored and committed to a career option while men may still be in the process of exploration and deciding on which career choices to pursue.

Another demographic variable that may influence identity is the age of the individual. In a longitudinal study conducted on age, it was found that identity develops progressively during adolescence. However, once established, it appears to remain relatively stable (Meeus, 2011). Furthermore, rank order stability of personal identity is thought to be stronger in adulthood, while ethnic identity is stronger in middle to later adolescence in comparison to early adolescence (Meeus, 2011). Thus identity may differ depending on an individual's age. Within the current context, older individuals may have more stabilised or higher scores in the identity measures than younger individuals. If the sample consisted of older individuals, it

may appear that a certain group has a higher salience than another, without consideration of age differences.

Another demographic variable that may have influence the findings may have been the level of work the individual does. In addition the amount of experience an individual has in their work may influence their well-being. However within the context of the following study neither of the above mentioned variables was tested in terms of their effect on the well-being of individuals.

Educational systems are thought to be social institutions. These social institutions allow for the development of relationships, which then fosters meaning. From this, Lannegrand-Willems and Bosma, (2006) posited that educational systems are directly linked to identity development. For the purpose of the current study, education is seen as a representation of the socioeconomic status of individuals. As the study did not assess the extent to which the socioeconomic status of individuals affects their identity, I can only speculate that as a consequence of better educational or economic opportunities afforded to Black individuals, their level of affluence has increased. According to Hofstede (2001), individuals from affluent contexts have higher personal identity. This may be a possible explanation of the findings for the Black group, but further research may be required to validate this speculation.

6.3. Practical Implications of Findings

The findings have practical implications for managers and organisational practitioners. For example, from the findings of the study, it appears that Black employees could be more personally orientated than previous research may suggest (Phinney, 2000; Rodriguez, Schwartz, & Whitebourne, 2010). These employees now show higher personal identity levels than the traditionally individualistic White group. As a consequence, Black employees will likely be motivated by their own personal career ambitions and interests rather than the interests serving the larger group. In this regard, stereotypes regarding aspects that are

important to different ethnic groups need to be challenged by managers and practitioners. The Coloured group function as expected, and managers should therefore be aware that this group is likely to set career goals in line with the groups that they are members of. The social acceptance or sense of belonging from their affiliated group, and the well-being of said group, may be of greater importance to this group than the Black and White groups. In an attempt to ensure the success of their work team or even organisation, this group is likely to perform in a manner that seeks to enhance the team or group with selfless intent.

Another example is evident in the findings on ethnic identity, of which the Black group demonstrates high levels. As a result, managers within an organisation may use initiatives such as Heritage Day or other cultural days to acknowledge and celebrate cultural differences between groups. This may spur greater levels of pride in the different ethnocultural groups' ethnic identity. Additionally, the White and Coloured groups demonstrate low levels of ethnic identity, so it may be important for managers and practitioners to establish why this is the case and investigate what the implications may be for their psychological well-being. It may be that both the White and the Coloured groups are going through a stage of self-rejection due to the ills of their ancestors. Alternatively, as a result of questions regarding the legitimacy of the Coloured group as its own ethnic group, Coloured individuals may be resistant to or uncertain of, demonstrating their affiliation with the ethnic label of Coloured. Managers should seek to first understand individuals as individuals before treating them in accordance with their ethnicity, as some people may prefer to identify with other signifiers.

Both the Black and Coloured groups demonstrate high levels of religious identity. Managers within organisations could seek to ensure that organisations have a strong ethical foundation. Employees may have higher levels of psychological well-being if they believe the organisation operates in a manner that is similar to their religious views. Furthermore, managers should seek to create an environment that accepts and caters for religious

differences within the organisation. This may serve as a mechanism for acceptance and inclusion within the organisation. The White group demonstrate low religious identity compared to the Black and Coloured groups, and managers should also be aware that some individuals may not need to have religious views taken into account within the work context. These individuals should also be respected, as they have a right to not affiliate with any religion, and should not be obligated or feel pressured to do so.

In terms of work identity, the results show that Black individuals have the lowest levels, while the Coloured group has a moderate level of work identity. The Coloured and Black groups are not significantly different in terms of work identity (General): low in comparison to the White group. Managers may be able to implement job rotation, thus allowing employees to be exposed to a number of work opportunities. This may aid in their work identity exploration, and thus aid in higher commitment to the jobs to which they do eventually decide to commit. Furthermore, there is a direct link between work identity (General) and work engagement. As a consequence of the low work identity (General) levels in these groups, it is likely that they will demonstrate low levels of work engagement. Low levels of work engagement may be indications of an individual's intention to leave the organisation, or indications of the productivity levels of these individuals. It may therefore be important for managers and practitioners to aid individuals in the fostering of links between themselves and the work they do.

Managers within organisations could cater to the high reconsideration levels experienced by the Black and Coloured groups by implementing training and development opportunities in order to retain and appropriately cater to the needs of the employees. The moderate levels of reconsideration presented by the Coloured group may be the result of both past and present issues. During the *apartheid* regime, the Coloured group were afforded economic opportunities that were better than those of the Black group, but not equal to the White

group's. Coloured people were allowed to take on only certain professions. It may be possible that now, as work opportunities are open to all individuals, Coloured individuals may now be reconsidering their work to a greater extent.

However, in the current work environment, organisations often seek Black individuals over other ethnic groups in an attempt to create a more representative work environment. This is detrimental to the Coloured group, who are often overlooked for work opportunities. As such, Coloured individuals may be resistant to reconsidering their work, as finding a different job may be more difficult to accomplish.

It may be important to consider the importance of the different identity dimensions for the well-being of employees. From the results, it appears that certain aspects of identity, such as religious identity, appear to be context-dependent. In this regard, one particular group views one aspect of identity to be more important than do the other two groups. It may be pertinent for managers to determine which aspects of identity are important to employees in order to ensure their well-being within the organisation.

6.4 Conclusions

The Black and White groups demonstrated both similarities and differences. They were, however, more different from one another than similar in terms of the identity dimensions measured (this was established through a MANOVA analysis). For example, they were similar in terms of personal identity, yet different from one another in terms of ethnic identity, religious identity, work identity (General) and work identity (ROC). The last area of investigation was regarding the relationship between identity and psychological well-being. From the results obtained, it appears that identity has a significant positive relationship with psychological well-being. The Black and White groups have personal identity, ethnic identity, work identity (General) and work identity (ROC) as important contributors to the latent identity construct.

An examination of the manner in which Coloured individuals shape their identity was investigated. Through a MANOVA analysis, it was found that while Coloured individuals are different from the Black and White groups in terms of personal and work identity (ROC), the Coloured group is similar to the Black group in terms of their religious and work identity (General), and are similar to the White group in terms of ethnic identity. This group is completely different from the other two groups in terms of personal identity. In this regard, the Coloured group has an identity structure more in line with the Black group than the White group.

A possible explanation for the findings may be traced to the segregation and inequality of the *apartheid* regime. The debate regarding the illegitimacy of the Coloured group may have also served as a reason for the low ethnic identity score, and may have served as the basis for the high religious identity scores. Religion serves as a more rigid guideline against which the Coloured group could develop their identity, which may have served as a means of overcoming the perception of an illegitimate Coloured ethnic group. From the structural equation model conducted, it was found that religious identity is more important to the identity of Coloured individuals than for Black and White individuals.

The affirmative action measures put in place in South Africa may serve as the reason behind the work identity levels of this group. While intended to benefit all previously disadvantaged individuals, the affirmative action measures create a situation in which Coloured individuals are often overlooked on the basis of not being Black and representative of the demographic of the country.

Lastly, from the information obtained, the Black group may be considered to be both personally and socially oriented within the work setting. These individuals are likely to set their career ambitions in line with personally set values and beliefs. This group is, however, also likely to define themselves according to the broader profession, organisation or team in

which they find themselves. These individuals will likely require the development of stronger relationships between the employee and the organisation, in order to overcome mistrust and high levels of reconsideration of work identities.

The White group displays a tendency towards more personally oriented work identities. These individuals are not likely to define themselves according to their broader ethnic group or religious affiliations within the work context. They are likely to define themselves in terms of what their work means for them, the roles they take up, and the sense of affiliation the individual may have towards their profession or organisation.

It is evident from the results that the Coloured group are likely to develop career goals in relation to broader societal values and norms. These individuals are, however, unlikely to demonstrate affiliation to the Coloured group. Rather, they are likely to use their religious views as a means of separating themselves from other individuals within the organisation, or use their religious views as a means of governing or directing behaviour. These individuals are likely to be moderately engaged in their work as a consequence of their level of exploration and commitment to their work opportunities. Furthermore, while they may have moderate levels of reconsideration of work identities, it is likely that the current affirmative action measures may serve more as an inhibitor of reconsideration than an enabler.

6.5 Chapter Summary

From the results obtained, it appears that the Coloured group is more similar to the Black group in terms of their identity. The White and Black groups are more different from one another than they are the same. While personal, social and relational aspects all appear to be important for psychological well-being, the social identity component of religious identity appears to be different for the different groups.

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APPENDICES

Appendix A – Introductory Text and Agreement

Identity and Well-being Questionnaire - English



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We would like to thank you for participating in this Identity and Well-being Study. The aim of the questionnaire is to learn more about how working South Africans define themselves. In this survey you will come across questions about your life in general, and as a person living in South Africa. The results will allow psychologists to draw some conclusions about how the aspects mentioned above relate to each other. Please read and sign the agreement below.

My Agreement

I willingly agree to participate in the Identity and Well-being Study. I understand that responding to this questionnaire is my decision, and it is permissible for me to reconsider my participation. Should I wish to stop, my decision will not affect my standing at the University or elsewhere, but I am aware that I am not entitled to any reward, if relevant, unless I have completed the questionnaire in full. I understand that any personal information I provide in this survey will be kept private - my answers will not be shown to my colleagues, supervisors or employers. I understand that I can address any questions that I have about the study at any time by contacting Leah Magerman at Leah.Magerman@gmail.com and/or Mr Byron G. Adams at bgadams@uj.ac.za or b.g.adams@uvt.nl

Please write your FULL NAME in BLOCK LETTERS, and sign below

This will indicate that you agree to participate as per the above conditions *(Please be sure it is legible. For your confidentiality, your name will be kept separate from the information you provide on the questionnaire).*

Name: _____

Signature: _____

APPENDIX B – BIOGRAPHICAL INFORMATION (Relevant for Paper)

Biographical Section: Please answer the following questions. Where options are provided, please make a cross in the block that most applies to you.

1. How old are you (in years)? _____

2. What is your gender? 1. Male 2. Female

3. In what country were you born? 1. South Africa 2. Other: please specify _____

4. For how many years have you lived in South Africa? _____

5a. What is your racial group?

1. African

2. Coloured

3. Indian

4. White

5. Other: please specify _____

APPENDIX C – IDENTITY MEASURES

Personal Identity: The questions seek to examine your personal identity. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

1	2	3	4	5
Strongly Disagree	Disagree	Somewhat Agree/ Somewhat Disagree	Agree	Strongly Agree

1	I change my opinion of myself a lot	1	2	3	4	5
2	I've got a clear idea of what I want to be	1	2	3	4	5
3	I feel confused	1	2	3	4	5
4	The important things in life are clear to me	1	2	3	4	5
5	I know what I want in life	1	2	3	4	5
6	I know what kind of person I am	1	2	3	4	5
7	I can't decide what I want to do with my life	1	2	3	4	5
8	I have a strong sense of what it means to be female/male	1	2	3	4	5
9	I like myself and am proud of who I am	1	2	3	4	5
10	I don't really know what kind of person I will become	1	2	3	4	5
11	I find it difficult to behave the way I would really like to when I'm with people	1	2	3	4	5
12	I don't feel I belong anywhere	1	2	3	4	5

Religious Identity: The questions below seek to examine your religious identity. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

1	2	3	4	5
Strongly Disagree	Disagree	Somewhat Agree/ Somewhat Disagree	Agree	Strongly Agree

1	I perceive myself as a member of my religious community	1	2	3	4	5
2	My faith impacts many of my big decisions	1	2	3	4	5
3	I feel strongly connected to my religious community	1	2	3	4	5
4	Being part of my religious community has much to do with how I feel about myself	1	2	3	4	5
5	My life is closely related to the life of members of my religious community	1	2	3	4	5
6	My religious beliefs will remain stable	1	2	3	4	5

Ethnic Identity: The following questions seek to examine your ethnic identity. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

1	2	3	4
Strongly Disagree	Disagree	Agree	Strongly Agree

1	I have spent time trying to find out more about my ethnic group, such as its history, traditions and customs	1	2	3	4
2	I am active in organisations or social groups that include mostly members of my own ethnic group	1	2	3	4
3	I have a clear sense of my ethnic background and what it means for me	1	2	3	4
4	I think a lot about how my life will be affected by my ethnic group membership	1	2	3	4
5	I am happy that I am a member of the group I belong to	1	2	3	4
6	I have a strong sense of belonging to my own ethnic group	1	2	3	4
7	I understand pretty well what my ethnic group membership means to me	1	2	3	4
8	In order to learn more about my ethnic background, I have often talked to other people about my ethnic group	1	2	3	4
9	I have a lot of pride in my ethnic group	1	2	3	4
10	I participate in cultural practices of my own group, such as special food, music or customs	1	2	3	4
11	I feel a strong attachment towards my own ethnic group	1	2	3	4
12	I feel good about my cultural or ethnic background	1	2	3	4

Section 4: The following questions seek to examine work identity. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

1	2	3	4	5
Completely Untrue	Untrue	Sometimes True/ Sometimes Untrue	True	Completely True

1	I am proud of the work I do	1	2	3	4	5
2	My work provides me with a sense of self-confidence	1	2	3	4	5
3	Work makes me feel secure about myself	1	2	3	4	5
4	I have a clear sense of what my work means to me	1	2	3	4	5
5	My work allows me to face the future with optimism	1	2	3	4	5
6	I try to find out a lot about my line of work	1	2	3	4	5
7	I often reflect on what it means to do my line of work	1	2	3	4	5
8	I make a lot of effort to find out new things about my line of work	1	2	3	4	5
9	I often try to find out what other people think about my work	1	2	3	4	5
10	I often talk with other people about my work	1	2	3	4	5
11	I often think it would be better to change my line of work	1	2	3	4	5
12	I often think different work would make my life more interesting	1	2	3	4	5
13	In fact, I am looking for a different line of work	1	2	3	4	5

APPENDIX D – PSYCHOLOGICAL WELL-BEING MEASURES

Section 5: Please think about the LAST FOUR WEEKS. The following questions seek to examine your general mental health. Cross the response which described how you felt.

1	Been able to concentrate on what you're doing	Better than usual	Same as usual	Less than usual	Much less than usual
2	Lost much sleep over worry	Not at all	No more than usual	Rather more than usual	Much more than usual
3	Felt constantly under strain	Not at all	No more than usual	Rather more than usual	Much more than usual
4	Felt you couldn't overcome your difficulties	Not at all	No more than usual	Rather more than usual	Much more than usual
5	Been feeling unhappy and depressed	Not at all	No more than usual	Rather more than usual	Much more than usual
6	Been losing confidence in yourself	Not at all	No more than usual	Rather more than usual	Much more than usual
7	Been thinking of yourself as a worthless person	Not at all	No more than usual	Rather more than usual	Much more than usual
8	Felt you were playing a useful part in things	More so than usual	Same as usual	Less useful than usual	Much less useful
9	Felt capable of making decisions about things	More so than usual	Same as usual	Less able than usual	Much less capable
10	Been able to enjoy your normal day-to-day activities	More so than usual	Same as usual	Less able than usual	Much less able
11	Been able to face up to your problems	More so than usual	Same as usual	Less able than usual	Much less able
12	Been feeling reasonably happy, all things considered	More so than usual	Same as usual	Less so than usual	Much less than usual

Section 6: The following questions seek to examine how satisfied you are with your life as a whole. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree

1	In most ways my life is close to the ideal	1	2	3	4	5	6	7
2	The conditions of my life are excellent	1	2	3	4	5	6	7
3	I am satisfied with my life	1	2	3	4	5	6	7
4	So far I have got the important things I want in life	1	2	3	4	5	6	7
5	If I could live my life over I would change almost nothing	1	2	3	4	5	6	7

Section 7: The following questions ask about how engaged you are in the work context. Cross the response which most applies to you.

Please take note that for the next section the following scoring key applies:

0	1	2	3	4	5	6
Never	Almost Never	Rarely	Sometimes	Often	Very Often	Always

1	At work, I feel bursting with energy	0	1	2	3	4	5	6
2	At my job, I feel strong and vigorous	0	1	2	3	4	5	6
3	When I get up in the morning, I feel like going to work	0	1	2	3	4	5	6
4	I am enthusiastic about my job	0	1	2	3	4	5	6
5	My job inspires me	0	1	2	3	4	5	6
6	I am proud of the work that I do	0	1	2	3	4	5	6
7	I am immersed in my work	0	1	2	3	4	5	6
8	I get carried away when I'm working	0	1	2	3	4	5	6
9	I feel happy when I am working intensely	0	1	2	3	4	5	6

APPENDIX E- IDENTITY INTER MEASURE CORRELATIONS

Ethnocultural Group		1.	2.	3.	4.
Black	1. Personal Identity	-			
	2. Ethnic Identity	.10	-		
	3. Religious Identity	.01	.15	-	
	4. Work Identity - General	.36***	.19*	.05	-
	5. Work Identity (ROC)	-.16	.03	.01	-.41***
Coloured	1. Personal Identity	-			
	2. Ethnic Identity	.14	-		
	3. Religious Identity	.19	.47***	-	
	4. Work Identity - General	.48***	.18	.35***	-
	5. Work Identity (ROC)	-.44***	-.09	-.16	-.33***
White	1. Personal Identity	-			
	2. Ethnic Identity	.25**	-		
	3. Religious Identity	-.04	.32***	-	
	4. Work Identity - General	.36**	.13	-.04	-
	5. Work Identity (ROC)	-.31***	.16*	-.02	-.49***

* $p < .05$. ** $p < .01$. *** $p < .001$