

**THE MEDIATING ROLE OF EMOTIONAL INTELLIGENCE TO
IDENTITY DEVELOPMENT OF AFRICAN ADOLESCENTS IN
MULTICULTURAL SCHOOLS**

By

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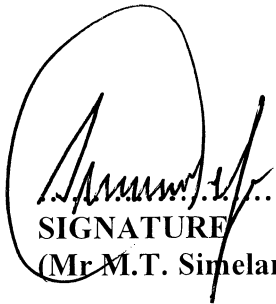
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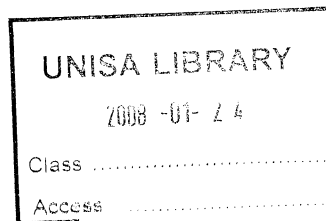
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This thesis is dedicated to:

My beloved parents for instilling in me the love for life-long learning as well as my children Wanda, Nondumiso, Mxolisi, Sthembiso and Mmangaliso for the time, space and inspiration they have graciously accorded me over the years of incessant hard work, even when I was supposed to be with them.

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Abstract

The desegregation of schools in the post-1994 era in South Africa has led to an exodus of African children from township schools to multicultural suburban and inner city schools. This migration places African children in a multicultural school environment where the dynamics pose challenges for coping and adaptation if these children are to succeed academically. The challenge is even greater for adolescents who are also wrestling with critical developmental issues of adolescence in their quest for identity development and consolidation.

Goleman (1995: 34) asserts that in order to succeed in any aspect of living, an individual requires emotional intelligence. Likewise, African adolescents who attend school in multicultural environments need to be emotionally literate to cope successfully and to adapt to the demands of the new schooling environment. In the light of this assertion, this study aimed to determine the extent to which emotional intelligence mediates the identity development of African adolescents in multicultural schools. The five domains of emotional intelligence investigated in this respect were: self-awareness, self-regulation, self-motivation, empathy and effective relationships.

Six schools were selected for the empirical investigation: three from the townships and three from the suburbs. 226 African adolescents from suburban and 240 from township schools participated: a total of 466 participants. The findings revealed that self-awareness, empathy and effective relationships play stronger mediating roles in the identity development of African adolescents in township schools while self-regulation plays a stronger mediating role for African adolescents in suburban multicultural schools. The two groups did not, however, differ significantly regarding the mediating role of self-regulation in their identity development. Further mediating roles of emotional intelligence to the identity development of African adolescents were investigated according to gender,

stage of adolescence and a preferred language for learning and teaching. Finally, a model was proposed for developing empathy among African adolescents who attend schools in suburbs.

KEY TERMS

Emotional Intelligence: The extent to which African adolescents deal with their own emotions and those of others.

Identity development: Development of African adolescents' identity within a multicultural school environment.

Multicultural Schools: Schools in which African adolescents are exposed to a Western cultural influence in addition to their African culture.

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CHAPTER 1

INTRODUCTION, PROBLEM STATEMENT AND AIM OF STUDY

1.1 Introduction

Prior to 1994, interactions among racial and ethnic groups in South Africa were determined by the state. The policy of separate development and influx control of Africans to towns and cities that were in force at the time did not allow for interaction between different racial and ethnic groups (Bekker & Leildè, 2001: 2). This practice of separate development and influx control resulted in a dilemma for African adolescents.

Although African adolescents were exposed to the imagery, symbols and values that encouraged individual achievement and social mobility, they were, however, denied access to any significant material resources that allowed for achieving this (Stevens & Lockhat, 1997: 252). Stevens and Lockhat (1997) regarded the dilemma facing African adolescents as a contradiction that consequently impeded the development of healthy self-concepts and healthy levels of independent judgement among African adolescents.

Furthermore, separate development and influx control meant that African fathers, in the main, had to leave their families in the rural areas to seek work in towns and cities. According to Stevens and Lockhat (1997), this led to the widespread demise of family relations. The absence of the father figure in the home contributed to increased emotional insecurity among African adolescents and impacted negatively on the achievement of their emotional independence during and after adolescence (Stevens & Lockhat, 1997). "In fact, the highly 'racialised' nature of South African society resulted in the negative 'racialisation' of black identity itself" (Stevens & Lockhat, 1997: 252).

In 1994, the political transition to democracy in South Africa necessitated transformation in various social and political arenas. The restrictions on social

interaction were lifted and, as a consequence, all South Africans irrespective of race were finally entitled to freedom of movement and association. The lifting of restrictions around social interaction also provided Africans with the freedom to express themselves and their identities (Bekker & Leildè, 2001: 2). However, the transition to democracy did not necessarily mean the removal of all problems facing African adolescents particularly with regard to their identity development.

A challenge brought about by the new democracy was the unification of the racially fragmented Departments of Education of the former system into a unitary system of education and training (South African Schools Act, No 84 of 1996, 2A-3). This implied that all schools became equally accessible to school-going children from all racial groups. Learners from different racial and ethnic groups now have the liberty of interacting and sharing the same classrooms.

As a result of the transformation mentioned above, there has been a growing influx of African children from township and rural communities to suburban and inner city schools, in search of quality teaching and learning (*Business Day*, 5 May 2005). African parents sought to enrol their children in schools formerly reserved for White, Coloured and Indian learners as a better alternative to schools in townships. These schools were perceived as 'better' schools, which provided an opportunity for African children to learn and work in an interracial context (Samuel & Sayed, 2006: www.id21.org).

The exodus to schools in the suburbs exposes African children to a diversity of racial and cultural dynamics wherein they have to establish their own sense of self and space. This situation can be even more daunting when they reach the adolescence stage of development due to the crucial issues of adolescence, particularly the development of identity, which is a major milestone of this developmental stage (Mwamwenda, 2004: 67-68).

According to Mokros (1996: 5), identity is a function of the interaction between individuals and their immediate environment. In light of this notion, African adolescents in suburban and inner city schools have to develop their identities

within a context of mixed cultures. Interaction with individuals from different ethnic and cultural backgrounds places Africans in a situation that requires insight about their own culture and that of other racial groups.

Another challenge facing African adolescents is the fact that the stage of adolescence is by its very nature, an emotional roller coaster (Brinthaupt & Lipka, 2002: 48). During the adolescence stage, adolescents experience many emotional swings, such as from anger to contentment; from hope to despair and from sadness to joy. The emotional swings that adolescents experience emanate in part from self-perceptions due to physical, psychological and cognitive growth spurts that are inherent at early adolescence.

The emotional swings at early adolescence may also flow from the process of separation and individuation (Goodyer, 1995: 71). This process of separation and individuation indicates a change in relationships patterns whereby young adolescents identify more with their peers than with their parents. This process can be a more complicated and stressful for African adolescents who attend multicultural schools because separation and individuation place a greater demand on coping and adaptation skills. The development of these skills poses a formidable challenge to African adolescents who commute daily between two cultural worlds: the African culture at home and the Western culture in multicultural suburban schools.

It therefore follows logically from the foregoing notion that compared to African adolescents in township schools, those in suburban schools have to dig deeper into their inner resources in order to deal with the demands and challenges for successful adaptation in such school environments. The ability to adapt in particular situations is one of the competences of emotional intelligence (Goleman, 1995: 39).

In a nutshell, the post-1994 era has engendered a number of challenges for African adolescents attending multicultural schools. The main challenge they face is to develop their identities within the dynamics and constraints of a multicultural school environment.

1.2 Analysis of the Problem

The foregoing introduction indicates that the advent of democracy in South Africa can be viewed as an oxymoron for African adolescents insofar as their identity development is concerned, particularly those who attend school in suburbs and inner cities.

1.2.1 Group Identity versus Individual Identity

One of the challenges is due to the participation of African adolescents in revolutionary activities prior to 1994, which were aimed at fighting both against pervasive racist ideologies at the time and for quality education (Stevens & Lockhat, 1997: 253). Participation in the struggle led to the formation of collective identities among African adolescents as opposed to individual identities (Stevens & Lockhat, 1997).

Contrary to the pre-1994 era, the problem facing African adolescents in the new political dispensation is that the focus on identity development has changed from collectivism to individualism. Stevens and Lockhat (1997: 253) illustrate this shift with the following analogy: "Virtually overnight, they have been required to change their life scripts from the 'young lions' to the 'young entrepreneurs'. In the new dispensation, African adolescents must undergo a paradigm shift by relinquishing collective identity ideology for individual identity development because they have access to all the resources facilitating individual identity development in the new democratic era.

Stevens and Lockhat (1997: 253) argue that in this new democratic era, African adolescents have access to, among others, new role models and economic structures. They are at the same time exposed to the dominance of Western ideologies through their interaction with members of other race groups and access to various forms of the media. The access to new role models and the Western culture fosters the shift from a collectivistic ideology to individualism. African adolescents, like their counterparts, have to achieve economic

independence and identify with successful role models of their choice, most of whom were jailed prior to 1994 (Stevens & Lockhat, 1997).

The expected paradigm shift in ideology has posed a serious challenge to African adolescents' capacity to make this intended shift. The apparent lack of capacity and skills needed to comply with the demands of ideological change has resulted in a proliferation of behaviours, such as gansterism, substance abuse, anti-social behaviour and an emerging ethnic separatism (Stevens & Lockhat, 1997). These negative behaviours are an indication of a lack of coping skills, such as emotional intelligence competencies (Boutte, 1999: 191 and Liff, 2003: 30).

1.2.2 Desegregation of Schools

It is not only the expected change of ideology that has resulted in the reported untoward behaviours among African adolescents. Other contributing factors include, but are not limited to, the racial desegregation of schools. The discussion in paragraph 1.1 indicated that the racial desegregation of schools led to the influx of African children to suburban and inner city schools. Due to this migration to racially and culturally mixed schools, African learners now have to interact with others in racially and culturally diverse contexts. Some reports claim that since schools were racially desegregated, there has been a rise in teenage violence in schools (*Business Day*, 5 May 2005). Violence usually erupts in situations where people do not see eye to eye, thus finding it difficult to coexist.

According to the *Business Day* (5 May 2005), the increase in teenage violence results from conflicts in value systems particularly among adolescents attending multicultural schools. These conflicts in culturally diverse schools arise because each cultural group upholds practices and behaviours that it values and wishes to have recognised and respected. Conflicts and incidents of violence are bound to erupt if individuals feel that their value systems are not recognised and respected (Boutte, 1999: 184). Therefore, social skills, including conflict management, are critical in multicultural settings if incidents of violence are to

be minimised. The inability to manage conflict is one of indicators of a lack of emotional intelligence (Liff, 2003: 30).

Boutte (1999: 193) identifies cultural dominance, among others, as a source of conflict. Western culture has been identified as a dominant culture in most multicultural schools (Stevens & Lockhat, 1997: 253). According to Boutte (1999), cultural intolerance is inevitable in a multicultural setting where a particular culture dominates because minority cultural groups perceive their cultures to be inferior and undermined compared to the dominant one. Cultural intolerance inevitably ensues as an attempt by the minority groups to protect their cultural values, beliefs and practices. Due to cultural intolerance, incidents of conflict and violence are likely to occur unless evoked emotions of anger and frustration that characterise intolerance are appropriately managed or prevented from occurring (*Business Day*, 5 May 2005).

1.2.3 Social and Cultural Factors

Other factors also influence the identification discourse of adolescents, particularly in multiracial and multicultural schools. These are factors, such as:

- Race;
- Ethnicity;
- Gender;
- Social class; and
- Language.

These social and cultural factors tend to lead to the formation of sub-cultures on playgrounds during breaks (Boutte, 1999: 188). These groups are usually tightly knit with their own rules and affiliation standards for members (Boutte, 1999).

In multicultural schools, members of different race groups may form cliques. The problem with the formation of racially mixed cliques is the effect of acculturation on members of minority culture groups. Acculturation of African

adolescents, for instance, may lead to admiration for and adoption of Western culture at the expense of their own. Since culture is a critical basis for identity formation acculturated African adolescents may lose their Africanness (Stevens & Lockhat, 1997: 251) and, in most likelihood, be identity confused.

The foregoing paragraph has highlighted language as one of the factors that influence the formation of cliques in multicultural schools. A particular language used as medium of communication could be one of the affiliation requirements for membership in a clique. In order for African adolescents to gain membership of racially mixed groups, English proficiency may be required. African adolescents who have poor English proficiency are, therefore, most likely to be marginalised by a racially mixed group.

Marginalised African adolescents may be forced to seek affiliation in African-only groups, a situation that can lead to cultural and racial isolation within a school (Singelis, 1998: 166). The isolated African adolescents may feel marginalised and inferior to members of racially mixed groups. Feelings of inferiority may lead to low self-esteem and, in extreme cases, feelings of hostility between groups (Boutte, 1999: 30). The outcome of low self-esteem and marginalisation may lead to the development of negative identities of marginalised African adolescents.

Furthermore, concerning the language issue, the transition to democracy in South Africa in 1994 saw the elevation of the indigenous African languages to an equal official status with English and Afrikaans (Constitution of the Republic of South Africa, Act 108 of 1996). The equality of all eleven languages in South Africa meant that, for the first time, African languages were regarded as equally important for official communication, also in multicultural schools.

Ironically, the equal status of African languages has not benefited African children in multicultural schools because in most of these English is the language of learning and teaching. Consequently, African children in multicultural schools are still restricted from using their home languages to

communicate with teachers or to converse with other learners. This could have a detrimental effect on identity development.

Language plays a significant role in the development of identity (Singelis, 1998: 142). The importance of language in identity was reiterated by the present State President of South Africa, who described language “not only as a means of communication, but also as a bearer of history, traditions, customs, morals, values and identity of those who use it” (Financial Mail, 29 April 2005). African learners in multicultural schools where the use of mother tongue is restricted may perceive their languages and African identities as inferior to those of the dominant culture (Mnguni, 2002: 40-41).

1.2.4 Social Skills

Social skills also influence identification and interaction tendencies. Social skills such as self-awareness, self-control, and empathy, to mention a few, tend to influence the management of relationships during interactions with other people (Liff, 2003: 33).

According to Goleman (1995: 43), self-awareness, self-control, empathy and effective relationship management, are domains of emotional intelligence. Individuals displaying docility in these domains of emotional intelligence are most likely to experience problems, such as rejection and isolation by members of groups they wish to affiliate with. Rejection and isolation may encourage the development of a negative self-concept in an individual. Therefore, for adolescents to interact effectively with others and subsequently achieve positive identities, emotional intelligence competencies must be acquired.

In forming their identities, adolescents are not only expected to interact effectively and affiliate in well-meaning groups, they are also expected to excel in a number of areas in and outside of school. School-going adolescents are expected to achieve and excel in areas such as social conduct, academia, sport, art and in other social activities (Goodyer, 1995: 71). Doing well in some of these areas prepares adolescents to play a meaningful role in their

communities beyond school life. The Education Today Newsletter of July-September 2003 (<http://portal.unesco.org>) supports this view by stating that many people expect youngsters to emerge from secondary education with some degree of autonomy and motivation. A problem can arise when there is a mismatch between what significant others expect of an individual and how he or she actually behaves.

Furthermore, young people are expected to aspire to contribute to their communities through making a satisfactory living for themselves and furthering the common social good (Education Today Newsletter of July-September 2003, <http://portal.unesco.org>). The expectations that communities cherish of adolescents to succeed in school and beyond put pressure on adolescents. If they do not meet these expectations, the pressure exerted on them by their communities is likely to lead to emotional stress, which some adolescents may not be capable of handling (Carr, 2004: 270).

The inability of adolescents to live up to community expectations could emanate from a number of factors. Possibly most adolescents in secondary schools feel there is more to life than working diligently on their schoolwork and participating in extra-curricular activities. In particular, they have other ideas about how to use their leisure time (Boutte, 1999: 185). According to Boutte (1999), high school learners display a wide range of interests in other activities including destructive activities.

Destructive activities tend to fill many adolescents' leisure hours after school (Boutte, 1999). The majority of African adolescents have extended leisure time in the afternoons because they use public transport to commute between their homes in the township and their schools in the suburbs. While travelling between home and school they are exposed to various temptations that encourage destructive behaviour. A propensity to destructive activities emanates from the inability to regulate one's feelings internally and exercise restraint (Liff, 2003: 30). It is argued that some African adolescents are predisposed to circumstances that tax their self-control as a result of the

lengthy commute from home and school. Destructive and unruly behaviour should be understood within this context.

1.2.5 Lack of Emotional Intelligence

A lack of emotional intelligence skills appears to contribute to antisocial and risky behaviours demonstrated by adolescents. The Adolescent Health at a Glance of November 2002 (www.worldbank.org) identified the following social ills and high-risk behaviour that are increasingly exhibited by adolescents in the new democratic era:

- About half of all HIV infections occur in people under the age of 25 years, with girls disproportionately affected;
- On average, one-third of women in developing countries give birth before the age 20 years, with a large proportion of these pregnancies being unplanned;
- Teenage mothers are twice as likely as older women to die of pregnancy-related causes, and their own children are at higher risk of illness and death; and
- Millions of youth die tragically or suffer because of other preventable health hazards such as substance abuse, suicide, and infectious diseases.

The foregoing demonstrates the extent of adolescent vulnerability during adolescence (Carr, 2004: 270). The vulnerability of adolescents may be further exacerbated if they are placed in a situation that is disempowering, insensitive and less supportive of their developmental needs. Acknowledging the challenges adolescents face, providing care and showing empathy empower and support adolescents (Crockett & Crouter, 1995: 90). "Better adjustment to life stress occurs when adolescents ... have good social support networks comprising family members and peers and attend schools that provide a

supportive yet challenging educational environment” (Carr, 2004: 271). Care, empowerment and support are considered protective factors (Crockett & Crouter, 1995: 91).

Another manifestation of a lack of emotional intelligence among adolescent girls is unwanted pregnancies, which thwart the achievement of goals and talents (Crockett & Crouter, 1995: 95). Teenage pregnancy usually results in school dropout. In order for teenage mothers to bounce back and pursue their goals and aspirations, they need to be surrounded by protective factors, which can foster functional and effective emotional intelligence.

An environment that is not supportive may intensify the identification of adolescents with their peers instead of their parents. According to Lingren (1995: <http://ianrpubs.unl.edu>), adolescents identify with their peers because they view them as a source of affection, sympathy and understanding, a place for experimentation and a supportive setting for achieving two primary developmental tasks at adolescence, namely identity and autonomy. However, peer identification occurs with equals who may still be wrestling with their own battles of adolescence. This can deter the positive development of adolescent identity.

Moreover, adolescents may be vulnerable to negative peer pressure and conform to negative peer behaviour. When adolescents succumb to pressure from peers, they are likely to engage in behaviours such as unprotected sex that can lead to HIV infection and pregnancy, substance abuse and crime-related activities (Boutte, 1999: 193). Conformity portrays a lack of assertiveness. Adolescents, who lack assertiveness or relationship management skills, are more likely to succumb to pressure from others. Assertiveness and relationship management are domains of emotional intelligence (Carr, 2004: 115). Conformity to negative peer pressure may, therefore, be viewed as a lack of emotional intelligence.

1.2.6 Lack of Cross-cultural Awareness

According to Constantine (2002: 210), there is an urgent need for attitude change towards adolescents of a cultural minority who are perceived unruly by teachers and school counsellors that work in multicultural schools. Constantine (2002) argues that school counsellors in multicultural schools are unable to deal effectively with behaviour problems of adolescents from outside their cultures. An attitude change by teachers and school counsellors will arguably enable them to empathise with such adolescents and subsequently premise counselling and other intervention strategies within an appropriate context. The tendency to label so-called unruly African adolescents in multicultural schools can also be avoided.

Constantine and Gushue (2003: 185) argue that the role of emotional intelligence in the school counsellors' professional functioning has not yet been adequately explored. The limited exploration of the role of emotional intelligence in the school counselling profession presents a challenge for school counsellors and teachers alike. These professionals presumably do not employ emotional intelligence skills when dealing with problem children from minority cultures due to their limited exposure to such skills as a result of limited research in this area.

African learners in multicultural schools are most likely to suffer the teachers' and school counsellors' lack of emotional intelligence competencies. African learners with behaviour problems may continue to receive inappropriate and ineffective support because in suburban schools, teachers and counsellors are predominantly from other race groups and thus lack awareness and knowledge of African cultural practices and dilemmas (Boutte, 1999: 31). The teachers' and counsellors' lack of African cultural awareness makes them insensitive to cultural dynamics and limits their empathetic behaviour towards African adolescents. Teachers and counsellors from other race groups invariably display emotional intelligence illiteracy when dealing with African children.

Teachers and school counsellors should endeavour to develop awareness about other cultures by acquiring knowledge and understanding of important cultural differences and similarities among various racial and cultural groups (Boutte, 1999: 31). According to Boutte (1999), many people deny that cultural differences among groups are just as prevalent as the similarities. The denial of the equal prevalence of cultural differences and similarities among groups leads to a focus on either similarities or differences when dealing with those outside of one's own cultural and/or ethnic group. Consequently, one may miss the richness of cultural diversity and be ineffective when dealing with people from other cultures.

As an illustration of the foregoing assertion, a statement such as: "When I look at children I do not see any differences" (Boutte, 1999: 30) is a classical example of teacher behaviour in multiracial schools that seeks to focus on similarities among individuals at the expense of differences. The problem of exclusively focusing on similarities of the so-called 'human race' is that it downplays cultural differences. When cultural differences are ignored, the opportunity to recognise and positively exploit salient cultural dynamics and the treasures of minority groups is missed (Crockett & Crouter, 1995: 88).

The other problem that teachers who focus on cultural similarities create is that they foster the assimilation of minority groups into the mainstream culture (the melting pot ideology) to the detriment of minority cultures (Boutte, 1999: 23). When salient cultural differences are taken into consideration, teachers in multicultural schools can captivate and enhance the motivational level and interest of minority group learners. Enhanced motivation and interest in school activities can lead to improved self-worth and contribute to active participation of minority groups in their own development.

On the other end of the spectrum, one finds teachers that focus on racial and cultural differences among learners and between minority learners and themselves. Focusing only on racial and cultural differences has its disadvantages too. One such disadvantage is that that behaviour inadvertently reinforces stereotypes in interpreting minority learner behaviours (Mokros,

1996: 6). Holding stereotypes about other people based on their cultural background can have a devastating effect on their self-concept and can lead to undesirable consequences. The underlying problem with stereotypes is that they tend to be judgemental and lead to labelling (Boutte, 1999: 24). Moreover, stereotypes do not address underlying causes of behaviour of individuals and their uniqueness.

1.2.7 Concluding Remarks

The situation of African adolescents regarding their identity development in multicultural schools is, however, not all doom and gloom. Under certain conditions, identity development of African adolescents in certain multicultural schools can occur smoothly. This can be achieved only if multicultural schools become enabling environments for holistic individual identity development (Crockett & Crouter, 1995: 90). Boutte (1999: 31) supports the notion that African adolescents can develop a positive identity in an enabling environment. According to Boutte (1999), a developmentally enabling environment enhances healthy attitudes. As people develop and expand their attitudes, they become increasingly capable of transforming the nature of their cultural interaction. This enables them to establish and maintain rewarding relationships with others who may be culturally different from them (Boutte, 1999).

Goleman (1995: 34) and many other authors advocate the development of social and emotional intelligence. It is argued that emotional intelligence leads to success in school, in families, communities, workplaces, as well as in life in general. Keeping in mind the notion of creating enabling environments for positive development, it therefore becomes imperative for school administrators particularly in multicultural schools, to ensure that such supportive climate exists. As mentioned in the foregoing paragraph, an enabling environment can contribute to the development of positive identities of African adolescents.

1.3 Problem Statement

“Many of our schools are changing in terms of including all South Africans - what roles do our school leaders play in promoting respect for diversity? Is racism challenged? Are our schools made up of a diversity of teachers, all our schools not just those in posh suburbs” (Speech by Minister of Education, 10 February 2006).

The nature and quality of interaction is vital in the development of identity. The multicultural school environment to which many African adolescents migrate, demands coping skills for effective interaction and positive identity development. Compounding the challenge and demand for effective interaction is the fact that adolescence is an emotional roller-coaster stage (Brinthaupt & Lipka, 2002: 30). In the context of a multicultural school, the emotional roller-coaster nature of adolescence may be intensified by the inevitable conflicts and cultural intolerance that may occur in such schools. The question is raised whether African adolescents have the necessary capacity and skills to cope with the demands of adolescence as well as the dynamics of a multicultural school environment to ultimately succeed in developing their identities?

An analysis of the foregoing question led to the identification of the following sub-problems that are the central foci for this study:

- To what extent do racial and cultural dynamics impact on the identity development of African adolescents?
- To what extent does emotional intelligence mediate the identity development of African adolescents attending multicultural schools?
- Are there variations among the domains of emotional intelligence regarding their mediating roles to the identity development of African adolescents in multicultural schools?

- Are there differences between African adolescents who attend suburban and those who attend township schools regarding the mediating role of emotional intelligence to identity?
- Are there gender differences among African adolescents on the mediating role of emotional intelligence to identity development?
- Do African adolescents in early and middle adolescence grasp the mediating role of emotional intelligence to their identity development differently?
- Do African adolescents who prefer an African language for learning and teaching perceive the mediating role of emotional intelligence differently from those that prefer other languages?
- How can the emotional intelligence of African adolescents who attend multicultural schools be developed?

1.4 Delimiting the Area of Investigation

This research focuses on the extent to which emotional intelligence mediates the identity development of African adolescents who attend multicultural schools. To achieve this objective, definitions of concepts such as adolescence, identity, emotional intelligence, multiculturalism, resilience and other related concepts should be formulated.

The impact of a multicultural school environment on the identity development of African adolescents is also explored. The multicultural school environment creates a context within which the complex nature of the identity development of African adolescents is construed. African adolescents in such an environment have to use inner resources for coping and adaptability more thoroughly to achieve their true identities. A multicultural environment provides the main context within which the mediating role of emotional intelligence to the identity development of African adolescents is explored.

The mediating role of emotional intelligence to the identity development is carried out according to two approaches: a literature review and an empirical investigation.

The literature review covers the following areas:

- the concept identity;
- factors that contribute to identity formation;
- challenges to the identify formation of African adolescents posed by multicultural schooling;
- factors that are attributable to some adolescents' resilience against pressures of adolescence within a multicultural setting while other adolescents succumb to such pressures;
- the impact of the capacity or incapacity to deal with emotions on identity;
- capacities and domains that constitute emotional intelligence; and
- ways that the incapacity in areas of emotional intelligence can be improved.

Furthermore, an empirical investigation investigates the following:

- the mediating roles of identified and selected domains of emotional intelligence to identity development as perceived by African adolescents both from suburban and township schools;
- gender differences regarding the mediating role of emotional intelligence to identity development of African adolescents;

- the impact of the stage of adolescence in the mediating role of emotional intelligence in the identity development of African adolescents;
- the role of a preferred language on the mediating role of emotional intelligence to the identity development of African adolescents;

The empirical investigation also includes:

- a statistical analysis of the research data;
- interpretation and generalisation of the research results to the targeted population; and
- recommendations for applicability of the research findings to the development of African adolescents' emotional intelligence as well as for replicating the study.

This study distinguishes between a monocultural and a multicultural school environment on the basis of school location. Schools in African townships are presumed to be exposing African learners to only an African culture, hence the concept of monocultural schools. African learners who attend suburb and inner city schools on the other hand are exposed both to their African culture as well as the Western culture, thus making such schools multicultural. Based on these assumptions, the concepts 'township' and 'monoculture' on the one hand as well as 'suburb' or 'inner city' and 'multiculture' will be used interchangeably throughout this study.

1.5 Objectives of the Study

The spotlight in this study falls mainly on the social context within which African adolescents develop and achieve their identity. This is, in part, because it is during adolescence that the social worlds of adolescents expand as they form their identities (Brinthaupt & Lipka, 2002: 300). Recommendations made in the studies conducted by Lingren (1995: <http://ianrpubs.unl.edu>) also advocate for

the consideration of the social context when studying identity development. According to Lingren (1995), consideration of the social circumstances in identity studies prevent researchers and school practitioners from making sweeping conclusions about adolescents as if they were developing under similar social conditions.

The expansion of the social world of adolescents due to the adolescence stage is not the only consideration for this study. Another social factor within which identity for African adolescents takes place is the multicultural school setting. This has occurred as a result of migration of African adolescents from township to suburban or inner city schools. Based on the migration, the researcher hypothesises that African adolescents who attend school in the suburbs are in greater need of emotional intelligence skills for their identity development than those in township schools.

Whereas several authors agree that emotions play an important role in the development of self-concept, various authors, however, hold different views regarding the nature of the relationship between emotions and self-concept (Bosma & Kunnen, 2001: 15). According to Bosma and Kunnen (2001), this divergence is because current theory and research do not provide clear-cut standpoints on the relationship. It is partly on the basis of the foregoing assertion that an exploration of the extent to which emotional intelligence mediates identity development has become the overarching objective for this study.

Hypotheses:

H₀: There are no differences between African adolescents in suburban and township schools regarding the mediating role of emotional intelligence to their identity development.

H₁: Emotional intelligence plays a stronger mediating role in the identity development of African adolescents in suburban schools than those in township schools.

In order to achieve the overarching objective of this research, the researcher:

- investigates the concept identity;
- investigates factors that contribute to identity development;
- investigates the concept resilience and factors determining it;
- determines challenges posed by multicultural schooling for school-going African adolescents as they form their identities;
- determines the role of emotions to identity;
- investigates domains that constitute emotional intelligence;
- investigates how emotional intelligence develops;
- empirically investigates the mediating roles of identified domains of emotional intelligence in the identity development of African adolescents from the perspective of
 - school location;
 - gender;
 - adolescence stage; as well as
 - a preferred language for learning and teaching; and
- outlines the main findings of the study.

The secondary objective of this study is to provide guidelines for the development of emotional intelligence of African adolescents who attend inner city and suburban schools. These guidelines are based on the premise that effective ways of dealing with emotions lead to resilience, which allows individuals to triumph over difficult circumstances.

1.6 Research Method

An in-depth literature review was carried out to probe the theoretical framework that underpins this study and provided further insight into the following:

- the concept of identity;
- factors that contribute to identity;
- factors attributable to resilience shown by some adolescents within risky situations that predispose them to success while other adolescents succumb to these;
- challenges posed by multicultural schooling for school-going African adolescents during adolescence;
- the role of emotions to identity;
- competencies that constitute emotional intelligence; and
- the developmental process of emotional intelligence.

In addition, an empirical investigation was carried out to establish perceptions that African adolescents attending multicultural and monocultural schools hold regarding the mediating role of emotional intelligence to identity development.

The empirical investigation was conducted by:

- developing a structured questionnaire for data collection;
- applying scientific methods for purposes of randomly sampling respondents from the population of selected schools; and

- applying statistical analytical methods in the analysis of the collected data thereby arriving at conclusions about the findings of the empirical investigation.

The empirical research was conducted in three township and three suburban schools in the Greater Johannesburg and Ekurhuleni areas. In each school, 30 respondents per grade were randomly selected, totalling 90 respondents per school.

1.7 Definition of Concepts

Definitions of salient concepts for the purpose of providing a premise for this study follow.

1.7.1 Adolescence

Adolescence refers to a period of great physical, social, emotional, physiological and psychological changes (Mwamwenda, 2004:60). According to Mwamwenda (2004), adolescence is a stage of human development that is characterised by a search and consolidation of individual identity.

If viewed from a traditional African perspective, the adolescence stage represents a period of initiation (Mwamwenda, 2004: 414). Although initiation is highlighted as an African perspective of adolescence, it must be mentioned that it no longer is a widely practised phenomenon among African communities particularly the urban African communities. Mwamwenda (2004: 60) alleges that the initiation of an African adolescent takes place anytime between ages 12 and 21 years.

According to Mwamwenda (2004: 414-415), initiation takes the form of secluding the initiate boy or girl over a period of weeks or months. Different rituals are however performed during the seclusion period for boys and girls. While a boy initiate remains covered in a blanket to avoid being seen by women and girls (Mwamwenda, 2004: 414) during the initiation phase, a girl initiate is

restricted to staying indoors and fed to fatten her up during this phase (Mwamwenda, 2004: 415). During initiation, initiates are taught sexuality education with special emphasis on abstinence from sexual intercourse to avoid unplanned pregnancies. A special ceremony then gets held to confer a special status to the graduating initiate, which also marks his or her entry into the adult life (Mwamwenda, 2004: 414-415).

The fact that the initiation of an African adolescent takes place between the ages of 12 to 21 years suggests the period within which the adolescence stage is located from an African perspective.

This study will however not focus on the entire African adolescence stage but to early and middle adolescence. According to Vrey (1979: 165), early adolescence ranges between 12 to 15 years of age while middle adolescence stretches between 15 to 18 years of age. The focus on the two stages of adolescence is informed by a number of factors including but not limited to: transition of adolescents from primary to secondary school; expansion of their social worlds as adolescents experiment with relationships outside the family unit through the separation and individuation process (Goodyer, 1995: 71) and that early adolescence is characterised by emotional swings that adolescents inevitably experience as a result of these identified factors. Identity formation takes place during the adolescence stage, which is where the usefulness of childhood identification ends (Erikson, 1968: 159).

1.7.2 Identity

Bosma, Graafsma, Grotevant and de Levita (1994: 36) defines identity as a function of what a person thinks and feels about what he or she is internally and who he or she is in space in interaction with fellow beings. Constructs such as cognition, emotionality and social context may be discerned from this definition of identity.

A view that aligns itself with the foregoing definition of identity is the one that asserts that people's self-definitions incorporate aspects of the self that are accessible and salient within a particular context (Brinthaupt & Lipka, 2002: 28). According to Brinthaupt and Lipka (2002), people make use of those accessible and salient aspects of the self to interact with their immediate environment for the purpose of developing their identities.

One of the accessible and salient aspects of the self is culture. Singelis (1998: 141) asserts that as much as every person is born within a particular culture or for some, within mixed cultures, people differ with regard to the significance and meaning they attach to their ethnicity or cultural practices. While identity development is a complex task for all adolescents, it is particularly complicated in a multicultural setting for adolescents that do not belong to the mainstream culture (Guanipa-Ho, 1998: <http://edweb.sdsu.edu>). According to Guanipa-Ho (1998), adolescents from minority cultures get caught up between their cultural beliefs and value systems and those of the mainstream culture. The situation gets further complicated for those adolescents who come from poverty-stricken backgrounds and who still wrestle with acculturation problems of their own and their parents (Guanipa-Ho, 1998: <http://edweb.sdsu.edu>).

The above definitions emphasise the role of context in defining and understanding an individual's identity, which is why this study focuses on identity from a cultural context.

Identity development is further conceptualised by Munley, Lidderdale, Thiagarajan and Null (2004: 284) as a process that leads to increased self-discovery and self-knowledge. According to Munley *et al.* (2004), the self grows and expands from a narrow to a broader and more inclusive self that encompasses an individual's social and cultural aspects. Individuals' social and cultural aspects get incorporated and consolidated into their identities as they get pushed and pulled between a variety of their social and cultural aspects of their environment (Mokros, 1996: 323).

The adolescent's increased self-discovery and self-knowledge that have been alluded to in the foregoing paragraph make strong links with the concept of self-awareness. Through the concepts of self-discovery, self-knowledge and self-awareness, the construct identity is correlated to emotional intelligence because self-awareness is a domain of emotional intelligence (Goleman, 1995: 43).

It has been highlighted in the preceding discussions that identity assumes different social and cultural modalities for identification such as race, gender, ethnicity and language. Some of these forms of identification are defined below.

1.7.2.1 Racial Identity

Racial identity is understood to be a socially and psychologically constructed facet of identity (Howard, 1999: 85). This conceptualisation of racial identity implies that no person is born with an integrated sense of racial identity, but that it is consciously socialised.

Howard's (1999) conceptualisation of race is in sync with Boutte's (1999: 17), which views racial identity not as a static phenomenon, but one that changes over time. This dynamic nature of racial identity is influenced by political and social changes (Stevens & Lockhat, 1997: 252). In the South African context, the changes in social and political systems since 1994 have and should influence perceptions people hold about racial identity and the direction it should follow in its development.

Boutte (1999) makes an important distinction between race and racial identity. According to Boutte (1999), a person's race cannot be changed, learned or acquired. Every person is born within a particular race. Racial identity, on the other hand, is acquired through socialisation (Boutte, 1999).

1.7.2.2 Ethnic Identity

The definition provided in the work of Singelis (1998: 165) sees ethnic identity as an individual's self-definition that is premised within his or her ethnic group. According to Singelis (1998), ethnic identity encapsulates individual attitudes, behaviours, ethos, and commonality of origin, values and customs of a particular group of people.

1.7.2.3 Cultural Identity

Boutte (1999: 16) defines culture as a totality of behaviours that are learned within a context of a social system. According to Boutte (1999), culture is that complex whole that includes knowledge, beliefs, art, morals, laws, customs, and any other capabilities and habits acquired by individuals as members of a particular society. In South Africa, distinction is usually made between an African and a Western cultural identity.

It has been highlighted earlier in this study that during the pre-1994 era in South Africa, Africans suffered political and social oppression. From a cultural point of view, the psychological impact of this on the development of an African cultural identity may be understood within the following theoretical framework:

- The first phase follows a capitulation process, which involves increased assimilation of minority cultures into a dominant culture and the concomitant rejection of own culture by the minority groups (Stevens & Lockhat, 1997: 251). To illustrate the capitulation process, reference is made to the forced use of Afrikaans in African schools in 1976 in South Africa. The imposition of Afrikaans as a medium of instruction in African schools would invariably influence African adolescents' identity development and lead to their capitulation into the Afrikaner culture.

- Subsequent to capitulation, is revitalisation, a second stage of cultural identity development that is characterised by a reactive disavowal of the dominant culture and an intermittent romanticisation of the African cultural identity (Stevens & Lockhat, 1997). The 1976 Soweto uprisings are a case in point. The 1976 Soweto uprisings were a demonstration of African youths' rejection of the dominance of the Afrikaner culture (Singelis, 1998: 166).
- Thirdly, cultural identity development takes the form of radicalisation, which consists of an unambiguous commitment towards one's culture (Stevens & Lockhat, 1997). The political and social transformation following the dawn of democracy in 1994 in South Africa with its emphasis in part on the equality of all languages is good example of a radical step that was taken to reclaim the African identity (Boutte, 1999: 23) through language policy.

African adolescents had to reclaim their African identity by rejecting the impositions of the pre-1994 system of oppression in South Africa. The latter had to be prevented from determining parameters within which African adolescents were to define their identities (Stevens & Lockhat, 1997).

1.7.3 Self-concept

Self-concept refers to the totality of cognitive beliefs that people have about themselves; it is everything that is known about the self, including things such as name, race, likes, dislikes, beliefs, values and appearance (Mwamwenda, 2004: 312). Self-conception develops out of a process self-evaluation along the outlined aspects of being.

Singelis (1998: 13-14) advocates for a multidimensional and hierarchical model of the self-concept. Contained in this model are dimensions such as the emotional self-concept, emotional stability, self-confidence or affect (Singelis,

1998). Singelis (1998) argues that self-concept does not change across time and situations. Examples of the static nature of the self-concept that Singelis (1998) espouses are a person's race and name.

1.7.4 Multicultural Education

The concept of multiculturalism is perceived as an ideology that rejects global centrality of any single culture or historical perspective over other cultures (Boutte, 1999: 15). This perception about multiculturalism condemns hegemony of any culture over other cultures in multicultural settings. Multiculturalism should, therefore, be employed as principle, an approach or as a set of rules that guides behaviour and interactional tendencies, perceptions, beliefs and attitudes of people from diverse cultural backgrounds (Boutte, 1999). Multiculturalism should therefore be seen as a premise for multicultural education.

Multicultural education embraces the ideology of multiculturalism espoused above and advocates for equal opportunity for all children to learn in any school regardless of their gender, social class, ethnicity, religion, physical or mental abilities, and/or other such cultural characteristics (Boutte, 1999: 16). This conception of multicultural education may be deemed to have informed the racial desegregation of South African schools since 1994.

Howard (1999: 4) views multicultural education as a process of social change and transformation. In its endeavours to guide change and transformation, multicultural education should be able to engage individuals in the following areas of learning and development:

- to learn to know who they are racially and culturally;
- to learn and value cultural differences;
- to view social reality through the lens of multiple perspectives;

- to understand the history and dynamics of dominance; and
- to nurture a passion for justice and skills required for pro-social conduct (Howard, 1999: 81).

Other than issues of culture, some authors have also identified the existence of a relationship between identity and emotions as is explained below.

1.7.5 Emotional Intelligence

Emotions are a manifestation of a relationship that exists between an individual and his or her environment (Bosma & Kunnen, 2001: 12). Moreover, emotions are a manifestation of the manner in which the perceived relationship between an individual and his or her environment is perceived (Bosma & Kunnen, 2001). The extent to which individuals express their emotions and attach meaning to them is, in part, a function of their self-awareness as well (Bosma & Kunnen, 2001).

Self-awareness has already been identified in this study as one the domains of emotional intelligence (Goleman, 1995). It therefore seems appropriate for adolescents to show some form of emotional intelligence as they express experiences of their immediate environment.

Liff (2003: 28) defines emotional intelligence, as a construct of skills that focus on the ability of an individual to recognise emotions of the self and others, to attach meaning to emotions, and to use that ability to reason and solve problems. Emotional intelligence therefore refers to abilities of managing emotions. According to Carr (2004: 110), the management of emotions is shown by an individual's ability to regulate emotions as well as to choose to be open to experiences of emotions and to control the way in which the emotions are expressed.

Recent research has conceptualised emotional intelligence in two ways: the ability to process emotional information and a set of emotional traits (Carr,

2004: 108). According to Goleman (1995: 256), learners that are emotionally intelligent are capable of inoculating themselves against the turmoil and pressures that are inherent at adolescence. Nevertheless, learners that display incapacity in managing their emotions should never be cast for failure in life, instead they should be assisted to develop these competencies, since emotional intelligence can be learned (Goleman, 1995).

A certain school of thought characterises Africans as more emotional than other racial groups derived from the notions: "I feel, therefore I am," (Senghor, former President of Senegal cited in Mwamwenda, 2004: 323) and "Emotion is Black. Reason is Greek" (Mazrui, 1986 cited in Mwamwenda, 2004: 322). Thus, some argue that Africans show more emotion than other races. This belief is tested in this study by investigating how African adolescents manage their emotions in developing their identities.

1.7.6 Resilience

The term resilience refers to an individual's ability to bounce back into shape, to recover strength or spirit and his or her defiance of predictions for failure (Taylor & Wang, 1997: 3). This study has already highlighted that factors such instruction in a second language, stress and teenage pregnancy, to mention but a few, predispose adolescents to risk for failure.

According to Crockett and Crouter (1995: 88), resilience delineates individual variations in the ways in which they respond to risk, stress, and adversity. Crockett and Crouter (1995) argue that resilience is not a fixed attribute but rather, a progressive balance between factors of vulnerability and mechanisms that militate against them. This balance modifies an individual's response to risky situations and operates at critical points in a person's life (Crockett & Crouter, 1995).

1.8 Research Programme

This study has been divided into seven chapters.

Chapter 1 focuses on introducing the study by giving a general overview, problem analysis, problem statement, objectives of the study, the research method applied, definitions of salient concepts as well as the research programme.

Chapter 2 covers the theoretical overview of identity, self-concept, factors that affect the identity development of African adolescents as well as resilience.

Chapter 3 explores the multicultural school environment and its impact on the development of African adolescent's identity.

Chapter 4 focuses on emotional intelligence and its impact on identity development. This chapter identifies domains of emotional intelligence that are perceived to be pertinent to identity and suggestions from literature on how each of the domains can be developed.

Chapter 5 discusses the research design. Incorporated in this chapter is a discussion of the research methods adopted in the empirical investigation of the study.

Chapter 6 presents collected data, data analysis, presentation of research findings and interpretations.

Chapter 7 concludes the research by providing a summary of the main findings. Recommendations for the development of emotional intelligence of African adolescents in multicultural schools are made from the research findings. Limitations of the study are outlined and topics for future research, suggested.

1.9 Summary

This chapter serves as an introduction of this study. This study seeks to investigate the mediating role of emotional intelligence to the identity development of African adolescents with particular reference to those who attend suburban schools.

Identity development of African adolescents prior and post the dawn of democracy in South Africa was briefly explored. During the exploration of African adolescents' identity development, their identity was influenced by factors such as oppressive state laws and the collectivistic ideology before 1994, and by individualism and lifting of the oppressive laws in the post-1994 era. Furthermore, social and political changes have brought about new challenges to the identity development of African adolescents and concomitantly led to psychological and emotional problems, particularly in racially and culturally mixed schools.

The attraction for African parents to send their children to suburban schools for 'better' education was found to present a dilemma for African children who find themselves in mixed cultural environments. It was argued that the multicultural schools that African adolescents attend pose a number of challenges, which demand coping skills. Multicultural schools are not only a problem for African children, but also for their parents as expressed by the following: "The problem is not only how they should reconcile the two cultures in their own behaviour, but also how they should bring up their children who in some cases, are more western than African from attending western-type schools or having been born or partly reared in the West" (Mwamwenda, 2004: 327).

The challenges that African adolescents face in multicultural schools were understood to contribute to the reported escalation of negative behaviour and emotional problems. The study has, however, identified a new approach that schools may consider deal with these emerging problems. Schools can deal with the identified social and emotional problems by incorporating activities that lead to the development of emotional intelligence competence. Emotional

intelligence development enhances opportunities for success in and outside the school environment. The need to develop emotional intelligence competence is supported by the notion that emotional intelligence can be taught (Goleman, 1995: 44).

The next chapter deals with an in-depth literature review on the concept of identity. Factors contributing to identity development will be explored with a view to determining from theory, the extent to which multicultural schooling and emotional intelligence mediate identity development of African adolescents in particular.

CHAPTER 2

IDENTITY DEVELOPMENT OF THE AFRICAN ADOLESCENT

2.1 Introduction

Isaacs and McKendrick (1992: 6) perceive identity as an evolution of experience that proceeds through an increased awareness of a person's ability to harness the attitude of others towards his or her own attitude and behaviour. This perception of identity suggests that identity is both personal as well as social.

According to Mussen, Conger, Kagan and Huston (1990: 614), identity emerges through the following three-dimensional processes:

- the individual has to deal with his or her cultural inheritances both from within his or her family and from the community;
- the person's internal dialogue with himself or herself regarding his or her own fantasies as well as expectations from his or her social world; and finally
- the person has to manifest a psychosocial development by integrating both the personal and social worlds.

2.2 The Psycho-social Moratorium

Every person needs to have an inner sense of oneness with the self, an identity that differentiates him or her from other people. In order to achieve this clear sense of identity and to experience wholeness, an adolescent must experience progressive continuity of the self from childhood through to adolescence. This progressive continuity must also align with the adolescent's fantasies in terms of future goals (Mussen, *et al.* 1990).

At early adolescence, there is no clarity about what and who an individual is going to become in future. To allow individuals to gain a sense of who they want to become, society provides a psychosocial moratorium (Erikson, 1968: 156). According to Erikson (1968), the psychosocial moratorium is a time of grace that society allows adolescents to explore with a variety of identity roles through experimentation. The experimentation with different identity roles must lead to choices and consolidation of the adolescent's identity. If the experimentation does not proceed well, the multiplicity of identity options might lead to identity foreclosure, which is a premature conclusion of experimentation and the self-definition process (Erikson, 1968: 158).

The psychosocial moratorium appears to be the practice of Western societies. In Western societies, adolescents are allowed a period of time-out to leave the position of being cared for to orient themselves to the imminent roles of caretakers (Bosma, Graafsma, Grotevant & de Levita eds. 1994: 70). This approach of leaning more towards the individualistic than the collectivistic identity confirms the Western society's view of the identity phenomenon.

According to Bosma *et al.* (1994), in more traditional societies, however, rites of passage are provided to confirm in adolescents, their culturally sanctioned identity. The African society is one of the traditional societies of the world. The development of an African identity follows African traditional practices such as circumcision and other rituals. Upon a successful completion of the ritual, African adolescents are conferred with a special status as a rite of passage for them to participate in traditional adult lifestyles (Mwamwenda, 2004: 60). Identity is therefore more social and/or collectivistic than individualistic in African societies.

Not only were Africans in South Africa collectivistic in their approach to identity development prior to 1994, they were also denied access to facilities that would allow them to take advantage of the psychosocial moratorium window to develop individual identities (Stevens & Lockhat, 1997: 252). African adolescents were denied assurance of economic independence so that for

them, preparation for occupational and family life was commonly viewed as preparation for psychological and material enslavement (Stevens & Lockhat 1997). This is because values and ethical systems that emerged at the time were often in direct conflict with those of the status quo. This conflict that prevailed before 1994 resulted in African adolescents' alienation and denial of the dynamic, adaptive and dialectical nature of human subjectivity (Stevens & Lockhat, 1997).

According to Stevens and Lockhat (1997), South Africa has in recent years seen a proliferation of psychological literature characterising African children and adolescents as victims of politics of liberation, resistance and transformation. The literature about African children and adolescents seeks to explain the identity crisis that some African adolescents experience. On the other hand, there has been literature that counters the blanket view of all African adolescents as victims of the psychological oppression of the past era, argue Stevens and Lockhat (1997). This counter-argument highlights the resilience and adaptive nature of some African adolescents within social transformation.

To avoid the tendency of characterising African identity in the post-1994 era, Stevens and Lockhat (1997) argue that the complexities surrounding African identities need to be viewed in the context of what influenced African identity development before and after 1994 in South Africa. Before 1994, there were contradictions in terms of the culture that African adolescents were exposed to and the facilities that would promote a healthy identity development. Clearly, many factors from the perspective of the socio-historical landscape that influenced African adolescent identities prior to 1994 have been altered fundamentally within contemporary South African society (Stevens & Lockhat, 1997: 250).

2.3 Factors that Strain African Adolescents' Identity Development

According to Isaacs and McKendrick (1992: 6), adolescents' experiences of conflict during adolescence, is a *rite de passage*. This implies that experiencing

conflicts at adolescence is inevitable. Conflicts may arise from within an individual due to disparities between the ideal and the real self as well as incongruence between societal expectations and the individual's capacity to deliver on the expectations. The outcome of the conflicts could either be a successful achievement of identity or identity confusion.

2.3.1 The Social Context

Brinthaupt and Lipka (2002: 300) argue that the social context within which individuals develop their identities is crucial in studying identity. This is because as individuals develop and refine their identities, their social worlds expand and this is more pronounced at the adolescence stage (Brinthaupt & Lipka, 2002). However, the fact that the social context and the inherent value systems are dynamic and always changing complicates the identity development process (Hjelle & Ziegler, 1992: 215). The social and political changes in South Africa in 1994 and their impact on the identity development of African adolescents are the case in point.

Social and political transformation in South Africa introduced new challenges for African adolescents. Inability to cope with the challenges is displayed by a myriad of adolescent antisocial behaviours. According to Hjelle and Ziegler (1992), adolescents who experience problems in their identity development might find alcohol and drug-related experiences attractive. These antisocial conducts seem to allow some adolescents a temporary escape from challenges and an opportunity to explore the outer boundaries of selfhood. Furthermore, adolescents might find antisocial behaviours 'cool' and a passport of gaining acceptance and recognition from peers.

In many instances, youth culture transcends ethnicity, gender, socio-economic status, exceptionalities, and religions (Boutte, 1999: 188). One example is the formation of cross-cultural cliques. Once formed, cliques often develop dress codes, ways of speaking, and behaviours that separate them from other cliques and adults. According to Boutte (1999), cliques are usually limited to members of the same sex during early adolescence but expand across the sexual

boundary during mid adolescence. Managing relationships during these and other interactions is critical for sustenance of memberships in groups in which individuals are affiliated. Relationship management therefore becomes a challenge that adolescents have to deal with for their effective participation in-group activities.

Singelis (1998: 142) argues that identity is a multifaceted construct. According to Singelis (1998), identity consists of facets such as language preference, sexual orientation, age, gender, religion, social class and generation. These aspects are characterised as an individual's cultural or social identity. At any given moment an individual may have to define him or herself in terms of one or more of these aspects depending on which are salient at that particular moment. The extent to which a person clearly and unambiguously defines his or her identity according to each of the socio-cultural aspects depends on his or her level of development as well as the meaning that he or she attaches to a particular aspect.

2.3.2 Ethnicity and Cultural Practices

Every person is born within a particular ethnic group or for some, within mixed ethnicity. People, however, differ with regard to the significance and meaning they attach to their ethnicity or cultural practices (Singelis, 1998: 141). In a multicultural environment, people make decisions in terms of which cultural values systems and practices they want to uphold, both from their culture and that of others. Exercising this choice directs their identity formation process in that those cultural values they choose are assimilated into their personalities. If individuals identify with their own cultural values, they could be trapped within their ethnicity and thus form strong ethnic identities.

The individual's freedom to choose which cultural aspects he or she wants to identify with either within their culture or across cultures is referred to as cultural liberty (ActionAid, www.eldis.org). Cultural liberty is viewed as a vital part of identity development because it enables individuals to choose their identities without losing the respect of others or being excluded from considering other

aspects. Moreover, cultural liberty is important in leading a fulfilling life (ActionAid, www.eldis.org). The view of cultural liberty reinforces the freedom that South Africans, especially African adolescents, have of choosing who they want to identify with (paragraph 1.1) accorded to them by the new democratic order.

In deeply divided societies, ethnicity and cultural identities generally remain reified and unquestioned. Before 1994 South African society was one of the most deeply divided societies to the extent that cultural liberty was very limited (Lemmer, Meier & van Wyk, 2006: 8). It was only at the dawn of democracy in South Africa that school going adolescents were allowed this freedom through institutional multiculturalism (Lemmer *et al.*, 2006).

Understanding and practising cultural liberty is valuable in many ways; one of which is the prevention of numerous psychological dysfunctionalities related to identity confusion (Singelis, 1998: 165). Once ethnic identity has been consolidated, it allows for interaction among individuals in a multicultural setting (Singelis, 1998). Therefore, cultural liberty can contribute to the development of a positive identity. In view of the identified challenges facing African adolescents due to political and social transformation in South Africa, cultural liberty can contribute to making the African adolescent's environment more supportive of the development of individual or personal identity.

According to Singelis (1998: 167), identity development of minority group members from being exclusively ethnic to being multicultural follows five distinct stages: the first stage is conformity, which is preference for values of the dominant culture instead of one's own ethnic values followed by dissonance, which refers to confusion and conflict between the dominant culture's value systems and one's own cultural system; resistance and immersion, referring to active rejection of the dominant system and acceptance of one's own cultural traditions and customs. Resistance and immersion are followed by introspection, which is the tendency of questioning the values of both the minority and the dominant cultures. Through introspection, synergistic articulation and awareness, set in. Synergistic articulation and awareness

constitute the resolution of conflicts during the earlier stages and the development of a cultural identity that selects elements from both the dominant and minority cultural values (Singelis, 1998).

2.3.3 Life Experiences

Bosma and Kunnen (2001: 178) argue that individual identity manifests in statements or narratives individuals make about their life experiences. According to Bosma and Kunnen (2001), individual identity is a sort of identity that is partly explicit and conscious in reflecting the socio-cultural matrix in which individuals are raised. Individual identity also involves the unification and continuity of past narratives that make sense of the present self and determine behaviour. Bosma and Kunnen (2001) refer to these narratives as autobiographical narratives. In a situation where there is discontinuity in the biographical narratives of an individual, the development of the self-concept can be hampered and unsettled.

Autobiographical accounts are preceded by appraisals of the self (Bosma & Kunnen, 2001: 192). Appraisals of the self are usually coupled with emotions that derive from the interpretations and meaning attached to the outcomes of the appraisal. An individual can either be excited, anxious, guilty or optimistic about the self or envious of other people following appraisal of past accomplishments. Emotions make identity narratives compelling and absorbing and are, therefore, central to the development of the identity narratives (Bosma & Kunnen, 2001). The challenge is how individuals deal with emotions necessary for a healthy appraisal and the development of their identity narratives.

According to Bosma and Kunnen (2001: 204-205), the need for a sense of identity as well as self-esteem is one of the most fundamental human concerns. Establishing a sense of identity can also lead to a more complete form of emotional self-consciousness such as pride (Bosma & Kunnen, 2001). Emotional self-consciousness can either be pleasant or unpleasant, which

further suggests that achieving a sense of identity requires competences of dealing with emotions.

In multicultural environments where success is highly valued, Mokros (1996: 16) argues that some individuals tend to enact values, priorities and personalities of the dominant culture at the expense of their own. They do this by concealing their real intense and emotional experiences in order to be seen to be successful in coping with the demands of the multicultural setting. This is nothing short of pretending to be something a person is not. When this happens people lose touch with the real self and can experience identity crisis. In a multicultural school, this could take the form of undermining the African culture by African adolescents in order to gain acceptance into groups of the dominant culture by freezing individual identities within the dominant culture, thus stifling competing needs, identities, and interests (Mokros, 1996: 16-17).

2.3.4 Changes during Puberty

Goodyer (1995: 71) asserts that there is a significantly increased prevalence of feelings of depression during the adolescent years. According to Goodyer (1995), the observed increase in depression at adolescence may be due to developmental changes that occur during this stage of development, such as pubertal development, cognitive maturation, school transition and increased performance pressures in all arenas including academia, sports, social and family. The onset of depression is most likely to result from inability of some adolescents to deal with their emotional experiences.

It has, however, been observed that adolescent boys and girls respond differently to the changes and challenges mentioned above (Goodyer, 1995: 72). For instance, an early onset of puberty is associated with a positive self-esteem in boys and with lower self-esteem and more negative body image in girls, argues Goodyer (1995). Supportive adults therefore need to be aware and sympathetic about these and other perceived gender differences in order to appropriately guide the adolescent's recognition of and coping with such feelings of self-esteem.

2.3.5 Multiculturalism

Boutte (1999: 24) argues that some teachers in multicultural schools treat cultural practices as sets of stereotypes, thus trivialising them in the process. Stereotypes of certain cultural practices assume that culture does not change with times (Boutte, 1999). Such teachers make judgements on the basis of such stereotypes and are prejudiced against learners from minority cultures. The following statement made by an African American serves as an example of what minority groups go through in multicultural schools: "Some teachers talk down to you like you're stupid when you ask questions"; "some teachers embarrass you in front of the class. They make jokes about failed tests, poor grades, and things" (Boutte, 1999: 184).

The above illustrates a non-caring attitude and lack of respect for every individual's dignity in class, which has its origin in prejudice and discrimination against minority cultural groups. Learners who feel disrespected are most unlikely to put their best foot forward but rather to drop out of school (Boutte, 1999).

Another challenge facing adolescents in multicultural schools is to experience a widening gap in value systems between home and school (Boutte, 1999: 185). According to Boutte (1999), this experience may lead to a cultural dissonance since different racial and cultural groups have different values and cultural practices. Because of the gap in value systems, learners from minority cultural groups have to choose between the conflicting systems: their own culture and the dominant culture. The difficulty or inability to make the choices may lead to feelings of stress and anxiety, with which minority learners may not be capable of dealing.

Under these circumstances some adolescents choose to become raceless (Boutte, 1999: 187). They do this by downplaying the essence of who they really are in an effort to adapt and hopefully achieve success in the multicultural school environment. The desire to succeed within the dominant cultural

parameters causes subordinated adolescents to create a social distance from the group to which they ethnically or racially belong. The problem of disassociating oneself from one's culture often causes conflict and ambiguity about the individual's self-definition and identity. Disassociation efforts are only marginally successful, if at all, argues Boutte (1999).

In a country like South Africa where value diversity is recognised, children should not be made to endure the severe, and often detrimental, mental anguish of trying to choose one culture over the other. Instead, they should be allowed freedom of choice and association in all aspects of being, including value systems and this freedom should be premised within and be guided by one's cultural ideals.

The dilemma that minority adolescents face in having to downplay their cultural ideals leads to challenges expressed by the following comment: "I am burdened daily with showing that blacks are people. I am, in the old vernacular, a credit to my race... my brothers' keeper, and my sisters', though many of them have abandoned me because they think that I have abandoned them... I assuage white guilt. I disprove black inadequacy and prove to my parents' generation that their patience was indeed a virtue" (Boutte, 1999: 188). This statement is an illustration of the anguish, anxiety and stress that individuals from minority cultural groups experience in multicultural schools.

"Diversity is not a choice, but our responses to it certainly are," asserts (Howard, 1999: 2). In other words, the diverse cultural as well as racial and/or ethnic groups in South Africa cannot be wished away. However, South Africans must deconstruct past ills and lay the foundation for a true rainbow nation so that true identities can emerge.

Problems of racism and inequality in multicultural schools manifest in a number of ways. Problems that minority adolescents have to contend with can be identified as follows: disproportionate academic outcomes for different racial groups, increasing incidents of racially motivated violence and hate-group activities, inequalities in educational funding, inadequate preparation of

teachers to deal effectively with increasing diversity, a curriculum that remains Eurocentric and monocultural, political manipulation, ethnic and/or racial fears and hostilities, and a resistance from teachers, school governing bodies and school communities that choose to ignore realities of their changing populations (Howard, 1999: 2-3).

2.3.6 Concluding Remarks

Therefore, there is an urgent need for a paradigm shift if South Africans are to successfully deconstruct the inequalities of the past. There are many creative ways in which the deconstruction of the past inequalities can be achieved. One is the staging of cultural festivals as well as observing and respecting religious and cultural holidays in multicultural schools (Morning Live, SABC 2, 8 June 2005). These and other approaches may make minority cultural groups feel equally important instead of having to assimilate value systems of the dominant culture. Thus, feelings of inferiority and minority adolescents' alienation from their culture may be prevented.

2.4 Factors that Mitigate against African Adolescents' Identity Development

According to Brinthaupt and Lipka (2002: 2), concerns that adolescents and adults show about their own selves would be non-existent without the groundwork of self-awareness, self-conscious emotions and self-evaluation. Every individual, young and old, is concerned about self-definition in a variety of situations. Self-definition is preceded by self-awareness, self-consciousness and self-evaluation. A person's self-definition is located within relationships that he or she has with others as peers or members of a community as well as his or her future ideals.

It therefore follows from the foregoing assertion that self-awareness, self-conscious emotions and self-evaluation are fundamental to the development of identity and acceptance of certain identity roles.

2.4.1 The Self-Concept

Lopez and Snyder (2003: 379) define identity as an individual's clear and stable picture of goals, interests and talents. Identity further reflects the extent to which people believe that they know themselves. This belief may or may not be grounded in an accurate assessment of oneself.

The formation of identity is likely to proceed smoothly when a stable sense of self is developed. A stable sense of self provides adolescents with the assurance that they know who and what they are and where they are headed. A negative identity, on the other hand, may develop when a sense of self remains defused, blurred or confused (Brinthaupt & Lipka, 2002: 25). A clear and stable sense of self is one's self-concept. While self-concept answers to the question: "Who am I?" identity answers to the question: "What am I?" (Brinthaupt & Lipka, 2002: 28).

According to Brinthaupt and Lipka (2002), the answer to the question on identity is as varied as the different roles that people can assume. Identity roles that adolescents can assume vary among their different and specific domains of their being, such as, being at school, a worker, one in relationships with peers and family, in politics, et cetera.

The foregoing paragraph illustrates that individuals may be members of more than one group at a time. During this membership, some of the identification or reference groups prove to be more salient to the adolescent than others (Munley *et al.* 2004: 284). For example, an adolescent may simultaneously be a learner, a friend, a lover, and a participant in sport. One of these identity roles becomes salient in the adolescent's self-definition at a given moment in time. The salient identity role serves to motivate and direct the adolescent's interaction and commitment to his or her immediate environment (Brinthaupt & Lipka, 2002: 28). To this end, an adolescent's self-definition may include that of being a hardworking learner in school, a rebellious daughter at home and a best friend when playing in the street. These self-definitions are derived from the individual's self-concept.

Following the above, a person may be viewed as having a unique and continuous self that influences self-definitions or identity in a variety of contexts (Brinthaupt & Lipka, 2002).

Brinthaupt and Lipka (2002: 46) identified a tendency by some adolescents to focus on their weaknesses rather than their strengths, on fears in generating self-definitions and on forming identity. The adolescents' preoccupation with their weaknesses may impact negatively on the formation of their self-concept and identity. To refocus the adolescents' self-definitions from negative to positive selves requires empathetic parents and teachers (Brinthaupt & Lipka, 2002). The refocusing of adolescents' self-definitions to their positive attributes can influence acceptance of their shortcomings and contribute to a positive self-concept and identity. The refocusing of self-definitions may further contribute to the competence with which they have to deal with inherent emotions in the process.

Brinthaupt and Lipka (2002: 102) advocate for three fundamental needs: a need for relatedness, a need for autonomy and a need for competence. According to Brinthaupt and Lipka (2002), these needs are basic and core energising sources of human behaviour and development. Development, motivation and behaviour, whether positive or negative, result from the provision that environments make for individuals to either fulfil or frustrate the enactment of these basic needs. Therefore, a multicultural school environment may, for some adolescents either promote or frustrate these fundamental needs.

Inasmuch as several authors agree about the assertion that emotions are important for the self-concept, authors have so far viewed the relationship between the two constructs differently. The view that authors hold of the relationship between self-concept and emotions is that the two constructs correlate and influence each other reciprocally though remaining distinct (Bosma & Kunnen, 2001: 15-16).

According to Haviland and Kahlbaugh (1993: 327), the search for identity and the true inner self requires the connection between emotions and self-knowledge. Aspects of emotions and identity inform and sometimes constrain interpretations of each other on personal and conceptual levels (Haviland & Kahlbaugh, 1993). Here there is a strong implication of a possible triangulation between identity, self-concept and the capacity to deal with emotions.

To shed more light in this triangular relationship among these constructs, the following discussion explores the connection between an individual's capacity to deal with emotions and the development of his or her identity.

2.4.2 Emotional Intelligence

Goleman (1995: 28) argues that people have two minds: a rational mind that thinks and an emotional mind that feels. According to Mayer and Salovey (1995: 197), the emotional mind serves as a bridge between two fundamental components of personality: the cognitive and the emotional systems. The emotional mind that does the bridging function is called emotional intelligence (Mayer & Salovey, 1995). In other words, emotional intelligence provides reason to cognition and emotions.

Freshwater (2004: 12) make an assertion that unlike the cognitive mind (IQ), emotional intelligence is more susceptible to the integration of experiences from an individual's dysfunctional past. The susceptibility of emotional intelligence to negative past experiences is portrayed in the manner in which an individual's societal, familial, and cultural developmental experiences evolve. Potentially, these experiences are likely to lead to emotional immaturity, which Mayer and Salovey (1995) refer to as emotional illiteracy. The assertion about negative past experiences and how these are reflected through emotional illiteracy emphasise the significant role of emotional intelligence in bringing reason to the rational mind.

In line with the foregoing argument, Goleman (1995: 34) asserts that traditional IQ contributes, at best, about 20% to life success while the remaining 80% is

garnered from other factors most of which fall under the umbrella of emotional intelligence. Within the same vein, it may be argued that for a successful development of identity, adolescents need the mediating role of emotional intelligence.

Contrary to the above, the majority of parents, children and researchers still consider IQ as the most important predictor for a child's academic and life success (Maree & Ebersöhn, 2002: 261). This suggests that most people believe that a child with a low IQ may not succeed in life. In his advocacy for emotional intelligence development, however, Goleman (1995: 34) argues that geniuses are not necessarily as successful in life as it can be hoped from their high IQ scores. This is because in the main, highly intellectual people lack emotional intelligence skills (Goleman, 1995).

Maree and Ebersöhn (2002: 263) believe that everyone has an intense desire to know in which areas they are capable of performing and achieving at least as well as, or even better, than others. To this end, Maree and Ebersöhn (2002) provide research evidence which reveals that the difference between achievers and non-achievers lies in the fact that achievers succeed to overcome, digest and learn from setbacks and failures. Non-achievers, on the other hand, are unable to learn from their unsuccessful past experiences. The difference between achievers and non-achievers is, therefore, attributable to the manner in which emotions attached to past experiences are dealt with, thus moving forward. In a nutshell, the difference between achievers and non-achievers lies with the differences in emotional intelligence competence.

Maree and Ebersöhn (2002: 263) argue that a score that a learner obtains from school tests is determined by a number of factors. Among the factors that Maree and Ebersöhn (2002) identified are factors such as motivation, teacher expectations about the learner, cultural background and parental attitudes (Maree & Ebersöhn, 2002). The extent to which an individual is able to motivate him or herself to turn failure into success demonstrates that individual's emotional intelligence. On the other hand, teacher expectations and parental attitudes towards the child need to be reasonable if they are not to cause

feelings of low self-esteem, anxiety, stress and depression (Maree & Ebersöhn, 2002).

When people are afraid or feel anxious, uncertain or unsafe; when they are stressed and tense; or when they are consistently offended or humiliated, chances are very slim that their talents will come to proper fruition, argue Maree and Ebersöhn (2002: 265). Maree and Ebersöhn (2002) go on to say that if people do not learn to give and receive love and establish healthy relationships, the potential for mental development and actualisation of other ideals and goals is seriously impaired (Maree & Ebersöhn, 2002). This foregoing notion implies that emotional intelligence is responsible for a person's successful development and realisation of future goals and fantasies.

A child's transition from primary to secondary school is usually accompanied by a number of social challenges. A social challenge that children face during the transition is to find a place and be accepted by their peers. According to Richardson (2002: 56), during transition, young adolescents need to be able to communicate, participate and work cooperatively with others. These abilities enable adolescents to exercise self-control and to resolve conflicts thoughtfully without resorting to avoidance or aggression (Richardson, 2002).

The transition to high school marks the end of childhood and presents emotional challenges to the young adolescent in the process (Richardson, 2002: 3). This is not only due to the transition, but also due to other challenges inherent at adolescence (Richardson, 2002). According to Richardson (2002), the combined effect of the transition from primary to secondary school and the risky nature of adolescence (Carr, 2004: 270) on adolescents' emotional well-being places demands on how adolescents use their emotional intelligence. Emotional intelligence distinguishes between those adolescents who triumph over the transition period and those who are swamped by the challenges and behave antisocially.

Richardson (2002: 56) argues that strong emotions form a basis for acting impulsively while the management of impulses contributes to improved

emotional intelligence competence. By implication, this notion means that an emotionally intelligent adolescent seeks mature and rational solutions to problems. On the other hand, an adolescent who lacks emotional intelligence skills will be incapable of controlling intense feelings such as anger and frustration and would tend to be defiant, lonely, depressed, impulsive, aggressive and nervous (Richardson, 2002). Furthermore, failure to control emotions like aggression and anger may lead to rejection and isolation with a subsequent negative identity.

Many authors, including Brinthaupt and Lipka (2002: 30), view adolescence as an emotional roller coaster stage that is marked by a mixture of fascinating and exciting discoveries about the self and identity and frightening and disappointing ones. Therefore, identity development is influenced both by an individual's self-concept and the extent to which emotions are accurately identified and managed.

Bosma *et al.* (1994: 47) argue that accurate identification and management of emotions may help prevent the development of narcissism, which emerges due to emotional illiteracy and causes a split between the private and public life of an individual.

Emotionally literate adolescents, on the other hand, show signs of having mastered emotional capabilities that inoculate them against the turmoil and pressures they are about to face during life transitions (Goleman, 1995: 275). According to Richardson (2002: 57), adolescents who are emotionally literate are able to cope, to develop emotional autonomy, and to behave in socially appropriate and responsible ways. These adolescents can more easily accept the social challenges of transition and adolescence (Richardson, 2002).

Teaching young adolescents such skills as how to use coping strategies, how to acquire and use information, how to work with others, and how to manage personal growth are components that are also necessary for a successful transition through phases of human development in general (Richardson, 2002: 57). Coincidentally, these skills are also part-perspectives of emotional

intelligence. Fortunately, emotional intelligence can be learned, argues Goleman (1995: 44). Thus, training and preparing adolescents to become emotionally literate prepares them for the transition through life phases including adolescence (Richardson, 2002). Carr (2004: 108) also supports this notion by arguing that emotional intelligence can be improved through training, as it is a socially and interactively determined construct.

In line with the notion that emotional intelligence can be developed, Richardson (2002: 57) identifies the emotional willingness need for individuals to become emotionally literate. In the same vein, Cotton (1992, www.nwrel.org) argues that even at school, individuals can learn self-determination and empathy in order to be successful at later stages of their lives. If African learners can diligently display the emotional will to become emotionally literate, they will be enabled to hold their own in the midst of the challenges of adolescence within a multicultural school environment.

An individual's emotional intelligence develops incrementally at least up to middle age (Bar-On, 1997 cited in Carr, 2004: 113). The foregoing assertion should therefore spur on those agents of development, such as teachers and school counsellors, to devote part of their time to the development of their charges' emotional intelligence. In light of this assertion, it can therefore be argued that as with the development of identity, society also provides a psychosocial moratorium (Meyer *et al.* 1989: 160) for the development of emotional intelligence.

According to Carr (2004: 114), males and females generally have an equivalent overall measure of emotional intelligence (EQ). Carr (2004) however argues that males tend to score highly in the intrapersonal, adaptability and stress management domains whereas females score highly in the interpersonal domain of emotional intelligence. Moreover, women are perceived to be more emotionally self-aware, to demonstrate empathy more frequently, to relate better interpersonally and to act in a more socially responsible manner than men (Carr, 2004). In general, the highlighted differences between males and

females indicate that males have strong intrapersonal attributes while females have stronger interpersonal attributes.

Jordaan and Jordaan (1989: 481), distinguish between intrapersonal and interpersonal intelligence as follows:

- Intrapersonal intelligence is an ability to monitor one's own emotions and feelings, to distinguish among the feelings and to apply such information in guiding one's actions (Jordaan & Jordaan, 1989). According to Goleman (1995: 233), adolescents who are unable to deal with their emotions show propensity to behaviours such as hanging around and getting into trouble; demanding attention; destroying other people's things; disobeying at home and school; being stubborn and moody as well as having a hot temper. These types of behaviour undoubtedly result in negative feedback from significant others, which in turn impacts negatively on the individual's identity development. Adolescents exhibiting such behaviours are usually not readily welcomed by others when the former attempt to interact with them.

From the above description of intrapersonal intelligence, it may be discerned that the ability to deal with one's feelings contributes to identity.

- Interpersonal intelligence, on the other hand, is viewed as a person's ability to notice and understand needs and intentions of others, as well as to monitor their moods and feelings as a way of predicting how they will behave in various situations (Jordaan & Jordaan, 1989: 481).

Successful people, such as teachers, politicians, clinicians and salespeople, are all likely to be individuals with a high degree of interpersonal intelligence, asserts Goleman (1995: 38). Identities of such people may be viewed positively both by themselves as well as by others. Therefore, individuals who are able to deal with other people's moods and feelings are expected to achieve their identities with minimal difficulties. The opposite is true of adolescents who are unable to deal with other people's moods and feelings.

On the question of emotional intelligence and identity, Phares (1991: 402) asserts that emotional intelligence is as important to personality as wings are to a bird. Based on this analogy between identity and emotional intelligence, it may be argued that emotional intelligence mediates the identity development process of adolescents. Emotional intelligence promotes the process of identity development just as wings enable a bird to fly and soar to desired heights.

According to Taylor and Wang (1997: 3), emotionally intelligent persons are more likely to have grown up in homes with emotionally sensitive parents. Home environments with emotionally sensitive parents tend to mould children to become non-defensive and motivate them to choose good emotional role models as well as to communicate and discuss their feelings explicitly. This kind of a home environment provides a protective and strong base for children from which they can explore and expand their social world.

As it is allegedly the case with people who have achieved a sense of personal identity, emotionally intelligent people display a logically stable model of emotional functioning (Mussen *et al.* 1990: 614). Logical in this case refers to an individual's accurate appraisal of situations, which should be followed by a befitting emotional response.

Carr (2004: 114-115) makes reference to self-awareness, self-assessment, self-confidence, self-regard, assertiveness, independence and self-actualisation as competences of intrapersonal intelligence. Empathy, development of others, leadership, influence, communication, change catalyst, conflict management, building of bonds, teamwork, self-management, trustworthiness, conscientiousness, achievement orientation, initiative and adaptability, on the other hand, are identified as manifestations of interpersonal or social intelligence.

Inasmuch as Martinez-Pons (1997: 4) and Mayer and Gehr (1996: 92) acknowledge the identified competences of the two domains of emotional intelligence, they argue that the effects of these competences have not yet

been researched in a multicultural context. Through this notion, the aim of this study is justified and supported.

In chapter 1 of this study, it was acknowledged that not all adolescents succumb to risky environmental factors that predispose them to failure. This, it was argued, is made possible when such individuals are surrounded by caring and empathetic significant others who inculcate in them competences of emotional intelligence, making them resilient.

2.4.3 Resilience

Adolescence may be a risky period to an extent that opportunities for developing a wider variety of psychological problems abound (Carr, 2004: 270).

According to Crockett and Crouter (1995: 88), the concept resilience makes a differential distinction in the manner in which people respond to risk, stress, and adversity. Resilience is not perceived as a fixed attribute, but rather as a responsive and protective mechanism that modifies and mediates individuals' responses to situations that surround them at a particular given moment (Crockett & Crouter, 1995). Resilience operates at critical points during one's life (Crockett & Crouter, 1995). Resilience is therefore a combination of a person's inner strengths as well as supportive factors in the person's environment.

Brinthaupt and Lipka (2002: 47) advocate for adolescence that should be marked by resilience than failure as they state: "Despite the inevitable emotional hazards of early adolescence, most adolescents go through most days feeling good about who and what they are." This can only be made possible through the acquisition of emotional intelligence competences and by factors that provide protection and support (Crockett & Crouter, 1995: 90).

Environmental factors are not intrinsically protective or stress inducing by themselves (Taylor & Wang, 1997: 3). A person's attributional representation of the environment and his or her appraisal of personal capacity, attitude, and

resources to regulate own feelings and adapt to the environmental demands also play a significant role in being resilient (Taylor & Wang, 1997).

Crockett and Crouter (1995: 88-89) maintain that, in the past, greater attention was focused on how members of minority cultures differed from a dominant culture when discussing why people from minority cultures could not bounce back from troubled situations. This tendency tends to apportion blame to the 'victim,' suggesting that the reasons for being at risk for failure are functions of their lives, families, communities, or cultures rather than of the social, political, and economic conditions of the nation (Taylor & Wang, 1997: 3).

According to Crockett and Crouter (1995: 89), the past labels and inferences that were made about African children's cognitive, motivational levels, self-esteem and the learning deficits they showed under trying conditions should be viewed with a 'jaundiced eye.' Mayer and Salovey (1995: 198) support this view by arguing that placing children in culturally diverse backgrounds can predispose them to risk if their individual cultural contexts are neglected. Such an environment is not supportive of the children's growth and development, but pushes them deeper and deeper into the negative outcomes of their risky situations.

In the same vein, it is argued that for research to provide a clear understanding of African adolescents' identity development within a multicultural setting, identity development of African adolescents should be approached from an ecological perspective (Crockett & Crouter 1995: 89-90). This implies that research in multicultural schools should take cognisance of the triple cultural bind of African adolescents, namely, the mainstream culture in which they find themselves, their African culture, and the oppressive past from which they have come. This triple cultural bind has a combined effect on African adolescents' identity development and their lives in general (Crockett & Crouter, 1995).

Research shows that what typically follows adolescents' gang involvement, school dropout or teenage pregnancy, is a downward spiral that proves too difficult to return from (Crockett & Crouter, 1995: 92). Without appropriate and

responsive intervention, teenagers cannot recover from such incidents on their own. However, as an illustration of what a supportive environment can do, research reveals that the effects of teenage pregnancy, for example, ultimately diminish if teenage mothers receive prenatal care, home support, adequate childcare and further education (Crockett & Crouter, 1995). All of these factors provide a climate for teenage mothers to bounce back from failure and set them on the path that leads to the realisation of their fantasies.

With reference to factors intrinsic to the individual, Carr (2004: 270) argues that adolescents with an easy temperament and a high level of intellectual ability are more likely to readjust positively. According to Carr (2004), positive adjustment is realised through a positive self-esteem, optimism, self-efficacy, and abilities to manage stresses. These personality traits and positive belief-systems largely render youngsters less vulnerable to psychological dysfunctioning, such as aggressive behaviour and depression in the face of adversity (Carr, 2004).

Carr (1995: 271) identified childhood separations, losses, bereavements, parental mental health problems, criminality and marital discord between parents as factors that contribute to risk and strain resilience of adolescents.

2.5 Conclusion

Identity formation is a multifaceted process. Society provides adolescents with a psychosocial moratorium to experiment with various identity roles, the result of which could be identity confusion or identity achievement.

In this chapter, it was acknowledged that early adolescence is characterised by growth spurts and emotional roller-coaster experiences. Over and above these experiences and challenges, the multicultural school environment was identified as a complicating factor in the lives of African adolescents in the development of their identities. To deal effectively with these experiences and to achieve positive identity development, theory suggests the use of emotional intelligence

as an effective mediating mechanism. Emotional intelligence skills can help adolescents to adapt, communicate and cope with the acculturation process.

Having identified some impact exercised by the dynamics of a multicultural school environment on identity development of African learners, the following chapter will explore factors in this environment that impact strongly on African adolescents' identity development from a theoretical perspective.

CHAPTER 3

AFRICAN ADOLESCENTS' IDENTITY DEVELOPMENT IN THE MULTICULTURAL SCHOOL ENVIRONMENT

3.1 Introduction

Identity evolves from an ongoing interaction between individuals and their social and cultural environments. A number of authors share the belief that culture plays a critical role in the identity development process (Rodriguez, Jones, Pang & Park, 2004: 46).

According to Mokros (1996: 323), interactions within the social and cultural environments push and pull individuals towards a variety of identity experiences such as ethnicity, gender, race, social class, and so forth. These social and cultural dimensions explain the multiplicity of identity and the variations in which they are experienced and expressed by individuals from different cultural backgrounds. Munley *et al.* (2004: 283) concur with the multidimensionality and differentiated experiences of cultural identity. In addition, Munley *et al.* (2004) identified sexual orientation, age, geographical location, religious preferences and disability as added dimensions to the multiple nature of identity.

The variations in the experience and expression of the identification factors in the identity development process are due to the fact that "the salience of various identities ebbs and rises contextually and relationally" (Mokros, 1996: 323). The foregoing assertion emphasises the role of interaction in the process of identity development and the intertwinement of the multiple identity factors in determining the experiences that individuals go through (Boutte, 1999: 17).

According to Liff (2003: 29), it is not uncommon for learners in racially and culturally mixed schools to group themselves according to race, ethnicity, gender, language and socio-economic status. Liff (2003) refers to the identified

multiple dimensions of identity as stronger identification factors for the development of cultural identity.

This chapter will explore the impact of identification factors such as race, ethnicity, gender, sexuality and language on the identity development of adolescents with special focus on African adolescents. Before the exploration of the identified identification factors within a multicultural school environment is undertaken, a brief overview of the construct cultural identity will be presented.

3.2 Cultural Identity Development

Several critical questions concerning the construction and negotiation of identities arise from the changing contexts of interaction, both within and across nations (Mokros, 1996: 320). From a South African perspective, the opening up of all schools to all racial groups created a new context within which African adolescents have interact with others to develop their identities.

Some questions that may be asked in this regard are:

- Will the new context expose African adolescents to interactional conditions of utmost cultural ambiguity that they cannot, or rather, are ill prepared to handle?
- Will the growing cultural complexity of communication within multicultural schools lead to a retreat from the threat of cultural disorder into the security of ethnicity, racism, and nationalism? (Mokros, 1996: 320).

The shift from socio-political ideological constructs to cultural identity, including ethnicity, as the prime dynamic force in the post-1994 era in South Africa has brought into focus the significance of cultural factors in conceptualising the evolving relational tensions and transformations both within and between cultural groups (Mokros, 1996).

Cultural identity is defined as the “identification with and perceived acceptance into a group that has shared systems of symbols and meanings as well as norms/rules for conduct” (Mokros, 1996: 321). According to Mokros (1996: 321-323), the literature suggests five major constitutive features of cultural identity namely, temporality, territoriality, contrastivity, interactivity and multiplicity. These constitutive factors of cultural identity are briefly outlined below.

3.2.1 Temporality

Cultural identity evolves over time and thus has a historical element. Viewed from this perspective, cultural identity presupposes assumptions about the origins of the cultural group, its evolution through various historical periods, and its arrival at its present destination (Mokros, 1996: 321). Cultural identities emerge and disappear under specific historical conditions.

3.2.2 Territoriality

Construction of cultural identity is a process that extends in space (Mokros, 1996: 321). According to Mokros (1996), cultural identity is connected with people’s claims to a territory, as well as justifications and strategies for winning or defending that territory for group members. The territoriality of identity construction applies, though in a rather mediated manner, to many demographic cultural identities, such as gender, argues Mokros (1996).

Traditionally, female cultural identification was located in the home, while the public workplace and the battlefield were the territorial domains of male cultural identification (Mokros, 1996: 321-322). In an African perspective, identity constructions define their territoriality partly in reference to their ancestral homelands.

3.2.3 Contrastivity

Construction of cultural identity is a sense-making process through elaboration of collective consciousness. The process of elaboration of collective

consciousness involves contrasting one's cultural group to another (Mokros, 1996: 322). In other words, identity does not exist by itself, in isolation, but it is co-created in a relationship between a person and others either within or outside his or her cultural group. Therefore, cultural identity generally involves active strategies that individuals use either to include and/or exclude through comparison.

3.2.4 Interactivity

The significance of social interaction in the creation of identity in general has been emphasised by a number of authors. Cultural identity is created through social interaction, and 'stored' within individuals, relationships, and groups (Mokros, 1996: 322). According to Mokros (1996), cultural identity is dynamic and fluid, because identification does not happen once and for all.

3.2.5 Multiplicity

Multiplicity is yet another characteristic of cultural identity that has repeatedly been highlighted in theory. The multiplicity of cultural identity manifests in cultural aspects such as ethnicity, gender, race, social class, and language (Mokros, 1996: 323). An individual's sense of cultural identity is complex in that he or she assumes multiple identities that may be overlapping and/or competing. As an attempt to manage the multiplicity of cultural identity, individuals identify which of the aspects are salient at a particular given moment and context. The salient aspect of cultural identity receives attention and allowance to influence the process of identity development (Mokros, 1996).

3.3 Multiculturalism

Since the advent of democracy, cultural diversity has become a rule rather than an exception in South African schools (South African Schools Act No 84 of 1996: 2B-12). Cultural diversity in South African schools can be fostered by integrating learners and teachers from different racial and cultural groups, transforming the curriculum and inculcating values that underpin inclusive

education (National Education Policy Act 27 of 1996: 1-3 to 1-4). Transforming South African schools to embrace multiculturalism may promote a reflection of the rich cultural heritages that exist in the country through the encapsulation of salient cultural thoughts, belief systems and practices. Multiculturalism as an ideology is intended to influence and determine a system of education that respects and accommodates various cultural knowledge and practices.

Many authors have debated the meaning of multiculturalism in an attempt to clear existing misconceptions about it. It therefore seems appropriate to look at the different perspectives people have about this concept and how the conceptions on multiculturalism translate into African adolescents' identity development in the South African context. Some definitions of multiculturalism seem to suggest that authors hold differing views and attitudes towards multiculturalism, some optimistic and others pessimistic (Mnguni, 2002: 33).

Heugh, Siegrühn and Plüddemann (1995: vii) argue that "a positive view is of an evolving core or mainstream which is constituted by tributary cultures or streams (including languages) that feed into, and are in turn fed by, the mainstream or core culture without being subsumed by it. The critical view holds that unless it becomes explicitly anti-racist in orientation, multiculturalism in practice assimilates minority cultures and languages into the dominant framework of values (the melting pot) leaving oppressive structures and social relations intact". Therefore, multiculturalism as a 'melting pot' ideology does not address oppression and discrimination against certain cultures, but it relegates minority cultures to insignificance when compared with dominant cultures.

According to Le Roux (1997: 58), based in a school context, multiculturalism refers to a multitude of cultures represented in subject content, not just a culturally multitude of learners brought together from various backgrounds. Some authors who hold a more liberal view of multiculturalism emphasise aspects such as the development of self-concept, tolerance and individual human rights as part of multicultural education (Dekker & Lemmer, 1993: 36).

3.4 Multicultural Education

Lemmer and Squelch (1993: 3) define multicultural education as the “transferring of the recognition of our cultural pluralistic society into our education system. Furthermore, multicultural education is the operationalising of the education system in such a fashion that it appropriately and in a rightful manner includes all racial and cultural groups”.

Multicultural education is characterised by certain features, which seem to be widely accepted. The following are some of the characteristics of multicultural education which, according to Le Roux (1997: 43), appear to be universally recognised:

- Multicultural education acknowledges the reality that various ethnic, cultural, language, religious and other groups exist, and that it is essential that these groups be retained.
- Multicultural education fosters mutual understanding and acceptance among various cultural groups within a common geographical system.
- Modern communication technology necessitates multicultural education as an educational strategy in all monocultural and multicultural societies.
- The objective of multicultural education is the establishment of equal and equitable educational opportunities, irrespective of cultural diversity.
- Multicultural education implies a restructuring of the entire school environment in order to reflect a multicultural society.
- Every school subject should maintain a multicultural vision.

In light of the above, Boutte (1999: 23) argues that multicultural education seeks to extend to all people, those ideals that were only intended to benefit only the elite. Advocates of multicultural education maintain that knowledge is positional as it relates to the knower's values and experiences (Boutte, 1999). One problem in classrooms seeking to use multicultural practices is the emphasis on visible (explicit) culture at the expense of the invisible and implicit aspects of culture (Boutte, 1999: 23).

Howard (1999: 4) contends that when schools allow the rich stories of diversity to be told and the deeper lessons of history to be learned in the classroom, they allow both teachers and learners to open up to a possibility of change; and when teachers nurture in their learners a vision of themselves as agents of that change, they are reinforcing the essential foundation of pluralistic and participatory democracy (Howard, 1999: 81). Such practices integrate learners' everyday experiences into classroom instruction and allow for conceptual bridges between prior knowledge and new information (Rodriguez, 2004: 46).

According to Boutte (1999: 31), as individuals develop and progress from ethnocentrism to authentic multiculturalism, they open up to new perspectives and actively seek information to deepen understanding of other cultures. This paradigm shift explains why the ultimate goal of education at any level should be to prepare individuals to be well-adjusted and contributing members of society who will reach their fullest potential (Boutte, 1999).

3.5 African Adolescents' Identity Development within a Multicultural School Context

Individuals, although unique, are largely a product of their culture. By implication this means that individuals and their cultural identity tend to be inseparable from each other. The relationship between an individual and his or her culture further suggests that identity development aligns itself with changes as they occur through times within the socio-cultural and socio-political context

(Thom & Coetzee, 2004: 191). These changes impact on the individual's outlook to life, and importantly, on the identity development process.

To illustrate the impact of changing socio-cultural and socio-political circumstances on individual identity development, Erikson (1968 cited in Thom & Coetzee, 2004: 184) argues that "We cannot separate personal growth and communal change, nor can we separate... the identity crisis in individual life and contemporary crises in historical development because the two help to define each other and are truly relative to each other". It follows logically from the foregoing assertion that the culture of a group of people is handed down from one generation to the next. Culture reflects a generation's historical background and represents its customs, religion, values, norms, laws, literature, behavioural rules, language, arts, and sciences (Thom & Coetzee, 2004).

In South Africa, adolescents are in constant contact with various cultures. These various cultures differ markedly in terms of the generational attributes identified in the preceding paragraph. According to Thom and Coetzee (2004: 184), all adolescents in South Africa have been subjected to socio-political changes since 1994. Thom and Coetzee (2004) argue that all adolescents irrespective of race have to form their identities in a society that is undergoing transformation. Adolescents of the post-1994 era are most likely to experience a dual identity crisis between individual and cultural identities.

According to Thom and Coetzee (2004: 184), the ideal in the face of conflicting individual and cultural identities is for the present-day adolescents to develop a unique identity without completely rejecting their cultural heritage. The ideal individual identity development may be achieved by forming a synthesis between an individual's traditional ethnic value systems and value systems of the modern culture (Thom & Coetzee, 2004).

By definition, culture refers to a body of learned beliefs, traditions, principles and guidelines for behaviour. Members of a particular cultural group share these cultural constitutive factors (Abbey, Brindis & Casas, 1990: 8). Culture

further implies a totality of learned behaviours within the context of a social system, a complex whole, which includes the identified constitutive cultural factors acquired by individuals as members of a particular society (Boutte, 1999; 16). Culture therefore differs from community to community because different people have different beliefs and value systems.

People are born into a culture, which they acquire through their interaction with other people from that cultural community. For adolescents to form identity, they have to identify significant others from their communities for identification purposes. These significant others become role models for identity development and are emulated. Communities provide role models for different identity roles, resulting in a variety of identity roles that adolescents assume (Mnguni (2002: 40) depending on which one is salient at a particular juncture.

According to Mnguni (2002: 40), a Zulu child's acquisition of knowledge about the self involves listening to what the elders have to say about the world around him or her. This appears to be the practice among Africans in general. Mwamwenda (2004: 65) describes this prescriptive practice by Africans adults and compliance by African children as conformity. Through conformity and thorough observation of adult behaviour, African children form a self-concept that informs what they can or cannot do. In the eventuality, African adolescents are empowered to say, "This is who I am," (Mnguni, 2002: 40).

Mnguni (2002) asserts that a child naturally finds a teacher a role model to identify with and to emulate. Identification with a teacher can create a dilemma for an African learner in the event that that teacher lacks awareness of and recognition of the African culture. This dilemma has a potential of causing confusion in the mind of the adolescent and tension between the adolescent and the teacher. Tensions during the interaction between a teacher as a role model and the developing adolescent can hinder positive identity formation of the adolescent.

Findings from research conducted by Thom and Coetzee (2004: 190) on identity development in the new democratic South Africa revealed that African

adolescents' identity scores were significantly higher than those of white adolescents, irrespective of gender. From these findings, it can be concluded that the identity development of African adolescents is following a positive trend in the post-1994 era compared to the pre-1994 era. Among factors that have been identified to be responsible for these findings is the fact that the present-day African adolescents have at their disposal, role models they hold in high esteem (Stevens & Lockhat, 1997: 253). These role models and heroes were not available before 1994 because they were under arrest for fighting racism and other forms of political ills.

Another reason why African adolescents are found to have developed a stronger sense of identity than the white adolescents can be explained in terms of the collectivist ideology that has been upheld by African adolescents. According to Thom and Coetzee (2004: 190-191), the positive identity roles of African adolescence can also be explained in terms of the importance of a strong cultural identity. During the apartheid era, Africans were united against the system of government, thus strengthening their cultural identity and a common social identity (Thom & Coetzee, 2004: 186).

However, the negative impact and profound psychological consequences of the past system of government, the use of violence and racism must be considered. Regulations such as influx control of Africans to towns and cities as well as their force removals from their places and the use of violence that used to accompany the forced removals had a powerful effect. Thom and Coetzee (2004: 186) draw attention to African adolescents' resilience against the negative experiences that they went through before 1994. The common identity referred to in the paragraphs above "fostered various counter ideologies, a culture of collectivist, democratic participation, ... independent judgement, social support and structural containment, that may all have acted as a partial buffer against the many stressors of South African society" (Stevens & Lockhat, 1997, cited in Thom & Coetzee, 2004: 186). Thom and Coetzee (2004) argue further that the collective identity for Africans could have provided the African adolescents with resilience as powerful as that afforded by the privileged position that white adolescents enjoyed.

During the childhood stage, identity development is said to start by way of identification with significant others. Without a doubt a child will identify with others who are close to him or her. This makes identity development to be mainly ethnic because at childhood identification is the main determinant of identity. Ethnic identity is likely to be threatened in a multicultural classroom especially if teachers hold different belief and value systems compared to those of a child. When this is the case, identity formation is likely to lack continuity from childhood through to adolescence. For as long as teachers in multicultural schools lack insight into African culture, it will be difficult for them to become true identification figures to all their learners. This may lead to identity confusion among African adolescents and subsequently impact negatively on their self-actualisation (Mnguni, 2002: 41).

Another factor in multicultural schools is that of the curriculum. In the main, the curriculum does not reflect an African culture. What complicates the situation further is that African learners also find it difficult to follow the dominant Western culture in multicultural schools (Mnguni, 2002). In extreme cases, some African learners may become so frustrated by their inability to cope with the demands of the Western culture to the extent that they may begin to attach negative labels to the self, such as “I am stupid/I am a loser” (Mnguni, 2002:41).

3.6 Factors of Identification and Identity Development of African Adolescents within a Multicultural School Environment

According to Mokros (1996: 323), the following socio-cultural factors have received much attention in studies of cultural identity:

- Race;
- Ethnicity;
- Gender; and
- Language.

These multiple factors of cultural identity can be used to distinguish people from different cultural groups and to explain the diversity of cultures. They influence identification of individuals with particular sub-groups within a multicultural environment. Identification is a part process of identity development. The diversity of cultures challenge the intellect and emotions as people learn to cooperate and live together in harmony (UNESCO Education, <http://portal.unesco.org>).

The foregoing paragraph shows that the seemingly prominent cultural identity aspects warrant a special focus as they impact on the identity development process. This impact appears to be mediated by capabilities of dealing with emotions or a lack thereof.

3.6.1 Race

Different authors express different views concerning the concept race.

From a psychosocial perspective, Howard (1999: 85) views race as a phenomenon that is progressively constructed over time and not as a fixed biological construct. According to Howard (1999), no person is born with an integrated sense of racial identity. "In my case, I didn't discover whiteness until I was 18 years old," (Howard, 1999: 85).

Boutte (1999: 17) holds a biological view of race, which differs from the psychosocial one expressed above. Viewed from the biological perspective, Boutte (1999) argues that race cannot be changed, learned or acquired after birth.

In this study, both views are adopted in understanding and dealing with the concept race and racial identity. Race in this study is viewed as a biologically entrenched construct from which racial identity is socially and psychologically constructed at least during the formation years. In a nutshell, every person is born within a particular race group and acquires racial identity as he or she grows and develops.

Adults, teachers in particular, have a crucial role in the development of racial identity especially in racially and culturally mixed schools. The role of teachers is even more critical in a situation where teachers are of a different race to that of some or all learners in their classrooms. This critical role is evident in the assertion: "If we as white educators merely turn inward and deal only with our own needs for cultural awareness and racial identity development, we are in danger of perpetuating the kind of privileged non-engagement with the real issues of social justice that have characterised whites for far too long" (Howard, 1999: 5).

In light of the above, teachers need to become sensitive to different racial and cultural practices of their constituencies and embrace them. If teachers do not endeavour to get to know other cultures, they could perpetuate racism. Racism leads to the development of unacceptable racial attitudes and disintegrated racial identity (Howard, 1999).

Recognising racism involves acknowledging beliefs, attitudes, and symbols that are legitimised and furthered by those with cultural and political power from generation to generation (Parks, 1999: www.ascd.org). Parks (1999) further suggests that by recognising and acknowledging the extent of racism and how this develops, teachers can explore relationships between racism and issues of teenage violence, the extent of safety in schools, gangsterism, school dropout rates and learner. Exploring the extent of racism in multicultural schools can also shed light to challenges such as suspension or expulsion rates as well as poor academic achievement of racial minority groups.

The extent of racism seems to correlate highly with levels of violence in schools, as it was argued under paragraph 1.1 of this study. Moreover, racism tends to contribute to cultural intolerance and therefore violent behaviour among learners attending multicultural schools (*Business Day*, 5 May 2005). Given the correlation between racism and antisocial behaviours, teachers need to take stock of the extent to which they promote racism each time incidents of antisocial behaviours occur (Parks, 1999, www.ascd.org).

Research has identified other factors that contribute to the development of negative racial identities in multicultural schools. One of the factors that contribute to negative racial identity is the incapacity of teachers and school counsellors to deal with learners from racial minority groups (Munley *et al.* 2004: 284). To this effect, there is a growing concern emanating from research findings regarding the degree of awareness and understanding of different cultural dynamics and school counsellors' effectiveness in dealing with learners from cultural minority learners, argue Munley *et al.* (2004). Awareness of cultural similarities and differences contributes to understanding why people from other cultural groups behave in certain ways under certain circumstances.

Research findings argue that racial identity attitudes can be useful in explaining perceived variations in competency among different racial groups since demographic variables are unable to account for the perceived variations (Munley *et al.* 2004: 291). During the pre-1994 era in South Africa, African learners, in the main, were perceived as incapable of coping with the demands of the natural sciences. This is a classical illustration of the damage that can be caused by negative racial attitudes.

A further illustration of negative racial attitudes in the post-1994 era is the occurrence whereby Indian parents have removed their children from previously Indian schools and White children have been taken out of what used to be their schools as African learners move in (Samuel & Sayed, 12 March 2004: www.id21.org). This movement of learners for racial reasons leads to more and more suburban schools becoming increasingly populated by African learners who are taught by teachers from other racial groups. In such schools where the learner racial composition has changed but the teaching personnel has not, teachers strive to preserve the previous culture and ethos of the school which may not suit the new learner population (Samuel & Sayed, 12 March 2004). This racial and cultural conflict between teachers and African learners is borne by the following outcomes:

- in the absence of well-planned language policies, teachers explain the under-performance of African learners through racial stereotyping rather than in terms of linguistic ability. Some schools offer English as a primary language even if they have enrolled only African learners;
- schools often operate as if they are independent of nearby communities that are opposed to the cultural ethos that the school promotes. This may lead to conflicting cultural values and identity confusion for African learners; and
- when schools introduce greater ethnic diversity among staff, newcomers often complain of subtle forms of marginalisation. Marginalisation among adult professionals could have far-reaching consequences and negative repercussions for the identity development of learners because learners notice those divisions (Samuel & Sayed, 12 March 2004: www.id21.org).

Parks (1999: www.ascd.org) advocates a careful review of the total educational programme in order to minimise racism in schools to ensure that:

- the curriculum promotes cultural competence and appreciates ethnic diversity;
- instructional approaches promote participation and success for all learners regardless of background, language proficiency, social class, or learning style;
- assessment practices include alternative methods that take into account cultural differences and encourage community review to ensure equitable appraisal for learners' work;
- a school culture of oneness exists which supports growth of all learners; and

- public engagement in policymaking is sensitive to perceptions and values of the total community. To this end, Samuel and Sayed (12 March 2004) advocate for alternative voices to be heard within school governing bodies.

In the same vein, Samuel and Sayed (12 March 2004) urge policymakers, school managers and teachers to:

- make concerted efforts to involve working-class parents in school governance issues;
- learn more about the demands of the parent community in relation to the school and its curriculum;
- build capacity of learners whose first language is not English;
- encourage discussion about diversity because simply placing teachers with diverse backgrounds within homogeneous cultures is not sufficient; and
- reassess school fees and their role in creating inequalities in educational provision.

More importantly, Parks (1999) emphasises the significance of developing emotional intelligence in helping individuals to manage fears or resentments resulting from experiences of interracial conflict.

3.6.2 Ethnicity

Ethnic identity is defined as an individual's sense of self as seen from a perspective of membership within an ethnic group as well as a reflection of attitudes and behaviours that are associated with that particular group (Singelis, 1998: 165). It further refers to a person's identification with beliefs, values,

customs, and practices of an ethnic group with which he or she shares a commonality of origin.

According to social identity theory (Singelis, 1998: 166), ethnic identity development occurs within a socio-cultural context. In other words, ethnic identity develops as a person interacts with members of his or her ethnic group.

According to Munley *et al.* (2004: 284-285), the development of ethnic identity proceeds according to the following different stages:

3.6.2.1 Individuation

Individuation is one of the driving forces of ethnic identity development that fosters a break away from one's ethnic group to other groups, usually the dominant one (Singelis, 1998: 166). As it was alluded to in chapter 1 of this study, individuation becomes more pronounced at the early adolescence stage. During individuation however, individuals still lack awareness of any view of self other than the view to which they are initially socialised. As a result of this, as individuals break away from their ethnic groups to expand their cultural world, they still hold group stereotypes (Munley *et al.* 2004: 284-285). This indicates that the expansion of cultural worlds is still at its infancy.

During the individuation process, individuals show preference for values of the dominant culture instead of theirs (Singelis, 1998: 166). Unless a supportive climate is created for individuals to explore aspects of the dominant culture, individuation may result in conflict between the individuals' cultural ideals and those of the mainstream culture. The conflict between cultures is likely to lead to identity foreclosure (Brinthaupt & Lipka, 2002: 300).

It may be argued, however, that individuation should not a unidirectional process of identity development that takes place with members of minority ethnic groups. In a multicultural environment, individuation should be two-directional between members of ethnic minorities and dominating ethnic

groups. In a two-way process, individuation may benefit both minority and dominating ethnic groups as they get to know the 'other' culture.

Individuation can lead to emotional and intellectual discomfort as individuals explore the unknown cultural territory. This is not only the case with adolescents but research indicates that this is true of members of the counselling profession when they anticipate working with individuals who are culturally different to themselves (Munley *et al.* 2004: 293). Feelings of discomfort could emanate from the counsellors' lack of awareness of the 'other' cultures and ways of living. These discomforting feelings are a *rite de passage* for all individuals, young and old, in multicultural settings. Individuals should draw strength from the fact that individuation should in the end lead to the invaluable awareness and appreciation of different cultural values and practices, which can enrich the acculturation process.

Acculturation is a two-way process and every individual in a multicultural environment should make a conscious effort to engage in it. When everyone in a multicultural setting engages in the acculturation process, self-awareness is more than likely to progress from being unicultural to ultimately being multiculturally rich (Boutte, 1999: 28).

With increasing awareness of other cultural value systems and behaviours, individuals gain confidence to further engage with others across cultural and racial divides. Thus, ethnic identity develops to social identity. However, social identity does not occur by chance, but is enhanced by an enabling environment that equips individuals with skills and the necessary motivation to break the psychological and emotional barriers that thwart the exploration of other cultures.

3.6.2.2 Dissonance

During this phase of ethnic identity development, individuals become expressly concerned about who they truly are culturally (Munley *et al.* 2004: 285) due to

their inability to choose which cultural ideals to adopt: those of their own or those of other ethnic groups.

According to Singelis (1998: 166), dissonance comes about as individuals begin to notice similarities and differences between ethnic groups. The identified similarities and differences complicate the individual choices of cultural ideals and subsequently create conflict between the mainstream cultural systems and systems of the individual's own culture (Singelis, 1998).

3.6.2.3 Immersion

To resolve dissonance, individuals explore and subsequently appreciate those aspects of their ethnicity that tend to be devalued by members of a dominant group (Munley *et al.* 2004: 285). Appreciation of devalued aspects of one's ethnicity implies active rejection of the dominant group's cultural practices and acceptance of one's own ethnic group's traditions and customs (Singelis, 1998: 166). Through the identification with their devalued ethnic group value systems, individuals experience a sense of joy, pride and belonging. Immersion therefore offers individuals an opportunity of strengthening their ethnic ties and identity.

3.6.2.4 Internalisation

Through internalisation, members of a minority group begin to feel proud about who they are culturally and as members of a particular ethnic group. They positively integrate aspects of the ethnic self that were previously devalued and viewed in a negative light by the dominant culture with aspects of being from other ethnic groups (Munley *et al.* 2004: 285).

According to Boutte (1999: 23), individuals at this stage of ethnic identity development are capable of demonstrating attributes such as holding of a full view and rich understanding of their own ethnicity, skills needed to participate positively and productively in their own ethnic group matters, and a desire to function effectively in two ethnic cultures.

3.6.2.5 Integration

According to Munley *et al.* (2004: 285), individuals reaching this stage of ethnic identity development demonstrate a marked conceptual switch that manifests in the realisation and appreciation of differences among people of all ethnic groups they have access to. Integration also manifests in greater unconditional regard of individuals for themselves, for others, and for all of life (Munley *et al.* 2004). Not only do individuals become aware of differences, they also become aware of similarities too. Conflicts experienced during the early stages are resolved as individuals develop a cultural identity that is electively constituted by elements of both the mainstream and the underrepresented cultural group values. An integrated cultural identity crystallises at this stage (Munley *et al.* 2004).

3.6.2.6 Transformation

Individuals undertake a shift in worldview that is driven by the realisation of the interrelatedness and interdependence of all things and people (Munley *et al.* 2004: 285). There is an emergent demonstration of a holistic understanding and appreciation of their culture and history, as well as awareness of the fundamental cultural spirit that undergirds their worldview instead of external driving conditions (Munley *et al.* 2004). This marks an onset of attitudes towards and acceptance of both the similarities and differences among people from various ethnic and cultural groups.

Similarities among ethnic groups refer to human aspects that are seen as common or universal between people's selves and those of others. Differences refer to those aspects that are unique or diverse among people based on origin, characteristics, as well as personality functioning (Munley *et al.* 2004: 285).

Transformation is marked by "the recognition that societal change and living together in a pluralistic and multicultural society will always be accompanied by conflict; a culture of peace that cannot be founded on the elimination of conflict, but rather has to be anchored in the ability to peacefully resolve conflict" (Seitz,

2004: 60-61). According to the foregoing assertion, conflict in multicultural settings is inevitable and adolescents therefore need to be guided accordingly through this cultural transformation phase. Boutte (1999: 22) argues that the existence of conflict during the transformation is evidence of greater readiness to participate in culturally diverse classrooms than during any of the earlier stages of ethnic identity development.

Singelis (1998: 167) however presents a counter-argument to the stage-description of ethnic identity development in asserting that it is inappropriate for describing the collectivistic nature of ethnic identity. This counter-argument is premised in the following reasons cited by Singelis (1998): a stage-description theory implies that ethnic identity is a fixed and final developmental process that is borne out of a unidirectional progression through the various stages and that ethnic identity is described in deterministic, all-or-nothing terms. Singelis's (1998) view of ethnic identity development is that of a process that changes over time due to changing factors of social context, family interactions, geographical location, and the psychological proxy of ethnic political movements.

To obviate ethno-political conflicts that tend to pervade transformation, Seitz (2004: 55) suggests the following contributions that an education system can, and should, take into account:

- creating specific education opportunities like affirmative action programmes for the educationally disadvantaged groups;
- creating and nurturing a climate for ethnic and cultural development;
- banishment of segregation in schooling, and racism on the basis that "communities cannot desegregate until the idea of desegregation has taken root" (Seitz, 2004: 55);

- fostering linguistic diversity and inculcating tolerance by way of recognising various ethnic languages as national and as media of instruction as it is already the case in countries like Senegal and to some degree, in South Africa;
- cultivating inclusive citizenry by moving away from the idea that a particular ethnic group is the only legitimate holder of state power, thus moving towards the idea of nations as multicultural constituency. An example is the rainbow nation ideology in South Africa;
- the disarming of history, which may be realised by training a critical and non-propagandistic sense of history;
- educating for peace by developing 'democratic, participative and inclusive schools'; and
- educational practice that responds to and explicitly opposes state oppression.

Further attempts of reducing ethno-political conflicts during transformation include curricula that are developed to infuse the plurality of the society and by introducing bilingual educational opportunities, argues Seitz (2004: 57). In the South African context, the Department of Education may have to consider phasing out sections of the past South African history that portray Africans as backward and barbaric by introducing and incorporating an Afro-centric approach to the study of history (*City Press*, 24 July 2005).

3.6.3 Gender and Sexuality

Institutionalised practices and traditions in some schools can lead to those schools becoming highly gendered environments that usually do not get challenged by learners or teachers (Dunne, Leach, Chilisa, Kutor, Asamoah, Forde, Maundeni & Tabulawa, www.id21.org). Gender issues relate closely to

perceptions that individuals have of themselves regarding sexual identity. Because of variations in terms of how individuals perceive particular gender roles and reflections in terms of sexual orientation, the concept gender needs close scrutiny (Dunne *et al.* 25 January 2005).

According to Ballew (2005, www.bodymindsoul.org), sexual identity is what people call themselves; it is an individually adopted orientation that manifests in specific sexuality conduct. Furthermore, sexual behaviour and how people define themselves are usually a matter of individual choice. Ballew (2005) argues that, in general, human beings have one of three sexual orientations: attraction to individuals of the other gender, which is described as being heterosexual, attraction to individuals of one's own gender, described as homosexuality and attraction to either gender described as bisexuality.

The notion about highly gendered schools is confirmed by some research findings that have identified some schools as breeding grounds for potentially damaging gendered practices (Leach, Fiscian, Kadzamira, Lemani & Machakanja, 8 December 2003: www.id21.org). According to Leach *et al.* (8 December 2003), the damaging gendered practices remain with adolescents through to their adult lives. For example, powerful peer pressures encourage pubescent girls to make themselves attractive to boys, while boys find themselves pressured to find girlfriends even if by coercive means if necessary (Leach *et al.*, 8 December 2003). The research findings on highly gendered schools further reveal that:

- sexual abuse by older learners, teachers and 'sugar daddies' is only one aspect of a wider problem of school-based violence;
- most teachers do not see boys' intimidating behaviour as a serious problem, but as part of growing up;
- teachers are generally unwilling to report other teachers' sexual misconduct;

- not all parents, teachers and girls disapprove of teachers or older men for having sexual relationships with schoolgirls, whether for economic or cultural reasons (Leach *et al.*, 8 December 2003).

Other gender and sexuality issues that African adolescents have to deal with according to research in gender-mixed schools of Botswana and Ghana (Dunne *et al.* 25 January 2005) are the following:

- learner interactions involve bullying, sexual harassment and aggressive behaviour inside and outside the classroom, largely by boys directed to girls. Such behaviour is rarely punished as teachers regard such acts as normal and a natural part of growing up;
- the highly gendered school environment prevents girls in particular, from learning and participating actively in classroom activities;
- with an exception of a few subjects (e.g. home economics, Setswana and English) girls in Botswana persistently achieve lower grades than boys;
- more girls than boys drop out of school mainly due to pregnancy, early marriage and fear of abuse and harassment. Boys drop out of school because they fear excessive corporal punishment from teachers and are keen to start making money outside school. Overall, truancy and poor punctuality are higher among boys than girls.
- culture-based resistance against female authority is evident in poor cross-gender relations between teachers and school management and in some boys' refusal to be punished by female teachers.

“Sexual, physical and psychological violence cause as much ill health and death among women as cancer” (Mirsky, 2006: www.id21.org). Girls and young women suffer much higher levels of sexual violence than men, a situation that

reflects broader gender inequalities in society. Their experiences lead directly to:

- violations of human rights;
- HIV and other sexually transmitted infections;
- unlimited pregnancies;
- psychological damage and other health problems such as stress and depression; and
- failure to achieve educational potential (Mirsky, 2006).

Dunne *et al.* (25 January 2005) argue that within mixed gender schools, there is a notable tendency for genders to segregate. The segregation according to gender and the inherent tensions between boys and girls are perpetuated by inadequately developed gender policies and the absence of interventions by teachers and school administrators (Dunne *et al.* 25 January 2005).

South Africa has only recently emerged from a history in which violence was routinely used by the state as a means of exerting power (Human Rights watch, 2004: www.hrw.org). The historical legacy of state violence presents a challenge for the government, as violence remains prevalent in many institutions such as schools. These institutions remain ill equipped to curb violence.

The *Sunday Times* (28 August 2005) reported that the Department of Education fired 269 teachers in 2005. These teachers were fired for committing an assortment of offences including sexually related misconduct. 49 of the 269 teachers were expelled for rape, sexual relationships with learners and sexual harassment; 44 for administering corporal punishment; 62 for assault while a further 34 cases of assault against learners were being investigated. One teenager from a primary school in the Limpopo province was reportedly

traumatised after being violently assaulted and raped by her teacher in July 2003 (*Sunday Times*, 28 August 2005).

The foregoing statistics are a reflection in part of gender-based atrocities that adolescent girls have to deal with in the midst of challenges presented to them by the adolescence stage.

What tends to exacerbate sexual abuse of adolescents is the fact that sexuality has become a selling commodity for television commercials and other programmes (Boutte, 1999: 189). Sexuality pervades contemporary movies, music and the media. Boutte (1999) found that teenagers were not capable of critically critiquing sexual images and messages they are bombarded with from the media. Moreover, adolescents remain ignorant and uninformed about scientific facts of reproduction and sexually transmitted diseases in spite of abundantly available information on sexuality (Boutte, 1999).

Ignorance displayed by adolescents on sexuality matters manifest in the prevailing myths about sexuality among high school-going teenagers. One of the myths held by adolescents is the belief that pregnancy cannot occur during the first sexual intercourse (Boutte, 1999: 190). Holding of such myths has in part resulted in increased pregnancies among high school girls, argues Boutte (1999). Moreover, teenagers tend to ignore measures for safe sex as they hold a view that contraception is not 'cool' and it is unromantic (Boutte, 1999).

Due to challenges associated with parenting, teenage mothers are more likely to experience stress as well as negative emotional and identity development. With the possibility of not being able to bounce back kept in mind, teenage mothers are likely to develop a negative self-concept.

Another challenge identified by Boutte (1999: 192) that adolescents face is homosexuality. Homosexuality is still regarded a taboo in South Africa. This is reflected in the opposition to gay and lesbian marriages by large sectors of the South African society. Societies opposed to gay and lesbian marriages view such marriages as being contrary to certain religious principles particularly

those of Christianity. This therefore prevents homosexual individuals from publicly declaring their sexual orientation and identity. According to Boutte (1999), homosexual adolescents are two to three times more likely to attempt suicide than their heterosexual counterparts due to restrained sexual orientation and identification.

To address the highlighted inefficiency of schools in dealing with gender issues, young people should be encouraged to analyse the power play in gender relations in both private and public arenas (Mirsky, 2006: www.id21.org). Young people also need to be encouraged to reflect on their own behaviour (Mirsky, 2006). According to Mirsky (2006), adolescents' reflections of their own behaviour may be enhanced through activities such as drama, art, poetry and storytelling. These activities can also be employed to discuss gender roles and gender identity so as to develop more constructive, respectful and consensual sexual relationships (Mirsky, 2006). In addition, sexual violence may be curbed through encouraging debates around issues such as equality and rights with a view to promoting respectful, loving relationships, conflict resolution and anti-bullying strategies.

Mirsky (2006) argues that schools are vital for the prevention of sexual violence because they are places where children can learn values. School and home environments allow individuals an opportunity to openly explore and rehearse behaviours that are necessary for the development of their interpersonal skills and the formation of identities (Ballew, 2005: www.bodymindsoul.org).

In order to enhance the quality of learning and to achieve gender equality, there is a need to address leadership and related institutional issues and to foster the expression of alternative forms of gender relations and identity.

3.6.4 Language

Language is not only a tool for communication and knowledge, but it is also a fundamental domain of cultural identity and individual empowerment (UNESCO Education, <http://portal.unesco.org>).

According to the UNESCO Education publication (<http://portal.unesco.org>), language is considered to be an essential component of inter-cultural education in that it fosters understanding between different population groups and ensures respect for fundamental rights, including identity.

Personal and social identity expressed through language and culture are formed through a continuous interplay between knowledge and learning. The interplay between knowledge and learning occurs as people move through different stages of life particularly during the adolescence stage (UNESCO Education Position Paper, 2003: 23). This implies that as people interact through language, they grow and develop culturally and refine their identities. Furthermore, language is perceived by Mnguni (2002: 36) to be a crucial means of gaining access to important knowledge and skills.

From the foregoing arguments, it becomes evident that language is important and has to be preserved: “Everyone loses if one language is lost because then a nation and culture lose their memory, and so does the complex tapestry from which the world is woven and which makes the world an exciting place” (UNESCO Education, <http://portal.unesco.org>). The citation places significance on every language, which is why after the advent of democracy in South Africa, all languages were accorded equal official status (Constitution of the Republic of South Africa Act 108 of 1996). Through this Act, a provision is made for all languages to be used in government and in institutions, including schools.

Questions on identity, nationhood and power are closely linked to the use of specific languages in the classroom (UNESCO Education Position Paper, 2003: 8). In a classroom situation where a particular language dominates, this will have implications on the relative power and respect that a particular language commands and will influence identity formation of participants in that learning setting. According to Mnguni (2002: 36), language, culture and identity are inseparable constructs. The interwoven nature of these three constructs, appear to influence the identification of a different kind, social class. A report cited in id 21 education (2006) warns that the South African school system is moving from a racially divided system to a class divided one. According to this

report, middle-class children who are comfortable with the use of the English language are likely to share a common worldview with parents and teachers. Working-class children, on the other hand, face the tension of negotiating their parents' expectations that schooling will lead to a good job and academic success.

English second language users are left to fend for themselves with little or no support either from their working-class parents or teachers. In the event that working-class children's attempts do not yield positive results, they are more likely to succumb to tension and employ other coping strategies. In a multicultural school learners from minority cultures react to their teachers' bias towards learners whose first language is English by ignoring and avoiding their peers (Mirsky, 2006). This disengaging attitude is likely to impact on such learners' motivational level as well as their self-worth and identity. The reason for the resulting poor self-worth is because of the lack of confidence to interact with first English language speaking learners. Therefore, the domination of one language over others leads to feelings of inferiority about language and culture among learners from minority cultures.

According to the South African State President, language is not simply a set of words or a means of communication, but "a critical factor in sustaining national identity (Financial Mail, 29 April 2005). Language contains in it the history of those who use it. It communicates the traditions, customs, morals and values of the people," (Financial Mail, 29 April 2005).

In linking the language debate to the challenge of creating a non-racial society, the South African state President stated: "the point I am making in this regard is that among others, we have to engage the language question more vigorously and systematically as an important part of the profound process of social transformation which our movement leads," (Dugmore, 12 August 2005). He went on to urge for the translation into reality, the call made in the Freedom Charter stating that all people shall have equal rights to use their own language and to develop their own folk culture and customs (Dugmore, 12 August 2005).

Lemmer (1995: 86) has observed that African languages still have a relatively lower status in the South African society. The perceived inferiority of African languages has led to a decision by most African parents to send their children to English medium schools in pursuit of equal educational opportunities and subsequently, equal job opportunities (Mnguni, 2002: 36).

According to Lemmer (1995: 86) it is unfortunate that African parents prefer to place their children in multicultural schools at the expense of their own languages. The problem that this creates is that African languages continue to be marginalised. The marginalisation of African languages takes away the pride that African learners should derive from their indigenous languages and culture. If African learners are to develop a positive self-concept, they have to be proud of their languages (Mnguni, 2002: 36). In most multicultural schools, however, the language of teaching and learning is different from that of the African learner. The dilemma that this creates for African learners is that of acculturation as some learners may not be fluent in the second language which leads to reduced interaction. Those African learners who are capable of interacting with speakers of the dominant language are likely to reject their mother tongue and be identity confused (Mnguni, 2002).

In light of the above debate, languages of all learners irrespective of the linguistic communities from which they come need to be accommodated and respected. This may be shown through the provision of initial instruction in the children's mother tongue, encouragement of pluralism and of inter-cultural, bilingual or multilingual education. Where cultural and linguistic pluralism is practised, access to other value systems and sharing of knowledge across cultures are enhanced. Sharing of value systems and knowledge are essential elements for harmonious coexistence and development particularly in a multicultural school environment (UNESCO Education, <http://portal.unesco.org>).

According to Dugmore (12 August 2005), the world over has experienced regular conflicts around language rights. The conflict emanates from social class systems and hegemony of some races over others. Consequently, the

complex language-related dogmas held by those in power, or those feeling stripped of it, have created millions of innocent victims (Dugmore, 12 August 2005).

To deal effectively with problems of language, Rodriguez *et al.* (2004: 47) propose that individuals from different cultures should be engaged in culturally mediated activities. Culturally mediated activities, according to Rodriguez *et al.* (2004), are characterised by the use of national symbols, thoughts, cognitive processes, and social contexts that reflect various cultures. Through the culturally mediated approach to the use of languages, learners are encouraged to engage in activities that are pertinent and are aligned to their own experiences.

According to Dugmore (12 August 2005), there is evidence suggesting that attempts made by the Department of Education to transform the language culture in schools have not yet been successful. The report highlights high dropout rates among African learners, test scores showing poor literacy and numeracy levels and continued moderation and scaling up of marks for speakers of African languages at senior certificate level. All these practices are an indication of the failed attempts in the education system. It is argued that this results from the fact that African learners in secondary schools are taught and assessed through the medium of either English or Afrikaans resulting in a mismatch between African learners' performance and their potential. When performance does not reflect potential, a low self-esteem and negative self-concept are bound to occur (Dugmore, 12 August 2005).

Many factors contribute to the formation of self-concept. The meaning that individuals attach to things and relationships, the extent of their engagement in relationships and how these relationships are experienced are some factors that influence the formation of the self-concept. As an illustration, it is argued that the understanding of natural sciences by African-American students in the United States is adversely affected by the "linguistic interference" that is generated by African-Americans' non-standardised usage of English (Hodson, 1993: 69). Moreover, the science terminology and the specialised usage that

science makes of unfamiliar words add to the non-standardised usage of English to impact negatively on the African-American performance in the sciences (Hodson, 1993).

Another factor that impacts negatively on African learner performance in multicultural schools is that a teacher of a different cultural background may fail to use examples that African learners can relate to when explaining some scientific terms (Mnguni, 2002: 37). Often this impacts negatively on the academic achievement of African learners as is evident in poor matric results in maths and science subjects in South Africa. Moreover, the language in which the terminology is explained presents an even greater problem (Mnguni, 2002).

The above scenario, it may be argued, results in a tragic alienation of cultural identity, which is very important in the formation of positive self-perception. Mnguni (2002: 38) argues that isiZulu-speaking children, like any other children from minority groups in multicultural schools in America and Britain find it difficult to speak English without the interference of their mother tongue. According to Mnguni (2002), African learners get frequently confused in the use of masculine and feminine pronouns. In some instances, African learners use 'he' even when they intend referring to a female (Mnguni, 2002). The isiZulu language makes no distinction in the use of male and female pronouns and uses only one pronoun for both genders (Mnguni, 2002).

3.7 Enhancing African Adolescents' Identity Development

In view of the dynamics and challenges to African adolescents in particular posed by multicultural schools, considerations should be explored that can ameliorate the identity development of African adolescents in a multicultural school environment. For the purpose of this study, factors that Rodriguez *et al.* (2004: 47) refer to as critical constructs were viewed as relevant.

According to Rodriguez *et al.* (2004), the critical constructs are a reflection of policies and practices, which are based on power relations within a multicultural school environment. They seek to address the question: "Who benefits and

who loses, by these conditions or acts?" (Rodriguez *et al.*, 2004: 47). These critical constructs are discussed below.

3.7.1 Status Equalisation

Status equalisation concerns itself with two important aspects of the learning environment: it affirms the value of both the primary languages and cultures of the students as well as English and mainstream culture (Rodriguez *et al.* 2004: 47). It also allows the development of self-regulation among learners by envisioning them as capable and competent of setting their own goals. Status equalisation also sees learners as capable of motivating themselves and monitoring their own learning (Rodriguez *et al.* 2004). When a learner's self-regulation is realised, it promotes a positive self-concept.

The capability of employing domains of emotional intelligence such as self-regulation and self-motivation indicate that coming from an underrepresented culture should not by itself impede participation in learning but rather promote it. Therefore, in a multicultural school where the language and culture of the diversity of learners are equally recognised and respected, learners from minority cultures set goals for their learning. When learners feel that they are equal participants in the learning environment, their identity development process may also be enhanced.

3.7.2 Bicultural Affirmation

Bicultural affirmation refers to the dynamic interplay between the primary and mainstream cultures (Rodriguez *et al.* 2004: 48). The dynamic interplay between primary and mainstream cultures may be realised through using values, norms and expectations of each respective cultural group to create a learning environment that fosters positive school engagement and multicultural development (Rodriguez *et al.* 2004). Bicultural affirmation recognises that learners can learn cultural values and behaviours not only through academic work but through social skills they are encouraged to acquire through

modelling. Bicultural affirmation recognises that there is something good from every culture that can enhance development and influence attitudes.

Emphasis here is on developing learners' social skills by borrowing salient aspects from the diversity of cultures at the disposal of a multicultural school environment. Some authors consider emotional intelligence a reflection of social skills (Mayer & Salovey, 1997: 10). Learners bring with them cultural knowledge to the learning environment, which, when exploited, can enrich schooling and make it responsive to the dynamic demands posed by schooling in a multicultural setting. Bicultural affirmation therefore means that schools should provide learners with the best of both worlds culturally, by diligently pooling together cultural imperatives from the rich diversity.

Rodriguez *et al.* (2004: 48) argue that when teachers acknowledge cultural diversity and exemplify this through reflecting in their practice, a mix of values, norms, and expectations themselves, learners get first hand experience that they do not have to abandon their culture, language, or community values in order to be successful in school. Through their teachers, learners realise that elements of mainstream culture and of their own, create a new learning experience that promotes participation and involvement in school and in society.

Bicultural affirmation also seeks to eliminate potential sources of conflict in multicultural schools. Cultural differences get converted to opportunities for learners to get to know one another better and to form genuine friendships. Through bicultural affirmation, learners can learn to collaborate with others in school activities, thus creating a conducive climate for a harmonised development of identity.

Bicultural affirmation may, however, be overridden by acts of portraying images of superiority of the dominant culture or of other groups' inferiority. The South Africa's education system during the pre-1994 era is a key example of an education system, which conveyed to the majority of African learners an image of being inferior while portraying superiority of the white elite (Seitz, 2004: 53).

Schools where cultures are viewed unequal are more than likely to be breeding grounds of cultural conflict and intolerance.

One of the underpinning principles for an education policy should be to foster an understanding and respect for all peoples, their cultures, civilisations, values and ways of life (Seitz, 2004: 60). In addition, education policies should also enshrine the gender dimension and emphasise equality.

3.7.3 Codes of Power

This multicultural education principle is based on the explicit definition of mainstream practices and rules. According to Rodriguez *et al.* (2004: 48), codes of power facilitate the understanding of social behaviour as it translates into observable behaviour within the mainstream context. There is thus a crucial need to sensitise learners to the demands of the system so that they can master the “discourse styles, and spoken and written language codes that will allow students success in the larger society” (Rodriguez *et al.* 2004: 48). Therefore, understanding codes of power refers to the attainment of academic and social competence that marginalised sectors of the school population must possess in order for them to gain full inclusion in the school system.

Full and equitable inclusion may be achieved through an implementation of culturally and academically responsive practices in multicultural schools (Rodriguez *et al.* 2004: 51). Responsive practices imply a diversification of programmes, which in turn initiates opportunities for individuals to explore their own cultural identities and those of other cultural groups. More specifically, such programmes take advantage of a diverse “laboratory” of human experiences thus promoting the cultural awareness and identity development of individuals, (Rodriguez *et al.* 2004: 51).

In order for people to be multiculturally aware and to behave appropriately in multicultural settings, Dunn (August 6, 2004) proposes the following behaviours:

- learning to pronounce people's names correctly – a name is a very personal thing and constitutes one's identity;
- learning a second language – language shapes individuals and serves as a vessel of their culture. As self-awareness is the cornerstone of emotional intelligence, culture-awareness is the cornerstone of global emotional intelligence;
- stretching enough to explore one's own prejudices and biases – attitudes sometimes stand in people's way in relating to and understanding them;
- testing one's prejudices in the light of reality – this may be accomplished by listing personal expectations before interacting with from other cultures. It is, however, important for a person to be open-minded about experiences that come through during the interaction;
- travelling, even if it is just to a neighbouring country. It is suggested that as people travel, they should ask other people that they come across to share their experiences about the country from which they are travelling. Such experiences may reveal all sorts of ridiculous things people have to say and may open one up to the possibility that stereotypes are rarely true of people one interacts with;
- willingness to grow and change – this is an attempt to keep pace with developments in the world to avoid being a misfit in society;
- learning emotional intelligence, the universal language – everybody has feelings and there is a great similarity in the manner in which some feelings are experienced and expressed. Unless people learn and experience how to be emotionally intelligent, they may not realise how much people have in

common (Dunn, 6 August 2004). Kim (1999: www.indiana.edu) supports this notion by arguing that cross-cultural research on emotion reveals that basic emotions such as happiness, surprise, fear, anger, disgust, and sadness are expressed in a universally recognisable manner;

- taking personal responsibility before looking for fault elsewhere – this habit may be inculcated when individuals assume to be part of an existing problem and figure out what he or she can do differently to solve the problem; and
- owning one's role as a social activist – particularly for people in positions of influence; the more lives they touch, the more opportunity they have to be a society's ambassadors, diplomats, educators, and peacemakers (Dunn, 6 August 2004).

3.8 Conclusion

Every person is born within a particular culture. Thus, one's culture becomes a springboard from which to develop and achieve a clear sense of identity.

The multi-dimensional nature of culture presents individuals with a variety of identity roles to explore and acquire a self-definition that aligns to a particular aspect/dimension of culture that tends to be salient at a given moment.

The literature indicates that individuals from different cultural backgrounds tend to define themselves and behave somewhat differently in response to a particular aspect of culture held in view. In a South African context and probably elsewhere, cultural dimensions such as race, gender, sexuality, ethnicity and language seem to be the most pervasive determinants of self-definitions and sources of conflict among cultural groups.

Since culture is dynamic, identities that evolve over time tend to change accordingly from generation to generation. From time to time adolescents assume different identity roles to keep up with the times or test which identity role is most suitable within a particular context (Mwamwenda, 2004). According to this author, a good number of activities that Western adolescents engage in are transmitted to African adolescents through education and the media in the form of TV, movies and reading material. Moreover, there appears to be a change from identity as a collective phenomenon to identity as individualistic due to the dictates of Western cultural influence (Stevens & Lockhat, 1997: 253).

Different mediating factors to the development of identity have been discerned and the following chapter puts one of those namely, emotional intelligence, under the magnifying glass in order to determine the role it has in the formation of identity, from a theoretical framework.

CHAPTER 4

THE MEDIATING ROLE OF EMOTIONAL INTELLIGENCE TO AFRICAN ADOLESCENTS' IDENTITY DEVELOPMENT

4.1 Introduction

This chapter explores the mediating role of emotional intelligence in the identity development process of adolescents in multicultural schools, from a theoretical point of view.

A number of definitions of emotional intelligence have been made by a number of authors. One of the definitions considers emotional intelligence as a construct that is used widely to explain individual differences concerning life successes that cannot be accounted for through traditional intelligence measures (Maree & Ebersöhn, 2002: 266). According to Maree & Ebersöhn (2002), emotional intelligence further refers to the ability to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think as well as to empathise and be hopeful.

Mayer and Salovey (1993: 433) define emotional intelligence as a type of social intelligence that involves the ability to monitor one's own thinking and actions. This definition emphasises the role of intelligence in a social setting in which people interact. Emotional intelligence at the most general level refers to people's abilities to recognise and regulate emotions in themselves and others.

Maree and Ebersöhn (2002: 266) identified self-awareness, self-management, social awareness, and relationship management as major domains constituting emotional intelligence. These domains of emotional intelligence are among those that will be explored further in this chapter for the following reasons: self-awareness is the most fundamental domain of emotional intelligence. In other

words, every person is self-aware before he or she can be aware of others (social awareness). Self-awareness, self-management and social awareness (empathy) are essential for managing relationships.

In chapter 2 it was revealed that individual identity roles vary depending each time, on a particular aspect of being held in view. According to Haviland and Kahlbaugh (1993: 329), the variations in identity roles could lead to variations in the uses and functions of emotions. For instance, people identify easily and feel more comfortable in the company of people that they know than in the company of strangers. “For those who are part of our group, who share our identity, we feel a sense of belonging or acceptance – we share language, customs, rituals, jokes, and play” (Plutchik, 1993: 63).

Liff (2003: 29) supports the notion of varied identification by the asserting that it is not uncommon in multicultural schools to see children playing or sitting with others who share the same ethnicity, gender, socio-economic status, or some other similarity.

Based on studies conducted by Goleman (1995: 39) and other authors, there are two broad categories of emotional intelligence: intrapersonal and interpersonal. The intrapersonal category consists of self-awareness, self-regulation and self-motivation. The interpersonal category consists in empathy and relationships management (Carr, 2004: 114-115). The extent to which these competencies contribute to identity from a literature review perspective will now be discussed.

4.2 Domains of Emotional Intelligence that Mediate Identity Development

From the earlier definitions of emotional intelligence, a number of constitutive domains were identified. Among the domains that were identified, self-awareness, self-regulation, self-motivation, empathy, and relationship management will be discussed with intermittent reference to the extent to which they mediate identity development from a theoretical perspective.

4.2.1 Self-Awareness

An emotional experience is the meaning that individuals attach to their emotional state. According to Bosma and Kunnen (2001: 13), emotional experience requires a particular cognitive ability, and that cognitive ability is self-awareness. Bosma and Kunnen (2001) view self-awareness as a capacity of attending to oneself, of recognising and reflecting upon oneself emotionally as well as communicating or verbalising the emotions that are experienced. Singelis (1998: 200) describes self-awareness as the "... ability to recognise and name one's feelings and to understand their cause."

Many authors seem to agree that self-awareness is the capacity that enables people to identify their feelings and also to know why they experience such feelings. The significance of self-awareness is further encapsulated in the statement: "without self-awareness, we would move about like amoebas; reacting to our environment but unable to attach meaning or reason to our emotional responses or communicate them" (Liff, 2003: 29). Self-awareness is therefore crucial for individuals to make sense of who they are emotionally, to determine how they should react to their immediate environment and to justify why they react in the manner that they sometimes do.

From the foregoing paragraph, it may be discerned that self-awareness is as much a prerequisite for emotional experience as it is for self-concept. Singelis (1998: 200) argues that self-awareness stems from an individual's experience-based values, biases, interests and a sense of self and identity. It is from the foregoing notion that it is argued in this study that self-awareness is one of the domains of emotional intelligence that mediates the identity development process.

When self-awareness is effectively at play, individuals are capable of engaging in self-advocacy. According to Liff (2003: 30), effective self-awareness encourages people to express their own needs, to explain their dilemmas and to ask for certain considerations. Carr (2004: 124) believes that the capacity to be self-aware increases at adolescence and can reach complex emotional

cycles such as feeling guilty about portraying anger or feeling frightened. The notion that self-awareness heightens at the adolescence stage is another reason why self-awareness has been identified for exploration in terms of the extent to which it mediates identity development. Self-awareness is coupled with identity development because identity development in the main takes place at adolescence.

Minnaar and Associates (January 2004, www.minnaar-cc.com) believe that experiencing anger forms an integral part of people's everyday lives. According to Minnaar and Associates (January 2004), causes for anger vary from minor frustrations and irritations to serious outbursts and rage, which result in disruptive effects on people's lives. Anger helps in raising people's levels of self-awareness and mobilises them when changes need to be made or when injustices need to be dealt with (Minnaar & Associates, January 2004). The challenge becomes the manner in which an individual deals with anger as a display of the level of emotional functioning.

There are various competencies by which self-awareness manifests itself. The following paragraphs discuss some of the identified competencies of self-awareness:

4.2.1.1 Emotional Self-Awareness

Emotional self-awareness refers to being able to recognise and respond to cues in one's environment through emotional expression (Maree & Ebersöhn, 2002: 267). Emotional self-awareness therefore determines emotions that a person deems appropriate in a particular setting. This competence of self-awareness also determines and affects a person's behaviour and performance in a task. Through emotional self-awareness people are able to foresee how their feelings will affect people around them when they are expressed (Maree & Ebersöhn, 2002).

In light of the above description, individuals who lack emotional self-awareness may misinterpret cues from their immediate environment. Misinterpretation of

environmental cues may sometimes lead to individuals wrongly believing that everyone is appreciative of how they conduct themselves emotionally under certain circumstances. Thus, inappropriate interpretations of one's environmental cues can perpetuate inappropriate emotional expressions and behaviour. According to Boutte (1999: 190), misinterpretation of cues from one's environment can in some instances lead to behaviours such as getting attention by indulging in drugs, violence and gang activities and thinking that it is 'cool' to do so. Such behaviours are not uncommon among adolescents in high schools and they occur in all races, socio-economic statuses and genders (Boutte, 1999).

Some of the negative behaviours mentioned above also result from a variety of mitigating factors. For instance, some teenagers join gangs for the sake of identity and recognition, whilst others are cajoled to join gangs for protection, fellowship, brotherhood and/or money (Boutte, 1999: 190-191). Since adolescents are in the process of forming identities, more often than not they are prone to influences from their peers (Boutte, 1999). Behaviours that lead youth into depression, drugs, gangs, and violence are sometimes overlooked because of "model minority" myths (Boutte, 1999: 191).

Model minority myths refer to incorrect perceptions that superficially categorise certain behaviours as being characteristic of people belonging to certain groups (Boutte, 1999). In multicultural environments, people holding minority myths do not make any effort of understanding the context under which certain behaviours take place, instead, they are quick to apply labels to members of cultural minority groups. For instance, in South Africa, Africans were regarded and accordingly treated both intellectually and racially as inferior during the pre-1994 era (Mwamwenda, 2004: 314). This created a poor self-concept in a number of generations of Africans as can be discerned from the following observation:

"Indeed we find that in the life experience of the African, there is hardly any situation in his life in which his sense of self-esteem is nourished. If we were to formulate his psychic status in a phenomenological way, we would say this

subjective experience is one of feeling emasculated...Some observers have never tired of pointing out that the African is 'by nature without initiative; that he has a low perspiration level; that he will always say 'yes' when he should have said 'no'; that he is emotional and hedonistic and that he has the uncanny habit of not keeping time and talking around the point... Some of us are saying that this is not African nature. That there is no such thing as African nature. We are saying that these traits and many others are patterns of adaptation to an unfriendly always threatening environment. We are saying that the best human potential, given the black existential experience, would in all probability develop similar adjustment manoeuvres" (Manganyi, 1973 cited in Mwamwenda, 2004: 314).

Until individuals are capable of showing mature emotional self-awareness, they will react impulsively to environmental cues and pressures in ways that are incongruent to other people's expectations and frequent experiences of stress. Inappropriate emotions are most likely to result in conflict between individuals and their significant others, thus impacting negatively on their identity development.

4.2.1.2 Accurate Self-Assessment

Accurate self-assessment is about knowing one's inner resources, abilities, and limits (Goleman, 1998: 61). It is being aware of one's emotional strengths and limitations. Accurate self-assessment has as its basis the desire to receive feedback and new perspectives about oneself, as well as the desire to be motivated through continuous learning and self-development. Accurate self-assessment manifests in people's ability to target certain areas of the personality for personal change and development (Goleman, 1998: 63).

Accurate self-assessment tends to put pressure on individuals to acquire a clear self-concept ahead of exercising this competency (Goleman, 1998). A clear sense of self is founded in one's culture. It would therefore seem unlikely to demonstrate such competencies without accepting and mastering one's

culture. Accurate self-assessment may therefore be thwarted by a premature move towards a multicultural integration.

There are instances when individuals consistently mishandle a given situation. This tendency is what Goleman (1998: 65) describes as a sign, a blind spot. According to Goleman (1998: 66), blind spots influence people's avoidance of self-awareness or denial against any forms of feedback from significant others.

Goleman (1998: 65-66) identified the following blind spots:

- Blind ambition. This is a tendency for individuals to want to win all the time and at all costs, to compete, to overvalue themselves and seeing people either as friends or foes.
- Unrealistic goals. Setting of unrealistic goals manifests in being overly ambitious and setting unattainable goals even for other people.
- Relentless striving. This occurs when nothing or no one else matters, but only what an individual is working towards.
- Driving others. Individuals who suffer from this tendency are usually pushy, abrasive or ruthless, and can cause emotional harm to others.
- Power hungry. This refers to being self-centred and pushing a personal agenda at the expense of other people.
- Insatiable need for recognition. This behaviour manifests in individuals' propensity towards 'dressing themselves in borrowed robes,' in apportioning blame to others but themselves about mistakes that have occurred.
- Preoccupation with appearance. This is being overly concerned about public image; wanting to look good or appear 'right' all the time.

- Need to seem perfect. This manifests in taking unkindly to criticism from others and the use of external locus of control in explaining failures.

4.2.1.3 Self-Confidence

The construct self-confidence refers to the belief that one can handle whatever events life brings one's way (Caplan & Schooler, 2003: 552). According to Caplan and Schooler (2003), self-confidence shares some of the characteristics of self-efficacy while being a component of self-esteem at the same time. By implication, self-confidence may not only be regarded as a function of personality attributes, but also of factors emanating the social environment that surrounds an individual.

The new democratic order in South Africa acknowledges and values all cultures including the African culture (Thom & Coetzee, 2004: 191). According to Thom and Coetzee (2004), Africans are now recognised as knowledgeable and dignified. Thus, the African culture has been elevated to a respectable level equal to that of the Western culture. Africans in general and adolescents in particular should be able to identify with African culture and consequently have this belief strengthened compared to pre-1994.

Essentially, there are now many reasons why African adolescents' self-confidence and self-esteem should be high. In the process, African adolescents are likely to use their African culture as a springboard to confidently explore other cultures not as a form of reacting to racism but as a means of expanding their horizons and enhancing their identity development process (Thom & Coetzee, 2004).

Research results from the work done by Thom and Coetzee (2004: 191) revealed that African adolescents in the post-1994 era have greater confidence in themselves than their white counterparts. According to Thom and Coetzee (2004), the perceived heightened self-confidence among African adolescents may be attributed in part, to the influence of positive role models who have emerged in the post-1994 era.

It is argued that during the pre-1994 era in South Africa, many African role models who led the resistance movement against apartheid were labelled as criminals and imprisoned (Thom & Coetzee, 2004). Public admiration and support for these men and women were risky, because African youths who openly supported them and participated in protest marches were prosecuted. The negative labelling of African leaders and the negative image media portrayed of them most probably limited their influence to the youth further. However, in the new democratic dispensation, African leaders who used to be persecuted have now become strong positive role models for the youth; they have shown that it is possible to ultimately overcome obstacles and triumph over trials and tribulations through self-belief, self-confidence and perseverance.

4.2.1.4 Developing Self-Awareness

Self-awareness is regarded as the fundamental domain of emotional intelligence (Richburg & Fletcher, 2002: 32). This is because self-awareness increases the capability for monitoring and controlling people's lives and allows them to make conscious choices regarding minor and major life decisions (Richburg & Fletcher, 2002).

In order to manage one's feelings, it is important for one to recognise and understand one's feelings and their causes (Liff, 2003: 29). To enhance self-awareness, Liff (2003) suggests that individuals may have to learn to identify the origin of their feelings. To identify the source of one's feelings, one may have to pause to take stock of one's real emotions and verbalise strong feelings such as anger, stress and depression (Liff, 2003). When these actions are undertaken, an individual gets in touch with his or her feelings and thus becomes emotionally self-aware. In the process of becoming emotionally self-aware through the described actions, emotional intelligence competence gets enhanced.

Furthermore, individuals need to look introspectively at their thoughts, feelings and actions (Richburg & Fletcher, 2002). Individuals need to do the introspection because in the view of Richburg and Fletcher (2002), self-awareness is akin to psychoanalysis. Through introspection, individuals learn to use self-reflection in order to gain a better sense of the self, which becomes a useful instrument for the development and nurturing of fulfilling relationships (Richburg & Fletcher, 2002).

4.2.2 Self-Regulation

Self-regulation entails one's ability to appropriately control or handle most of one's emotions. Self-regulation usually refers to controlling emotions such as fear, anxiety, anger and sadness; it also refers to the ability to identify and understand situations that can cause certain emotions to occur as well as being aware of factors that mediate such emotions (Maree & Ebersöhn, 2002: 267).

People generally struggle to keep their emotions appropriately under control. The struggle to control feelings appears to be more prevalent during adolescence due to peer pressure for conformity (Boutte, 1999: 189). Adolescents in this stage are not only subjected to negative pressure, but to positive pressure too. Positive peer pressure includes encouragement to engage in pro-adult behaviour such as getting good grades and cooperating with parents.

On the contrary, Boutte (1999: 189) argues that teenagers do not always succumb to pressures from peers. Boutte (1999) further asserts that parents tend to have more influence over adolescents' basic life values and educational plans compared to their peers. Adolescents' peers tend to have more influence over short-term matters such as types of dress, choice of music and friends (Boutte, 1999). Close friendships, on the other hand, tend to have a positive influence on adolescents as it promotes good school adjustment both in middle- and low-income students. Adolescents with satisfying friendships tend to do well in school (Boutte, 1999).

Failure to exercise self-control results in a number of problem behaviours. One such negative outcome is teenage pregnancy. Teenage pregnancy has become a common problem among high school girls, argues Boutte (1999: 189). This problem affects male and female adolescents differently. The burden of parenting for instance often falls on the teenage mothers, thus interfering with their schooling. Teenage mothers are usually the ones that drop out of school; despite the fact that many schools do not prohibit pregnant teenagers from attending school (Boutte, 1999). Male adolescents do not necessarily have to suffer the same consequences, as they do not usually drop out of school simply because they have become fathers. It is therefore particularly incumbent upon teenage girls to exercise self-control on matters of sexuality to avoid pregnancy and other sexually related problems. They have to be emotionally intelligent.

If viewed within a broader cultural context, sexuality has become a selling entity through television commercials and programmes (Boutte, 1999: 190). Sexuality pervades contemporary movies and music thus impacting more on teenagers than people at any of the levels of development (Boutte, 1999). It is therefore imperative that teenagers are taught to objectively critique sexuality images and messages presented in the media. Objective viewing of sexuality materials is necessitated by the fact adolescents remain ignorant and uninformed about scientific facts of reproduction and other sexuality matters in spite of their reported bombardment with sexual imagery by the media. The extent of adolescents' ignorance about sexuality is evident in the reported escalation of sexually related problems such as HIV/AIDS and teenage pregnancy (Boutte, 1999).

The abilities to regulate negative emotions and to command good coping skills are important in protecting individuals against the onset of depression (Goodyer, 1995: 63). Good coping skills include but are not limited to individuals' ability to deal with negative emotions emanating from life stressful situations. According to Goodyer (1995), coping generally includes cognitive techniques, such as self-talk, rationalisation, problem solving, and behavioural

strategies. These coping skills assist individuals to mediate behaviours such as aggression, avoidance, withdrawal, and distraction.

Studies on coping strategies reveal that while boys tend to turn against others (projection) as a coping mechanism; girls are more likely to internalise consequences of their behaviours and turn against themselves as an object for blame (Goodyer, 1995: 64). These research findings suggest that there are gender differences regarding the manner in which coping strategies are employed. Blaming other people for one's behaviour might provide boys with feedback from which they can make realistic reflections about themselves and their identity. Realistic feedback that boys may obtain from their peers may be benefiting them more than girls. This is because it would seem more difficult to deal with behaviours that are perceived to be intrinsically motivated than those that are perceived to be extrinsic to an individual.

In the USA, it is reported that by age 14, an estimated 42% of teenagers have already tried or were smoking cigarette, 50% were drinking and 23% were at least on one illegal drug, usually marijuana (Boutte, 1999: 193). These concerning statistics are a manifestation of the extent of adolescents' failure to exercise self-control. These statistics further illustrate a lack of individual independence and heightened vulnerability resulting among other things from influences of television shows, movies and music videos that continue to glamourise drug and alcohol abuse (Boutte, 1999).

According to Boutte (1999: 193), school-base programmes which seek to discourage alcohol and drug use must go beyond just conveying information about effects of indulging in drugs. Boutte (1999) suggests that such programmes must also teach skills for resisting peer pressure and offer substitute activities such as dances and sports events. Communities can also get involved in the campaign against drugs by offering free video arcades or opportunities for participating in youth clubs, by emphasising cooperation across ethnic, gender, and socio-economic status groups through the school years, continues Boutte (1999: 193). This is especially important since many

adolescents in multicultural settings do not know how to express their anger in socially appropriate ways (Boutte, 1999).

In the face of disappointments, such as poor grades and performance in tests that are perceived unfair, it is imperative to manage impulses, to regulate moods and to keep failures into proper perspective, argues Liff (2003: 30). Such ability to internally regulate feelings may preclude the use of drugs and alcohol or engagement in other acting out behaviours for the subliminal purpose of modulating mood (Liff, 2003).

The ability to regulate emotions may be achieved through the following self-management competencies:

4.2.2.1 Emotional Self-Control

From a behavioural perspective, self-control refers to the ability to inhibit inappropriate behaviour and delaying of gratification, in order to achieve better long-term outcomes (Wills, Walker, Mendoza & Ainette, 2006: 265). Emotional self-control on the other hand relates to the kind of self-control that leads to developmental outcomes such as competence in social functioning (Wills *et al.* 2006). Exercising emotional self-control helps to keep impulsive feelings and emotions under control (Goleman, 1995: 259).

According to Langley (2000: 177), those who possess the rare skill “to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way” are at an advantage in any domain of life. Richburg and Fletcher (2002: 35) argue that managing one’s emotions follows after the identification and labelling of emotions, in exercising emotional intelligence.

Some research findings have revealed that many of the major threats to health and well being during adolescence are not biomedical in origin (McKay, 2003: 74). According to McKay (2003), the threats to health and well being of adolescents are of social origin resulting from adolescents’ risk-taking behaviours such as violence, substance use and abuse, unprotected sex, poor

diet and physical inactivity. These risk-taking behaviours are likely to result to stress and inhibit the process of identity development.

From the foregoing paragraph it may be discerned that substance use links to a state of a person's emotional regulation. Substance use therefore lands itself to be construed as a means of dealing with painful affective states for individuals whose regulation of emotions is limited because of developmental constraints (Wills *et al.*, 2006: 266). A further construal of emotional regulation by Wills *et al.* (2006) emphasises dealing with anxiety, depression and anger.

In light of the foregoing paragraph, substance use is associated with greater affective lability and lower distress tolerance. According to Wills *et al.* (2006), substance use could help to moderate acute negative emotions in the short term but could detract one from adjustment in the long term. The detraction from long term adjustment sets because of less practice of active self-control skills and less connection with supportive relationships that enhance self-regulation through social control processes (Wills *et al.*, 2006).

Wills *et al.* (2006: 269) identified emotional self-control indicators in which soothability; sadness control, anger control, negative affective lability and positive affective lability are included.

4.2.2.2 Trustworthiness

As a starting point, a distinction needs to be made between trust and trustworthiness. This will avert the danger of using these constructs loosely and interchangeably.

Trust refers to the "willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party" (Mayer & Norman, 2004: 226). Thus, trust essentially refers to a behavioural intention.

Trustworthiness refers to a judgement about the other party (Mayer & Norman, 2004). Therefore, in determining how willing one is to be vulnerable to the other party, an individual assesses the other party's trustworthiness; argue Mayer and Norman (2004). In light of the foregoing distinction between the two constructs, trustworthiness may further be viewed as a trait of being authentic, principled and taking tough stands even if those stands could be unpopular in the eyes of other people such as one's peers.

Certain behavioural tendencies have been identified as attributes of trustworthiness. These behavioural tendencies include availability, competence, consistency, discreetness, fairness, integrity, loyalty, openness, promise fulfilment and receptivity (Mayer & Norman, 2004: 226-227).

4.2.2.3 Conscientiousness

Conscientiousness refers to a person's tendency of being purposeful, organised, reliable, determined and ambitious (Major, Turner & Fletcher, 2006: 928). Some research studies according to Major *et al.* (2006) link the conscientious tendencies to an individual's motivation to learn. According to these research findings, individuals that are high in conscientiousness, are more achievement oriented and are known to set very clear goals for themselves (Major *et al.*, 2006). Such individuals are likely to engage in self-development or take more responsibility in preparing for the future.

Major *et al.* (2006: 933) identified ability, order, dutifulness, achievement orientedness, self-discipline and paying attention to detail, as facets of conscientiousness.

4.2.2.4 Adaptability

Different cultures inculcate widely diverse skills for successful adaptations to their members (Mussen *et al.*, 1984: 266). When people from different cultural backgrounds show differences in their adaptability to certain circumstances, this should not be construed as having to do with deficiencies in certain aspects

of their intelligence. Such differences should be viewed in the light of what individuals have learned as being adaptive from their culture and social class (Mussen *et al.*, 1990: 359). The differences in the pace and skill for adaptation are therefore as a result of individual knowledge repertoire and skills for problem solving.

The foregoing assertions suggest that an individual's behaviour that can be viewed as a manifestation of emotional intelligence in one culture can be viewed differently in another culture. An individual's behaviour should therefore be understood as a combination of what culture has taught him or her about adaptability, the application of such adaptive skills as well as his or her level of identity development.

Individuals high in adaptability are capable of smoothly juggling between multiple demands by easily handling shifting priorities, rapid change and adapting plans, behaviour, or approaches to fit major changes in situations (Gerdes, 1988: 154). Particularly for African adolescents in multicultural schools, adaptability is crucial as they find themselves in two different cultural environments on a daily basis. They are also at the threshold of adulthood and at the transition from primary to high school.

4.2.2.5 Optimism

Optimism is an indication of the way in which people explain their successes and failures to themselves (Goleman, 1998: 127). An optimistic person sees failure as a temporary setback or mistakes as matters to be blamed on circumstances that can be changed or improved upon. Optimistic persons are characterised by perseverance and persistence even when the degree of difficulty of assigned work increases for instance (Maree & Ebersöhn, 2002: 270).

To be optimistic is to see the world as a glass that is 'half-full' rather than 'half-empty'. Carr (2004: 113) describes optimism as an ability to look on the bright side of things even in the face of adversity. It is the ability to see good in others

even in situations that might appear bleak. Goleman (1995: 88) concurs by suggesting that optimism means having a strong expectation that in general, things will turn out all right in life, despite setbacks and frustrations.

Placing optimism within the emotional intelligence realm, Goleman (1995) argues that optimism refers to an attitude that buffers people against falling into apathy, hopelessness, or depression in the face of adversity.

In view of the foregoing discussion on optimism, it has become befitting to view optimism as the main driver in being resilient. Optimism should enable the changing of negative energy and feelings, to positive ones. Therefore, individuals high in emotional intelligence should be capable of persevering and assuming responsibility for their achievements, and should be self-oriented in their outlook to life (Maree & Ebersöhn, 2002: 270).

4.2.2.6 Achievement Orientation

In paragraph 4.2.2.3, it was highlighted that achievement orientation makes links with conscientiousness (Major *et al.*, 2006: 928). An achievement-oriented individual may thus be construed as being capable of setting realistic goals and anticipate obstacles to their achievement, self-disciplined and prone of taking calculated risks.

Self-concept and feedback from significant others play a vital role for individuals who are achievement oriented. This competence has greater relevance to early adolescence. At early adolescence, research has found that there is prevalence for adolescents to set unrealistic goals and standards (Brinthaupt & Lipka, 2002: 48). Setting unrealistic goals can lead to frustrations in the event that such goals and standards are not achieved (Brinthaupt & Lipka, 2002).

4.2.2.7 Initiative

This is the ability to identify a problem, obstacle, or opportunity and take action on it (Goleman, 1998: 122). People who take initiative usually strive to do better, to experience new challenges and opportunities, and to take responsibility for their actions and ideas. A person, who possesses the competence to take initiative acts rather than be acted upon, seeks information in unusual ways and cuts through red tape and bends the rules when necessary (Goleman, 1998).

In a multicultural environment for instance, it may be useful for an individual to proactively open up to other cultural ways of doing things while ensuring mastery of his or her cultural practices. Taking such an initiative could help shape the development of right attitudes and refinement of identity development.

Using problem-behaviour theory as a guide, Brinthead and Lipka (2002: 234) identified that taking an initiative to abstain from early-stage alcohol use is likely to strengthen self-regulation, cognitive controls, and a high regard for academic performance. Whenever an adolescent is capable of exercising effective self-control, he or she gets motivated to take charge of own cognitive development including identity development.

The extent of self-regulation and the cognitive controls prepares a person to act (or not to), and in turn to evoke other instrumental processes to carry out desired action sequences for which he or she has committed him- or herself (Brinthead & Lipka, 2002: 97).

Positive dispositions towards goals, self-regulation, belonging, and social responsibility are hypothesised to underlie behaviours characteristic of adolescents with positive academic identities. It is assumed of adolescents with a positive academic identity that they experience a sense of intellectual

confidence, a commitment to learning, and a desire to pursue higher education and certain occupational goals (Brinthaupt & Lipka, 2002: 97).

During adolescence, youngsters increasingly use complex strategies to autonomously regulate emotions (Carr, 2004: 124). The increased complexity in strategies to regulate emotions is acquired through increased acquisition of moral principles as well as beliefs about what is right and good or what is wrong and evil (Carr, 2004).

According to Mayer and Salovey (1995: 198), optimising pleasure sometimes requires subduing of pleasure motivations, and seeking more sophisticated behavioural patterns to make up for the imminent urge for pleasure. Mayer and Salovey (1995) further assert that one must judge the overall happiness of a person through his or her life for, "... one day or a short time does not make a man blessed and happy" (Mayer & Salovey, 1995: 198). To accomplish this, one requires a degree of self-control. "Man who abstains from bodily pleasures and enjoys doing so is self-controlled" (Mayer & Salovey, 1995: 198).

4.2.2.8 Developing Self-Regulation

The ability to regulate one's emotions is vital to one's self-awareness and can be interpreted as the ability to endure the ups and downs of life events with a degree of balance (Richburg & Fletcher, 2002: 32). According to Richburg and Fletcher (2002), self-regulation relates to both positive and negative experiences that can help to predict and influence people's emotional state of being and stability (Richburg & Fletcher, 2002).

Studies on self-regulation reveal that the ability to tolerate and manage feelings enables one to thwart stress from overtaking experiences (Liff, 2003: 30). On a daily basis, adolescents are consistently faced with challenges of mediating behaviours such as avoidance, aggression, and self-destruction, asserts Liff (2003). According to Liff (2003), adolescents can successfully mediate such behaviours if they are helped to develop strategies to self-soothe in a healthy way. As with self-awareness development, identifying causes of emotions and

their verbalisation can also develop the regulation of emotions. The foregoing assertion puts emphasis on the fundamental role of self-awareness on the other domains of emotional intelligence. Therefore, if an adolescent is competently self-aware, he or she can regulate his or her feelings successfully.

In schools, teachers can help promote the management of emotions for their learners and consequently their achievement orientation by proactively discussing behaviour expectations right at the beginning of the year (Liff, 2003: 30). By doing so, teachers will set standards for behaviour and achievement for their learners. When such benchmarks have been set, they help avoid surprises and unnecessary teacher-learner conflicts during the course of the year (Liff, 2003). Moreover, time needs to be set aside for teachers to engage their learners at individual level to allow learners to reflect on issues, concerns or disappointments that may arise either from within or outside the classroom. Such sessions allow learners to verbalise their feelings, and in the process, gain control over such emotional experiences.

Teachers can also influence time management from the side of their learners. Managing one's time too falls within the ambit of self-regulation (Liff, 2003: 32). Providing learners with attendance time-tables and year calendars facilitates their time management because they can highlight important dates such as exams in order to set aside enough time for themselves to prepare for these. If learners are in possession of timetables and calendars, they are most likely to balance time for studies and recreational activities.

Other self-regulation activities in which teachers can engage their learners is by developing their capacity to delay gratification (Mayer & Salovey, 1995: 198). "There is perhaps no skill more fundamental than resisting impulse" (Liff, 2003: 32). Adolescents and higher education students tend to be frequently tempted to attend parties even before exams for pleasure. "The optimisation of pleasure (happiness) sometimes requires subduing pleasure motivations, and seeking more sophisticated behavioural patterns," (Mayer & Salovey, 1995: 198).

4.2.3 Self-Motivation

Self-motivation or self-efficacy is potentially the most effective aspect of emotional intelligence; argue Maree and Ebersöhn (2002: 267). It includes the ability to channel emotions in the direction of goals and to focus one's enthusiasm, self-confidence and concentration on the achievement of the desired goals. Self-motivated individuals are capable of converting words to actions, and setting time frames for the achievement of goals. Furthermore, postponing the gratification on short-term needs for long-term needs as well as stifling and subduing impulses are important aspects of self-motivation (Maree & Ebersöhn, 2002).

“While having hopes and dreams is a blessing, to harness emotions in the service of hopes and dreams and to ponder and set goals is an emotional competency,” Liff (2003: 30). Through this citation, Liff (2003) seeks to emphasise the fact that setting realistic personal and academic goals and considering contingency and alternative plans for reaching them form an essential component of emotional intelligence. Further emphasis on setting goals and having a plan to achieve these is encapsulated in the assertion: “Successful students have the capacity to identify a destination, plan an itinerary, and move steadily upon a path to reach their goal - the capacity to refuel and set out on a new path is a reflection of social and emotional prowess,” (Liff, 2003: 30).

The reality of the situation about adolescents is that the majority do not set goals for themselves, and those that do set goals, set unrealistic ones. The Educator Today Newsletter of July-September 2003 (<http://portal.unesco.org>) substantiates the foregoing notion in stating that: “Teenagers don't share our moral values, the values of effort and respect for others, and above all they have an enormous lack of curiosity. It is a real challenge to get them interested” (Education Today Newsletter of July-September 2003, <http://portal.unesco.org>)

Following the foregoing assertion, it appears that schools experience frustration in getting adolescents motivated and committed to schoolwork. Many reasons exist why adolescents do not seem committed to their work; one could be that adolescents do not find the school environment stimulating and it does not respond appropriately to their individual needs. "Young people have a thirst for life, but you can't give the same liquid to everyone. It's the thirst that counts. It is regretted that teachers are not trained for this. Their profile corresponds to a school that no longer exists" (Education Today Newsletter of July-September 2003, <http://portal.unesco.org>).

It has been found that adolescents who are motivated perform better in school. Achievement in school and in other areas of interest promotes the achievement of a positive identity than poor achievement, which may lead to identity confusion (Hjelle & Ziegler, 1992: 211). Adolescents with a clear sense of identity are not adversely affected by failure compared to those that have not yet achieved a clear sense of identity (Hjelle & Ziegler, 1992).

Different things inspire different individuals to pursue different goals. As Boutte (1999: 185) asserts, for most high school learners, there is more to life than doing schoolwork. Most high school learners display a wide range of interests that occupy most of their leisure time. While some high school learners place premium on academic achievement, others excel in sport, art, and music. However, others engage in destructive activities such as drug abuse, promiscuous sexual activities and gang membership (Boutte, 1999). These variations indicate the different directions identity development can follow according to the varying degrees of guidance and support provided.

The difference between identity achievement and role confusion is often characterised by a whole range of things namely, an inability to select a career or to pursue further education as well as poor problem-solving and decision-making skills (Hjelle & Ziegler, 1992: 199). At adolescence, adolescents in multicultural schools are confronted with a number challenges and a diversity of

options and possibilities to consider while forming their identities. Thus, they need emotional intelligence to hold their own under these circumstances.

Since young adolescents are prone to setting for themselves, unattainable standards for their self and identity, they run the risk of going through an emotional swing, argue Brinthaupt and Lipka (2002: 48). Unattainable goals are likely to cause feelings of depression, low self-esteem, anxiety and frustration, hence the emotional swings. Brinthaupt and Lipka (2002) argue that motivation is a context-specific, future-oriented and evaluative set of psychological processes. These psychological processes serve to direct and energise individuals to act towards the attainment of particular outcomes within a particular context.

The question about whether the behavioural outcomes towards which individuals are motivated in particular contexts are healthy or not, appropriate or not, adaptive or not, is dependent on cultural, historical, social and situational frames of reference, argue Brinthaupt and Lipka (2002: 97). For instance, the socio-political system prior to 1994 in South Africa subjected African children to an inferior type of education system, which discouraged them from taking natural sciences and pursuing careers in related fields. Even those African learners who attempted science and engineering courses were frustrated by the system so that they could not perform to the best of their abilities. A lingering source of frustration for African learners is the language of instruction used in secondary schools and tertiary institutions.

Motivational factors and processes are not only extrinsic but they also stem from an individual. According to Brinthaupt and Lipka (2002: 98), patterns of motivational processes associated with poor educational outcomes may be indicative of forms of negative individual identities. Patterns of motivational processes associated with desirable educational outcomes on the other hand, might be indicative of forms of positive individual identities (Brinthaupt & Lipka, 2002). From the foregoing assertions, it seems reasonable to suggest that there is a reciprocal influence between a person's motivational patterns and identity development.

To enhance adolescents' self-esteem and motivation levels, adolescents need to be exposed to and encouraged to read stories of famous and successful people who grew up poor, but resiliently held on to educational goals to get ahead in life (Boutte, 1999: 191). According to Boutte (1999), this has a potential of deterring young people particularly those from low-income groups, from joining gangs for short-term pleasures. Another consideration would be for schools to invite successful role models to address and motivate learners on how to be successful in school and in life in general (Boutte, 1999). In addition, Mussen *et al.* (1990: 620) emphasize the role that fathers need to play to model altruistic behaviour for their sons in particular.

Motivation appears to be at the centre stage for meaningful goal setting and perseverance in the face of adversity. "Indeed there is a high correlation between academic success and motivation," Liff (2003: 30).

4.2.3.1 Enhancing Self-Motivation

The setting of realistic personal and academic goals, and consideration of contingency and alternative plans for reaching these, is an integral component of self-motivation (Liff, 2003: 31).

The extent to which an individual plans and executes a thought or an idea relies heavily on the individual's disposition and means to carry out the plan (Richburg & Fletcher, 2002: 33). Means an individual should have at his or her disposal include ability, aptitude and training (Richburg & Fletcher, 2002).

According to Liff (2003: 31), learners need to be encouraged to verbalise, their goals in class. As learners verbalise their goals, teachers need to identify problems in the learners' statement of goals and assist them to state their goals more accurately and realistically. Accurate and realistic setting of goals should promote self-motivation and the realisation of the goals.

Furthermore, schools need to create conditions that are conducive to learner achievement and should also recognise achievements that learners accomplish (Liff, 2003: 31). A stimulating environment and recognition of learner achievement will no doubt enhance learners' motivation levels. One simple way of creating a climate conducive for learner achievement and motivation is to make learners aware that their attendance is valued and will be ensured (Liff, 2003).

Other forms of raising self-motivation through recognition are by calling learners by their names Liff (2003: 31). Calling someone by his or her name personalises the interaction. A further form of recognising every learner in the school is by recognising and respecting their cultures, particularly in a multicultural school (Mwamwenda, 2004: 312). Allowing learners to celebrate important cultural heritage days adds to making the school a stimulating environment for learning.

About the learning content, Liff (2003: 31) argues that it should be made more appealing and responsive to learners' interests and needs. Furthermore, the learning experience should be hands-on and interactional in nature, using visual stimuli, if it is to captivate learners' interest, concentration, and ultimately, their motivational levels.

Mwamwenda (2004: 314) argues that among African children, self-concept and self-motivation can be improved by:

- acknowledging learners' appropriate responses by positive comments or a nod;
- allowing learners freedom to express their views even if they differ from those presented during a lesson, as long as such views are supported by logical reasoning;

- setting reasonable tests, assignments and examinations so that every learner who has studied diligently will stand a chance of doing well;
- showing learners respect through attending to their questions, giving them attention and exchanging views with them;
- teachers being genuine in what they do and not act as if they were 'superhuman'. Teachers need to admit their shortcomings, bearing in mind that learners are perceptive about the truth or a lack of it in a teacher's statements; and
- by encouraging learners to appraise themselves realistically. One reason for a negative self-concept and low self-motivation is to set goals that are too high or unattainable (Mwamwenda, 2004).

4.2.4 Empathy

Goleman (1998: 318) defines empathy as a capacity of being able to sense what other people are feeling, of taking perspective of how they feel as well as being able to cultivate rapport and alignment with a broad diversity of people.

Furthermore, empathy encompasses sensitivity about how others feel regardless of whether or not the feelings are actually articulated (Liff, 2003: 32). A person who is empathetic is capable of anticipating feelings that his or her own actions or statements will evoke in others.

People with empathy are able to constantly pick up emotional cues and to appreciate not only what people are saying, but also why they say what they are saying (Goleman, 1998: 138). According to Liff (2003: 32), empathy also includes a measure of cross-cultural sensitivity. To be cross-culturally sensitive implies being aware and understanding why people in other cultural groups behave in certain ways that differ from the way people in their own would behave under similar circumstances (Liff, 2003).

According to Maree and Ebersöhn (2002: 267), when empathy is to be coupled with the acknowledgement of other people's emotions, it has to include the ability to communicate well, to be sensitive to other people's feelings, concerns and needs. One should be able to react appropriately to even subtle cues that others send out, and to realise that encountering people who are difficult to communicate with, is a given fact of life (Maree & Ebersöhn, 2002).

The following competences are part-perspectives of empathy.

4.2.4.1 Developing Others

Having the capacity to develop others refers to the willingness to coach and provide counsel to people in need (Goleman, 1998: 147). To develop others means to foster long-term learning in them.

The process of developing others places focus on the developmental intent and effect rather than on the formal role of teaching or training. People who develop others tend to spend time helping them so that in return, the people receiving development may find their own way to excellence. People that assume the role of developing others require consistent feedback from others in terms of how effectively they can develop them.

Developing others poses a challenge to parents and other adults such as teachers. The challenge is even more complicated for parents and teachers in multicultural schools who have to deal with adolescents who are on the way to discovering themselves and developing identity. By implication, the challenge that parents and teachers face relates to imparting soft skills rather than hard.

Individuals who have the ability to develop others are characterised among other things, by acknowledging and rewarding other people's strengths and achievements, offering useful feedback and identifying other people's needs for further growth as well as by mentoring and assigning tasks that will challenge and foster their skills (Goleman, 1998: 146).

4.2.4.2 Inspirational Leadership

This is the capacity to engage with others in such a manner that the leader and follower raise one another to a higher level of motivation and morality (Suffla & Seedat, 1997: 329).

Inspirational leadership is generally, but certainly not always shown from a position of formal authority (Jordaan & Jordaan, 1989: 759); it tends to be one of the sought-after competences for teachers and students alike particularly in multicultural institutions so that others from minority cultures are not demoralised. Inspirational leadership can be stimulated in young adolescents by helping them to expend their energies on their strengths than weaknesses (Brinthaup & Lipka, 2002: 46).

4.2.4.3 Influence

People changing to a new environment could be overwhelmed by demands and challenges associated with psychological adaptations (Constantine & Gushue, 2003: 185). This is likely to be the case with African adolescents who migrate to suburban schools and get exposed to a multicultural environment. Besides, the stage that they are in as adolescents poses its own demands and challenges in developing their identities. School counsellors are best positioned to help adolescents deal with the demands and challenges of a multicultural school environment.

Constantine and Gushue (2003) are of the view that whereas much attention has in recent times been devoted to multicultural school counselling, some school counsellors remain unequipped to deal with learners who experience adjustment problems and are unable to positively influence learners' psychological and emotional adaptations in the demanding and challenging

multicultural environment that they find themselves. Multicultural counselling in this context refers to a counsellor's attitudes, beliefs, knowledge and skills in working with individuals representing various cultural groups (Constantine & Gushue, 2003: 185).

4.2.4.4 Communication

Facial expressions and other gestures can provide cues about actual emotions, which the communicator prefers not to verbalise (Carr, 2004: 139 and Liff, 2003: 32). Thus, dealing with school-going adolescents' behaviour problems requires effective communication skills in order to understand what such individuals could be going through. Effective communication is more than just the passing on of information, but it also entails 'listening' to non-verbal cues from other people (Carr, 2004). Effective communication therefore contributes to responding appropriately to individuals needing support and engaging in dialogues.

According to McKay (2003:75), adolescence is a period that is generally characterised by risk-taking behaviour. Risk-taking behaviour tendencies of adolescents usually lead to major threats to health and well being of adolescents. Some risk-taking behaviours that tend to pose threats to health and well being of adolescents include violence, substance abuse, unprotected sex as well as poor diet and physical inactivity (McKay, 2003: 74). Reasons for adolescents' risk-taking behaviours and their consequences are reportedly associated with the nature and quality of family communication, argues McKay (2003, 75). For instance, it has been reported that adolescents who experience strong levels of communication with their parents are less likely to engage in sexual intercourse and more likely to use effective contraception (McKay, 2003).

The nature and quality of peer communication is another factor that contributes to adolescents' risky behaviours (McKay, 2003: 76). According to McKay (2003), research has revealed that adolescents who reported a strong sense of resisting negative peer influences and a low engagement in substance abuse

or delinquent conduct also reported open communication with parents about activities taking place outside the home. Being able to say 'no' is a skill that adolescents learn though differentially according to gender (McKay, 2003).

4.2.4.5 Change Catalyst

A change catalyst is a person who initiates and manages change (Langley, 2000: 180). Catalysing change refers to recognizing the need for change in the way things are done and taking charge of the change initiatives in order to move a group or individuals forward. A person who is capable of catalysing change is characterised by high levels of self-confidence, influence, commitment, motivation, initiative and optimism (Langley, 2000).

In a multicultural school environment, it is expected of teachers and school administrators in particular, to possess qualities of change catalysts. Multicultural schools need change catalysts because of the challenge of transformation and adaptation. The need for transformation includes enhancement of the integration of learners and teachers from various racial and cultural groups into a united school community.

4.2.4.6 Conflict Management

Conflict management refers to a degree to which people that are in some form of relationship are capable of resolving conflict (Linder & Collins, 2005: 255). It is about being able to handle difficult individuals, groups of people, or tense situations with diplomacy and tact. Resolving conflicts helps in the de-escalation of bad feelings and undesirable consequences.

During adolescence, individuals inevitably face conflicting choices regarding identity roles they need to adopt (Erikson, 1968: 23). Having to deal with conflicts is a *rite de passage* for adolescents during the adolescence stage (Isaacs & McKendrick, 1992: 7). Conflicts are likely to be exacerbated for African adolescents in multicultural schools because of the multiplicity of cultures and life styles that they are exposed to.

As mentioned, in many multicultural schools in South Africa, conflict has led to the escalation of violence in the recent past (Education Today Newsletter, July-September, 2003). Increased violence has reportedly resulted from cultural conflict and the tendency of one cultural group wanting to dominate others. To this effect, the question is raised as to whether those in authority in such schools are capable of dealing with conflict and inculcating conflict management skills in the learners.

Minnaar and Associates cc (January 2004: www.minnaar-cc.com) argue that individuals who lack skills in the art of managing conflict display the following behaviour traits:

- Lack of initiative or maintenance of positive interpersonal relations;
- Lack of assertiveness;
- Portrayal of a negative self-image;
- Proneness to external motivational factors; and
- Preponderance to excessive stress.

The above conditions are psychologically unhealthy and should be eliminated at all costs. Minimising such unhealthy psychological conditions may be achieved, in part, through inculcating effective conflict management skills in adolescents.

4.2.4.7 Teamwork and Collaboration

The quality of teamwork provides a comprehensive concept of collaboration in teams (Hoegl & Parboteeah, 2003: 5). Teamwork and collaboration are about

enjoying shared responsibility and rewards for accomplishing set goals arising from active participation.

Teamwork capabilities are defined as a creation of group synergy in pursuing collective goals. Clear goals are likely to result in higher effectiveness and efficiency because teams are provided with clearer directions. Langley (2000: 180) argues that teams can use intellectual 'battles' to upgrade the quality of decisions provided that they keep debates free of the emotionality that might alienate or sabotage commitment to the decision. Langley (2000) argues further that the key to teamwork and collaboration lies in emotional competencies such as self-awareness, empathy and communication.

Hoegl and Parboteeah (2003) identified facets of teamwork qualities. The qualities identified include an open sharing of relevant information, coordinating team tasks, utilisation of all team members' knowledge and expertise, mutually supporting each other, exerting all efforts on the team task and promoting team spirit and cohesion.

In a multicultural setting, this might mean creating a climate in which different cultural groups engage equally in tasks and events. Inculcating a feeling in individuals to see themselves as equal participants in a setting is likely to promote egalitarianism among different cultures. As a consequence of equality among cultures, adolescents from minority cultural groups will in most cases experience improved sense of self-worth and confidence to participate in activities of their setting.

Attempts to inculcate a sense of equality between cultures and a subsequent improved teamwork and collaboration include the staging of cultural festivals. A number of multicultural schools have identified the importance of recognising and respecting all cultural practices. Such schools have demonstrated their recognition and respect for various cultures by staging cultural festivals to create and foster awareness about various cultures as well as identification of learners with their respective cultural behaviours (SABC 2 Morning Live, 8 June 2005). Cultural festivals usually comprise activities such as dance, music, art

and fashion parades from different cultural backgrounds. This is essential in multicultural schools since individuals tend to lose a sense of who they are culturally and may get subsumed into the dominant culture.

Another effective way of helping adolescents avoid the stress of developing a sense of self and identity is by showing positive regard for them as individuals and treating them with respect (Boutte, 1999). The need for positive regard, empathy and respect for all adolescents is reiterated by Brinthaupt and Lipka (2002: 47-48) by emphasising the role of teachers and parents in promoting adolescents' self-worth and positive identity development.

"Based on the configurations of self and identity, parents and teachers can identify the aspect of the adolescent's self or identity that is most painful and that shows the greatest discrepancy between actual and ideal self and identity," (Brinthaupt & Lipka, 2002: 45). This it is alleged can contribute to adolescents' ability of dealing appropriately with emotions and assume their identity roles in different contexts (Brinthaupt & Lipka, 2002).

4.2.4.8 Inculcating Empathy

Empathy includes being sensitive about how other people are feeling, even though the feelings may not be actually articulated (Goleman, 1995: 96). Furthermore, an empathetic person is able to anticipate feelings that their own actions or statements can provoke in others (Liff, 2003: 32).

Liff (2003: 33) argues that teachers are best placed to model empathetic behaviour. This is the case because children spend more hours at school than with their parents. To model empathetic behaviour, teachers need to acknowledge learners' issues or dilemmas, be sensitive and supportive to learners in dealing with their issues, and should go beyond just the parameters of the learning content (Liff, 2003). These modelling behaviours undoubtedly pose a challenge on the teacher's 'listening skills,' which should not be limited to learners' articulated issues and dilemmas, but should attempt to surface

even those issues and dilemmas that were meant to be concealed (Liff, 2003: 33).

Listening skills can in themselves be improved by keeping eye contact, not interrupting learners' responses, as well as paraphrasing learners' thoughts and statements (Liff, 2003). These listening behaviours ensure clarity and demonstrate understanding and appreciation of learners' participation in their own development (Liff, 2003).

Mayer and Salovey (1995: 200-201) argue that increased defensiveness and tendencies to close off on information are likely to lead to reduced sensitivity to others' feelings and the development of social intelligence.

4.2.5 Effective Relationships

Early adolescence is a period of social turmoil for most adolescents (Mwamwenda, 2004: 69). Changes within an individual as well as within his or her social circumstances result in conditions of stress. Some of the changes in the lives of adolescents involve the growth spurt at early adolescence as well as the need to establish relationships outside family and with the opposite sex. Such changes put pressure on adolescents and cause them anxiety and stress unless they are properly guided and supported to deal with the changes. While adolescents establish relationships and seek approval from others surrounding them, things can go wrong if they forge ahead without the necessary support (Brinthaupt & Lipka, 2002: 33).

Establishing and managing relationships demand effective emotional intelligence skills for individuals to derive meaning from them and to sustain them. Inasmuch as one is unable to control emotions of others, one still has to realise when other people are experiencing negative emotions (Maree & Ebersöhn, 2002: 267). Realisation that someone is experiencing anxiety or stress can evoke the need in one to reach out and try to help such a person to deal with such emotions appropriately (Maree & Ebersöhn, 2002). Reaching out to other people emotionally (empathetic behaviour), promotes the

establishment and maintenance of sound relationships not only with others, but also with the self.

Bosma and Kunnen (2001: 14) argue that although not everyone considers emotions as an integral part of their self-concept, it is clear that certain evaluations or appraisals of one's personal attributes can trigger some emotional reactions. People's appraisal of themselves under similar situations can yield different outcomes and lead to different emotional experiences. Failure in relationships for instance can lead some people to experience depression or proneness to suicide, while others display resilience and overcome such mishaps. Feelings of depression and suicidal behaviour also manifest in situations when individuals experience discrepancies between the perceived ideal self and the true self (Bosma & Kunnen, 2001: 15). Discrepancy between the true self and the ideal self is also likely impact negatively on the quality of the relationship that a person has with himself or herself.

The nature of the relationship that a person has with himself or herself is reflected, *inter alia*, in self-esteem. Some authors view self-esteem as a representation of the affective domain of the self-concept (Bosma & Kunnen (2001: 14). According to Bosma and Kunnen (2001), subscales such as scholastic competence, social acceptance, athletic competence, physical appearance, behavioural conduct and global self-worth influence an individual's self-concept and the subsequent relationship that he or she has with himself or herself. For example, if a person seeks belonging and is unsuccessful in this endeavour, he or she may attribute that to aspects about his or her physical appearance, with a resultant negative relationship with the self.

There are many emotions in which the self features as an object. As an illustration, when the self features as an object that is becoming aware of emotion, the self makes statements such as "I feel fear," and statements such as "I hate myself," when the self is an object of referent emotional appraisal (Bosma & Kunnen, 2001: 204).

The most pervasive sense, in which the self is implicated in emotional experiences, is in the form of concerns about “what and how the self is,” (Bosma & Kunnen, 2001: 204-205). This sense of the self translates into a willingness to achieve and maintain a certain identity. This need for identity and establishment of relationships is perceived to be one of the most fundamental human concerns, particularly at the adolescence stage (Bosma & Kunnen, 2001).

By being in relationships with others, individuals derive a sense of identity, a sense of place (Mokros, 1996: 5). There is a view that holds that self and identity are not endowed or fixed traits, but that they are communicatively constituted within relationships with others (Mokros, 1996: 1). During such interactions with others, individuals face a variety of challenges. For instance in a multicultural setting, individuals have to negotiate their identities, handle others and deal with the multiplicity of their own cultural dynamics (Mokros, 1996: 16). In other words, individuals need to have developed positive relationships with themselves before they can develop positive relationships with others.

Furthermore, Mokros (1996: 16) argues that in a multicultural setting, individuals tend to conceal their real intents and true emotions. Individuals display this tendency by enacting a self that reflects values, priorities and persona endorsed by a dominant culture. According to Mokros (1996), some people conceal their true intents and emotions in order to gain acceptance from those around them as well as to be regarded as coping and adaptive. A possible outcome for the incongruence between the true and the artificial self is identity confusion and losing touch with a true cultural self. Losing touch with a true cultural self is more likely to occur to African adolescents in multicultural schools, who have not consolidated a sense of identity. This leaves such African adolescents with blurred relationships with the self.

Mwamwenda (2004: 322) argues that Africans are by their very nature, conforming. Conformity in a multicultural school can lead to African adolescents adopting a Western culture at the expense of their African culture

as a result of the dominating influence of teachers and classmates from different cultural backgrounds. Being subsumed in another culture can impact negatively on African adolescents' self-definition.

Daily, African adolescents navigate between two cultural worlds and this leads to acculturation (Stevens & Lockhat, 1997: 254). According to Stevens and Lockhat (1997), acculturation results in a psychological tension as a result of straddling different worlds that become increasingly alien. In view of this assertion, social and emotional intelligence skills become imperative for African adolescents in order to believe in themselves and not to relinquish their Africanness.

According to Goodyer (1995: 71), the observed prevalence of depression among adolescents is more pronounced at the adolescence stage. Adolescents' depression can in part be attributed to the fact that young adolescents generally begin to function as part of the larger world. Young adolescents begin to embark on a process of separation and individuation in order to establish individual independent identities (Goodyer, 1995). Separation and individuation signal a change in relationship patterns from childhood through adolescence.

The change in the relationship patterns posits a challenge on adolescents' capabilities of establishing and maintaining relationships. What makes the change in relationship pattern challenging is the fact adolescents still depend on their parents for a variety of reasons. Adolescents' dependence on their parents and their simultaneous need to break away from them leads to choosing between two alternatives, which both have positive value (Jordaan & Jordaan, 1989: 676), with a resultant emotional tension and stress among the adolescents.

For African adolescents to establish and maintain relationships in multicultural schools they need guidance and support from understanding and empathetic adults (Crockett & Crouter, 1995:92). It is therefore imperative for African adolescents to have access to knowledgeable school counsellors, considerate

teachers and empathetic parents to successfully change their relationship pattern. This kind of support from the different role players can help obviate the onset of relationship problems during adolescence and probably beyond (Boutte, 1999: 192).

Relationship patterns tend to follow gender-specific patterns (Goodyer, 1995: 73). Whereas adolescent boys tend to have more stable but loosely knit friendship networks, adolescent girls tend to establish friendships that are extremely intense and very stormy, with closeness to friends changing day by day (Goodyer, 1995). During the process of separation and individuation, girls tend to place a higher premium on maintaining a sense of connectedness to family members, especially with their mothers, than it is the case with boys (Goodyer, 1995). These disparities in relationship patterns may be reduced through relationship management development of the adolescents.

The literature by Goodyer (1995: 73) and Liff (2003: 33) concur regarding the notion that effective relationship management can only be actualised once an adolescent has mastered the other four domains of emotional intelligence that were identified in this study.

Having explored the mediating role of the identified emotional intelligence domains, the researcher will present a brief overview on how emotional intelligence develops. An overview on the development of emotional intelligence is necessitated by the view that emotional intelligence can be developed (Goleman, 1995: 44). The brief overview will be presented in the ensuing paragraph.

4.2.5.1 Developing Effective Relationship Management Skills

Effective relationships appear to be impacted on by all the other four domains of emotional intelligence discussed in the paragraphs above.

For their healthy development, adolescents must be allowed time to experiment with various identity roles including relationships. As adolescents experiment

with identity roles, they may not be expected to commit themselves to these roles irrevocably, especially at the early adolescence stage (Konopka, 1973: 9). According to Konopka (1973), healthy development for adolescents should cultivate the capacity to enjoy life, to be creative, to do things on their own and to learn to interact with people of different cultural backgrounds and ages.

In the process of experimentation with identities, however, much can go wrong if that experimentation is not carefully monitored. For example, in experimenting with heterosexual relationships, pregnancy may result due in part to some of the myths about sexuality that adolescents hold.

Whereas most teenage girls believe that sex equals love, some teenage boys believe that sex is not the expression of ultimate commitment (Focus Adolescent Services, www.focusas.com). For boys, sex is simply a casual activity, just as it is portrayed on television (Focus Adolescent Services, 1999). This indicates misconceptions about sexual behaviours including some of the following:

- all teenagers are having sex;
- having sex makes one an adult;
- something is wrong with an older teenager (between 17 and 19 years of age) who is not having sex;
- a girl cannot become pregnant if she is menstruating; and
- a girl cannot become pregnant if it is her first time to have sex.

In order to address the above misconceptions and the problem of teenage pregnancy, which seems to be on the rise, research points towards family communication as a major key to curb these mishaps (Hopkins, 2002: <http://inside.bard.edu>). According to Hopkins (2002), some studies have found

that if parents provide sex education to their children, they are most likely to delay their first sexual intercourse or use birth control measures more often as adolescents. When adolescents engage in such safe behaviours, teenage pregnancy rate can be drastically reduced (Hopkins, 2002).

4.3 Emotional Intelligence Development: Concluding Remarks

Social and emotional development involves teaching children to be self-aware, self-motivated, regulate their emotions, to be socially cognisant as well as skills to manage their relationships (Liff, 2003: 34; Zins, Bloodworth, Weissberg & Walberg, 2004: 3). Acquiring these skills promotes learners' academic success argue Liff (2003) and Zins *et al.* (2004). According to Zins *et al.* (2004), addressing learners' social and emotional developmental needs should not be viewed as an additional duty charged to schools over and above their responsibility to provide academic instruction. Social and emotional development of learners should be seen as an integral and necessary part of helping them to succeed in school and in life (Zins *et al.* 2004: 3).

As it has already been acknowledged in this study, emotional intelligence can be nurtured and learned throughout life (Goleman, 1995: 44). In order to develop learners' skills for dealing with emotions and enhance their academic success, teachers and school administrators need to devise systems, create environments and generate settings that are supportive of adolescent development (Liff, 2003).

Zins *et al.* (2004: 3) argue that for schools to be successful in their educational mission, they need to integrate efforts that promote learners' academic, social and emotional learning. According to Zins *et al.* (2004: 6), the integrated approach places emotional intelligence development within a holistic context rather than just as a means and an end in itself. Moreover, the integrated approach to the development of learners eliminates the notion of viewing emotional intelligence as just a contributor to the prevention of adolescent drug abuse, violent behaviour and other forms of antisocial conduct.

Since learning is a social process, learners do not learn in isolation but through interacting with their teachers and peers and by support from their families (Zins *et al.* 2004: 3). The need for learners to develop emotional intelligence competences is invaluable in that emotions tend to facilitate or hamper their learning and their ultimate success in school (Zins *et al.* 2004).

4.4 Summary

From a theoretical perspective, reflections made in this chapter demonstrated the mediating role that emotional intelligence plays in the process of identity development of adolescents. The theoretical reflections made were not specifically focused on African adolescents but on adolescents in general.

This chapter has made reference to the fact that emotional intelligence develops progressively from self-awareness through to effective relationship management. The development of emotional intelligence as described in the preceding paragraphs appears to be in sync with the development of identity. Both emotional intelligence and identity development tend to progress from a narrow to a broader, and more inclusive base. The process of separation and individuation from family to society at large in the case of identity and from self-awareness through to the establishment and management of relationships in the case of emotional intelligence illustrate this development trend.

In light of the above observations, domains of emotional intelligence such as self-awareness, self-regulation, self-motivation, empathy and relationship management were identified for empirical investigation. Based on this premise, the following chapter presents the empirical design that was followed to investigate the extent to which the identified domains of emotional intelligence mediate the development of African adolescents' identities in a multicultural school environment.

CHAPTER 5

THE EMPIRICAL RESEARCH DESIGN

5.1 Introduction

It was highlighted in chapter 1 that this study investigates the mediating role of emotional intelligence to the process of identity development of African adolescents who attend multicultural schools.

A literature review was conducted to build a theoretical framework for this study. Merriam (1998: 46) argues that literature review provides a disciplinary orientation within which to situate a study. The theoretical framework that resulted from the literature review helped with the identification of domains of emotional intelligence and theoretical relationships of influence between emotional intelligence and identity development. The relationships between the two constructs were in the main, located within the demands and challenges of a multicultural school environment with a bias towards African adolescents.

From a research perspective, the identified domains of emotional intelligence provide a framework and scope for the empirical investigation of this study. In light of this, the empirical investigation shed light regarding the mediating role of emotional intelligence to the identity development of African adolescents attending multicultural schools. This was achieved by investigating the mediating role of emotional intelligence to identity through its domains of self-awareness, self-regulation, self-motivation, empathy and relationships management, both in mono- and multicultural schools.

This empirical research is informed in part by the notion that “in some critics’ eyes, emotional intelligence provides the medium by which educational reform can and finally will reach its full potential across primary, secondary and tertiary levels of schooling” (Zeidner, Roberts & Matthews, 2001: 265).

5.2 The Empirical Research Design

5.2.1 Selection of Schools

Since the study focused on school-going African adolescents, six secondary schools enrolling African learners were selected from the Ekurhuleni and the Greater Johannesburg areas. Schools in the Greater Johannesburg area were selected because, as it was mentioned in chapter 1, since 1994 these schools have experienced an influx of African learners from townships including those in the Ekurhuleni area.

The population of the identified schools in these areas was divided into two strata according to location. One stratum consisted of schools in the Greater Johannesburg suburbs; the other stratum was made up of schools from surrounding townships.

A criterion for selection of schools for this study was the use of English as the main medium of instruction. This criterion ensured the control for language for the respondents since all township secondary schools in the Gauteng province use mainly English as medium of instruction. Moreover, this criterion also facilitated the administration of the research instrument as questions were in English.

Purposive sampling was applied to select three township and three suburban schools, totalling six schools from which the sample of respondents were drawn. Through this sampling process, it was ensured that townships from which schools were randomly selected had African children who were migrating to the Greater Johannesburg suburban schools. Therefore, one school was randomly selected from each of Vosloorus, Katlehong and Soweto townships and the other three schools from the Greater Johannesburg suburbs.

Selecting schools from Ekurhuleni and the Greater Johannesburg areas also contributed to time and cost reduction during data collection. Managing cost

was necessary, as the researcher was not subsidised for carrying out the research.

5.2.2 Selection of Respondents

The sample consisted of African adolescents who were randomly selected from the population of each of the three township and three suburban schools that were selected.

Adolescents in secondary schools were targeted because in the South African context, learners at this level of education fall within the 14- to 18-year-old range (Education for All Global Monitoring Report, 2005: 342). This age range covers early and middle adolescence, which constituted the target population for this study (Paragraph 1.5.1).

From each of the schools in the sample, 30 African learners per grade were randomly and proportionally selected according to gender, from grade 9 to grade 11. Samples of 90 African learners per school were selected from each of the six schools, adding up to a total of 540 respondents for the study. The selection of respondents was carried out without any particular focus on ethnicity; all had an equal opportunity of being selected. Grade 8 learners were excluded because of their perceived lower level of development in English particularly in township schools. Grade 12 learners were not considered for the study because it was anticipated that schools would not allow access to this grade due to the premium placed on their performance as they exit the secondary education level.

Random sampling was applied because, according to Gorard (2001: 9), it forms the basis of all research. Moreover, it is argued that if properly conducted, random sampling can enhance the interpretation of results and the generalisation of findings about the population from which the sample has been drawn (Gorard, 2001). Further to this, random sampling also contributes time and cost saving as opposed to a census.

5.3 The Research Instrument

A self-administered structured questionnaire (see Appendix 1) was deemed appropriate for the empirical investigation. Questions and/or statements to which respondents responded were phrased in English to control for language. As mentioned earlier in this chapter, domains of emotional intelligence provided the framework for the development of the questions/statements.

5.3.1 Choice of the Research Instrument

The questionnaire was chosen as a research instrument (see paragraph 1.4) because it is a common technique for collecting data in educational research (Schumacher & McMillan, 1993: 41). Through the use of the questionnaire, respondents can make their reactions, beliefs and attitudes known through written responses.

Structured questions were asked in the questionnaire. Structured questions are regarded as the best form of obtaining demographical information and provide data that can be easily categorised. In addition, structured questions reduce subjectivity during analysis and interpretation of responses (Schumacher & McMillan, 1993: 241). In order to promote respondents' freedom of expression and enhance accuracy of responses provided, anonymity of respondents was assured.

In a nutshell, the choice of a questionnaire as an instrument for this study was derived from the notion that " a questionnaire is relatively economical, has standardised questions, can assure anonymity, and questions can be written for specific purposes" (Schumacher & McMillan, 1993: 238). The questionnaire was an economical way of data collection because it could be administered to different groups and schools at the same time.

5.3.2 Format of the Instrument

The questionnaire was divided into two sections, section A and section B. Section A sought to solicit respondents' biographical data such as gender, age, grade, mother tongue, medium of instruction, school attended as well as data on who was living with the respondent. Biographical data were solicited to provide the context within which the mediating role of emotional intelligence was to be construed. In essence, the biographical data provided contextual variables for measuring the mediating role of emotional intelligence to identity.

Section B of the questionnaire incorporated questions/statements that were phrased on the basis of identity and the five identified domains of emotional intelligence. Statements of identity were interspersed among the identified domains of emotional intelligence. The statements on the domains of emotional intelligence would, through analysis, reflect on the extent to which the domains of emotional intelligence they represent, mediate the identity formation of African adolescents.

Identity statements were adapted from Erikson's Scale for measuring identity development (Thom & Coetzee, 2004); and those for measuring emotional intelligence from the Self-Concept Inventory (Vrey & Venter, 1974) as well as from the Know Your Own Mind – Questionnaire (www.trans4mind.com).

A total of 74 closed questions/statements were incorporated into the questionnaire. The questions/statements were formulated in such a way that they could be rated on a **4-point scale** ranging from 'never' to 'very often'. The phrasing of statements was varied that for some, a rating of 1 indicated a 'never' and 4 represented 'very often'; while with other statements a rating of 4 represented a 'never' and a rating of 1 a 'very often' option. In other words, it was not just unidirectional 1 to 4 rating representing 'never' to 'very often' options.

5.3.3 Determining the Mediating Role of Emotional Intelligence to Identity Development

As it has already been mentioned in the preceding paragraphs, 74 statements were developed to achieve the purpose of this research. These statements constituted section B of the questionnaire and were numbered B1.1 of the first domain investigated to B5.12 of the fifth domain of emotional intelligence.

The following paragraphs give an overview of how each of the domains was investigated and provide examples of statements that were developed for each.

5.3.3.1 Determining the Mediating Role of Self-Awareness on Identity Development

Eight statements were identified for determining the extent to which self-awareness mediates the process of identity development (see Appendix 1). Under paragraph 3.2, three attributes of self-awareness were identified and discussed. Those attributes are: emotional self-awareness, accurate self-assessment and self-confidence. Following are examples of statements for each of the attributes and how the rating was structured in each.

- “B1.4 *My worth is recognised by others*” (1=*never*; 2=*only occasionally/seldom*; 3=*fairly often*; 4=*very often*),” was asked to determine the mediating role of accurate self-assessment to identity;
- “B1.8 *People seem to see me very differently from the way I see myself* (4=*never*; 3=*only occasionally*; 2=*fairly often*; 1=*very often*),” was included to assess the extent to which accurate self-assessment mediates the identity development process from the perspective of African adolescents; and
- “B1.15 *I do not enjoy being a member of the school I am attending*” (4=*never*; 3=*only occasionally/seldom*; 2=*fairly often*; 1=*very often*),” was included to determine the extent to which emotional self-awareness mediates identity development.

5.3.3.2 Determining the Mediating Role of Self-Regulation to Identity Development

Nine statements were developed to determine the mediating role of self-regulation on identity development from the African adolescents' perspective. Paragraph 3.3 of this study identified seven competencies constituting self-regulation. Following are examples of some of the statements that were developed around these competencies:

- Statement on emotional self-control: “B2.1 *When people try to persuade me to do something I don't want to do I find it difficult to say no (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on optimism: “B2.2 *I lose interest in something I started and leave it unfinished (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on trustworthiness: “B2.4 *I feel that people don't trust me (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on achievement orientation: “B2.6 *I have a sense of accomplishment (1=never; 2=only occasionally/seldom; 3=fairly often; 4=very often)*”.
- Statement on adaptability: “B2.11 *I do not adapt easily to change (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on initiative: “B2.14 *I actively seek new ideas (1=never; 2=only occasionally/seldom; 3=fairly often; 4=very often)*”.

5.3.3.3 Determining the Mediating Role of Self-Motivation to Identity Development

Under this domain, six statements were developed to determine the mediating role of self-motivation to identity development. The following are examples of some of the statements:

- Statement on enthusiasm: “B3.1 *I lack the energy to get started on something I intended to do (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on assertiveness: “B3.10 *I feel too embarrassed to admit that I disagree with someone (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on risk-taking: “B3.12 *I do not enjoy taking risks (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.

- Statement on goal setting: “B3.14 *Planning things in advance takes away the fun (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.

5.3.3.4 Determining the Mediating Role of Empathy to Identity Development

Under paragraph 3.5, seven competencies that manifest empathy were identified and discussed. Emanating from that discussion, 14 statements were developed to establish the extent to which the ability to empathise mediates the identity development process of African adolescents. Following below are examples of some of the statements developed:

- Statement on inspirational leadership: “B4.2 *I enjoy to report back on behalf of a group after a group discussion (1=never; 2=only occasionally; 3=fairly often; 4=very often)*”.
- Statement on teamwork and collaboration: “B4.4 *I study better on my own than being in the company of other people (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on conflict management: “B4.5 *I always find it difficult to forgive someone who has accused me wrongly (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on developing others: “B4.9 *I always hesitate to help people even if they are making a mistake in fear of embarrassing them (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.
- Statement on change catalyst: “B4.10 *I don’t see why people should worry about other people’s behaviours like smoking (4=never; 3=only occasionally; 2=fairly often; 1=very often)*”.
- Statement on Influence: “B4.12 *People often support my ideas (1=never; 2=only occasionally/seldom; 3=fairly often; 4=very often)*”.
- Statement on communication: “B4.15 *People usually misunderstand me (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)*”.

5.3.3.5 Determining the Mediating Role of Effective Relationships to Identity Development

From attributes of effective relationships discussed under paragraph 3.6, a total of 11 statements were developed to determine the extent to which managing relationships effectively mediates the identity development process of African adolescents. The following examples highlight some of the statements that were developed under this domain of emotional intelligence:

- Statement on equality: *“B5.7 It is not right that one should be a dominant partner in a relationship (1=never; 2=only occasionally/seldom; 3=fairly often; 4=very often)”*.
- Statement on respect: *“B5.6 I expect others to treat me with respect (1=never; 2=only occasionally/seldom; 3=fairly often; 4=very often)”*.
- Statement on stereotypes: *“B5.8 I would never accept a job under the authority of a woman (4=never; 3=only occasionally/seldom; 2=fairly often; 1=very often)”*.

5.4 Distribution of the Questionnaire

The researcher personally delivered the questionnaires to each of the six selected schools. A hundred questionnaires were delivered to each of the six schools. The extra questionnaires were supplied for possible printing errors.

Four of the six schools offered to administer the questionnaires; two schools allowed the researcher to administer the questionnaires. To standardise the administration process of distributing the questionnaires in schools, the researcher developed a procedure guide that described the process from the random selection of respondents through to the interaction of the respondents with the questionnaire. The researcher and educators in the other four schools followed the same guidelines.

The researcher collected the completed questionnaires from the four schools upon receiving indications to that effect.

5.5 Data Administration

The researcher collated the questionnaires from schools and checked them for completion. Responses were coded and captured in preparation for analysis. The dataset thus developed was transferred to the Stata 9.0 statistical analysis programme for manipulation.

5.6 Data Analysis

Statements in the questionnaire were distributed between the two constructs: identity and emotional intelligence domains. The division of the statements into the constructs facilitated the statistical determination of relationships between

identity and emotional intelligence as well as the subsequent drawing of inferences about the mediating role of emotional intelligence to identity.

The following statements of identity were interspersed across the five domains of emotional intelligence:

- B1.1 I wonder what sort of person I really am.
- B1.2 I am certain about what I do in life.
- B1.3 Most people agree about what sort of person I am.
- B1.6 I feel low-spirited (depressed).
- B1.7 I am filled with admiration for mankind.
- B1.9 I am confident about carrying my plans to a successful conclusion
- B1.10 when people look at something I have done, I feel embarrassed by the thought that they could have done it better.
- B1.11 I feel clever or competent.
- B1.14 I am proud to be a member of the society in which I live.
- B2.3 What happens to me is the result of what I do rather than luck.
- B2.5 I change my ideas about what I want from life.
- B2.7 I worry that my friends will find fault with me.
- B2.8 My feelings about myself change.
- B2.9 I feel frustrated if my daily routine is disturbed.
- B2.10 I feel that I am putting on an act or doing something for the effect.
- B3.2 I am prepared to take a risk to get what I want.
- B3.3 When I am looking forward to an event I expect something to go wrong and spoil it.
- B3.4 I make exciting plans for the future.
- B3.5 I feel the thrill of doing something really well.
- B3.6 I feel pessimistic about the future of mankind.
- B3.7 People think I am lazy.
- B3.8 When I have difficulty in getting something right I give up.
- B3.9 I make the best of my abilities.
- B3.11 I avoid doing something difficult because I feel I will fail.
- B4.13 I enjoy competing.
- B5.1 People can be trusted (Thom & Coetzee, 2004).

During the analysis, the preceding statements of identity were tested against the following attributes of emotional intelligence, grouped according to each of the domains of emotional intelligence as follows:

- Self-Awareness
 - ✓ B1.4 My worth is recognised by others.
 - ✓ B1.5 I am hesitant about trying out new methods of doing things.

- ✓ B1.8 People seem to see me very differently from the way I see myself.
- ✓ B1.12 I feel too incompetent to do what I would really like to do in life.
- ✓ B1.13 After I have made a decision I feel that I have made a mistake.
- ✓ B1.15 I do not enjoy being a member of the school I am attending.
- ✓ B1.16 I think my personality is attractive to the opposite sex.
- ✓ B1.17 I believe I have a wide range of abilities.

□ Self-Regulation

- ✓ B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no.
- ✓ B2.2 I lose interest in something I started and leave it unfinished.
- ✓ B2.4 I feel that people don't trust me.
- ✓ B2.6 I have a sense of accomplishment.
- ✓ B2.11 I do not adapt easily to change.
- ✓ B2.12 There is some habit such as smoking that I would like to break but I cannot.
- ✓ B2.13 I seldom feel that I am a victim of outside forces that I cannot control.
- ✓ B2.14 I actively seek new ideas.
- ✓ B2.15 I never ask for help on work I couldn't do at home.

□ Self-Motivation

- ✓ B3.1 I lack the energy to get started on something I intended to do.
- ✓ B3.10 I feel too embarrassed to admit that I disagree with someone.
- ✓ B3.12 I do not enjoy taking risks.
- ✓ B3.13 It concerns me whether my clothes are fashionable or not.
- ✓ B3.14 Planning things in advance takes away the fun.
- ✓ B3.15 I do not like surprises.

□ Empathy

- ✓ B4.1 I feel like crying when I watch a sad film.
- ✓ B4.2 I enjoy to report back on behalf of a group after a group discussion.
- ✓ B4.3 People who like arguing frustrate me.
- ✓ B4.4 I study better on my own than being in a company of other people.
- ✓ B4.5 I always find it difficult to forgive someone who has accused me wrongly.
- ✓ B4.6 I am usually too self-conscious to offer help to other people.

- ✓ B4.7 I would like to be coach for a sport of my interest at a later stage.
- ✓ B4.8 I like watching contact sport such as boxing.
- ✓ B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them.
- ✓ B4.10 I don't see why people should worry about other people's behaviours like smoking.
- ✓ B4.11 I do not like war stories and films.
- ✓ B4.12 People often support my ideas.
- ✓ B4.14 I feel embarrassed when it turns out that my actions have offended others.
- ✓ B4.15 people usually misunderstand me.

□ Effective Relationships

- ✓ B5.2 I feel that other people find it difficult to make friends with me.
- ✓ B5.3 I believe in expressing myself to others.
- ✓ B5.4 I spend a lot of time with people of my own sex.
- ✓ B5.5 I have a problem with homosexual people.
- ✓ B5.6 I expect others to treat me with respect.
- ✓ B5.7 It is not right that one should be a dominant partner in a relationship.
- ✓ B5.8 I would never accept a job under the authority of a woman.
- ✓ B5.9 Children should learn that before they reach maturity, their point of view is barely relevant.
- ✓ B5.10 Foreigners are OK but I think they belong in their own country, except for holidays.
- ✓ B5.11 Free love between men and women would be a very unhealthy thing.
- ✓ B5.12 I enjoy spending long periods of time by myself.

In pursuit of high quality data analysis and generalisability of the research findings, statistical tests of significance were conducted. The tests of significance were based on the assumption that the data were collected from a sample drawn independently and randomly from the defined population (Gorard, 2001: 10).

5.7 Summary

This chapter focused on the empirical research design for the study. Aspects of research design such as sampling, instrument choice and design, data collection as well as data analysis were described.

The following chapter will focus on the interpretation of the analysed data and the discussion of findings. The mediating role of self-awareness, self-regulation, self-motivation, empathy as well as effective relationships to identity, will be discussed along the lines of biographical variables such as school location, gender, adolescence stage and a preferred language for learning and teaching.

CHAPTER 6

EMPIRICAL FINDINGS ON THE MEDIATING ROLE OF EMOTIONAL INTELLIGENCE TO IDENTITY DEVELOPMENT OF AFRICAN ADOLESCENTS

6.1 Introduction

This study aimed at establishing the extent to which emotional intelligence mediates the identity development of African adolescents in multicultural schools. Before the empirical findings are discussed, focus will first be placed on the outcomes of the biographical data analysis.

Ninety-two percent of the 74 statements in the questionnaire had between 95% and 99% responses each; only six statements had responses from between 93% and 95% respondents. These results indicate that the majority of the 74 statements were responded to and only a few statements had missing responses.

The sample investigated consisted of 466 respondents. 240 (51.5%) respondents were attending township schools while 226 (48.5%) were attending suburban schools. Of the 466 respondents, about 72% were living in townships; about 28% were living in the suburbs.

A breakdown of the number of respondents according to school grades revealed that 30% of the respondents were in grade 9; about 36% in grade 10 and 34% were in grade 11. In terms of the stage of adolescence in which respondents were at the time of the research, the analysis revealed that adolescents at middle adolescence (16-18 years of age) were the majority (62%) followed by those at early adolescence (13-15 years of age) and finally, the minority (only 3%) of the adolescents at late adolescence (19 years and over). Adolescents at late adolescence were excluded because this study focused on adolescents who are at early and middle adolescence (paragraph 1.5.1).

Male adolescents constituted 46% of the sample while 54% was made up of females. Interestingly, each of the 11 official languages was represented as a home language, with isiZulu dominating (43% of the respondents). All respondents indicated that they were taught through the medium of English. Only 17% preferred to be taught in an indigenous African language whereas the majority (83%) preferred to be taught in languages other than an indigenous African language.

Finally, the majority of the respondents (51%) were living with both parents; 30% were living with their mothers only; about 12% were living with relatives; 4% were living with their fathers; about 2% were living with grandparents; and about 1% selected the 'other' category indicating that they were living with foster parents or, in some instances, living alone.

6.2 Interpretation of the Results in Tables

Determining the mediating role of emotional intelligence to identity development was approached from the perspective of establishing whether correlations existed between the domains of emotional intelligence and identity. The nature and quality of those correlations were also tested. For comparing the strengths of mediating roles of emotional intelligence to identity, the researcher established different levels based on the value ranges of the correlations.

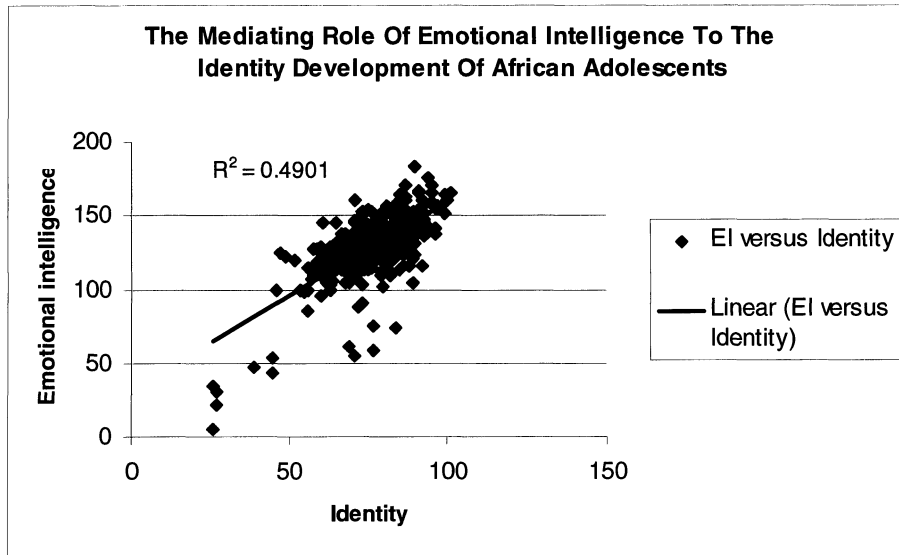
For the purpose of this study, correlations between -0.1 and 0.1 are regarded as very weak, correlations between -0.2 and -0.1 or between 0.1 and 0.2 are regarded as weak; correlations between -0.3 and -0.2 or between 0.2 and 0.3 are regarded as moderate; correlations between -0.4 and -0.3 or between 0.3 and 0.4 are regarded as strong; and correlations that are lower than -0.4 or greater than 0.4 are regarded as very strong. These differences in the strengths of the correlations were decided upon on the basis that this is social science research. In social science research it is unlikely to obtain correlations that are as strong as in the natural sciences where even perfect correlations may be determined.

6.3 Empirical Findings on the Mediating Role of Emotional Intelligence to Identity Development of African Adolescents

As it was mentioned in paragraph 6.2, the first step in analysing the mediating role of emotional intelligence to identity was to determine if any relationships existed between emotional intelligence and identity development.

The nature and quality of such relationships would be discerned from a scatter plot of aggregated values of emotional intelligence and identity, as can be seen in Figure 6.1.

Figure 6.1: Relationship between African adolescents' emotional intelligence and identity



The graph clearly indicates that the points follow a pattern along the inserted regression line. Therefore, in general, there are positive relationships between emotional intelligence and identity development. According to these findings, a negatively experienced attribute of emotional intelligence impacts negatively on the identity development process, while a positively experienced attribute will have positive consequences.

From the foregoing findings, it can be generalised that emotional intelligence plays a positive mediating role to the identity development of African adolescents.

Given the preceding findings, the analysis was taken further by exploring the quality of the relationships between the five identified domains of emotional intelligence and identity. These relationships were explored in respect of biographical variables such as school location, gender, adolescence stage and a preferred language of learning and teaching (par. 5.6). The results obtained through this process are discussed per biographical variable in the ensuing paragraphs.

6.4 Empirical Research Findings between Emotional Intelligence Domains and Identity Based on School Location

For the purpose of this study, school location distinguishes between African adolescents who are exposed either to monocultural or multicultural influences on their identity development. It is assumed in this study that African adolescents in township schools are exposed to only an African influence while those in suburban schools are exposed to a multiplicity of cultural influences, including Western influences.

The researcher's hypothesis is that emotional intelligence plays a stronger mediating role in the identity development of African adolescents who attend multicultural schools than for their counterparts in monocultural schools.

6.4.1 The Mediating Role of Self-Awareness

Table 6.1 represents the relationships between attributes of self-awareness with identity as seen from the point of view of adolescents who attend suburban and township schools respectively.

Table 6.1 Self-Awareness versus Identity based on School Location

Attribute	Statistic	Suburb	Township
B1.4 My worth is recognised by others (<i>Accurate self-assessment</i>).	Pearson Correlation	.217(**)	.155(*)
	Sig. (2-tailed)	0.001	0.016
	N	226	240
B1.5 I am hesitant about trying out new methods of doing things (<i>Self-confidence</i>).	Pearson Correlation	0.078	-0.038
	Sig. (2-tailed)	0.242	0.555
	N	226	240
B1.8 People seem to see me very differently from the way I see myself (<i>Accurate self-assessment</i>).	Pearson Correlation	.259(**)	-0.021
	Sig. (2-tailed)	0.000	0.745
	N	226	240
B1.12 I feel too incompetent to do what I would really like to do in life (<i>Emotional self-awareness</i>).	Pearson Correlation	.262(**)	.310(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B1.13 After I have made a decision I feel that I have made a mistake (<i>Self-confidence</i>).	Pearson Correlation	.295(**)	.171(**)
	Sig. (2-tailed)	0.000	0.008
	N	226	240
B1.15 I do not enjoy being a member of the school I am attending (<i>Emotional self-awareness</i>).	Pearson Correlation	.235(**)	.341(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B1.16 I think my personality is attractive to the opposite sex (<i>Accurate self-assessment</i>).	Pearson Correlation	.169(*)	.204(**)
	Sig. (2-tailed)	0.011	0.002
	N	226	240
B1.17 I believe I have a wide range of abilities (<i>Accurate self-assessment</i>).	Pearson Correlation	.257(**)	.179(**)
	Sig. (2-tailed)	0.000	0.005
	N	226	240

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

6.4.1.1 Adolescents in Suburban Schools

There is a moderate positive correlation between 'B1.8 People seem to see me very differently from the way I see myself (*Accurate self-assessment*)' and identity at the 99% level of significance. This finding suggests that for adolescents in suburban schools, the degree of accord or discord between an individual and significant others' accurate assessment of individual identity influences identity development accordingly.

6.4.1.2 Adolescents in Township Schools

- The statistical results in Table 6.1 could not identify any correlations between self-awareness and identity that were specific to only adolescents who attend township schools.

6.4.1.3 Shared Mediating Roles

- The results yielded a moderate positive correlation for adolescents in suburban schools and a weak positive correlation for adolescents in township schools between 'B1.4 My worth is recognised by others (*Accurate self-assessment*)' and identity, at the 99% level of significance for adolescents in suburban schools and at the 95% significance level for adolescents in townships, respectively. These findings indicate that the mediating role of accurate self-assessment to identity is slightly stronger for adolescents in suburban than in township schools.
- There are positive moderate correlations for adolescents attending suburban schools as well as strong positive correlations for adolescents in township schools between 'B1.12 I feel too incompetent to do what I would really like to do in life (*Emotional self-awareness*)' and identity, at the 99% level of significance. These findings imply that emotional self-awareness mediates identity development strongly for adolescents in township schools than is the case of their counterparts in suburban schools.
- The statistical analysis of the relationships revealed the existence of positive correlations of differing strengths between 'B1.13 After I have made a decision I feel that I have made a mistake (*Self-confidence*)' and identity at the 99% level of significance. The correlation is moderate in the case of adolescents in suburban schools while weak in the case of adolescents in township schools. This then implies that self-confidence mediates identity development slightly stronger for adolescents in suburban than in township schools.

- Positive correlations of differing strengths were identified between 'B1.15 I do not enjoy being a member of the school I am attending (*Emotional self-awareness*)' and identity at the 99% level of significance. These correlations are moderate according to adolescents in suburban schools and strong for those in township schools. In this case, emotional self-awareness mediates identity development stronger for adolescents in township schools than for their counterparts in suburban schools.
- Positive correlations of varying strengths exist between 'B1.16 I think my personality is attractive to the opposite sex (*Accurate self-assessment*)' and identity at the 95% significance level for adolescents in suburban schools and the 99% significance level for adolescents in township schools. Moreover, the findings revealed that these correlations were weak in respect of adolescents in suburban schools and moderate for those in township schools. These findings suggest that the mediating role of this attribute of self-awareness mediates identity development at a higher level for adolescents in township than in suburban schools.
- 'B1.17 I believe I have a wide range of abilities (*Accurate self-assessment*)' correlates positively with identity at the 99% level of significance. The correlations are, however, moderate for adolescents attending schools in the suburbs and weak for adolescents who attend township schools. It follows from these findings that accurate self-assessment mediates identity development stronger for adolescents who attend suburban schools than those that attend township schools.

More attributes of self-awareness were found to be positively mediating the identity development of African adolescents who attend multicultural schools compared to those in monocultural schools. This implies that adolescents in multicultural schools appreciate self-awareness more than their counterparts.

Regarding strength of the mediating roles of shared self-awareness attributes, the findings revealed no significant differences between adolescents in suburban or township schools in terms of the role that this domain plays to their

identity development. These findings therefore suggest that the null hypothesis is accepted with regard to self-awareness.

6.4.2 The Mediating Role of Self-Regulation

Table 6.2 represents analysed relationships between the attributes of self-regulation and identity, as seen from the perspective of adolescents who attend suburban and township schools respectively.

Table 6.2: Self-Regulation versus Identity based on School Location

Attribute	Statistic	Suburb	Township
B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (<i>Emotional self-control</i>).	Pearson Correlation	.254(**)	.270(**)
	Sig. (2-tailed)	0.000112	2.16E-05
	N	226	240
B2.2 I lose interest in something I started and leave it unfinished (<i>Optimism</i>).	Pearson Correlation	.392(**)	.273(**)
	Sig. (2-tailed)	1.02E-09	1.76E-05
	N	226	240
B2.4 I feel that people don't trust me (<i>Trustworthiness</i>).	Pearson Correlation	.285(**)	.194(**)
	Sig. (2-tailed)	1.32E-05	0.002542
	N	226	240
B2.6 I have a sense of accomplishment (<i>Achievement orientation</i>).	Pearson Correlation	.295(**)	.296(**)
	Sig. (2-tailed)	6.3E-06	2.96E-06
	N	226	240
B2.11 I do not adapt easily to change (<i>Adaptability</i>).	Pearson Correlation	.336(**)	.168(**)
	Sig. (2-tailed)	2.33E-07	0.008914
	N	226	240
B2.12 There is some habit such as smoking that I would like to break but I cannot (<i>Conscientiousness</i>).	Pearson Correlation	.185(**)	.248(**)
	Sig. (2-tailed)	0.005307	0.000102
	N	226	240
B2.13 I seldom feel that I am a victim of outside forces that I cannot control (<i>Optimism</i>).	Pearson Correlation	-0.05438	-0.05674
	Sig. (2-tailed)	0.415853	0.381469
	N	226	240
B2.14 I actively seek new ideas (<i>Initiative</i>).	Pearson Correlation	.395(**)	.412(**)
	Sig. (2-tailed)	7.6E-10	2.94E-11
	N	226	240
B2.15 I never ask for help on work I couldn't do at home (<i>Initiative</i>).	Pearson Correlation	.250(**)	.260(**)
	Sig. (2-tailed)	0.000143	4.47E-05
	N	226	240

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.4.2.1 Adolescents in Suburban Schools

- The findings from Table 6.2 reveal that there are no mediating roles of self-regulation that are exclusive to adolescents attending suburban schools.

6.4.2.2 Adolescents in Township Schools

- The results in Table 6.2 could not identify mediating roles of self-regulation that are exclusive to only adolescents who attend township schools.

6.4.2.3 Shared Mediating Roles

- There is a positive moderate correlation between 'B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (*Emotional self-control*)' and identity at the 99% level of significance for adolescents in suburban and township schools. This finding suggests that it makes no difference for African adolescents whether they are in suburban or township schools regarding the mediating role of emotional self-control to identity.
- According to Table 6.2 above, 'B2.2 I lose interest in something I started and leave it unfinished (*Optimism*)' correlates positively with identity at the 99% significance level. The correlation is strong in the case of adolescents in suburban schools and moderate for adolescents in township schools. This finding indicates that optimism mediates identity development strongly for adolescents in suburban schools than those in township schools.
- There is a positive correlation between 'B2.4 I feel that people don't trust me (*Trustworthiness*)' and identity at a significance level of 99%. The results indicate that trustworthiness mediates identity development a little stronger for adolescents in suburban schools than those in township schools.

- The results in Table 6.2 reveal that there is a moderate positive correlation between 'B2.6 I have a sense of accomplishment (*Achievement orientation*)' and identity at the 99% level of significance for adolescents in suburban and township schools. This implies that there is no significant difference in the extent to which achievement orientation mediates identity development between the two groups of adolescents.
- 'B2.11 I do not adapt easily to change (*Adaptability*)' and identity correlate positively at the 99% level of significance. The correlation exists at different levels of strengths between the two groups of adolescents. The analysed results indicate that adaptability plays a stronger mediating role to identity for adolescents in suburban than those in township schools.
- There are weak and moderate positive correlations between 'B2.12 There is some habit such as smoking that I would like to break but I cannot (*Conscientiousness*)' and identity at the 99% significance level for adolescents in suburb and township schools respectively. These results suggest that conscientiousness mediates identity development stronger for adolescents attending township schools than those that attend suburban schools.
- 'B2.14 I actively seek new ideas (*Initiative*)' correlates positively with identity at the 99% level of significance. A further analysis of the results shows that the correlation is strong for adolescents in suburban schools and very strong for adolescents in township schools. Therefore, it follows from the foregoing analysis that taking an initiative mediates identity more strongly for adolescents in township schools than it is the case with those in suburban schools.
- There is a moderate positive correlation between 'B2.15 I never ask for help on work I couldn't do at home (*Initiative*)' and identity at the 99% level of significance. It thus follows from the preceding

analysis that there is no significant difference in the extent of the mediating role of taking an initiative to identity between the two groups of adolescents in the study.

An equal number of self-regulation attributes were found to mediate the identity development of African adolescents in both settings. This implies that both groups equally appreciated self-regulation.

Three of the shared attributes of self-regulation were perceived by African adolescents in multicultural schools as having a stronger mediating role in their identity development compared to two in the case of their counterparts in monocultural schools. In view of these findings, the alternative hypothesis is accepted with respect to self-regulation.

6.4.3 The Mediating Role of Self-Motivation

Table 6.3 represents analysed relationships between attributes of self-motivation and identity based on the location of schools attended by adolescents.

Table 6.3: Self-Motivation versus Identity based on School Location

Attribute	Statistic	Suburb	Township
B3.1 I lack the energy to get started on something I intended to do (<i>Enthusiasm</i>).	Pearson Correlation	.521(**)	.474(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B3.10 I feel too embarrassed to admit that I disagree with someone (<i>Assertiveness</i>).	Pearson Correlation	.445(**)	.490(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B3.12 I do not enjoy taking risks (<i>Risky behaviour</i>).	Pearson Correlation	.432(**)	.404(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B3.13 It concerns me whether my clothes are fashionable or not (<i>Self-esteem</i>).	Pearson Correlation	.253(**)	.302(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B3.14 Planning things in advance takes away the fun (<i>Setting goals</i>).	Pearson Correlation	.472(**)	.440(**)
	Sig. (2-tailed)	0.000	0.000
	N	226	240
B3.15 I do not like surprises (<i>Proactivity</i>).	Pearson Correlation	0.109	.160(*)
	Sig. (2-tailed)	0.102	0.013
	N	226	240

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.4.3.1 Adolescents in Suburban Schools

- There were no correlations between self-motivation and identity that were found to be exclusive to adolescents who attend suburban schools.

6.4.3.2 Adolescents in Township Schools

- There is a weak positive correlation between 'B3.15 I do not like surprises (*Pro-activity*)' and identity, at the 95% level of significance for adolescents who attend township schools. This finding indicates that for adolescents in township schools, failure to plan in advance mediates identity development accordingly.

6.4.3.3 Shared Mediating Roles

- There is a very strong positive correlation between 'B3.1 I lack the energy to get started on something I intended to do (*Enthusiasm*)' and identity at the 99% significance level for the two groups of adolescents. There is therefore no significant difference in the mediating role of enthusiasm to identity development of adolescents in suburban and township schools.
- There are very strong positive correlations between 'B3.10 I feel too embarrassed to admit that I disagree with someone (*Assertiveness*)' and identity for adolescents in both settings, at the 99% significance level. This finding indicates that there is no significant difference in the degree to which assertiveness influences the identity development process from the perspective of adolescents in suburb and township schools.
- The results in Table 6.3 reveal that there is a very strong correlation between 'B3.12 I do not enjoy taking risks' and identity for both groups at the 99% level of significance. In light of these findings, there are no significant differences in the perceived degree to which risk-taking behaviour mediates identity development, from the perspective of adolescents in suburban and township schools.
- There are positive correlations at varying degree of strength between 'B3.13 It concerns me whether my clothes are fashionable or not (*Self-esteem*)' and identity at a significance level of 99% for adolescents in suburban and township schools. The mediating role of self-esteem to identity is moderate for adolescents in suburban schools and strong for adolescents in township schools.
- There are very strong positive correlations between 'B3.14 Planning things in advance takes away the fun (*Proactivity*)' and identity, at 99% significance level for the adolescents in both school locations. According to these findings, there are no significant differences in the extent to

which proactivity mediates identity development for adolescents either in suburban or township schools.

The foregoing findings revealed that for African adolescents in monocultural schools, there were more attributes of self-motivation that respondents perceived to be contributing to their identity development than for adolescents in multicultural schools. Therefore, adolescents in monocultural schools appreciated self-motivation more than their counterparts in multicultural schools.

There were no significant differences between the two groups in as far as the strength of the mediating role of self-motivation to their identities. The null hypothesis is therefore accepted in this respect.

6.4.4 The Mediating Role of Empathy

Table 6.4 presents the analysis of the relationships between attributes of empathy and identity.

Table 6.4: Empathy versus Identity based on School Location

Attribute	Statistic	Suburb	Township
B4.1 I feel like crying when I watch a sad film (<i>Taking perspective</i>).	Pearson Correlation	.131(*)	.210(**)
	Sig. (2-tailed)	0.048886	0.001093
	N	226	240
B4.2 I enjoy to report back on behalf of a group after a group discussion (<i>Inspirational leadership</i>).	Pearson Correlation	.319(**)	.345(**)
	Sig. (2-tailed)	9.95E-07	4.02E-08
	N	226	240
B4.3 People who like arguing frustrate me (<i>Conflict management</i>).	Pearson Correlation	0.113524	.212(**)
	Sig. (2-tailed)	0.088628	0.000953
	N	226	240
B4.4 I study better on my own than being in a company of other people (<i>Teamwork and collaboration</i>).	Pearson Correlation	0.095552	0.1235
	Sig. (2-tailed)	0.15221	0.056058
	N	226	240
B4.5 I always find it difficult to forgive someone who has accused me wrongly (<i>Conflict management</i>).	Pearson Correlation	.329(**)	.234(**)
	Sig. (2-tailed)	4.2E-07	0.000262
	N	226	240
B4.6 I am usually too self-conscious to offer help to other people (<i>Change catalyst</i>).	Pearson Correlation	.386(**)	.385(**)
	Sig. (2-tailed)	1.92E-09	6.41E-10
	N	226	240
B4.7 I would like to be coach for a sport of my interest at a later stage (<i>Inspirational leadership</i>).	Pearson Correlation	.141(*)	.138(*)
	Sig. (2-tailed)	0.034447	0.032189
	N	226	240
B4.8 I like watching contact sport such as boxing (<i>Aggression</i>).	Pearson Correlation	.196(**)	.261(**)
	Sig. (2-tailed)	0.003053	4.12E-05
	N	226	240
B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (<i>Developing others</i>).	Pearson Correlation	.340(**)	.311(**)
	Sig. (2-tailed)	1.66E-07	9.09E-07
	N	226	240
B4.10 I don't see why people should worry about other people's behaviours like smoking (<i>Change catalyst</i>).	Pearson Correlation	.245(**)	.245(**)
	Sig. (2-tailed)	0.000194	0.000125
	N	226	240
B4.11 I do not like war stories and films (<i>Taking perspective</i>).	Pearson Correlation	.166(*)	.226(**)
	Sig. (2-tailed)	0.012541	0.000407
	N	226	240
B4.12 People often support my ideas (<i>Influence</i>).	Pearson Correlation	.432(**)	.457(**)
	Sig. (2-tailed)	1.09E-11	8.96E-14
	N	226	240
B4.14 I feel embarrassed when it turns out that my actions have offended others (<i>Taking perspective</i>).	Pearson Correlation	.246(**)	.156(*)
	Sig. (2-tailed)	0.000182	0.015266
	N	226	240
B4.15 People usually misunderstand me (<i>Communication</i>).	Pearson Correlation	.343(**)	.394(**)
	Sig. (2-tailed)	1.21E-07	2.35E-10
	N	226	240

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.4.4.1 Adolescents in Suburban Schools

- Table 6.4 reveals no exclusive correlations for adolescents in suburban schools.

6.4.4.2 Adolescents in Township Schools

- The results in Table 6.4 indicate that there is a moderate positive correlation between 'B4.3 People who like arguing frustrate me (*Conflict management*)' and identity, at 99% level of significance. Therefore, for adolescents who attend township schools, conflict management moderately mediates identity development.

6.4.4.3 Shared Mediating Roles

- 'B4.1 I feel like crying when I watch a sad film (*Taking perspective*)' correlates positively with identity at the 95% level of significance for adolescents in suburban schools and at the 99% significance level for adolescents in township schools. The correlations are weak in respect of adolescents in suburban schools and moderate in respect of adolescents in township schools. It follows from the foregoing findings that the ability to take perspective of other peoples' feelings mediates identity development to a slightly stronger degree for adolescents in township schools than for those in suburban schools.
- There are strong positive correlations between 'B4.2 I enjoy to report back on behalf of a group after a group discussion (*Inspirational leadership*)' and identity at 99% level of significance for both groups of adolescents. There is therefore no significant difference in the extent to which inspirational leadership mediates identity development for adolescents in suburban and township schools.

- Table 6.4 depicts positive correlations between 'B4.5 I always find it difficult to forgive someone who has accused me wrongly (*Conflict management*)' and identity at varying strengths between the two groups under focus, at the 99% level of significance. The correlations are strong for adolescents in suburban schools and weak for adolescents in township schools. It follows from these findings that the capacity to resolve conflict mediates identity development strongly for adolescents in suburban schools compared to adolescents in township schools.
- The results in Table 6.4 indicate that there are strong positive correlations between 'B4.6 I am usually too self-conscious to offer help to other people (*Change catalyst*)' and identity at the 99% level of significance according to adolescents in suburb and township schools. There is thus no significant difference in the extent to which the attribute of being a change catalyst mediates identity development for the two groups of adolescents.
- 'B4.7 I would like to be coach for a sport of my interest at a later stage (*Inspirational leadership*)' and identity depicts weak positive correlations for adolescents in suburb and township schools, at the 95% level of significance. There is thus no significant difference in perception between adolescents either in suburban or township schools regarding the mediating role of inspirational leadership to identity development.
- 'B4.8 I like watching contact sport such as boxing (*Aggression*)' correlates with identity at varying degrees according to adolescents in suburb and township schools, at the 99% level of significance. The correlation is weak in the case of adolescents in suburban schools and moderate in the case of adolescents in township schools. These differences mean that aggression mediates identity development strongly for adolescents in township than for those in suburban schools.

- According to adolescents from both school settings, there are strong positive correlations between 'B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (*Developing others*)' and identity at 99% level of significance. Developing others therefore shows no difference between adolescents in suburban or township schools regarding the extent to which it mediates identity development.
- 'B4.10 I don't see why people should worry about other people's behaviours like smoking (*Change catalyst*)' correlates moderately positively with identity at the 99% level of significance for the adolescents in both the two school locations. This finding suggests no significant difference in the extent of the mediating role of being a change catalyst to identity, according to adolescents in the two school locations.
- 'B4.11 I do not like war stories and films (*Taking perspective*)' correlates positively with identity at varying degrees: to the 95% significance level according to adolescents attending suburban schools and the 99% level of significance for adolescents attending township schools. The results indicate that correlation is weak in respect of adolescents in suburban schools and moderate for those in township schools. The ability to take perspective of other people's feelings mediates strongly for adolescents in township schools than for their counterparts in suburban schools.
- There are very strong positive correlations between 'B4.12 People often support my ideas (*Influence*)' and identity at 99% level of significance for the two groups of adolescents being studied. It follows from the foregoing findings that there is no significant difference between adolescents in suburban and township schools in as far as they perceive the mediating role of influence on their identity development.
- The correlation between 'B4.14 I feel embarrassed when it turns out that my actions have offended others (*Taking perspective*)' and identity is

moderate at the 99% level of significance for adolescents in suburban schools, and weak at the 95% level of significance for adolescents in township schools. Therefore, the mediating role of perspective taking to identity is slightly stronger for adolescents in suburban schools than it is for those in township schools.

- There is a strong positive correlation between 'B4.15 People usually misunderstand me (*Communication*)' and identity at 99% significance level for adolescents in either of the school locations. There are thus no significant differences in the degree to which communication mediates identity development for the two groups of adolescents in question.

The fact that there were more attributes of empathy that were found to mediate the identity development of African adolescents in monocultural schools than multicultural schools indicate that empathy was appreciated more by the former, in their identity development.

On the shared attributes, there were no significant differences in the mediating role of empathy to the identity development of the two groups. This therefore suggests that the null hypothesis is accepted.

6.4.5 The Mediating Role of Effective Relationships

The results of the mediating role of attributes of effective relationships to identity are depicted in Table 6.5.

Table 6.5: Effective Relationships versus Identity based on School Location

Attribute	Statistic	Suburb	Township
B5.2 I feel that other people find it difficult to make friends with me (<i>Alienation</i>).	Pearson Correlation	.423(**)	.339(**)
	Sig. (2-tailed)	3.06E-11	7.37E-08
	N	226	240
B5.3 I believe in expressing myself to others (<i>Communication</i>).	Pearson Correlation	.420(**)	.436(**)
	Sig. (2-tailed)	4.61E-11	1.4E-12
	N	226	240
B5.4 I spend a lot of time with people of my own sex (<i>Experimentation</i>).	Pearson Correlation	0.127448	0.051738
	Sig. (2-tailed)	0.055729	0.424944
	N	226	240
B5.5 I have a problem with homosexual people (<i>Attitude</i>).	Pearson Correlation	0.102219	.209(**)
	Sig. (2-tailed)	0.125477	0.001157
	N	226	240
B5.6 I expect others to treat me with respect (<i>Respect</i>).	Pearson Correlation	.245(**)	.530(**)
	Sig. (2-tailed)	0.000198	8.46E-19
	N	226	240
B5.7 It is not right that one should be a dominant partner in a relationship (<i>Equality</i>).	Pearson Correlation	.164(*)	.260(**)
	Sig. (2-tailed)	0.013719	4.41E-05
	N	226	240
B5.8 I would never accept a job under the authority of woman (<i>Stereotypes</i>).	Pearson Correlation	.183(**)	.348(**)
	Sig. (2-tailed)	0.00575	2.99E-08
	N	226	240
B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (<i>Freedom of expression</i>).	Pearson Correlation	.154(*)	.292(**)
	Sig. (2-tailed)	0.020496	4.24E-06
	N	226	240
B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (<i>Attitude</i>).	Pearson Correlation	.221(**)	.178(**)
	Sig. (2-tailed)	0.000825	0.005814
	N	226	240
B5.11 Free love between men and women would be a very unhealthy thing (<i>Commitment</i>).	Pearson Correlation	0.121443	0.087328
	Sig. (2-tailed)	0.068406	0.177534
	N	226	240
B5.12 I enjoy spending long periods of time by myself (<i>Alienation</i>).	Pearson Correlation	.261(**)	.163(*)
	Sig. (2-tailed)	6.98E-05	0.011447
	N	226	240

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

From the table above, the following discoveries were made:

6.4.5.1 Adolescents in Suburban Schools

- There were no correlations found between effective relationships attributes and identity for adolescents who attend suburban schools.

6.4.5.2 Adolescents in Township Schools

- For adolescents who attend school in the township, there is a moderate positive correlation between 'B5.5 I have a problem with homosexual people (*Attitude*)' and identity at 99% level of significance. This suggests that attitude mediates identity development moderately for adolescents in township schools.

6.4.5.3 Shared Mediating Roles

- 'B5.2 I feel that other people find it difficult to make friends with me (*Alienation*)' correlates positively with identity at 99% significance level. The correlations are very strong for adolescents in suburban schools and strong for those who attend township schools. This implies that experiencing acceptance or rejection mediates identity development strongly for adolescents in suburb compared to those in township schools.
- 'B5.3 I believe in expressing myself to others (*Communication*)' correlates positively with identity at the 99% significance level. The correlations are very strong for adolescents in suburban and township schools. According to these findings, there is a very strong mediating role played by communication to identity development from the perspective of adolescents in both school settings.
- There are positive correlations between 'B5.6 I expect others to treat me with respect (*Respect*)' and identity at 99% significance level. The results reveal that the correlations are moderate for adolescents in suburban schools and very strong for adolescents in township schools. Therefore, respect or being respected mediates the identity development

process more strongly for adolescents who are in township than in suburban schools.

- There is a differentiated positive correlation between 'B5.7 It is not right that one should be a dominant partner in a relationship (*Equality*)' and identity at the 95% significance level for adolescents in suburban schools and at the 99% level of significance for those in township schools. The differentiation is such that the correlations are weak with respect to adolescents in suburban schools and moderate for those in township schools. Equality in relationships therefore impacts identity development more strongly for adolescents who attend township schools than those who attend suburban schools.
- 'B5.8 I would never accept a job under the authority of woman (*Stereotypes*)' correlates positively differentially with identity at the 99% level of significance for both groups of adolescents observed. There are weak correlations between stereotypical behaviour in relationships and identity for adolescents in suburban schools and stronger correlations for those in township schools. The findings therefore indicate that stereotypes in relationships impact identity development more for adolescents in township than in suburban schools.
- There are positive correlations of varying strength between 'B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (*Freedom of expression*)' and identity at the 95% level for adolescents attending suburban schools and at the 99% level of significance for those who attend township schools. The correlations were found to be weak for adolescents in suburban schools and moderate for those in township schools. Children's freedom of expression therefore impacts identity slightly stronger for adolescents in township schools than for those in suburban schools.
- 'B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (*Attitude*)' correlates differentially positively with

identity at 99% level of significance. The findings identified moderate correlations in respect of adolescents in suburban schools and weaker correlations for those in township schools. It therefore follows from these findings that attitude impacts identity development more strongly for adolescents in suburban than in township schools.

- Regarding strength, there are differentiated positive correlations between 'B5.12 I enjoy spending long periods of time by myself (*Alienation*)' and identity at the 99% level of significance for adolescents in suburban schools and at the 95% level of significance for adolescents in township schools. These findings confirm the findings about alienation: it bears stronger correlations for adolescents in suburban schools than those in township schools. Consequently, the mediating role of alienation is stronger for adolescents who attend suburban schools.

There were more attributes of effective relationships that were found to be playing a positive mediating role in the identity development of African adolescents in monocultural schools than was the case with those in multicultural schools. Therefore, adolescents in monocultural schools appreciated effective relationships more than did adolescents in multicultural schools.

In line with the preceding paragraph, the findings also revealed that the mediating role of effective relationships to identity development was stronger in respect of adolescents in monocultural schools than it was the case with those in multicultural schools. Contrary to the alternative hypothesis held by the researcher, the findings revealed that effective management of relationships plays a stronger mediating role in the identity development of African adolescents in monocultural schools than for those in multicultural schools. Both the null and alternative hypotheses are rejected in light of these findings.

6.5 The Mediating Role of Emotional Intelligence to Identity Development from a Gender Perspective

Literature has suggested a few differences between male and female adolescents regarding identity development. One of the differences concerns separation and individuation, which takes place during the early adolescence stage. It was asserted that females are more attached to family than young males and that the separation and individuation process more proceeds slowly for females than for males (par. 4.2.5).

In light of the foregoing argument, differences between male and female adolescents concerning the mediating role of emotional intelligence to identity are explored in this study.

6.5.1 The Mediating Role of Self-Awareness

The finding about the extent to which self-awareness influences identity development from a gender perspective is represented in Table 6.6.

Table 6.6: Self-Awareness versus Identity based on Gender

Attribute	Statistic	Male	Female
B1.4 My worth is recognised by others (<i>Accurate self-assessment</i>).	Pearson Correlation	.191(**)	.159(*)
	Sig. (2-tailed)	0.005	0.012
	N	214	250
B1.5 I am hesitant about trying out new methods of doing things (<i>Self-confidence</i>).	Pearson Correlation	-0.027	0.059
	Sig. (2-tailed)	0.697	0.352
	N	214	250
B1.8 People seem to see me very differently from the way I see myself (<i>Accurate self-assessment</i>).	Pearson Correlation	0.041	.177(**)
	Sig. (2-tailed)	0.554	0.005
	N	214	250
B1.12 I feel too incompetent to do what I would really like to do in life (<i>Emotional self-awareness</i>).	Pearson Correlation	.230(**)	.313(**)
	Sig. (2-tailed)	0.001	0.000
	N	214	250
B1.13 After I have made a decision I feel that I have made a mistake (<i>Self-confidence</i>).	Pearson Correlation	.188(**)	.268(**)
	Sig. (2-tailed)	0.006	0.000
	N	214	250
B1.15 I do not enjoy being a member of the school I am attending (<i>Emotional self-awareness</i>).	Pearson Correlation	.163(*)	.278(**)
	Sig. (2-tailed)	0.017	0.000
	N	214	250
B1.16 I think my personality is attractive to the opposite sex (<i>Accurate self-assessment</i>).	Pearson Correlation	.152(*)	.146(*)
	Sig. (2-tailed)	0.026	0.021
	N	214	250
B1.17 I believe I have a wide range of abilities (<i>Accurate self-assessment</i>).	Pearson Correlation	.322(**)	.233(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

Analysis of the results in Table 6.6 revealed the following:

6.5.1.1 Male Adolescents

- There were no correlations that were identified for only males between self-awareness and identity.

6.5.1.2 Female Adolescents

- Table 6.6 reveals that there is a weak positive correlation between 'B1.8 People seem to see me very differently from the way I see myself (*Accurate self-assessment*)' at the 99% significance level. It therefore follows that a mismatch between how female adolescents see themselves and how others see them mediates identity development accordingly.

6.5.1.3 Shared Mediating Roles

- For both male and female adolescents, there is a weak positive correlation between 'B1.4 My worth is recognised by others (*Accurate self-assessment*)' and identity at the 99% level of significance for males and 95% for females. The findings suggest that there are no significant differences in the extent to which self-worth mediates identity development.
- According to both male and female adolescents, there is a positive correlation between 'B1.12 I feel too incompetent to do what I would really like to do in life (*Emotional self-awareness*)' and identity at the 99% level of significance. These correlations are moderate for male adolescents but stronger for female adolescents. It thus follows from these findings that emotional self-awareness mediates the identity development more strongly for female than male adolescents.
- A positive correlation exists at different strengths between 'B1.13 After I have made a decision I feel that I have made a mistake (*Self-confidence*)' and identity at the 99% level of significance. The correlations are weak in respect of males and moderate in respect of female adolescents. It therefore follows from the foregoing findings that self-confidence mediates identity development highly for female adolescents compared to their male counterparts.

- 'B1.15 I do not enjoy being a member of the school I am attending (*Emotional self-awareness*)' correlates positively with identity at the 95% significance level for males and the 99% significance level for females. The correlations are weaker in the case of male adolescents and moderate for females. The findings therefore suggest that the mediating role of emotional self-awareness is stronger for female than for male adolescents.
- There is a weaker positive correlation between 'B1.16 I think my personality is attractive to the opposite sex (*Accurate self-assessment*)' and identity at the 95% significance level from the perspective of both male and female adolescents. According to this finding, there is no significant difference between male and female adolescents concerning the mediating role of accurate self-assessment to identity.
- According to the results in Table 6, there is a positive correlation between 'B1.17 I believe I have a wide range of abilities (*Accurate self-assessment*)' and identity at the 99% level of significance for both genders. However, the correlations are stronger for males and moderate for females. Therefore, the perception of having a wide variety of abilities mediates male adolescents' identity development more strongly than is the case with their female counterparts.

More attributes of self-awareness were found to mediate the identity development of female adolescents than males. This implies that female adolescents appreciated self-awareness to their identity development more than males.

Of the shared mediating roles, self-awareness was found to play stronger roles in the identity development of female adolescents than was the case with their male counterparts.

6.5.2 The Mediating Role of Self-Regulation

The results on the mediating role of self-regulation to identity along gender lines are represented in Table 6.7 below.

Table 6.7: Self-Regulation versus Identity based on Gender

Attribute	Statistic	Male	Female
B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (<i>Emotional self-control</i>).	Pearson Correlation	.157(*)	.344(**)
	Sig. (2-tailed)	0.02118	2.46E-08
	N	214	250
B2.2 I lose interest in something I started and leave it unfinished (<i>Optimism</i>).	Pearson Correlation	.323(**)	.342(**)
	Sig. (2-tailed)	1.43E-06	2.74E-08
	N	214	250
B2.4 I feel that people don't trust me (<i>Trustworthiness</i>).	Pearson Correlation	.174(*)	.268(**)
	Sig. (2-tailed)	0.010621	1.77E-05
	N	214	250
B2.6 I have a sense of accomplishment (<i>Achievement orientation</i>).	Pearson Correlation	.231(**)	.329(**)
	Sig. (2-tailed)	0.000674	1.04E-07
	N	214	250
B2.11 I do not adapt easily to change (<i>Adaptability</i>).	Pearson Correlation	0.121583	.359(**)
	Sig. (2-tailed)	0.075936	5.23E-09
	N	214	250
B2.12 There is some habit such as smoking that I would like to break but I cannot (<i>Conscientiousness</i>).	Pearson Correlation	.204(**)	.217(**)
	Sig. (2-tailed)	0.002689	0.00055
	N	214	250
B2.13 I seldom feel that I am a victim of outside forces that I cannot control (<i>Optimism</i>).	Pearson Correlation	-.139(*)	-0.00726
	Sig. (2-tailed)	0.041958	0.909011
	N	214	250
B2.14 I actively seek new ideas (<i>Initiative</i>).	Pearson Correlation	.443(**)	.382(**)
	Sig. (2-tailed)	1.08E-11	4.36E-10
	N	214	250
B2.15 I never ask for help on work I couldn't do at home (<i>Initiative</i>).	Pearson Correlation	.231(**)	.284(**)
	Sig. (2-tailed)	0.000656	5.05E-06
	N	214	250

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

6.5.2.1 Male Adolescents

- There is a weak negative correlation between 'B2.13 I seldom feel that I am a victim of outside forces that I cannot control (*Optimism*)' and identity at the 95% level of significance. Therefore, the perceived

external locus of control mediates identity development for male adolescents negatively.

6.5.2.2 Female Adolescents

- There is a strong positive correlation for female adolescents between 'B2.11 I do not adapt easily to change (*Adaptability*)' and identity at the 99% level of significance. The finding suggests that adaptability mediates identity development stronger for female adolescents.

6.5.2.3 Shared Mediating Roles

- 'B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (*Emotional self-control*)' correlates positively with identity at significant levels of 95% for males and 99% for females. The correlation is perceived to be weaker for males than for their female counterparts. The differences show that emotional self-control mediates identity development more strongly for female than for male adolescents.
- There are stronger positive correlations between 'B2.2 I lose interest in something I started and leave it unfinished (*Optimism*)' and identity for both male and female adolescents at 99% significance level. There are therefore no significant differences between male and females regarding the mediating role of optimism to identity development.
- There is a positive correlation between 'B2.4 I feel that people don't trust me (*Trustworthiness*)' and identity at significant levels of 95% for males and 99% for females. The correlation is perceived to be weak by males and moderate by females. Therefore, trustworthiness mediates female identity development more strongly than in the case of male adolescents.

- Positive correlations of different strength levels were identified between 'B2.6 I have a sense of accomplishment (*Achievement orientation*)' and identity at the 99% level of significance. The correlations are moderate for males and stronger for females. It can therefore be stated that achievement orientation has a stronger mediating role to identity for female adolescents than is the case with male adolescents.
- There is a moderate positive correlation between 'B2.12 There is some habit such as smoking that I would like to break but I cannot (*Conscientiousness*)' and identity for male and female adolescents at the 99% level of significance. These results suggest that there are no significant differences between male and female adolescents regarding the mediating role of conscientiousness to identity development.
- 'B2.14 I actively seek new ideas (*Initiative*)' correlates positively at the 99% level of significance. However, the correlations were found to be very strong for male adolescents and not so strong for female adolescents. Taking initiative mediates identity development more strongly for male than female adolescents.
- Moderate positive correlations were found between 'B2.15 I never ask for help on work I couldn't do at home (*Initiative*)' and identity at the 99% significance level for both male and female adolescents. There is thus no significant difference between male and female adolescents regarding the mediating role of taking initiative on schoolwork, to identity development.

Male and female adolescents equally appreciated the mediating role of self-regulation to their identity development. This is because they identified an equal number of self-regulation roles that mediated their identity development.

Of the shared mediating roles of self-regulation to identity, the results indicated that there were stronger mediating roles of this domain to the identity development of females than male adolescents.

6.5.3 The Mediating Role of Self-Motivation

Table 6.8 represents the results on the relationships between self-motivation competencies and identity as seen from the gender perspective.

Table 6.8: Self-Motivation versus Identity based on Gender

Attribute	Statistic	Male	Female
B3.1 I lack the energy to get started on something I intended to do (<i>Enthusiasm</i>).	Pearson Correlation	.473(**)	.525(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250
B3.10 I feel too embarrassed to admit that I disagree with someone (<i>Assertiveness</i>).	Pearson Correlation	.472(**)	.472(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250
B3.12 I do not enjoy taking risks (<i>Risky behaviour</i>).	Pearson Correlation	.420(**)	.407(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250
B3.13 It concerns me whether my clothes are fashionable or not (<i>Self-esteem</i>).	Pearson Correlation	.300(**)	.266(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250
B3.14 Planning things in advance takes away the fun (<i>Setting goals</i>).	Pearson Correlation	.512(**)	.396(**)
	Sig. (2-tailed)	0.000	0.000
	N	214	250
B3.15 I do not like surprises (<i>Proactivity</i>).	Pearson Correlation	.182(**)	0.096
	Sig. (2-tailed)	0.008	0.132
	N	214	250

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

6.5.3.1 Male Adolescents

- There is a weak positive correlation for male adolescents between 'B3.15 I do not like surprises (*Proactivity*)' and identity at the 99% level of significance. Being proactive presents a weaker mediating role with identity for male adolescents.

6.5.3.2 Female Adolescents

- No female-specific correlations were found between attributes of self-motivation and identity development.

6.5.3.3 Shared Mediating Roles

- Very strong positive correlations were discerned between 'B3.1 I lack the energy to get started on something I intended to do (*Enthusiasm*)' and identity at the 99% significance level. There are thus no significant differences between male and female adolescents concerning the mediating role of enthusiasm to identity development.
- The results show that there are very strong positive correlations between 'B3.10 I feel too embarrassed to admit that I disagree with someone (*Assertiveness*)' and identity at the 99% level of significance. There are therefore no significant differences between male and female adolescents concerning the mediating role of assertiveness to identity development.
- Male and female adolescents believe that there are very strong positive correlations between 'B3.12 I do not enjoy taking risks (*Risky behaviour*)' and identity at the 99% significance level. There are thus no significant differences between male and female adolescents insofar as risky behaviours mediate their identity development.
- The research results reveal that there are strong positive correlations between 'B3.13 It concerns me whether my clothes are fashionable or not (*Self-esteem*)' and identity at the 99% level of significance. It follows from these findings that the mediating role of self-esteem to identity development does not differ for male and female adolescents.

- The results of the analysis indicate the presents of differentiated positive correlations between 'B3.14 Planning things in advance takes away the fun (*Setting goals*)' at a significance level of 99%. These correlations were found to be very strong in respect of male adolescents compared to their female counterparts. Compared to female adolescents, the mediating role of goal setting mediates identity development strongly for male adolescents.

Male adolescents identified more attributes of self-motivation that played a positive mediating role to their identity development than did female adolescents. Thus, male adolescents showed greater appreciation for self-motivation than their female counterparts.

On the strength of the shared mediating roles, it was found that males had one extra attribute compared to females that they felt played a stronger mediating in their identity development.

6.5.4 The Mediating Role of Empathy

The results of the analysis on the extent to which empathy mediates identity development for male and female adolescents are represented in Table 6.9 below.

Table 6.9: Empathy versus Identity based on Gender

Attribute	Statistic	Male	Female
B4.1 I feel like crying when I watch a sad film (<i>Taking perspective</i>).	Pearson Correlation	.136(*)	.230(**)
	Sig. (2-tailed)	0.046151	0.000248
	N	214	250
B4.2 I enjoy to report back on behalf of a group after a group discussion (<i>Inspirational leadership</i>).	Pearson Correlation	.315(**)	.344(**)
	Sig. (2-tailed)	2.57E-06	2.36E-08
	N	214	250
B4.3 People who like arguing frustrate me (<i>Conflict management</i>).	Pearson Correlation	0.102757	.220(**)
	Sig. (2-tailed)	0.134037	0.000459
	N	214	250
B4.4 I study better on my own than being in a company of other people (<i>Teamwork and collaboration</i>).	Pearson Correlation	0.011514	.199(**)
	Sig. (2-tailed)	0.867018	0.001551
	N	214	250
B4.5 I always find it difficult to forgive someone who has accused me wrongly (<i>Conflict management</i>).	Pearson Correlation	.236(**)	.313(**)
	Sig. (2-tailed)	0.000499	4.54E-07
	N	214	250
B4.6 I am usually too self-conscious to offer help to other people (<i>Change catalyst</i>).	Pearson Correlation	.330(**)	.411(**)
	Sig. (2-tailed)	8.1E-07	1.34E-11
	N	214	250
B4.7 I would like to be coach for a sport of my interest at a later stage (<i>Inspirational leadership</i>).	Pearson Correlation	0.069642	.190(**)
	Sig. (2-tailed)	0.310566	0.002526
	N	214	250
B4.8 I like watching contact sport such as boxing (<i>Aggression</i>).	Pearson Correlation	.181(**)	.285(**)
	Sig. (2-tailed)	0.008047	4.73E-06
	N	214	250
B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (<i>Developing others</i>).	Pearson Correlation	.317(**)	.339(**)
	Sig. (2-tailed)	2.27E-06	3.7E-08
	N	214	250
B4.10 I don't see why people should worry about other people's behaviours like smoking (<i>Change catalyst</i>).	Pearson Correlation	0.129993	.328(**)
	Sig. (2-tailed)	0.057623	1.06E-07
	N	214	250
B4.11 I do not like war stories and films (<i>Taking perspective</i>).	Pearson Correlation	.181(**)	.199(**)
	Sig. (2-tailed)	0.007994	0.001557
	N	214	250
B4.12 People often support my ideas (<i>Influence</i>).	Pearson Correlation	.420(**)	.470(**)
	Sig. (2-tailed)	1.47E-10	4.06E-15
	N	214	250
B4.14 I feel embarrassed when it turns out that my actions have offended others (<i>Taking perspective</i>).	Pearson Correlation	0.117835	.263(**)
	Sig. (2-tailed)	0.085491	2.59E-05
	N	214	250
B4.15 People usually misunderstand me (<i>Communication</i>).	Pearson Correlation	.281(**)	.442(**)
	Sig. (2-tailed)	3.1E-05	2.27E-13
	N	214	250

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

6.5.4.1 Male Adolescents

- No correlations were found to be specific to male adolescents concerning the mediating role of empathy to identity development.

6.5.4.2 Female Adolescents

- There are moderate positive correlations between 'B4.3 People who like arguing frustrate me (*Conflict management*)' at 99% significance level. Conflict management therefore has a moderately strong mediating role on the identity development of female adolescents.
- The results in Table 6.9 show that there is a weak positive correlation between 'B4.4 I study better on my own than being in a company of other people (*Teamwork and collaboration*)' at a significance level of 99%. It follows from this finding that teamwork and collaboration plays a positive though weak, mediating role to identity development for female adolescents.
- There is a weak positive correlation between 'B4.7 I would like to be coach for a sport of my interest at a later stage (*Inspirational leadership*)' and identity development at the 99% level of significance. As female adolescents are concerned, there is a weaker positive mediating role of inspirational leadership to identity development.
- A stronger positive correlation exists between 'B4.10 I don't see why people should worry about other people's behaviours like smoking (*Change catalyst*)' and identity development for female adolescents at the 99% level of significance. Female adolescents therefore believe that being a change catalyst influences their identity development more than it is a case with their male counterparts.

- There is a moderate positive correlation between 'B4.14 I feel embarrassed when it turns out that my actions have offended others (*Taking perspective*)' and identity at the 99% significance level. For female adolescents, taking perspective of other people's feelings mediates identity development positively to a moderate extent.

6.5.4.3 Shared Mediating Roles

- There are positive correlations of different strengths for male and female adolescents between '4.1 I feel like crying when I watch a sad film (*Taking perspective*)' and identity at the 95% significance level for males and the 99% level of significance for females. The correlations are weaker in the case of males and moderate in the case of females. These findings therefore suggest significant differences in the extent to which taking perspective of other people's feelings mediates identity development for male and female adolescents.
- There are equally stronger positive correlations between 'B4.2 I enjoy to report back on behalf of a group after a group discussion (*Inspirational leadership*)' and identity development for male and female adolescents at the 99% level of significance. The findings show that there are no significant differences between male and female adolescents in as far as the mediating role of inspirational leadership to identity development is concerned.
- 'B4.5 I always find it difficult to forgive someone who has accused me wrongly (*Conflict management*)' correlates positively with identity at the 99% level of significance for both male and female adolescents. The correlations are stronger for female adolescents as opposed to their male counterparts. These findings therefore suggest that the mediating role of conflict management impacts more on identity development for females than for males.

- There are differentiated positive correlations between 'B4.6 I am usually too self-conscious to offer help to other people (*Change catalyst*)' and identity at the 99% significance level for both male and female adolescents. While the correlations are stronger for male adolescents, they are very strong in respect of female adolescents. Being a change catalyst therefore mediates identity development more strongly for female adolescents than for males.
- There are weaker positive correlations for male than for female adolescents between 'B4.8 I like watching contact sport such as boxing (*Aggression*)' and identity at the 99% level of significance. Aggression therefore does not impact identity development as strongly for males as it does for females.
- These research findings have identified stronger correlations between 'B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (*Developing others*)' and identity for both male and female adolescents at the 99% significance level. These findings do not suggest the existence of significant differences in the extent to which 'developing others' mediates identity development.
- Weaker positive correlations were discovered between 'B4.11 I do not like war stories and films (*Taking perspective*)' and identity at the 99% level of significance. It follows from these findings that this attribute of empathy plays an equal mediating role on identity development for both male and female adolescents.
- Very strong positive correlations were uncovered between 'B4.12 People often support my ideas (*Influence*)' and identity at the 99% significance level for both male and female adolescents. In essence, there are no differences between males and females regarding the extent to which being influential mediates identity development.

- Whereas there are weaker positive correlations between 'B4.15 People usually misunderstand me (*Communication*)' and identity for males, there are stronger such correlations for females, at the 99% level of significance. As a consequence of these differences, it can be concluded that communication shapes identity development more strongly for female than for male adolescents.

A number of attributes of empathy were found to be playing stronger mediating roles to the identity development of female adolescents than was the case with their male counterparts. Therefore, empathy was found to be appreciated more and playing a stronger mediating role for female adolescents than male adolescents.

6.5.5 The Mediating Role of Effective Relationships

Table 6.10 below represents relationships between attributes of effective relationships and identity as seen through the gender lenses.

Table 6.10: Effective Relationships versus Identity based on Gender

Attribute	Statistic	Male	Female
B5.2 I feel that other people find it difficult to make friends with me (<i>Alienation</i>).	Pearson Correlation	.374(**)	.386(**)
	Sig. (2-tailed)	1.66E-08	2.5E-10
	N	214	250
B5.3 I believe in expressing myself to others (<i>Communication</i>).	Pearson Correlation	.418(**)	.432(**)
	Sig. (2-tailed)	1.94E-10	8.63E-13
	N	214	250
B5.4 I spend a lot of time with people of my own sex (<i>Experimentation</i>).	Pearson Correlation	0.112285	0.078638
	Sig. (2-tailed)	0.10139	0.215323
	N	214	250
B5.5 I have a problem with homosexual people (<i>Attitude</i>).	Pearson Correlation	0.110674	.221(**)
	Sig. (2-tailed)	0.106419	0.000429
	N	214	250
B5.6 I expect others to treat me with respect (<i>Respect</i>).	Pearson Correlation	.415(**)	.377(**)
	Sig. (2-tailed)	2.61E-10	7.65E-10
	N	214	250
B5.7 It is not right that one should be a dominant partner in a relationship (<i>Equality</i>).	Pearson Correlation	.205(**)	.212(**)
	Sig. (2-tailed)	0.002525	0.000753
	N	214	250
B5.8 I would never accept a job under the authority of woman (<i>Stereotypes</i>).	Pearson Correlation	.280(**)	.256(**)
	Sig. (2-tailed)	3.14E-05	4.32E-05
	N	214	250
B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (<i>Freedom of expression</i>).	Pearson Correlation	.187(**)	.248(**)
	Sig. (2-tailed)	0.006068	7.54E-05
	N	214	250
B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (<i>Attitude</i>).	Pearson Correlation	.240(**)	.165(**)
	Sig. (2-tailed)	0.000406	0.008866
	N	214	250
B5.11 Free love between men and women would be a very unhealthy thing (<i>Commitment</i>).	Pearson Correlation	0.100692	0.119321
	Sig. (2-tailed)	0.142078	0.059577
	N	214	250
B5.12 I enjoy spending long periods of time by myself (<i>Alienation</i>).	Pearson Correlation	0.104568	.297(**)
	Sig. (2-tailed)	0.127279	1.76E-06
	N	214	250

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.5.5.1 Male Adolescents

- No male-specific correlations were discovered between effective relationships and identity. Effective relationships therefore play no mediating role to identity that is specific to male adolescents only.

6.5.5.2 Female Adolescents

- Moderate positive correlation exists between 'B5.5 I have a problem with homosexual people (*Attitude*)' and identity at the 99% level of significance. Therefore, attitude mediates identity development to moderate proportions for female adolescents.
- A moderate positive correlation exists between 'B5.12 I enjoy spending long periods of time by myself (*Alienation*)' and identity at the 99% significance level. For female adolescents, being alienated moderately mediates their identity development.

6.5.5.3 Shared Mediating Roles

- Stronger positive correlations were found between 'B5.2 I feel that other people find it difficult to make friends with me (*Alienation*)' and identity at the 99% significance level. In this case, there are no significant differences between male and female adolescents pertaining to the mediating role of alienation to identity development.
- Very strong positive correlations were uncovered between 'B5.3 I believe in expressing myself to others (*Communication*)' and identity at the 99% significance level. According to these findings, there are no significant differences between male and female adolescents regarding the mediating role of communication within relationships, and identity.
- There are positive correlations of different strengths between 'B5.6 I expect others to treat me with respect (*Respect*)' and identity for male and female adolescents at the 99% level of significance. These correlations were found to be very strong in the case of male adolescents compared to female adolescents. It therefore follows from these foregoing findings that expecting to be treated with

respect by others mediates identity development more strongly for male than female adolescents.

- 'B5.7 It is not right that one should be a dominant partner in a relationship (*Equality*)' correlates positively with identity to a moderate scale for male and female adolescence, at the 99% level of significance. There are therefore no significant differences according to gender regarding the mediating role of equality in relationships and identity.
- Positive and moderate correlations exist between 'B5.8 I would never accept a job under the authority of woman (*Stereotypes*)' and identity for both male and female adolescents, at the 99% level of significance. These findings reveal that stereotypes about gender mediate identity development equally between the genders.
- Weaker male 'B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (*Freedom of expression*)' correlates positively with identity at the 99% significance level. The correlations are weaker from the perspective of male adolescents than their female counterparts. It thus follows from these findings that the freedom of expression within relationships more strongly mediates identity development for females than for males.
- Weaker female 'B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (*Attitude*)' correlates positively with identity to different strengths for male and female adolescents, at the 99% level of significance. The correlations are moderate for males and weaker for females. As a result of these findings, it can be said that attitude makes a stronger impact to identity development of males than that of females.

There were more positive and stronger correlations between attributes of effective relationships and identity development for female than male

adolescents who were identified by this study. These findings therefore suggest that effective relationships were found to mediate identity development more for female adolescents than for their male counterparts.

6.6 The Mediating Role of Emotional Intelligence Domains to Identity according to Adolescence Stage

The establishment of the mediating role of emotional intelligence to identity in this case is focused on the adolescence stage in which adolescents were at the time of the research. The comparison was focused between early and middle adolescence. The comparison between adolescents at the two stages was carried out because the literature indicated differences between young adolescents and those who are half-way through adolescence regarding emotional experiences and abilities to deal with those experiences (paragraph 2.3).

The findings are discussed per domain of emotional intelligence as in the ensuing paragraphs.

6.6.1 The Mediating Role of Self- Awareness

Table 6.11 represents the statistical analysis of possible differences in the mediating role of self-awareness to identity, comparing adolescents at early adolescence to those at middle adolescence.

Table 6.11: Self-Awareness versus Identity based on Adolescence Stage

Attribute	Statistic	Early	Middle
B1.4 My worth is recognised by others (<i>Accurate self-assessment</i>).	Pearson Correlation	.215(**)	.156(**)
	Sig. (2-tailed)	0.006	0.008
	N	161	291
B1.5 I am hesitant about trying out new methods of doing things (<i>Self-confidence</i>).	Pearson Correlation	-0.077	0.078
	Sig. (2-tailed)	0.329	0.183
	N	161	291
B1.8 People seem to see me very differently from the way I see myself (<i>Accurate self-assessment</i>).	Pearson Correlation	0.044	.164(**)
	Sig. (2-tailed)	0.581	0.005
	N	161	291
B1.12 I feel too incompetent to do what I would really like to do in life (<i>Emotional self-awareness</i>).	Pearson Correlation	.244(**)	.303(**)
	Sig. (2-tailed)	0.002	0.000
	N	161	291
B1.13 After I have made a decision I feel that I have made a mistake (<i>Self-confidence</i>).	Pearson Correlation	.263(**)	.224(**)
	Sig. (2-tailed)	0.001	0.000
	N	161	291
B1.15 I do not enjoy being a member of the school I am attending (<i>Emotional self-awareness</i>).	Pearson Correlation	.244(**)	.228(**)
	Sig. (2-tailed)	0.002	0.000
	N	161	291
B1.16 I think my personality is attractive to the opposite sex (<i>Accurate self-assessment</i>).	Pearson Correlation	.193(*)	.133(*)
	Sig. (2-tailed)	0.014	0.023
	N	161	291
B1.17 I believe I have a wide range of abilities (<i>Accurate self-assessment</i>).	Pearson Correlation	.281(**)	.256(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.6.1.1 Young Adolescents

- There were no mediating roles of self-awareness to identity that were identified by adolescents at the early stage of adolescence only.

6.6.1.2 Adolescents at the Middle Stage

- A weaker positive correlation was identified between 'B1.8 People seem to see me very differently from the way I see myself (*Accurate self-assessment*)' and identity at 99% level of significance. Accurate self-assessment plays a weaker mediating role to identity

development according to adolescents at the middle stage of adolescence.

6.6.1.3 Shared Mediating Roles

- There is a moderate positive correlation between 'B1.4 My worth is recognised by others (*Accurate self-assessment*)' and identity for adolescents at early adolescence and a weaker one for adolescents at middle adolescence, at the 99% level of significance. The findings therefore suggest that the mediating role of accurate self-assessment to identity is stronger for adolescents at the early stage of adolescence than for those at middle adolescence.
- 'B1.12 I feel too incompetent to do what I would really like to do in life (*Emotional self-awareness*)' correlates to different strengths with identity at the 99% significance level for adolescents at early and middle stages of adolescence. The findings indicate that emotional self-awareness correlate stronger with identity in respect of adolescents at middle adolescence and moderately for those at early adolescence.
- There are moderate positive correlations for early and middle adolescents between 'B1.13 After I have made a decision I feel that I have made a mistake (*Self-confidence*)' and identity at the 99% significance level. Therefore, self-confidence mediates identity development equally for adolescents at early and middle adolescence.
- 'B1.15 I do not enjoy being a member of the school I am attending (*Emotional self-awareness*)' correlates moderately positively for early and middle adolescence adolescents at the 99% level of significance. There is thus no significant difference in the extent to which emotional self-awareness mediates identity development for adolescents at both stages of adolescence being studied.

- Weak positive correlations were found to exist between 'B1.16 I think my personality is attractive to the opposite sex (*Accurate self-assessment*)' and identity for adolescents at early and middle adolescence, at the 95% level of significance. From these findings there are no significant differences between adolescents at early and middle adolescence regarding the mediating role of emotional self-awareness to identity development.
- Positive correlations of moderate proportions exist between 'B1.17 I believe I have a wide range of abilities (*Accurate self-assessment*)' and identity at the 99% level of significance for adolescents both at early and middle adolescence. There are therefore no significant differences concerning the mediating role of accurate self-assessment to identity development.

Middle-staged adolescents appreciated the mediating role of self-awareness more than young adolescents.

Regarding the shared mediating roles of self-awareness, there were essentially no significant differences between the two groups of adolescents concerning the strength of the mediating role of this domain in their identity development.

6.6.2 The Mediating Role of Self-Regulation

Table 6.12 below represents findings on the mediating role of self-regulation to identity as seen through the lenses of adolescents at early and middle adolescence.

Table 6.12: Self-Regulation versus Identity based on Adolescence Stage

Attribute	Statistic	Early	Middle
B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (<i>Emotional self-control</i>).	Pearson Correlation	.265(**)	.272(**)
	Sig. (2-tailed)	0.000693	2.4E-06
	N	161	291
B2.2 I lose interest in something I started and leave it unfinished (<i>Optimism</i>).	Pearson Correlation	.284(**)	.353(**)
	Sig. (2-tailed)	0.000258	5.81E-10
	N	161	291
B2.4 I feel that people don't trust me (<i>Trustworthiness</i>).	Pearson Correlation	.221(**)	.234(**)
	Sig. (2-tailed)	0.00483	5.5E-05
	N	161	291
B2.6 I have a sense of accomplishment (<i>Achievement orientation</i>).	Pearson Correlation	.323(**)	.266(**)
	Sig. (2-tailed)	2.9E-05	4.31E-06
	N	161	291
B2.11 I do not adapt easily to change (<i>Adaptability</i>).	Pearson Correlation	.265(**)	.264(**)
	Sig. (2-tailed)	0.000672	5.16E-06
	N	161	291
B2.12 There is some habit such as smoking that I would like to break but I cannot (<i>Conscientiousness</i>).	Pearson Correlation	.251(**)	.212(**)
	Sig. (2-tailed)	0.001314	0.000273
	N	161	291
B2.13 I seldom feel that I am a victim of outside forces that I cannot control (<i>Optimism</i>).	Pearson Correlation	-0.07388	-0.05788
	Sig. (2-tailed)	0.351668	0.325163
	N	161	291
B2.14 I actively seek new ideas (<i>Initiative</i>).	Pearson Correlation	.465(**)	.368(**)
	Sig. (2-tailed)	5.1E-10	9.43E-11
	N	161	291
B2.15 I never ask for help on work I couldn't do at home (<i>Initiative</i>).	Pearson Correlation	.357(**)	.212(**)
	Sig. (2-tailed)	3.25E-06	0.000271
	N	161	291

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

6.6.2.1 Young Adolescents

- There were no early-adolescence specific mediating roles of self-regulation to identity.

6.6.2.2 Adolescents at the Middle Stage

- There were no correlations between self-regulation and identity that were specific to middle adolescence.

6.6.2.3 Shared Mediating Roles

- 'B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (*Emotional self-control*)' correlates moderately positively with identity at the 99% significance level for both groups of adolescents under review. Consequently, there are no significant differences between adolescents at early and middle adolescence concerning the mediating role of emotional self-control to identity.
- 'B2.2 I lose interest in something I started and leave it unfinished (*Optimism*)' correlates at different strength levels with identity at the 99% level of significance for the two groups of adolescents being studied. The correlations are moderate for adolescents at early adolescence and stronger for adolescents at the middle adolescence stage. Optimism mediates identity development more strongly for adolescents at middle adolescence than for those at early adolescence.
- There are moderate positive correlations between 'B2.4 I feel that people don't trust me (*Trustworthiness*)' and identity for adolescents at both stages of adolescence, at the 99% significance level. The results indicate that there are no significant differences between adolescents at early and middle adolescence regarding the degree to which trustworthiness mediates identity development.
- There are differentiated positive correlations between 'B2.6 I have a sense of accomplishment (*Achievement orientation*)' and identity at a significance level of 99%. The correlations are stronger for adolescents at early adolescence stage and moderate for those at middle adolescence. Therefore, achievement orientation mediates identity strongly for adolescents at early adolescence compared to those at middle adolescence.

- There are moderate positive correlations between 'B2.11 I do not adapt easily to change (*Adaptability*)' and identity at the 99% level of significance for both groups of adolescents studied. The findings show that there are no significant differences in the extent to which adaptability mediates identity development between adolescents at early adolescents and their counterparts at middle adolescence.

- The results yielded a moderate positive correlation between 'B2.12 There is some habit such as smoking that I would like to break but I cannot (*Conscientiousness*)' and identity at the 99% level of significance for both groups of adolescents under investigation. It follows from these findings that there are no significant differences between adolescents at early and middle adolescence concerning the mediating role of conscientiousness to identity development.

- 'B2.14 I actively seek new ideas (*Initiative*)' correlates positively at different strength levels with identity at the 99% level of significance. The correlation is very strong in respect of adolescents at early adolescence and only strong for adolescents at middle adolescence. According to these findings, taking initiative mediates identity development strongly for adolescents who are in their early adolescence stage compared to those in the middle adolescence stage.

- There are positive correlations of differing strengths between 'B2.15 I never ask for help on work I couldn't do at home (*Initiative*)' and identity at the 99% level of significance for adolescents at early and middle adolescence. These correlations are stronger for adolescents at early adolescence while moderate for those at middle adolescence. According to adolescents at early stage of adolescence, taking initiative plays a stronger mediating role in the development of identity compared to how adolescents at middle adolescence perceive it.

There were equally shared mediating roles of self-regulation to the identity developments of the two groups. These findings suggest that adolescents from the two groups equally appreciated the mediating role of self-regulation.

In view of the fact that there were many stronger mediating roles of self-regulation to the identity development of young adolescents than middle-stage adolescents, it can be stated that the mediating role of self-regulation to identity is stronger for adolescents at early than at middle adolescence.

6.6.3 The Mediating Role of Self-Motivation

The analysed results of the mediating role of self-motivation to identity according to the two stages of adolescence are represented in Table 6.13 below.

Table 6.13: Self-Motivation versus Identity based on Adolescence Stage

Attribute	Statistic	Early	Middle
B3.1 I lack the energy to get started on something I intended to do (<i>Enthusiasm</i>).	Pearson Correlation	.511(**)	.488(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291
B3.10 I feel too embarrassed to admit that I disagree with someone (<i>Assertiveness</i>).	Pearson Correlation	.512(**)	.447(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291
B3.12 I do not enjoy taking risks (<i>Risky behaviour</i>).	Pearson Correlation	.444(**)	.392(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291
B3.13 It concerns me whether my clothes are fashionable or not (<i>Self-esteem</i>).	Pearson Correlation	.294(**)	.279(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291
B3.14 Planning things in advance takes away the fun (<i>Setting goals</i>).	Pearson Correlation	.466(**)	.459(**)
	Sig. (2-tailed)	0.000	0.000
	N	161	291
B3.15 I do not like surprises (<i>Proactivity</i>).	Pearson Correlation	.173(*)	.116(*)
	Sig. (2-tailed)	0.028	0.048
	N	161	291

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

6.6.3.1 Young Adolescents

- The analysis did not find any mediating roles of self-motivation to identity that were exclusive to adolescents in the early stage of adolescence.

6.6.3.2 Adolescents at the Middle Stage

- As with early adolescence, there were no mediating roles of self-motivation to identity that were found to be exclusive to middle adolescence.

6.6.3.3 Shared Mediating Roles

- Very strong positive correlations were found between 'B3.1 I lack the energy to get started on something I intended to do (*Enthusiasm*)' and identity at the 99% level of significance, for adolescents both at early and middle adolescence. The findings suggest that there are no perceived significant differences between the two groups insofar as the mediating role of enthusiasm to identity is concerned.
- Very strong positive correlations were observed between 'B3.10 I feel too embarrassed to admit that I disagree with someone (*Assertiveness*)' and identity at a significance level of the 99%. The findings signify no significant differences between adolescents at early and middle adolescence concerning the mediating role of assertiveness to identity development.
- There are positive correlations of differing strengths between 'B3.12 I do not enjoy taking risks (*Risky behaviour*)' and identity at the 99% level of significance for the two groups of adolescents being studied. The correlations are very strong for adolescents at early adolescence and strong for adolescents at middle adolescence. Comparatively, risky behaviour mediates identity development more strongly for

adolescents at early adolescence than for their counterparts at middle adolescence.

- Moderate positive correlations were identified between 'B3.13 It concerns me whether my clothes are fashionable or not (*Self-esteem*)' and identity at the 99% significance level. According to these findings, there are no significant differences between adolescents at early and middle adolescence regarding the mediating role of self-esteem to identity development.
- There are very strong correlations between 'B3.14 Planning things in advance takes away the fun (*Setting goals*)' and identity for both groups of adolescents at the 99% level of significance. These findings suggest that there are no significant differences between adolescents at early and middle adolescence concerning the mediating role of goal setting to identity development.
- The results have yielded weak positive correlations between 'B3.15 I do not like surprises (*Proactivity*)' and identity at the 95% level of significance for both groups of adolescents. It therefore follows from these findings that there are no significant differences between adolescents at early and middle adolescence pertaining to the mediating role of proactivity to identity development.

From the foregoing results, it may be concluded that there are no significant differences between adolescents at early and middle adolescence concerning the mediating role of self-motivation to identity. The only difference between the two groups was in respect of the mediating role of risky behaviours to identity, which was found to be stronger for adolescents at early adolescence.

6.6.4 The Mediating Role of Empathy

Comparisons of the two stages of adolescence regarding the mediating role of empathy to identity are represented in Table 6.14 below.

Table 6.14: Empathy versus Identity based on Adolescence Stage

Attribute	Statistic	Early	Middle
B4.1 I feel like crying when I watch a sad film (<i>Taking perspective</i>).	Pearson Correlation	.363(**)	0.074593
	Sig. (2-tailed)	2.18E-06	0.204527
	N	161	291
B4.2 I enjoy to report back on behalf of a group after a group discussion (<i>Inspirational leadership</i>).	Pearson Correlation	.398(**)	.301(**)
	Sig. (2-tailed)	1.73E-07	1.66E-07
	N	161	291
B4.3 People who like arguing frustrate me (<i>Conflict management</i>).	Pearson Correlation	.329(**)	0.07545
	Sig. (2-tailed)	2.04E-05	0.199364
	N	161	291
B4.4 I study better on my own than being in a company of other people (<i>Teamwork and collaboration</i>).	Pearson Correlation	.223(**)	0.059992
	Sig. (2-tailed)	0.00439	0.307778
	N	161	291
B4.5 I always find it difficult to forgive someone who has accused me wrongly (<i>Conflict management</i>).	Pearson Correlation	.378(**)	.230(**)
	Sig. (2-tailed)	7.92E-07	7.53E-05
	N	161	291
B4.6 I am usually too self-conscious to offer help to other people (<i>Change catalyst</i>).	Pearson Correlation	.412(**)	.366(**)
	Sig. (2-tailed)	5.84E-08	1.19E-10
	N	161	291
B4.7 I would like to be coach for a sport of my interest at a later stage (<i>Inspirational leadership</i>).	Pearson Correlation	0.142055	.148(*)
	Sig. (2-tailed)	0.072247	0.011401
	N	161	291
B4.8 I like watching contact sport such as boxing (<i>Aggression</i>).	Pearson Correlation	.335(**)	.186(**)
	Sig. (2-tailed)	1.43E-05	0.001459
	N	161	291
B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (<i>Developing others</i>).	Pearson Correlation	.430(**)	.260(**)
	Sig. (2-tailed)	1.29E-08	7.2E-06
	N	161	291
B4.10 I don't see why people should worry about other people's behaviours like smoking (<i>Change catalyst</i>).	Pearson Correlation	.349(**)	.211(**)
	Sig. (2-tailed)	5.8E-06	0.000281
	N	161	291
B4.11 I do not like war stories and films (<i>Taking perspective</i>).	Pearson Correlation	.333(**)	0.106972
	Sig. (2-tailed)	1.59E-05	0.068426
	N	161	291
B4.12 People often support my ideas (<i>Influence</i>).	Pearson Correlation	.475(**)	.435(**)
	Sig. (2-tailed)	1.99E-10	7.41E-15
	N	161	291
B4.14 I feel embarrassed when it turns out that my actions have offended others (<i>Taking perspective</i>).	Pearson Correlation	.287(**)	.144(*)
	Sig. (2-tailed)	0.000225	0.014251
	N	161	291
B4.15 People usually misunderstand me (<i>Communication</i>).	Pearson Correlation	.525(**)	.289(**)
	Sig. (2-tailed)	9.12E-13	5.43E-07
	N	161	291

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

6.6.4.1 Young Adolescents

- There is a strong positive correlation between 'B4.1 I feel like crying when I watch a sad film (*Taking perspective*)' and identity at the 99% level of significance. By implication this finding indicates that taking perspective of other people's feelings strongly mediates identity development for adolescents who are at the early stage of adolescence.
- Stronger positive correlations exist between 'B4.3 People who like arguing frustrate me (*Conflict management*)' and identity at the 99% level of significance. Conflict management skills therefore mediate identity development accordingly for adolescents who are at an early stage of adolescence.
- A moderate positive correlation was found between 'B4.4 I study better on my own than being in a company of other people (*Teamwork and collaboration*)' and identity, at the 99% significance level. Adolescents at early adolescence see teamwork and collaboration to be moderately mediating their identity development.
- There is a strong positive correlation between 'B4.11 I do not like war stories and films (*Taking perspective*)' and identity at the 99% significance level. It follows from this finding that taking perspective of other people's feelings mediates identity development strongly for adolescents at early adolescence.

6.6.4.2 Adolescents at the Middle Stage

- There is a weak positive correlation between 'B4.7 I would like to be coach for a sport of my interest at a later stage (*Inspirational leadership*)' at the 95% level of significance. Inspirational leadership

therefore mediates identity development for adolescents at middle adolescence, however weakly.

6.6.4.3 Shared Mediating Roles

- There are stronger positive correlations between 'B4.2 I enjoy to report back on behalf of a group after a group discussion (*Inspirational leadership*)' and identity at the 99% level of significance for both groups of adolescents. These findings show that there is no significant difference between adolescents at early and middle adolescence regarding the mediating role of inspirational leadership to identity development.
- Positive correlations between 'B4.5 I always find it difficult to forgive someone who has accused me wrongly (*Conflict management*)' and identity differ in strength between adolescents at early compared to at middle adolescence, at the 99% level of significance. The correlations are stronger in respect of adolescents at early adolescence and moderate for those at middle adolescence. Therefore, conflict management mediates identity development more strongly for adolescents at early adolescence than at middle adolescence.
- 'B4.6 I am usually too self-conscious to offer help to other people (*Change catalyst*)' correlates differentially in strength with identity between adolescents at early adolescence compared to those at middle adolescence, at the 99% significance level. The findings reveal that the correlations are very strong for adolescents at early adolescence and strong for adolescents at middle adolescence. It therefore follows from these findings that being a change catalyst plays a stronger mediating role for adolescents at early adolescence than for those at middle adolescence.

- There are variations in strength of the positive correlations between 'B4.8 I like watching contact sport such as boxing (*Aggression*)' and identity for the two groups of adolescents under focus, at 99% level of significance. According to adolescents at early adolescence, the correlations are strong and weak according to those at middle adolescence. These findings then suggest that the mediating role of aggression is stronger for the younger adolescents than for those at middle adolescence.
- Very strong and moderate positive correlations in respect of early and middle-stage adolescents were respectively identified between 'B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (*Developing others*)' and identity at the 99% significance level. It follows from these findings therefore that the attribute of developing others mediates identity development more strongly for adolescents at early adolescents than for those at middle adolescence.
- There are stronger and moderate positive correlations for adolescents at early and middle adolescence respectively between 'B4.10 I don't see why people should worry about other people's behaviours like smoking (*Change catalyst*)' and identity at the 99% significance level. From the foregoing findings it may be suggested that the mediating role of being a change catalyst mediates identity development more strongly for adolescents at early adolescence than those at middle adolescence.
- The analysis results uncovered very strong positive correlations between 'B4.12 People often support my ideas (*Influence*)' and identity at the 99% level of significance for both groups of adolescents under study in this section. It thus follows from the preceding findings that being influential mediates identity development equally strongly for adolescents both at early and middle adolescence.

- Positive correlations of varying strengths were found between 'B4.14 I feel embarrassed when it turns out that my actions have offended others (*Taking perspective*)' and identity at the 99% and 95% levels of significance for adolescents at early and middle adolescence respectively. The correlations were found to be moderate for adolescents at early adolescence and weaker for their counterparts at middle adolescence. It can therefore be said that taking perspective of other people's feelings has a stronger mediating role to identity for adolescents at early adolescence than those at middle adolescence.
- Strength-wise, there are differentiated positive correlations between 'B4.15 People usually misunderstand me (*Communication*)' and identity for both groups of adolescents at the 99% significance level. These correlations are very strong according to adolescents at early adolescence and moderate according to adolescents at middle adolescence. As a result, it can be stated that communication plays a stronger mediating role for adolescents at early adolescence than at middle adolescence.

Multiple mediating roles of empathy were found to mediate the identity development of young adolescents compared to middle-stage adolescents. Therefore, young adolescents appreciated empathy more than did the middle-stage adolescents.

There were also many stronger mediating roles of empathy for young adolescents than middle-stage adolescents from the shared ones. These findings therefore suggest that empathy was perceived by young adolescents to be playing a stronger mediating role in their identity development than was the case with their middle-aged counterparts.

6.6.5 The Mediating Role of Effective Relationships

The results that were obtained in analysing the mediating role of effective relationships to identity by adolescents at early and middle adolescence are represented in Table 6.15 below.

Table 6.15: Effective Relationships versus Identity based on Adolescence Stage

Attribute	Statistic	Early	Middle
B5.2 I feel that other people find it difficult to make friends with me (<i>Alienation</i>).	Pearson Correlation	.450(**)	.338(**)
	Sig. (2-tailed)	2.16E-09	3.46E-09
	N	161	291
B5.3 I believe in expressing myself to others (<i>Communication</i>).	Pearson Correlation	.449(**)	.426(**)
	Sig. (2-tailed)	2.29E-09	3.17E-14
	N	161	291
B5.4 I spend a lot of time with people of my own sex (<i>Experimentation</i>).	Pearson Correlation	.187(*)	0.03534
	Sig. (2-tailed)	0.017759	0.548209
	N	161	291
B5.5 I have a problem with homosexual people (<i>Attitude</i>).	Pearson Correlation	.255(**)	0.109952
	Sig. (2-tailed)	0.001122	0.061035
	N	161	291
B5.6 I expect others to treat me with respect (<i>Respect</i>).	Pearson Correlation	.439(**)	.348(**)
	Sig. (2-tailed)	5.76E-09	1.06E-09
	N	161	291
B5.7 It is not right that one should be a dominant partner in a relationship (<i>Equality</i>).	Pearson Correlation	.235(**)	.202(**)
	Sig. (2-tailed)	0.002694	0.00051
	N	161	291
B5.8 I would never accept a job under the authority of woman (<i>Stereotypes</i>).	Pearson Correlation	.325(**)	.241(**)
	Sig. (2-tailed)	2.67E-05	3.38E-05
	N	161	291
B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (<i>Freedom of expression</i>).	Pearson Correlation	.269(**)	.193(**)
	Sig. (2-tailed)	0.000548	0.000939
	N	161	291
B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (<i>Attitude</i>).	Pearson Correlation	.278(**)	.148(*)
	Sig. (2-tailed)	0.00035	0.011535
	N	161	291
B5.11 Free love between men and women would be a very unhealthy thing (<i>Commitment</i>).	Pearson Correlation	0.129043	0.082194
	Sig. (2-tailed)	0.102797	0.161974
	N	161	291
B5.12 I enjoy spending long periods of time by myself (<i>Alienation</i>).	Pearson Correlation	.227(**)	.215(**)
	Sig. (2-tailed)	0.003847	0.000227
	N	161	291

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

6.6.5.1 Young Adolescents

- There is a weak positive correlation between 'B5.4 I spend a lot of time with people of my own sex (*Experimentation*)' and identity at the 95% level of significance. By implication, these results indicate that experimentation mediates the identity development process of adolescents at early adolescence.
- There is a moderate positive correlation between 'B5.5 I have a problem with homosexual people (*Attitude*)' and identity at the 99% level of significance. For adolescents at the early adolescence stage, attitude mediates identity development moderately.

6.6.5.2 Adolescents at the Middle Stage

- There were no correlations between effective relationships and identity that were found to be middle-adolescence specific.

6.6.5.3 Shared Mediating Roles

- There are differentiated positive correlations according to strength between 'B5.2 I feel that other people find it difficult to make friends with me (*Alienation*)' and identity for both groups of adolescents under review, at the 99% level of significance. These correlations are very strong in respect of adolescents in their early adolescence stage and strong in the case of adolescents in their middle adolescence stage. These findings therefore suggest that alienation impacts identity development more strongly for adolescents who are in their early adolescence stage than those at middle stage.
- There are very strong positive correlations between 'B5.3 I believe in expressing myself to others (*Communication*)' and identity at the 99%

significance level. It thus follows from these findings that there are no significant differences between adolescents at early and middle adolescence regarding the mediating role of communication in the identity development process.

- Strength-wise, there are differing positive correlations between 'B5.6 I expect others to treat me with respect (*Respect*)' and identity for the two groups investigated in this section, at the 99% level of significance. The correlations are found to be very strong from the perspective of adolescents at the early adolescence stage and only strong for adolescents who are at middle adolescence. The findings therefore suggest that the mediating role that respect plays in identity development is stronger for adolescents at early adolescence than for those at middle adolescence.
- Moderate positive correlations were found for both groups being studied between 'B5.7 It is not right that one should be a dominant partner in a relationship (*Equality*)' and identity at the 99% level of significance. From these findings, there are no significant differences between the two groups of adolescents insofar as equality mediates identity development.
- Positive correlations at different strength levels exist between 'B5.8 I would never accept a job under the authority of woman (*Stereotypes*)' and identity at the 99% significance level. These correlations are stronger for adolescents at the early stage and moderate for those at the middle adolescence stage. It thus follows from these findings that holding particular stereotypes about gender impacts identity development more strongly for young adolescents than for those at middle adolescence.
- There are differences in strength of the positive correlations that exist between 'B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (*Freedom of expression*)' and

identity at the 99% significance level between the adolescent groups at the two stages of development. For adolescents at early adolescence, there are moderate correlations and weaker correlations for those at middle adolescence. Freedom of expression for children is therefore regarded as having less importance to identity development by adolescents at early adolescence than those at middle adolescence.

- Strength-wise differences exist between the positive correlations that were found between 'B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (*Attitude*)' and identity at the 99% level of significance for adolescents at the early stage and at the 95% level for those at middle adolescence. The correlations were found to be moderate for adolescents at early adolescence and weak for adolescents at middle adolescence. These findings support findings in paragraph 6.6.5.1 above regarding the mediating role that attitude has to identity development.
- Moderate positive correlations were uncovered between 'B5.12 I enjoy spending long periods of time by myself (*Alienation*)' and identity at the 99% level of significance between the groups of adolescents. By implication therefore, there are no significant differences between adolescents at early adolescence and those at middle adolescence concerning the mediating role of alienation to identity development.

There were more mediating roles of effective relationships to the identity development of young adolescents compared to middle-aged adolescents. The findings indicate that young adolescents appreciated effective relationships more to their identity development than did middle-stage adolescents.

Of the shared mediating roles of effective relationships, effective relationships were found to be playing a stronger role in the development of identity for young adolescents than middle-stage adolescents.

6.7 The Mediating Role of Emotional Intelligence to Identity Development from the Perspective of a Preferred Language for Learning and Teaching

It was argued under paragraph 1.2 in this study that language is the vehicle through which culture is transmitted and identity development influenced. From this argument, it became imperative to investigate the influence that language has on the mediating role of emotional intelligence to identity development. This investigation was approached from the perspective of a language that African adolescents preferred for use for teaching and learning at school. The distinction was made between adolescents who either preferred an African or 'other' language through which they would receive instruction.

6.7.1 The Mediating Role of Self-awareness

The results of the analysis of the mediating role of self-awareness to identity from the perspective of a preferred language of teaching and learning are presented in Table 6.16 below.

Table 6.16: Self-Awareness versus Identity based on Preferred Language

Attribute	Statistic	African	Other
B1.4 My worth is recognised by others (<i>Accurate self-assessment</i>).	Pearson Correlation	0.174	.171(**)
	Sig. (2-tailed)	0.122	0.001
	N	80	386
B1.5 I am hesitant about trying out new methods of doing things (<i>Self-confidence</i>).	Pearson Correlation	-0.018	0.016
	Sig. (2-tailed)	0.876	0.761
	N	80	386
B1.8 People seem to see me very differently from the way I see myself (<i>Accurate self-assessment</i>).	Pearson Correlation	0.097	.128(*)
	Sig. (2-tailed)	0.392	0.012
	N	80	386
B1.12 I feel too incompetent to do what I would really like to do in life (<i>Emotional self-awareness</i>).	Pearson Correlation	.481(**)	.225(**)
	Sig. (2-tailed)	0.000	0.000
	N	80	386
B1.13 After I have made a decision I feel that I have made a mistake (<i>Self-confidence</i>).	Pearson Correlation	0.102	.257(**)
	Sig. (2-tailed)	0.366	0.000
	N	80	386
B1.15 I do not enjoy being a member of the school I am attending (<i>Emotional self-awareness</i>).	Pearson Correlation	.298(**)	.202(**)
	Sig. (2-tailed)	0.007	0.000
	N	80	386
B1.16 I think my personality is attractive to the opposite sex (<i>Accurate self-assessment</i>).	Pearson Correlation	.414(**)	0.094
	Sig. (2-tailed)	0.000	0.066
	N	80	386
B1.17 I believe I have a wide range of abilities (<i>Accurate self-assessment</i>).	Pearson Correlation	.490(**)	.228(**)
	Sig. (2-tailed)	0.000	0.000
	N	80	386

*. Correlation is significant at the 0.05 level (2-tailed).

**.. Correlation is significant at the 0.01 level (2-tailed).

6.7.1.1 African Language

- For adolescents who prefer an African language, there were very strong positive correlations between 'B1.16 I think my personality is attractive to the opposite sex (*Accurate self-assessment*)' and identity at the 99% level of significance. It therefore follows from this finding that accurate self-assessment plays a very strong mediating role to identity development for this group of adolescents.

6.7.1.2 Other Languages

- Weak positive correlations exist between 'B1.4 My worth is recognised by others (*Accurate self-assessment*)' and identity at the 99% level of significance. Adolescents who prefer other languages see the mediating role of accurate self-assessment to identity development as weak.
- There are weak positive correlations between 'B1.8 People seem to see me very differently from the way I see myself (*Accurate self-assessment*)' and identity at the 95% significance level. These findings about the mediating role of accurate self-assessment to identity confirm the ones immediately above.
- There are moderate positive correlations between 'B1.13 After I have made a decision I feel that I have made a mistake (*Self-confidence*)' and identity at the 99% significance level. The findings indicate that self-confidence moderately mediates identity development for adolescents who prefer other languages as medium of instruction.

6.7.1.3 Shared Mediating Roles

- There are positive correlations of varying strengths between 'B1.12 I feel too incompetent to do what I would really like to do in life (*Emotional self-awareness*)' and identity at the 99% level of significance for the two groups of adolescents studied in this section. The correlations are very strong in respect of adolescents who prefer an African language and moderate for adolescents who prefer other languages. Thus, the feeling of incompetence mediates identity strongly for adolescents who prefer an African language than for those who prefer other languages.
- There are moderate positive correlations between 'B1.15 I do not enjoy being a member of the school I am attending (*Emotional self-*

awareness)' and identity at the 99% level of significance for both groups of adolescents. There are therefore no significant differences between adolescents who prefer an African or other languages concerning the mediating role of the experience of being a member of the school they attend, to identity development.

- Positive correlations of differing strengths exist between 'B1.17 I believe I have a wide range of abilities (*Accurate self-assessment*)' and identity at the 99% level of significance. The correlations are very strong for adolescents who prefer an African language and moderate for those adolescents who prefer other languages. It therefore follows from these findings that a perceived wide range of abilities mediates identity development strongly for adolescents who prefer an African language than for the other group.

The foregoing findings reveal that adolescents who prefer other languages to an African language perceive a multitude of positive correlations between attributes of self-awareness and identity than their counterparts. These findings indicate that adolescents who prefer other languages to an African language appreciated self-awareness more than did adolescents who preferred an African language.

With regard to the shared correlations between the two groups, it was found that the mediating role of self-awareness was stronger for adolescents who prefer an African language than was the case with their counterparts.

6.7.2 The Mediating Role of Self-Regulation

The perceived differences on the mediating role of self-regulation to identity on the basis of the adolescents' preferred language of teaching and learning are represented in Table 6.17 below.

Table 6.17: Self-Regulation versus Identity based on Preferred Language

Attribute	Statistic	African	Other
B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (<i>Emotional self-control</i>).	Pearson Correlation	.321(**)	.255(**)
	Sig. (2-tailed)	0.003691	3.62E-07
	N	80	386
B2.2 I lose interest in something I started and leave it unfinished (<i>Optimism</i>).	Pearson Correlation	0.18514	.375(**)
	Sig. (2-tailed)	0.100151	2.4E-14
	N	80	386
B2.4 I feel that people don't trust me (<i>Trustworthiness</i>).	Pearson Correlation	0.075515	.266(**)
	Sig. (2-tailed)	0.505572	1.11E-07
	N	80	386
B2.6 I have a sense of accomplishment (<i>Achievement orientation</i>).	Pearson Correlation	0.218958	.294(**)
	Sig. (2-tailed)	0.051016	3.72E-09
	N	80	386
B2.11 I do not adapt easily to change (<i>Adaptability</i>).	Pearson Correlation	.278(*)	.247(**)
	Sig. (2-tailed)	0.012377	9.34E-07
	N	80	386
B2.12 There is some habit such as smoking that I would like to break but I cannot (<i>Conscientiousness</i>).	Pearson Correlation	.227(*)	.216(**)
	Sig. (2-tailed)	0.042576	1.9E-05
	N	80	386
B2.13 I seldom feel that I am a victim of outside forces that I cannot control (<i>Optimism</i>).	Pearson Correlation	-0.14878	-0.04382
	Sig. (2-tailed)	0.18779	0.39062
	N	80	386
B2.14 I actively seek new ideas (<i>Initiative</i>).	Pearson Correlation	.533(**)	.381(**)
	Sig. (2-tailed)	3.59E-07	8.95E-15
	N	80	386
B2.15 I never ask for help on work I couldn't do at home (<i>Initiative</i>).	Pearson Correlation	.361(**)	.233(**)
	Sig. (2-tailed)	0.000994	3.71E-06
	N	80	386

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.7.2.1 African Language

- The findings could not identify any mediating roles of self-regulation that were unique to adolescents who prefer an African language for teaching and learning purposes.

6.7.2.2 Other Languages

- There are strong positive correlations between 'B2.2 I lose interest in something I started and leave it unfinished (*Optimism*)' and identity at the 99% level of significance. For adolescents who prefer other languages for teaching and learning, optimism strongly mediates their identity development.
- Moderate positive correlations exist between 'B2.4 I feel that people don't trust me (*Trustworthiness*)' and identity at the 99% level of significance. It therefore follows from these findings that trustworthiness plays a moderate mediating role to identity for this group of adolescents.
- There are moderate positive correlations between 'B2.6 I have a sense of accomplishment (*Achievement orientation*)' and identity at the 99% significance level. Achievement orientation therefore plays a moderate mediating role to the identity development of African adolescents who prefer other languages for teaching and learning.

6.7.2.3 Shared Mediating Roles

- There are differentiated positive correlations between 'B2.1 When people try to persuade me to do something I don't want to do I find it difficult to say no (*Emotional self-control*)' and identity at the 99% level of significance for the two groups of adolescents studied in this section. The correlations are strong in respect of adolescents who prefer an African language and moderate for adolescents who prefer other languages. The findings indicate that the mediating role of emotional self-control to identity is stronger for adolescents who prefer an African language than their counterparts who prefer other languages.

- Moderate positive correlations exist between 'B2.11 I do not adapt easily to change (*Adaptability*)' and identity at the 95% level of significance for adolescents preferring an African language and at the 99% for adolescents preferring other languages. According to these findings, there are no significant differences between these two groups of adolescents regarding the mediating role of adaptability to identity development.

- There are moderate positive correlations between 'B2.12 There is some habit such as smoking that I would like to break but I cannot (*Conscientiousness*)' and identity at the 95% significance level for adolescents who prefer an African language and at the 99% significance level for adolescents who prefer other languages. In light of these findings, there are no significant differences in perception between the two groups regarding the mediating role of conscientiousness to identity.

- Strength-wise, there are differentiated positive correlations between 'B2.14 I actively seek new ideas (*Initiative*)' and identity, at the 99% level of significance. The correlations are very strong in respect of adolescents who prefer an African language and strong for adolescents who prefer other languages. In view of these findings, it can be stated that the mediating role of initiative taking is stronger for adolescents whose preference is an African language, than for their counterparts.

- According to strength, there are differentiated positive correlations between 'B2.15 I never ask for help on work I couldn't do at home (*Initiative*)' and identity for the two groups of adolescents, at the 99% level of significance. The correlations were found to be strong in respect of adolescents who prefer an African language and moderate for adolescents who prefer other languages. Therefore, for adolescents who prefer an African language, taking an initiative for

one's schoolwork mediates identity development more strongly than is the case with adolescents who prefer other languages.

From the findings discussed above, there were three more attributes of self-regulation that were found to mediate identity development for adolescents who prefer other languages than was the case with adolescents who prefer an African language. It follows from these findings that the former group appreciated self-regulation more than the latter.

Of those positive correlations that were shared between the two groups, it was evident that self-regulation mediates identity development more strongly for adolescents who prefer an African language than their counterparts who prefer other languages.

6.7.3 The Mediating Role of Self-Motivation

The results of the analysis on the mediating role of self-motivation to identity from a preferred language perspective are represented in Table 6.18 below.

Table 6.18: Self-Motivation versus Identity based on Preferred Language

Attribute	Statistic	African	Other
B3.1 I lack the energy to get started on something I intended to do (<i>Enthusiasm</i>).	Pearson Correlation	.472(**)	.499(**)
	Sig. (2-tailed)	0.000	0.000
	N	80	386
B3.10 I feel too embarrassed to admit that I disagree with someone (<i>Assertiveness</i>).	Pearson Correlation	.511(**)	.455(**)
	Sig. (2-tailed)	0.000	0.000
	N	80	386
B3.12 I do not enjoy taking risks (<i>Risky behaviour</i>).	Pearson Correlation	.322(**)	.428(**)
	Sig. (2-tailed)	0.004	0.000
	N	80	386
B3.13 It concerns me whether my clothes are fashionable or not (<i>Self-esteem</i>).	Pearson Correlation	.334(**)	.273(**)
	Sig. (2-tailed)	0.002	0.000
	N	80	386
B3.14 Planning things in advance takes away the fun (<i>Setting goals</i>).	Pearson Correlation	.518(**)	.436(**)
	Sig. (2-tailed)	0.000	0.000
	N	80	386
B3.15 I do not like surprises (<i>Proactivity</i>).	Pearson Correlation	0.157	.129(*)
	Sig. (2-tailed)	0.165	0.011
	N	80	386

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

6.7.3.1 African Language

- There were no mediating roles for self-motivation to identity that were found to be exclusive to adolescents who prefer an African language.

6.7.3.2 Other Languages

- Weak positive correlations were found between 'B3.15 I do not like surprises (*Proactivity*)' and identity at the 95% level of significance. There is therefore a weaker mediating role played by proactivity on the identity development of adolescents who prefer other languages for teaching and learning.

6.7.3.3 Shared Mediating Roles

- There are very strong positive correlations between 'B3.1 I lack the energy to get started on something I intended to do (*Enthusiasm*)' and identity at the 99% level of significance for both groups of adolescents. There are therefore no significant differences in the mediating role of enthusiasm to identity development according to both groups of adolescents.
- There are very strong positive correlations between 'B3.10 I feel too embarrassed to admit that I disagree with someone (*Assertiveness*)' and identity at the 99% level of significance. There are therefore no significant differences in perception regarding the mediating role of assertiveness to identity between adolescents who prefer an African language and those who prefer other languages.
- There are differing positive correlations according to strength between 'B3.12 I do not enjoy taking risks (*Risky behaviour*)' and identity at the 99% level of significance between adolescents who

prefer an African language and those who prefer other languages. The correlations are strong in respect of adolescents whose preferred language is an African language and very strong for adolescents who prefer other languages. Risky behaviours therefore mediate identity development more strongly for adolescents who prefer other languages than those who prefer an African language.

- 'B3.13 It concerns me whether my clothes are fashionable or not (*Self-esteem*)' correlates positively and at different strength levels with identity at the 99% level of significance. The correlations are strong for adolescents who prefer an African language and moderate for those who prefer other languages. These findings therefore suggest that self-esteem mediates identity development strongly for adolescents whose preferred language is an African language than for those who prefer other languages.
- There are very strong positive correlations between 'B3.14 Planning things in advance takes away the fun (*Setting goals*)' and identity at the 99% level of significance for both groups investigated in this section. There are therefore no significant differences between the perceptions of adolescents who prefer an African language and those who prefer other languages regarding the mediating role of goal setting to identity development.

Adolescents who prefer other languages appreciated the mediating role of self-motivation more than their counterparts who prefer an African language.

Regarding the strength on the shared correlational relationships, there was a balance in the strength of the shared mediating roles of self-motivation to the identity development of the two groups.

6.7.4 The Mediating Role of Empathy

Table 6.19 below represents the analysed results for the mediating role of empathy to identity based on the preferred language of teaching and learning.

Table 6.19: Empathy versus Identity based on Preferred Language

Attribute	Statistic	African	Other
B4.1 I feel like crying when I watch a sad film (<i>Taking perspective</i>).	Pearson Correlation	.236(*)	.156(**)
	Sig. (2-tailed)	0.034837	0.002076
	N	80	386
B4.2 I enjoy to report back on behalf of a group after a group discussion (<i>Inspirational leadership</i>).	Pearson Correlation	.524(**)	.293(**)
	Sig. (2-tailed)	5.94E-07	4.54E-09
	N	80	386
B4.3 People who like arguing frustrate me (<i>Conflict management</i>).	Pearson Correlation	0.107998	.176(**)
	Sig. (2-tailed)	0.34031	0.000525
	N	80	386
B4.4 I study better on my own than being in a company of other people (<i>Teamwork and collaboration</i>).	Pearson Correlation	0.175388	.102(*)
	Sig. (2-tailed)	0.119681	0.045287
	N	80	386
B4.5 I always find it difficult to forgive someone who has accused me wrongly (<i>Conflict management</i>).	Pearson Correlation	.416(**)	.249(**)
	Sig. (2-tailed)	0.000126	6.95E-07
	N	80	386
B4.6 I am usually too self-conscious to offer help to other people (<i>Change catalyst</i>).	Pearson Correlation	.494(**)	.345(**)
	Sig. (2-tailed)	3.27E-06	3.25E-12
	N	80	386
B4.7 I would like to be coach for a sport of my interest at a later stage (<i>Inspirational leadership</i>).	Pearson Correlation	0.135317	.144(**)
	Sig. (2-tailed)	0.231392	0.004614
	N	80	386
B4.8 I like watching contact sport such as boxing (<i>Aggression</i>).	Pearson Correlation	.326(**)	.207(**)
	Sig. (2-tailed)	0.003134	4.02E-05
	N	80	386
B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (<i>Developing others</i>).	Pearson Correlation	.442(**)	.301(**)
	Sig. (2-tailed)	3.96E-05	1.68E-09
	N	80	386
B4.10 I don't see why people should worry about other people's behaviours like smoking (<i>Change catalyst</i>).	Pearson Correlation	.418(**)	.193(**)
	Sig. (2-tailed)	0.000114	0.000135
	N	80	386
B4.11 I do not like war stories and films (<i>Taking perspective</i>).	Pearson Correlation	0.13619	.200(**)
	Sig. (2-tailed)	0.228369	7.33E-05
	N	80	386
B4.12 People often support my ideas (<i>Influence</i>).	Pearson Correlation	.545(**)	.419(**)
	Sig. (2-tailed)	1.76E-07	7.34E-18
	N	80	386
B4.14 I feel embarrassed when it turns out that my actions have offended others (<i>Taking perspective</i>).	Pearson Correlation	.379(**)	.169(**)
	Sig. (2-tailed)	0.00052	0.000863
	N	80	386
B4.15 People usually misunderstand me (<i>Communication</i>).	Pearson Correlation	.406(**)	.357(**)
	Sig. (2-tailed)	0.000184	4.77E-13
	N	80	386

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.7.4.1 African Language

- There were no mediating roles of empathy to identity that were solely identified for adolescents who prefer an African language.

6.7.4.2 Other Languages

- There is a weak positive correlation between 'B4.3 People who like arguing frustrate me (*Conflict management*)' and identity at the 99% level of significance. This finding indicates that conflict management mediates identity development of adolescents who prefer other languages for teaching and learning.
- There is a weak positive correlation between 'B4.4 I study better on my own than being in a company of other people (*Teamwork and collaboration*)' and identity at the 95% level of significance. According to this finding, teamwork and collaboration mediate identity development of adolescents who prefer to be taught in another language other than an African language.
- A weak positive correlation exists between 'B4.7 I would like to be coach for a sport of my interest at a later stage (*Inspirational leadership*)' and identity at the 99% level of significance. For adolescents who prefer other languages, inspirational leadership plays a weaker mediating role on their identity development.
- A moderate positive correlation was found between 'B4.11 I do not like war stories and films (*Taking perspective*)' and identity at the 99% level of significance. According to this finding, taking perspective of other people's feelings mediates identity development for adolescents who prefer other languages for teaching and learning.

6.7.4.3 Shared Mediating Roles

- There are differentiated positive correlations between 'B4.1 I feel like crying when I watch a sad film (*Taking perspective*)' and identity at the 95% level of significance for adolescents who prefer an African language and the 99% significance level for those who prefer other languages. The correlations are moderate for adolescents whose preferred language is African and weak for those who prefer other languages. In view of these findings, it can be stated that taking perspective of other people's feelings mediates identity development more strongly for adolescents who prefer an African language than for their counterparts.
- Strength-wise, there are differing levels of positive correlations that exist between 'B4.2 I enjoy to report back on behalf of a group after a group discussion (*Inspirational leadership*)' and identity at the 99% level of significance for the two groups of adolescents investigated in this section. The correlations are very strong in respect of adolescents who prefer an African language, and moderate for adolescents who prefer other languages. For adolescents who prefer an African language, inspirational leadership in schoolwork mediates their identity development more strongly than it does for adolescents who prefer other languages.
- Strength-wise differentiated correlations exist between 'B4.5 I always find it difficult to forgive someone who has accused me wrongly (*Conflict management*)' and identity for the two groups, at the 99% level of significance. The correlations are very strong according to adolescents who prefer an African language, and moderate for those who prefer other languages. It therefore follows from these findings that conflict management mediates identity development strongly for adolescents who prefer an African language compared to their counterparts who prefer other languages.

- There positive correlations of different strengths between 'B4.6 I am usually too self-conscious to offer help to other people (*Change catalyst*)' and identity at the 99% level of significance between the two groups being investigated in this section. The correlations were found to be very strong in respect of adolescents whose preferred language is African, and strong for adolescents who prefer other languages. The correlations were found to be very strong in respect of adolescents who prefer an African language, and strong for adolescents whose preferred language is not African. In light of these findings it follows that being a change catalyst mediates identity strongly according to adolescents whose preferred language is African compared to those who prefer other languages.

- 'B4.8 I like watching contact sport such as boxing (*Aggression*)' correlates positively with identity at the 99% level of significance for the two groups studied in this section. The correlations are perceived to be strong for adolescents who prefer an African language and moderate for those who prefer other languages. Aggressive behaviour therefore plays a stronger mediating role to identity development according to adolescents who prefer an African language.

- Positive correlations of different strengths were found between 'B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them (*Developing others*)' and identity at the 99% level of significance for the two groups of adolescents under review in this section. The correlations were found to be very strong in respect of adolescents who prefer an African language, and only strong for adolescents who prefer other languages. As a result, it can be stated that the mediating role of developing others to identity development is stronger for adolescents who prefer an African language than for adolescents who prefer other languages.

- Positive correlations of different strengths were uncovered between 'B4.10 I don't see why people should worry about other people's behaviours like smoking (*Change catalyst*)' and identity at the 99% significance level for the two groups. For adolescents who prefer an African language, the correlations are very strong while for those who prefer other languages, are weak. It follows from these findings that the mediating role of being a change catalyst to identity is valued more by adolescents who prefer an African language than those who prefer other languages.

- There are very strong positive correlations between 'B4.12 People often support my ideas (*Influence*)' and identity at 99% level of significance for both groups. These findings suggest no statistically significant differences between adolescents who prefer an African language and those who prefer other languages regarding the mediating role of influence to identity development.

- There are strength-wise differences between the positive correlations that exist between 'B4.14 I feel embarrassed when it turns out that my actions have offended others (*Taking perspective*)' and identity at the 99% level of significance. The correlations were found to be strong for adolescents who prefer an African language and weak for those who prefer other languages. The findings are indicative that the mediating role of taking perspective of other people's feelings is stronger from the perspective of adolescents who prefer an African language than their counterparts.

- 'B4.15 People usually misunderstand me (*Communication*)' correlates positively with identity at the 99% level of significance between the two groups. The correlations were found to be very strong for adolescents whose preferred language is African and strong for adolescents who prefer other languages. Based on these findings, it can be generalised that adolescents who prefer an African language see the existence of a stronger mediating role of

communication to identity development than do those adolescents who prefer other languages.

The multiple mediating roles of empathy in the identity development of adolescents who prefer other languages indicate that these adolescents appreciated the mediating role of empathy more than adolescents who preferred an African language.

Concerning the shared mediating roles of empathy, however, adolescents who prefer an African language identified more attributes of empathy that mediated to their identity development than did adolescents who preferred other languages.

6.7.5 The Mediating Role of Effective Relationships

The statistical analysis of the mediating role of effective relationships to identity in respect of the language of choice for teaching and learning are represented in Table 6.20 below.

Table 6.20: Effective Relationships versus Identity based on Preferred Language

Attribute	Statistic	African	Other
B5.2 I feel that other people find it difficult to make friends with me (<i>Alienation</i>).	Pearson Correlation	.532(**)	.327(**)
	Sig. (2-tailed)	3.92E-07	4.56E-11
	N	80	386
B5.3 I believe in expressing myself to others (<i>Communication</i>).	Pearson Correlation	.531(**)	.399(**)
	Sig. (2-tailed)	4.15E-07	3.29E-16
	N	80	386
B5.4 I spend a lot of time with people of my own sex (<i>Experimentation</i>).	Pearson Correlation	0.147357	0.071379
	Sig. (2-tailed)	0.192101	0.161632
	N	80	386
B5.5 I have a problem with homosexual people (<i>Attitude</i>).	Pearson Correlation	0.205169	.147(**)
	Sig. (2-tailed)	0.067898	0.003698
	N	80	386
B5.6 I expect others to treat me with respect (<i>Respect</i>).	Pearson Correlation	.515(**)	.333(**)
	Sig. (2-tailed)	1.03E-06	1.84E-11
	N	80	386
B5.7 It is not right that one should be a dominant partner in a relationship (<i>Equality</i>).	Pearson Correlation	.228(*)	.201(**)
	Sig. (2-tailed)	0.041843	7.04E-05
	N	80	386
B5.8 I would never accept a job under the authority of woman (<i>Stereotypes</i>).	Pearson Correlation	.306(**)	.243(**)
	Sig. (2-tailed)	0.005738	1.31E-06
	N	80	386
B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (<i>Freedom of expression</i>).	Pearson Correlation	.294(**)	.197(**)
	Sig. (2-tailed)	0.008229	9.61E-05
	N	80	386
B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (<i>Attitude</i>).	Pearson Correlation	.269(*)	.185(**)
	Sig. (2-tailed)	0.015988	0.000254
	N	80	386
B5.11 Free love between men and women would be a very unhealthy thing (<i>Commitment</i>).	Pearson Correlation	0.064397	.105(*)
	Sig. (2-tailed)	0.570371	0.039675
	N	80	386
B5.12 I enjoy spending long periods of time by myself (<i>Alienation</i>).	Pearson Correlation	.248(*)	.197(**)
	Sig. (2-tailed)	0.026369	9.98E-05
	N	80	386

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

6.7.5.1 African Language

- The analysis did not yield any correlations between effective relationships attributes and identity development when viewed from the perspective of adolescents who prefer only an African language.

6.7.5.2 Other Languages

- A weak positive correlation was found between 'B5.5 I have a problem with homosexual people (*Attitude*)' and identity at the 99% level of significance. This finding implies that attitude plays a weaker mediating role for adolescents who prefer other languages for teaching and learning.
- There is a weak positive correlation between 'B5.11 Free love between men and women would be a very unhealthy thing (*Commitment*)' and identity at the 95% significance level. It follows from this finding that having a sense of commitment to a relationship mediates identity development weakly for adolescents who prefer other languages other than an African language.

6.7.5.3 Shared Mediating Roles

- 'B5.2 I feel that other people find it difficult to make friends with me (*Alienation*)' correlates positively at different strength levels with identity at the 99% level of significance for both groups. The correlations are very strong for adolescents who prefer an African language compared with those who prefer other languages. These findings therefore suggest that adolescents who prefer an African language see the mediating role of alienation as being stronger to identity development than do adolescents who prefer other languages.

- The positive correlations that exist between 'B5.3 I believe in expressing myself to others (*Communication*)' and identity at the 99% level of significance, are very strong for adolescents whose preferred an African language and strong for adolescents who prefer other languages. It therefore follows from these findings that communication plays a stronger mediating role to identity for adolescents who prefer an African language than those who prefer other languages.

- The positive correlations that were found between 'B5.6 I expect others to treat me with respect (*Respect*)' and identity at the 99% level of significance are very strong in respect of adolescents whose preferred language is an African language and strong for those who prefer other languages. In light of these findings it can be said that respect mediates identity development more strongly for adolescents who choose an African language compared to adolescents who prefer other languages.

- Moderate positive correlations exist between 'B5.7 It is not right that one should be a dominant partner in a relationship (*Equality*)' and identity at the 95% and 99% levels of significance for adolescents who prefer an African language and those that prefer other languages respectively. These results indicate that there are no statistically significant differences between the two groups of adolescents, regarding the mediating role of equality to identity development.

- The positive correlations that exist between 'B5.8 I would never accept a job under the authority of woman (*Stereotypes*)' and identity at the 99% level of significance are stronger for adolescents whose preferred language is an African language and weaker for adolescents who prefer other languages. According to these findings, adolescents who prefer an African language value the mediating role

of stereotypes in gender more than adolescents who prefer other languages.

- There are strength-wise differences in respect of the positive correlations that exist between 'B5.9 Children should learn that before they reach maturity, their point of view is barely relevant (*Freedom of expression*)' and identity at the 99% level of significance. The correlations are moderate in the case of adolescents who prefer an African language and weak in the case of adolescents who prefer other languages. In view of these findings, the mediating role of the freedom of expression is stronger for adolescents whose preferred language is African than those who prefer other languages.
- Positive correlations that exist between 'B5.10 Foreigners are OK but I think they belong in their own country, except for holidays (*Attitude*)' and identity at the 95% and 99% levels of significance for adolescents preferring African and other languages respectively, are moderate for the former and weak for the latter group of adolescents. According to these findings, the mediating role of attitude to identity is comparatively stronger for adolescents who prefer an African language than for those who prefer other languages.
- Strength-wise differences exist in respect of the positive correlations that exist between 'B5.12 I enjoy spending long periods of time by myself (*Alienation*)' and identity at the 95% level of significance for adolescents who prefer an African language and the 99% level of significance who prefer other languages. The correlations are moderate for adolescents whose preferred language is African and weak for those adolescents who prefer other languages for teaching and learning. It therefore follows from these findings that the mediating role of alienation to identity is stronger for adolescents who prefer an African language than for those who prefer other languages.

The foregoing results reveal that there are many more mediating roles that effective relationships were perceived to play in the identity development of adolescents who prefer other languages for teaching and learning than for those that prefer an African language. Therefore, adolescents who prefer other languages appreciated effective relationships more than did adolescents who prefer an African language.

Regarding the mediating roles that were shared by the two groups of adolescents, the analysis revealed that the mediating role of effective relationships to identity was stronger in respect of adolescents who prefer an African language than it was the case with adolescents who prefer other languages for teaching and learning.

Overall, adolescents who prefer other languages appreciated all five domains of emotional intelligence more than adolescents who prefer an African language.

Self-awareness, self-regulation, empathy and effective relationships played a stronger mediating role to the identity development process of adolescents who prefer an African language than for adolescents who prefer other languages. There were no statistically significant differences regarding the mediating role of self-motivation to the identity development of the two groups on the basis of a preferred language for teaching and learning.

6.8 Conclusion

This study has found that the identified domains of emotional intelligence namely, self-awareness, self-regulation, self-motivation, empathy and effective relationships all mediate the identity development of African adolescents. The extent to which these domains mediate identity development varied markedly according to strength and number of relationships between attributes of the domains and identity.

The next chapter will identify and elaborate on key findings from the literature and the empirical investigation. Recommendations with respect to the use of the key findings from this study for the education and development of African adolescents' emotional intelligence will be explored. Furthermore, recommendations with regard to a future replication of this study will also be considered.

CHAPTER 7

KEY RESEARCH FINDINGS AND RECOMMENDATIONS

7.1 Introduction

The responses of the African adolescents who participated in this research indicated that emotional intelligence plays a positive mediating role in their identity development.

At a more specific level, the study investigated the respective mediating roles of self-awareness, self-regulation, self-motivation, empathy as well as effective relationships in the identity development of African adolescents. A plethora of findings emerged. The ensuing paragraphs identify and discuss key findings which feature in the findings discussed in chapter 6.

7.2 Key Findings on the Mediating Role of Emotional Intelligence to Identity Development of African Adolescents

The following discussion focuses on the key mediating roles that emotional intelligence plays in identity development of African adolescents. The key findings from each domain are premised within the biographical variables of school location (cultural context), gender, stage of adolescence and the preferred language for learning and teaching.

7.2.1 School Location

School location in this study is viewed as a proxy for a cultural context of school-going adolescents.

Accurate self-assessment is one attribute of self-awareness that was found to be substantially mediating identity development of African adolescents who are in multicultural schools. Personality traits such as self-esteem and self-worth constitute accurate self-assessment (Tucker-Ladd, 1996-2006: 1340). It

therefore follows from this finding that the degree of congruency between African adolescents and their significant others in the assessment of their personality attributes, impacts the identity development of African adolescents who are in multicultural schools.

Findings from literature alluded to the fact that accurate self-assessment owes its basis to one's culture (par. 4.2.1.2). The belief that accurate self-assessment mediates identity development of adolescents in multicultural schools therefore underscores the importance of cross-cultural awareness, not just for a particular group, but everyone who is part of the setting.

Through cross-cultural awareness, African adolescents are most likely to get an improved sense of who they are culturally, and accurate self-assessment can be ameliorated. Cross-cultural awareness '... begins as a journey into another culture and reality and ends as a journey into one's own culture" (Martin & Nakayama, 2007: 31).

Also of note concerning adolescents in multicultural schools was that self-awareness plays a multitude of mediating roles to identity as compared to their counterparts who are mainly in monocultural schools. This is another important finding in respect of African adolescents given that self-awareness is fundamental to the development of emotional intelligence and identity development. African adolescents in multicultural schools appear to place a high premium on their culture.

There are no mediating roles of self-regulation to identity development that were only unique to adolescents who are in multicultural schools. Only shared mediating roles of self-regulation to identity were recorded between the two groups.

The shared mediating roles of self-regulation, optimism, trustworthiness, adaptability and conscientiousness play stronger mediating roles to identity of adolescents in multicultural schools than for their counterparts in monocultural schools.

Optimism refers in part, to the way in which individuals explain their successes and failures (paragraph 4.2.2.5). The capacity of being able to look on the brighter side of things in the face of adversity facilitates the conversion of threatening situations and hurdles to opportunities for triumph. The foregoing notion reaffirms the challenges that African adolescents are faced with and which test their resilience in multicultural schools. Therefore, those African adolescents who display optimistic tendencies are more likely to develop and become the persons they really want to be.

The personality traits of being authentic, principled and taking tough stands even at the expense of being unpopular to others, describe trustworthiness (par. 4.2.2.2). These are traits that African adolescents in multicultural schools value in their assessment of whether they can trust other people in the school environment to influence their identities. When such traits are lacking, significant others are judged by African adolescents as not trustworthy to contribute to the shaping of their identities.

As mentioned above, adaptability was also found to mediate the identity development of African adolescents in multicultural schools. Since culture is fundamental to adaptability (paragraph 4.2.2.4), the premium that African adolescents in multicultural schools place on adaptability could translate into the premium that they place on their culture. This assertion suggests that even without realising it, the adolescents' own African culture helps them break into other cultures and thus become culturally diverse. Being culturally diverse could facilitate and harmonise their adaptability in the multicultural setting, and promote identity development.

Further to the question of adaptability, some African adolescents oscillate between two cultural worlds - the African and the Western - on a daily basis. In light of this observation, it can be said that the extent to which such African adolescents adapt to these cultural worlds will impact their identity development accordingly.

Conscientiousness, the tendency of being purposeful, organised, reliable and determined (paragraph 4.2.2.3) was reported to be strongly mediating the identity development of African adolescents who attend multicultural schools. Conscientiousness is arguably linked to one's motivation to learn (Major *et al.*, 2006: 928). The finding suggests that African adolescents accept that this self-regulation capacity can and does influence their identity development. It therefore follows that being in a multicultural school environment and possessing the right attitude and a determination to learn leads to viewing one's identity in a positive light.

Most attributes of self-motivation were found play equally stronger mediating roles to the identity development of African adolescents in both the cultural settings, except for self-esteem. Self-esteem was found to strongly mediate the identity development of African adolescents in multicultural schools.

Boutte (1990: 191) argues that exposing adolescents to role models, who made it through life in spite of humble beginnings, may enhance their self-esteem. In multicultural schools, however, there are few African role models, if any, that African adolescents can look up to, other than cleaners and gardeners. Cleaners and gardeners are unlikely to inspire African adolescents' self-esteem. Lack of exposure to successful role models could have devastating effects on the identity development of African adolescents in those settings.

Regarding empathy, conflict management was the only attribute that was found to be having a stronger mediating role to identity on the identity development of African adolescents in multicultural schools. Otherwise there were no significant differences in the nature and quality of the mediating role of empathy to identity development between African adolescents in monocultural and multicultural schools.

According to Isaacs and McKendrick (1992: 7), experiencing and dealing with conflicts is the *rite de passage* during adolescence. From this notion, adolescents in multicultural schools not only have to deal with conflicts that

adolescence presents but also situations of conflict that seem inevitable in a multicultural setting.

It was highlighted earlier in this study that conflicts in multicultural settings tend to manifest in the form of violence, which is in most cases the function of cultural intolerance (par. 1.2). So, the fact that African adolescents in these settings value conflict management in their identity development could be indicative of their struggles in becoming rightful participants in multicultural schools. If they can manage conflict management, their identities can follow a positive path.

On self-regulation, alienation from others was found to link positively to the identity development of African adolescents in multicultural schools. This finding suggests that African adolescents in most cases identify with fellow African adolescents within the multicultural school environment. Since identification is a process of identity development (paragraph 1.2), alienation enhances an African identity for those adolescents who alienate themselves from the rest of other adolescents from other racial backgrounds.

The foregoing finding resonates with Liff's (2003: 29) assertion that it is not uncommon in the playgrounds of multicultural schools to find racially aligned groups of learners during breaks. Whereas alienation from other race groups could strengthen an African identity, it could be viewed as a manifestation of a lack of cross-cultural awareness and limited adaptive skills.

The foregoing argument therefore points to the need for the development and honing of related emotional intelligence skills. This should be coupled with the creation of an enabling climate within multicultural schools to counter the proneness to alienation, limited cross-cultural awareness and the development of a positive identity.

7.2.2 Gender

Literature has identified differences between male and female adolescents in respect of their display of some attributes of emotional intelligence (par. 2.3).

The paragraphs that follow hereunder focus on key findings from this study that espouse gendered differences on the mediating role of domains of emotional intelligence to identity development.

The only attribute of self-awareness that showed a stronger bearing to the identity development of African male adolescents was accurate self-assessment. This relates to the males believing that they were endowed with a wide range of abilities. In line with this finding, other studies have identified problem solving as an ability that male adolescents hold in high esteem (Simelane, 1999: 82).

According to Mussen *et al.* (1990: 364), problem solving in a family are dealt with differently, gender-wise. Parents tend to encourage boy children to come up with solutions to problems while girls are more often given solutions (Mussen *et al.*, 1990). This observation thus explains why males' perceptions of having a wide range of abilities mediate their identity development more strongly than females.

Still on self-awareness, emotional self-awareness and self-confidence were found to mediate the identity development of female adolescents more strongly than their male counterparts.

According to the assertion made in paragraph 4.2.1.1 of this study, emotional self-awareness determines and affects a person's behaviour and performance in a task. Performance in a task also links to the level of confidence that a person feels about himself or herself. It is therefore not surprising that females identified these two attributes of self-awareness as having a stronger bearing on their identity development because they complement each other closely in shaping identity.

Moreover, according to the research conducted by Thom and Coetzee (2004: 191) on the identity of African adolescents, the post-1994 era has seen an escalation in the self-confidence of African adolescents. This suggests that African adolescents now have access to more role models than previously.

Particularly in the post-1994 era, many initiatives have been undertaken to focus on “a sustainable basis for socio-cultural change with regard to the improved status of women and girls... Factors which contribute to the high drop-out rate amongst girls, such as the cost of schooling and restrictive learning environments will be addressed within the respective cultures” (Interim Policy For Early Childhood Development, 1 July 1997: 17). The socio-cultural change is intended to elevate the self-confidence of women to achieve in education.

On the question of self-regulation, not being in control of a situation mediates identity development of males negatively. In paragraph 7.2.2.1, it was argued that through socialisation, boy-children are encouraged to solve problems. Thus, problem solving and other related capabilities contribute to males’ feeling of being in control. When the opposite is true about male adolescents, the results have a negative impact on their identity development.

Female adolescents, on the other hand, regarded adaptability as an attribute of empathy that mediates stronger on their identity development. Since adaptive behaviour is viewed as an ability to cope with environmental demands (Wicks-Nelson & Israel, 1984: 202), it follows that female adolescents are determined to deal with the challenges and demands of the multicultural school environment by being adaptive. A healthy degree of adaptability will have a corresponding impact on the female adolescents’ identity development.

Male adolescents held a belief that being proactive mediates their identity development positively. Based on the observation highlighted under paragraph 4.2.2.7, proactivity, with the aim of developing cross-cultural awareness while using one’s culture as a springboard, enhances the development of appropriate

attitudes towards other cultures and refines the process of identity development.

Schools can also play a role in advancing this capacity of self-motivation for their learners by proactively discussing behavioural expectations at the beginning of the year (Liff, 2003: 30). By doing so, teachers will set standards for behaviour and achievement for their learners. When such benchmarks have been set, they help avoid surprises and unnecessary teacher-learner conflicts during the course of the year (Liff, 2003). This can assist in refining male adolescents' identity development.

Goal setting, another attribute of self-motivation, made a stronger appeal in the identity development of female adolescents. Since the setting of goals aligns itself to achievement orientation (Major *et al.*, 2006: 928), it could obviate the onset of feelings such as depression, low self-esteem, frustrations and anxiety (Brinthaup & Lipka, 2002: 48). These feelings lead to male adolescents' vulnerability to gang influence during leisure time after school (Boutte, 1990: 191) with negative consequences for male identities.

Essentially, the empirical findings indicated that empathy generally mediates the identity development of female adolescents more than that of their male counterparts. This finding reaffirms findings from a number of studies that revealed that females are higher on empathy than males (Simelane, 1999: 83). According to Campbell (1995: 164), female adolescents are more often concerned about the well being of others than males.

Conflict management was one of the attributes of empathy that were found to have a stronger mediating role in the development of female identities. This finding aligns itself with Campbell's (1995) assertion that female adolescents concern themselves more about the welfare of other people. In most probabilities, females avoid conflicts.

Conversely, avoiding conflicts can be viewed as an indicator of shortcomings in dealing with and managing conflicts. It could also be an indicator of low

assertiveness. "Women should be above all, feminine and powerful, assertive and accommodating, caring and competent (Anderson, 2002 in Phendla, volume 1(2) 2004: 164). Conflict management, which is held in high esteem by female adolescents, can however contribute to harmonious coexistence among people and the subsequent enhancement of their identities.

Another competence of empathy that plays a stronger mediating role to the identity development of female adolescents was teamwork and collaboration. Self-awareness, goal setting and communication are among emotional intelligence competencies that influence teamwork and collaboration (paragraph 4.2.4.7). Research has found that self-awareness (par. 7.2.2.1) and communication (Simelane, 1999: 83) contribute strongly to the identity development of female adolescents. As these two attributes influence teamwork and collaboration, the finding that the latter strongly mediates identity development of female adolescents is consistent with other research findings.

Inspirational leadership, another attribute of empathy, emerged strongly in its mediating role to the identity development of female adolescents. Leadership in general is backed by other competencies of emotional intelligence such as self-assertion and self-confidence (Jordaan & Jordaan, 1989: 759). Thom and Coetzee (2004: 190) established that in the post-1994 era, there has been an upsurge in African adolescents' self-confidence, which is evident from their higher identity scores. For female adolescents, in particular, the myriad of transformations has been beneficial and has provided young African women with role models. Access to role models has led to the realisation that inspirational leadership can shape African adolescents' identities.

Furthermore, being a change catalyst also played a positive mediating role to the identity development of African female adolescents. According to Langley (2000: 180), change catalysts are characterised by higher levels of self-confidence, persuasion, commitment, motivation, initiative and optimism. It has already been highlighted in the preceding paragraphs that the new political order in South Africa has enhanced the self-confidence of African young

women, hence their belief that being a change catalyst strongly mediates their identity development.

Finally, concerning empathy, taking perspective of other people's feelings plays a positive mediating role for female adolescents. This ability concerns itself with identifying other people's moods and feelings and dealing with them appropriately. According to Simelane (1999:83) and other studies, it has been established that female adolescents, in general, rate the taking of perspective of other people's moods and feelings highly. Thus, the finding that taking perspective mediates identity development of African female adolescents corroborates earlier research findings.

In general, this research found that there were stronger mediating roles of effective relationships to identity development among female adolescents. Goleman (1995: 112) identified self-regulation and empathy as central in managing relationships effectively.

This study established that African female adolescents held self-regulation and empathy in high esteem concerning the development of their identities. Therefore, the finding corroborates other research findings to the effect that effective relationships strongly mediate the identity development process of African female adolescents.

7.2.3 Stage of Adolescence

According to literature, differences regarding experiences and capacity to deal with emotions were identified between young and middle-stage adolescents (Mwamwenda, 2004: 65). This study also identified some differences between the two groups regarding the mediating role of emotional intelligence to identity development. The latter differences are discussed in the ensuing paragraphs.

No differences were recorded in terms of the mediating role of self-awareness between the two groups.

Self-regulation was found to be generally having a stronger influence on the identity development of younger adolescents. Two attributes of self-regulation stood out in this regard: achievement orientation and the taking of initiatives.

On the question of achievement orientation, some studies have revealed that the setting of goals bears strong connections with achievement orientation (Major *et al.*, 2006: 928). Whereas young adolescents rate achievement orientation highly, Brinthaupt and Lipka (2002: 48) found that young adolescents are more prone to setting themselves unrealistic goals. Unrealistic goals are difficult to accomplish and consequently, lead to feelings of frustration, depression and anxiety.

The onset of feelings of frustration, depression and anxiety usually impacts identity development negatively. Since such negative feelings could emanate from unrealistic goals, it therefore follows that young adolescents should be assisted to set realistic and achievable goals if achievement orientation is to influence their identity development positively.

Moreover, young adolescents tend to worry about many concerns including schoolwork and examinations (Mwamwenda, 2004: 69). Their anxiety about schoolwork and examinations could stem from their need to succeed and parental expectations and influence.

In order to succeed in schoolwork and examinations, adolescents need to take initiative for their own learning and admit the consequences of their actions (par. 4.2.2.7). Moreover, taking initiatives is a socialised tendency and should not be left to chance. Bearing this in mind, teachers and parents should inculcate the tendency of taking initiatives if this is to play the envisaged positive role in the identity development of young adolescents.

On self-motivation, the only difference between the two groups of adolescents was with regard to the mediating role of risky behaviours to identity. Taking risks was found to play a stronger mediating role on the identity development of African adolescents in the early stage of adolescence.

Taking risks as such is not negative, but taking uncalculated risks render adolescents vulnerable to antisocial behaviour (par. 1.2). Disempowering, insensitive and unsupportive environments exacerbate adolescents' vulnerability to antisocial behaviour (Carr, 2004: 270). According to Crockett and Crouter (1995: 88), such environments tend to wear down adolescents' resilience.

Particularly with regard to adolescents in multicultural school environments, school administrators and teachers should create a healthy climate wherein African adolescents can be encouraged to take calculated risks. Within such a school climate, young adolescents are more likely to take risks that will influence their identity development positively.

A further finding from this study was that empathy plays a stronger mediating role in the identity development of adolescents in early adolescence. This finding is supported by the assertion: "By ninth grade, as teenagers are confronted with more ambiguous social realities, the ability to take multiple perspectives – your own as well as those of others involved – is emphasised" (Goleman, 1995: 276).

From the foregoing observation by Goleman (1995), it follows that the design of emotional intelligence development programmes assumes that young adolescents are capable of being empathetic. Based on this assumption, it is interesting to note that even young African adolescents identified empathy as one of the emotional intelligence domains crucial to the development of their identities.

There were multiple positive correlations between attributes of effective relationships and identity for adolescents in their early stage of adolescence compared to those at middle adolescence.

The fact that effective relationships were found to have a strong bearing on the identity development of young adolescents was not unexpected given the

findings discussed in the foregoing paragraphs. These paragraphs identified self-regulation and empathy as contributing factors to identity development of young adolescents, while self-regulation and empathy are among domains of emotional intelligence that have a cumulative effect on effective relationships (paragraph 4.1). The findings are therefore consistent with the theoretical framework that undergirds this study.

7.2.4 Preferred Language of Learning and Teaching

“Multilingualism presupposes a more fluid relationship between languages and culture than is generally understood in the Eurocentric model which we have inherited in South Africa...most learners benefit cognitively and emotionally from the type of structured bilingual education found in dual-medium programmes” (National Education Policy Act, 1996, section 3(4)).

The foregoing quotation infers that language is both a vehicle of culture and a player in individuals’ emotionality. Moreover, learners need to be exposed to other languages. Exposure to other languages could in part enhance cross-cultural awareness and the placing of other people’s behaviour in the correct context.

The hegemony of English both as medium of instruction and a conveyer of culture is unparalleled in South African schools. This notion is reiterated in the statement: “English... probably the sole language of instruction in education, carrying along with it the culture and discourses of the globalising west” (Deacon & Parker, 1996: 167).

In light of the above observations on language, it thus becomes clear that the right allocated to learners and/or parents for choosing a preferred language for learning and teaching in schools (South African Schools Act 84 of 1996: 2B-15) is aimed at countering the disadvantages resulting from the mismatch between home language and language of learning and teaching. The right of choosing a preferred language also seeks to elevate historically disadvantaged languages to the official status previously enjoyed by English and Afrikaans only.

This study looked at the role that language plays in supporting or militating against the mediating role of emotional intelligence to identity. The following paragraphs focus on key findings that emerged from unlocking the mediating role of emotional intelligence to identity development from a preferred language perspective.

Emotional self-awareness and accurate self-assessment were found to play a very strong mediating role to identity development of adolescents who prefer an African language for use in school for learning and teaching.

One manifestation of accurate self-assessment is a perception about whether or not an individual sees himself or herself as possessing a wide range of abilities. Some research findings have revealed that a second language that is used for learning and teaching has a negative impact on the academic achievement of African learners in particular (Mnguni, 2002: 37). The use of a second language could therefore impact negatively on African adolescents' assessment of their abilities to achieve academically and subsequently on their identity development.

Maree and Ebersöhn (2002: 267) argue that emotional self-awareness facilitates the prediction of how people will react to one's expressed feelings. The anticipated clarity of emotions and accurate predictions of other people's reactions to one's emotions could contribute to the achievement of a clear sense of identity. This follows from a perceived link between language and identity, which puts into perspective why those adolescents who prefer an African language strongly believe that emotional self-awareness mediates their identity development.

Regarding self-regulation, this research established that it tended to play a stronger mediation role to the identity development of African adolescents whose preferred language is African compared to their counterparts who prefer other languages. Gross (1998: 271) attests that different cultural and social groups differ in terms of how emotions are to be regulated. Since language

preference correlates to a cultural practice, the different premiums that the two groups placed on self-regulation are not surprising.

On the mediating role of self-motivation, self-esteem was found to play a stronger mediating role to the identity development of adolescents who prefer an African language. "Partly because of the way they have been reared, many African children tend to be shy, withdrawn and tense when called upon to participate in class discussions' (Mwamwenda, 2004: 400). This foregoing assertion implies that without an awareness of African children's disposition, the likelihood exists that their self-esteem will be misconstrued and inaccurately judged in multicultural schools.

Due to limited awareness and understanding of the African culture, the West is likely to attribute such personality traits as indicators of low self-esteem. This could lead to teachers having low expectations of the achievement of African children, resulting in a self-fulfilling prophecy.

Conversely, given a supportive, sensitive and caring school environment, African adolescents' self-esteem may be enhanced. This can lead to their improved learning as African adolescents can and are always willing to learn (Mwamwenda, 2004: 400).

Risk-taking behaviour was found to strongly mediate the identity development for adolescents who prefer other languages for learning and teaching. When not properly monitored, risky behaviours can lead to gang affiliation and drug abuse during adolescents' leisure time after school, particularly among males (Boutte, 1999: 185).

A further finding about adolescents who prefer an African language was that empathy plays a stronger mediating role in their identity development.

Notwithstanding the connection between language, culture and identity, valuing an African language translates to valuing African culture. From the assertion that "Emotion is Black; Reason is Greek" (paragraph 1.5.3), it can be argued

that Africans show more emotion than other races. This assertion is further supported by the concept of *ubuntu* (humaneness), which originates in African culture. Inherent in empathy should be the predisposition towards *ubuntu*. Therefore, African adolescents who prefer an African language value African culture, hence the mediating role of empathy to their identity development.

Finally, it was found that the mediating role of effective relationships strongly mediated the identity development of African adolescents who prefer an African language. This finding resonates with the preceding findings which indicated that most domains of emotional intelligence have a stronger influence on the identity development of African adolescents who prefer an African language. This indicates the cumulative effect of the other four domains of emotional intelligence on the effective management of relationships.

From the perspective of the researcher, one finding was particularly striking with regard to the mediating role of effective relationships. Adolescents who preferred an African language exhibited a typically African stereotype that does not generally acknowledge female authority in the workplace. Given the notion that an African society is strongly patriarchal (Mwamwenda, 2004: 375-376), it was interesting that these adolescents felt that failing to subscribe to female authority in the workplace mediated their identity development positively. This finding underpins the patriarchal nature of traditional African society.

7.3 Identification of Competences for Developing Emotional Intelligence of Adolescents in Multicultural Schools

This study contributed immensely to the identification of emotional intelligence competences that may be targeted for developing emotional intelligence of African adolescents who attend multicultural schools.

A two-prong approach was adopted in the process: the use of the empirical findings and an in-depth component analysis of all items from the questionnaire.

The use of the empirical findings centred on those attributes of emotional intelligence, which adolescents in multicultural schools did not perceive to be strongly mediating their identity development, if at all. The assumption is that such attributes may not have been perceived as such simply because adolescents were weak in them. The following are the attributes that were identified:

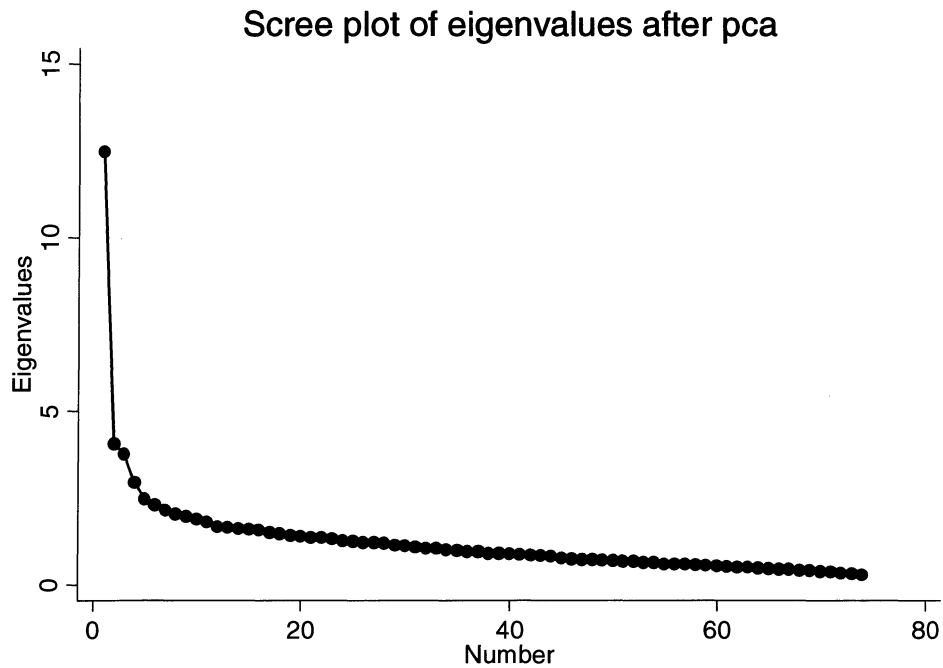
- Emotional self-awareness and accurate self-assessment, which are attributes of self-awareness.
- Conscientiousness and taking of initiatives, which are attributes of self-regulation.
- Self-esteem, which is an attribute of self-motivation.
- Taking perspective of other people's feelings, conflict management and dealing with aggression, all of which are attributes of empathy.
- Attitude towards sexuality dispositions (e.g. homosexuality), appreciating respect, equality in relationships and countering alienation tendencies, which are attributes of effective relationships.

The component analysis as a second approach reorganised the items in the questionnaire into coherent groups called principal components. Within a principal component, items are not only related but they complement one another in making sense of the group in which they find themselves. In this case, each principal component determines a model for the development of the main attribute around which all the other items are organised.

The component analysis was undertaken at two levels: grouping the items from the research instrument into coherent wholes and the application of a scree plot to identify principal components from the 74 generated that can be retained and considered for the development of the targeted competences.

The following scree plot resulted from the exercise.

Figure 7.1: Graphical representation of emotional intelligence principal components



Each dot on the scree plot area represents a principal component. There are therefore 74 principal components that were generated. Of these, four principal components are clearly identifiable from the scree plot. These four principal components can be considered for the development of the emotional intelligence competences in which African adolescents in multicultural schools showed a lack. The four principal components were identified on the basis of their Eigenvalues. In this study, principal components that were identified and retained are those with Eigenvalues that are greater than 2.5.

In light of this arbitrary Eigenvalue cut-off point, only the first four principal components were selected and retained for use in the proposed model. These four principal components translate to four modules of the model.

The four principal components that were identified are discussed in the following sections.

7.3.1 Module One (Principal Component 1)

An assessment of values of all the items under principal component 1 reveals that the item on emotional roller coasting (see Appendix 2) has the highest value. This therefore suggests that emotional roller coasting behaviour is central in terms of what principal component 1 represents. Emotional roller coasting tendencies therefore become the main component of the programme to develop emotional intelligence for adolescents in multicultural schools.

Other items that were fused into this principal component are items that measure the following:

- Depression;
- Optimism;
- Self-esteem;
- Accurate self-assessment;
- Self-confidence;
- Self-advocacy;
- Enthusiasm;
- Intrinsic motivation;
- Resilience;
- Congruency between abilities and achievement;
- Risk-taking behaviour;
- Goal setting;
- Teamwork and collaboration; and
- Assertiveness (Appendix 2).

7.3.2 Module Two (Principal Component 2)

The main item of this module is optimism (see Appendix 2). The component analysis grouped optimism together with the following items that complement it:

- Self-concept;
- Self-confidence;
- Accurate self-assessment;
- Decision making;
- Achievement orientation;
- Emotional roller coasting behaviour;
- Adaptability;
- Initiative;
- Risk-taking behaviour;
- Intrinsic motivation;
- Congruency between abilities and achievement;
- Conflict management;
- Teamwork and collaboration;
- Taking perspective;
- Respect; and
- Equality in relationships.

7.3.3 Module Three (Principal Component 3)

The main focus of this module is taking other people's perspectives. The following items complement the taking of perspective according to the component analysis that was conducted.

- Self-esteem;
- Aggression;
- Change catalyst;
- Teamwork and collaboration;
- Attitude towards homosexuality;
- Respect;
- Stereotypes;
- Optimism;
- Accurate self-assessment;
- Trustworthiness;

- Conscientiousness; and
- Initiative

7.3.4 Module Four (Principal Component 4)

The target emotional intelligence competency for development is commitment (B2.11, see Appendix 2). From the component analysis conducted, the following attributes complement the development of commitment:

- Accurate self-assessment;
- Locus of control;
- Optimism;
- Conscientiousness;
- Achievement orientation;
- Change catalyst;
- Developing others;
- Respecting others' point of view; and
- Attitude towards foreigners.

To identify a module (principal component) that will assist in the enhancement of the identified lack of skills for adolescents in multicultural schools, the principal component that consisted of the majority of the competences identified for development was considered. Through this process, Principal Component 3 was identified to be relevant for the purpose of developing the emotional intelligence of African adolescents in multicultural schools.

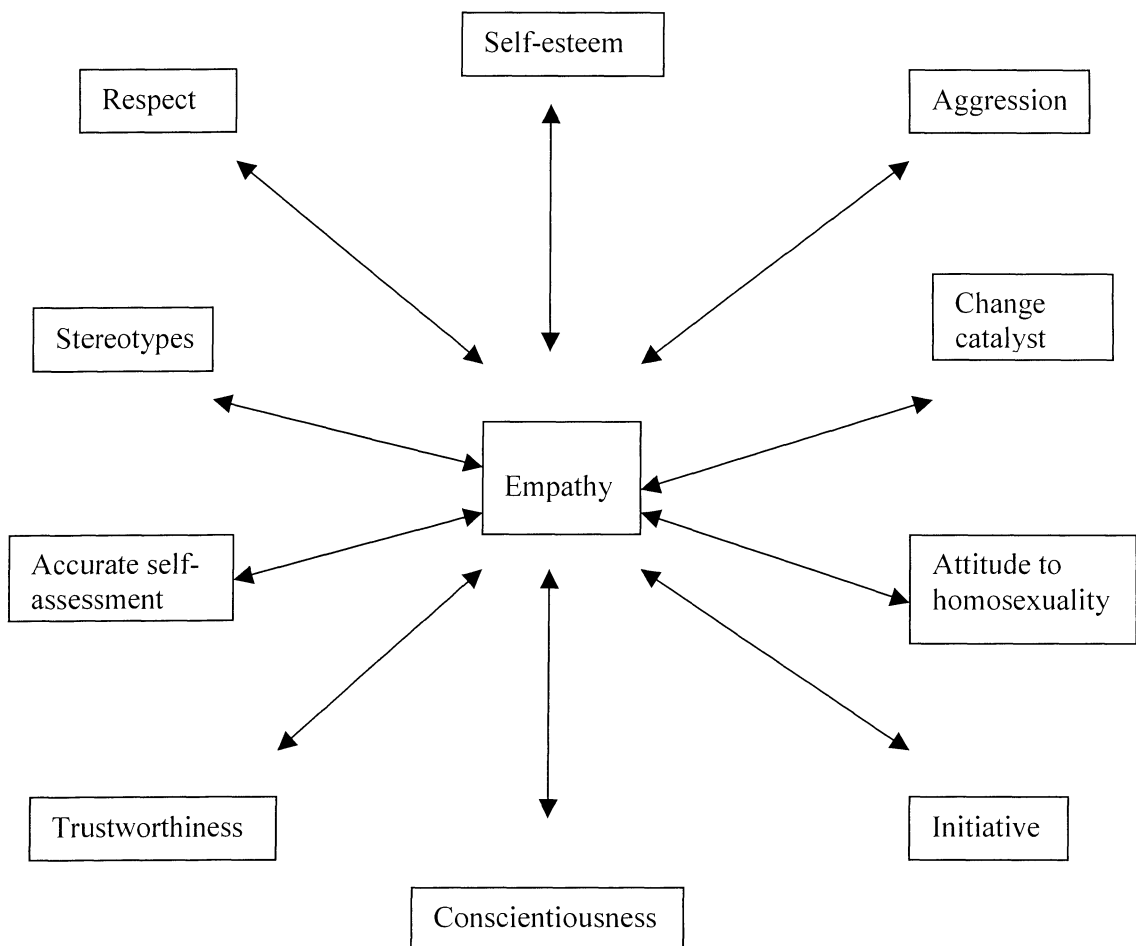
7.4 The Model for Developing Emotional Intelligence of African Adolescents in Multicultural Schools

The model is centred on taking perspective of other people's moods and feelings. This central competence is empathy (Liff, 2003: 32). Empathy was identified as one of the emotional intelligence domains that largely contribute to success in school and life in general (par. 2.5).

Developing empathy leads among other things, to competences such as being attentive to emotional cues and to listen well; being able to show sensitivity and understanding of other's perspectives; and helping out based on understanding other people's needs and feelings (Goleman, 1998: 138).

In order to achieve the foregoing milestones of empathy, the following framework is proposed in Figure 7.2.

Figure 7.2: Schematic representation of the proposed framework for developing empathy of African adolescents in multicultural schools



The framework came into being through a scientific process of grouping competences that complement each other. The following paragraphs will give

an overview of how the supportive competences contribute to the development of empathy.

7.4.1 Stereotypes

In most probabilities, stereotypes typify individuals who do not embrace diversity.

According to Goleman (1998: 154-155), people who embrace diversity and cultivate opportunities through different kinds of people display competences such as:

- Respecting and relating well to people from different backgrounds;
- Understanding of diverse worldviews and sensitivity to group differences;
- Seeing diversity as opportunity and thus creating an environment where diverse people can thrive; and
- Challenging bias and intolerance. It will be recalled that cultural intolerance in particular, can lead to violent behaviour (*Business Day*, 5 May 2005).

The foregoing highlighted competences bear some connotation to dealing appropriately with other people, and as such, are indicators of social adeptness (Goleman, 1998: 155) of which empathy is part. Such competences are pertinent and imperative in of multicultural schools. These competences can influence African adolescents' adaptability and self-esteem for them to thrive and achieve scholastically.

"To be successful in an environment, people need to feel they belong there and are accepted and valued, and that they have the skills and inner resources needed to achieve, even prosper" (Goleman, 1998: 156).

7.4.2 Attitude

According to Viljoen *et al.* (1987: 44), attitudes are a component of everything that an individual does, feels and thinks. Attitudes reflect ways in which individuals view the external world, how they position themselves in it and how they choose to respond to their surroundings (Viljoen *et al.*, 1987).

In a multicultural setting, individuals are bound to display varying emotional dispositions because they evolve from different socio-political and cultural backgrounds (Viljoen *et al.*, 1987: 44). The varying emotional dispositions towards their environment and people are influenced by their parents, teachers and significant others (Viljoen *et al.*, 1987: 256). Cross-cultural awareness therefore becomes fundamental if aggressive behaviour and intolerance are to be avoided in multicultural settings including schools.

By developing cross-cultural awareness and the understanding of other people that it influences, individuals' empathy competences may be improved. This is nothing more than a change in attitude, which requires a redefinition of the self (Viljoen *et al.*, 1987: 44).

7.4.3 Self-Esteem

A good self-esteem manifests in a generally positive but realistic self-evaluation as well as a belief that one can handle life's problems (Tucker-Ladd, 1996-2006: 1340). It is an appreciation of one's worth and importance and the ability to be accountable to oneself and to act responsibly towards others (Tucker-Ladd, 1996-2006: 1343). Acting responsibly towards others implies being empathetic.

"Indeed we find that in the life experience of the African, there is hardly any situation in his life in which his sense of self-esteem is nourished..." (Mwamwenda, 2004: 314). More than ever before, there is a dire need to develop African adolescents' self-esteem, particularly because they are increasingly flocking to inner city and suburban schools. According to Crockett

and Crouter (1995: 89), the past labels and inferences made about African children's cognitive, motivational levels, self-esteem, and learning deficits under trying conditions should be viewed with a 'jaundiced eye.'

Developing a positive self-esteem involves efforts such as:

- Recognising the internal critic and realising what pain the critic helps one to avoid;
- Challenging the internal critic by using healthier ways of achieving the internal critic's purposes;
- Doing accurate self-assessment through, inter alia, listing one's positive and negative traits; and
- Being able to set realistic and achievable goals (Tucker-Ladd, 1996-2006: 1344-1350).

7.4.4 Accurate Self-Assessment

Goleman (1998: 61) asserts that people with the competence of assessing themselves accurately display attributes such as awareness of their strengths and weaknesses; being reflective and capable of learning from experience; openness to candid feedback, new perspectives, continuous learning and self-development as well as showing a sense of humour and perspective about themselves.

According to Goleman (1998: 63), it is important that a person discovers himself or herself before he or she can lead and help others. This assertion is directed at teachers, counsellors and administrators in multicultural schools. In other words, it is important that these adults undergo an accurate self-assessment before they can be effectively empathetic. There should also be an alignment between individual personal values and aspirations with values and aspirations upheld by the school.

In developing individuals' accurate self-assessment, practitioners in a multicultural school environment can inculcate in their charges, behaviours such as:

- The listing of strengths and weaknesses in areas such as appearance, relationships, personality, morals, achievement in school, daily tasks and mental functioning;
- Marking all negative statements and rewriting them accurately;
- Eliminating over-generalising words such as never, always and completely since these words are seldom accurate; and
- Having a serenity to accept the things that cannot be changed (Tucker-Ladd, 1996-2006: 1347-1348).

7.4.5 Aggression

Viljoen, Van Staden, Van Deventer and Grieve (1987: 108; 168) assert that an aggressive reaction is a function of anxiety, stress and a feeling of low self-esteem. Aggression comes into effect as a consequence of a perceived lack of security against, and a need to defend an invaded territory (Viljoen *et al.*, 1987: 125). This kind of response is typical of human territorial behaviour, which is learned through socialisation and from culture (Viljoen *et al.*, 1987: 130).

Negative behaviours that result from socialisation and cultural teachings can be unlearned, hence the need for emotional intelligence development. Viljoen *et al.* (1987: 131) reiterate this assertion by stating that: "In humans, aggression is not an inevitable response to territorial invasion, but it is one of many possible response alternatives and it only happens when the territorial invasion is malicious".

It is further argued that territoriality has an emotional connotation (Viljoen *et al.*, 1987: 136). From this assertion, it can be argued that as in the paragraph immediately above, there is a need for developing appropriate ways of dealing with emotions in order to ameliorate aggression. Within the context of emotionality and territorial behaviours, aggression may be seen as a manifestation of poor social competency, poor coping and interactional skills within a multicultural setting (Viljoen *et al.*, 1987: 191). The foregoing assertions can be viewed as manifestations of poor empathetic behaviours.

7.4.6 Conscientiousness

“Conscientiousness is a taproot of success in any field” (Goleman, 1998: 94). Goleman (1998) however warns that the competence of being conscientious should be rooted in empathy and social skills to alleviate problems.

A programme that seeks to develop conscientiousness should target some of the following competences:

- Delivery on commitments and promises that individuals make;
- Taking responsibility and being accountable in the pursuit one’s objectives; and
- Being organised and meticulous in doing one’s work (Goleman, 1998: 90).

Some vital signs that can be used to benchmark the level of individuals’ conscientiousness include but are not limited to: punctuality, self-discipline, scrupulousness in attending to one’s responsibilities and rules as well as being concerned about other people that surround them (Goleman, 1998: 93). Being concerned about others implies not stepping on other people’s toes simply because an individual is determined to accomplish their mission; and that is a sign of being empathetic.

7.4.7 Initiative

To enhance people’s propensities towards taking initiatives involves targeting of the following competences:

- Readiness to take advantage of opportunities;
- Pursuit of goals beyond what is required of an individual;

- Willingness to remove obstacles and bend rules if necessary in order to do what is supposed to be done. This implies not being a conformist; and
- To mobilise others through unusual and enterprising means (Goleman, 1998: 122).

A feeling of helplessness tends to characterise individuals who lack initiative and hold the view that their efforts may not amount to anything (Goleman, 1998: 125). According to Goleman (1998), initiative sometimes simply means hard work. Initiative further refers to having a basic awareness and anticipation of how an individual's actions will affect others, and that is empathy (Goleman, 1998: 126).

7.4.8 Change Catalyst

In order to inculcate catalysis to change, the following competencies need to be borne in mind:

- The ability to recognise a need for change and removal of barriers;
- The ability to challenge the status quo and acknowledgement for the need to change;
- The capability to champion change and persuade others in its pursuit; and
- Ability to model the change that is expected of others (Goleman, 1998: 193).

Goleman (1998: 195) attests that the above competences place a very high demand on an individual's self-confidence, persuasion skills, motivation, initiative, and optimism.

Motivation and inspiration galvanise other people not through pushing them in the right direction, but by satisfying their basic human needs for achievement, belonging, a feeling of control over their lives and the ability to live up to their ideals (Goleman, 1998: 197). Therefore, teachers and administrators in multicultural schools need to possess and hone their leadership skills to contribute to the positive development of adolescents, particularly African adolescents, in their schools.

7.4.9 Trustworthiness

Individuals tend to make judgements about other people's trustworthiness before rendering themselves vulnerable to those other people's actions (Mayer & Norman, 2004: 226). The judgements that individuals make about other people's trustworthiness are founded on, inter alia:

- People's ability to act ethically and above reproach;
- People's ability to build trust through being reliable and authentic;
- People's willingness to admit their mistakes and to confront actions that are unethical from others; and
- The willingness to taking tough and principled stands against other people even if these could make them unpopular (Goleman: 1998: 89).

Trustworthiness under any circumstances translate into letting other people know one's values and principles, intentions and feelings, and acting in ways that are reliably consistent with these; these actions determine one's success (Goleman, 1998: 91). The identified competences work best if they are coupled with respect for others, and empathy (Goleman, 1998: 148).

7.4.10 Respect

It is unimaginable that one can be trustworthy, empathetic and conscientious without the element of respect for others (Goleman, 1998: 148).

Boutte (1999: 184) argues that in multicultural settings, incidents of conflict and violence are inevitable if some individuals feel that their value systems are not recognised and respected. Conflicts and violence are symptoms of cultural intolerance, which comes in different forms.

In multicultural schools, it is common to hear concerning statements such as: "Some teachers talk down to you like you're stupid when you ask questions"; "Some teachers embarrass you in front of the class. They make jokes about failed tests, poor grades, and things" (Boutte, 1999: 184). Under such situations, learners are very unlikely to put their best foot forward. The lack of respect and a concomitant serious lack of empathy on the side of teachers put a lid on what learners can achieve under such circumstances.

The foregoing observations challenge adults in multicultural schools in particular, to model respect. Moreover, multicultural schools can organise cultural festivals (paragraph 2.3) in their endeavours to promote and embrace diversity, restore respect for all and encourage empathetic behaviour towards others.

7.5 Critical Evaluation of the Study

The administration of the questionnaire in four of the six schools was reportedly done during periods that were allocated for the Life Skills Orientation lessons in the school timetable. Unlike in the other two schools where the researcher administered the questionnaire, the administering of the questionnaires in the other four schools was done on different days and times in the different grades.

Only 45% of the respondents from multicultural schools were living in townships during the time of the research. This is the percentage of participants who

navigate between the two cultural worlds. It would be interesting to see how the results of the empirical investigation would be affected if the majority of the participants had been living in the township while schooling in suburbs. However, 45% can still be regarded as representative of the African adolescents who are caught in the dichotomy of straddling two cultural worlds.

7.6 Recommendations for Future Research

Regarding African adolescents in multicultural schools, this study revealed that only one out of the five domains of emotional intelligence was perceived to be playing a stronger mediating role to their identities: self-regulation (paragraph 6.4.2). Further investigations could determine why the multicultural school environment contributes to African adolescents placing a high premium on this domain in their identity development.

On the other hand, it was found that effective relationships played a stronger mediating role in the identity development of African adolescents who attend township schools (paragraph 6.4.5). Future research in this area could investigate how South African multicultural schools contribute to a lowered significance of effective relationships in the identity development of African adolescents

Concerning differences among the domains of emotional intelligence that were appreciated by the two groups, the following questions could be considered for future research:

- What are the factors that led to self-awareness being highly appreciated by African adolescents in multicultural schools? Was this self-awareness more about their Africanness or about other personality attributes?
- Why did African adolescents in multicultural schools show low levels of interest in self-motivation?

- What is the role of the multicultural school environment to the effect that empathy was less appreciated by African adolescents in these settings than their counterparts in monocultural schools?

One of the empirical findings revealed that emotional intelligence plays a stronger mediating role to the identity development of African adolescents who prefer an African language for learning and teaching. This became the trend in each of the domains of emotional intelligence where the mediating roles were shared between adolescents who prefer an African language and those that prefer other languages. This was an interesting finding which may need further probing.

Another finding that warrants further investigation was that adolescents who prefer an African language militated against female authority in the workplace. Coupled with this could be an investigation of the positive view of the adolescents who prefer other languages regarding this kind of stereotypical behaviour. This could shed light as to what factors influence the stereotypes of the two groups.

7.7 Conclusion

This study empirically established that emotional intelligence plays a positive mediating role on the identity development of African adolescents. The fact that emotional intelligence generally contributes to an individual's success in school, work and in life in general, places it at a comparable level with other factors that play a significant role in the development of adolescents' identities.

Emanating from the findings of this study was the important realisation that emotional intelligence can mediate the challenges that can stand between African adolescents in multicultural schools in particular and the actualisation of their potentials and identity.

Striking findings were also established on the mediating role of emotional intelligence to identity development when looked through the lenses of the

stage of adolescence, gender and the preferred language for learning and teaching.

‘Failing to recognize the intersection of race, ethnicity, gender and social class is incongruent with the practice of effective multicultural counselling’ (Constantine, 2002: 210).

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Appendix 1

Research Questionnaire

Research Topic: The Mediating Role of Emotional Intelligence to the Identity Development of African Adolescents in Multicultural Schools

Dear Participant

I would like to express my sincere gratitude to you for your willingness to participate in this research study. Please note that there is no space provided for you to write your name because your responses have to remain anonymous. This I believe will allow you freedom of selecting responses that best represent your honest opinion and/or feelings. I want to assure you that the information you will provide will be treated with the strictest of confidentiality and only be used for analysis to inform the outcome of the study.

Thank you in advance.

Yours sincerely

Moses Simelane
Researcher

Instructions:

1. Please answer ALL the questions
2. Please use BLOCK LETTERS wherever necessary
3. Mark your response by putting a cross in the appropriate block.
4. **Importantly**, answer the questions honestly.

Section A

1. Biographical Data

1.1 Name of your school: _____

1.2 Area/suburb: _____

1.3 Area where you live: _____

1.4 In which grade are you: _____

1.5 What is your age? _____ Years.

1.6 Gender

Male	Female
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1.7 Which language is used at home? (Indicate by a cross)

Afrikaans	English	IsiNdebele	IsiXhosa	IsiZulu	Sepedi
Setswana	siSwati	Sotho	TshiVenda	XiTsonga	Other, specify: _____

1.8 Which language is used for teaching at school?

Afrikaans	English	IsiNdebele	IsiXhosa	IsiZulu	Sepedi
Setswana	siSwati	Sotho	TshiVenda	XiTsonga	Other, specify: _____

1.9 Which language would you prefer to be used in school?

Afrikaans	English	IsiNdebele	IsiXhosa	IsiZulu	Sepedi
Setswana	siSwati	Sotho	TshiVenda	XiTsonga	Other, specify: _____

1.10 Who do you live with?

Mother	Father	Both Parents	Relative	Other, specify: _____
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Section B

For each of the following statements mark your response by a cross over a block of your choice.

For each statement, you need to choose an option (score) that best describes your honest feeling or opinion about that statement. The options range **from 'never' meaning that you strongly disagree with the statement to 'very often' meaning that you strongly agree with the statement made.**

B1. Self-Awareness

Statement	Never	Only occasionally	Fairly often	Very often
B1.1 I wonder what sort of person I really am.	4	3	2	1
B1.2 I am certain about what I do with my life.	1	2	3	4
B1.3 Most people agree about what sort of person I am.	1	2	3	4
B1.4 My worth is recognised by others.	1	2	3	4
B1.5 I am hesitant about trying out new methods of doing things.	4	3	2	1
B1.6 I feel low-spirited (depressed).	4	3	2	1
B1.7 I am filled with admiration for mankind.	1	2	3	4
B1.8 People seem to see me very differently from the way I see myself.	4	3	2	1
B1.9 I am confident about carrying my plans to a successful conclusion.	1	2	3	4
B1.10 When people look at something I have done, I feel embarrassed by the thought that they could have done it better.	4	3	2	1
B1.11 I feel clever or competent.	1	2	3	4
B1.12 I feel too incompetent to do what I would really like to do in life.	4	3	2	1
B1.13 After I have made a decision I feel that I have made a mistake.	4	3	2	1
B1.14 I am proud to be a member of the society in which I live.	1	2	3	4
B1.15 I do not enjoy being a member of the school I am attending.	4	3	2	1
B1.16 I think my personality is attractive to the opposite sex.	1	2	3	4
B1.17 I believe I have a wide range of abilities.	1	2	3	4

B2. Self-Regulation

Statement	Never	Only occasionally	Fairly often	Very often
B2.1 When people try to persuade me to do	4	3	2	1

something I don't want to do I find it difficult to say no.				
B2.2 I lose interest in something I started and leave it unfinished.	4	3	2	1
B2.3 What happens to me is the result of what I do rather than luck.	1	2	3	4
B2.4 I feel that people don't trust me.	4	3	2	1
B2.5 I change my ideas about what I want from life.	4	3	2	1
B2.6 I have a sense of accomplishment.	1	2	3	4
B2.7 I worry that my friends will find fault with me.	4	3	2	1
B2.8 My feelings about myself change.	4	3	2	1
B2.9 I feel frustrated if my daily routine is disturbed.	4	3	2	1
B2.10 I feel that I am putting on an act or doing something for the effect.	4	3	2	1
B2.11 I do not adapt easily to change.	4	3	2	1
B2.12 There is some habit such as smoking that I would like to break but I cannot.	4	3	2	1
B2.13 I seldom feel that I am a victim of outside forces that I cannot control.	1	2	3	4
B2.14 I actively seek new ideas.	1	2	3	4
B2.15 I never ask for help on work I couldn't do at home.	4	3	2	1

B3. Self-Motivation

Statement	Never	Only occasionally	Fairly often	Very often
B3.1 I lack the energy to get started on something I intended to do.	4	3	2	1
B3.2 I am prepared to take a risk to get what I want.	1	2	3	4
B3.3 When I am looking forward to an event I expect something to go wrong and spoil it.	4	3	2	1
B3.4 I make exciting plans for the future.	1	2	3	4
B3.5 I feel the thrill of doing something really well.	1	2	3	4
B3.6 I feel pessimistic about the future of mankind	4	3	2	1
B3.7 People think I am lazy.	4	3	2	1
B3.8 When I have difficulty in getting something right I give up.	4	3	2	1
B3.9 I make the best of my abilities.	1	2	3	4

B3.10 I feel too embarrassed to admit that I disagree with someone.	4	3	2	1
B3.11 I avoid doing something difficult because I feel I will fail.	4	3	2	1
B3.12 I do not enjoy taking risks.	4	3	2	1
B3.13 It concerns me whether my clothes are fashionable or not.	4	3	2	1
B3.14 Planning things in advance takes away the fun.	4	3	2	1
B3.15 I do not like surprises.	1	2	3	4

B4. Empathy

Statement	Never	Only occasionally/ seldom	Fairly often	Very often
B4.1 I feel like crying when I watch a sad film.	1	2	3	4
B4.2 I enjoy to report back on behalf of a group after a group discussion.	1	2	3	4
B4.3 People who like arguing frustrate me.	1	2	3	4
B4.4 I study better on my own than being in a company of other people.	4	3	2	1
B4.5 I always find it difficult to forgive someone who has accused me wrongly.	4	3	2	1
B4.6 I am usually too self-conscious to offer help to other people.	4	3	2	1
B4.7 I would like to be coach for a sport of my interest at a later stage.	1	2	3	4
B4.8 I like watching contact sport such as boxing.	4	3	2	1
B4.9 I always hesitate to help somebody even if they are making a mistake in fear of embarrassing them.	4	3	2	1
B4.10 I don't see why people should worry about other people's behaviours like smoking.	4	3	2	1
B4.11 I do not like war stories and films.	1	2	3	4
B4.12 People often support my ideas.	1	2	3	4
B4.13 I enjoy competing.	1	2	3	4
B4.14 I feel embarrassed when it turns out that my actions have offended others.	4	3	2	1
B4.15 People usually misunderstand me.	4	3	2	1

B5. Effective Relationships

Statement	Never	Only occasionally/ seldom	Fairly often	Very often
B5.1 People can be trusted.	1	2	3	4
B5.2 I feel that other people find it difficult to make friends with me.	4	3	2	1
B5.3 I believe in expressing myself to others	1	2	3	4
B5.4 I spend a lot of time with people of my own sex	4	3	2	1
B5.5 I have a problem with homosexual people	4	3	2	1
B5.6 I expect others to treat me with respect	1	2	3	4
B5.7 It is not right that one should be a dominant partner in a relationship.	1	2	3	4
B5.8 I would never accept a job under the authority of woman	4	3	2	1
B5.9 Children should learn that before they reach maturity, their point of view is barely relevant	4	3	2	1
B5.10 Foreigners are OK but I think they belong in their own country, except for holidays	4	3	2	1
B5.11 Free love between men and women would be a very unhealthy thing.	1	2	3	4
B5.12 I enjoy spending long periods of time by myself.	4	3	2	1

“End of Questionnaire. Thank You”

Appendix 2

Principal components (eigenvectors)

	Variable	Comp1	Comp2	Comp3	Comp4	Comp5	Comp6	Comp7	Comp8	Comp9	Comp10	Unexplained
1	█	0.0546	0.1611	0.0371	0.0976	0.1222	-0.116	0.0741	0.2266	0.0938	0.0807	0.6683
2	█	0.1117	0.0346	0.1591	0.0928	0.1458	0.0404	0.0307	0.1248	0.03	-0.0575	0.7286
3	█	0.0868	0.0952	0.0443	0.1116	0.0484	0.2245	0.0921	0.0521	0.1667	-0.165	0.6546
4	B1_4	0.1165	0.1392	0.0451	0.2012	0.1365	0.1458	0.0548	0.0742	0.0809	-0.0066	0.6126
5	B1_5	0.0857	0.1861	0.0535	0.1249	0.148	0.0032	0.0221	-0.128	0.1044	0.1575	0.6341
6	█	0.1458	0.0869	0.1451	0.0712	0.1222	0.1372	0.1525	0.1497	0.0917	-0.0378	0.5726
7	█	0.1078	0.0997	0.0751	0.1042	0.1215	-0.095	0.1636	0.0352	0.0605	-0.0886	0.7116
8	B1_8	0.1385	0.1173	0.0323	0.0378	0.0632	0.0304	-0.124	0.0216	0.1325	-0.1618	0.6813
9	█	0.1796	0.1436	0.0788	0.0744	0.0727	0.1658	0.1342	0.1419	0.0109	-0.0961	0.4959
10	█	0.1543	0.1025	0.0423	0.0237	0.0582	0.084	0.2501	0.0059	0.0239	-0.0086	0.6312
11	█	0.1777	0.0434	0.1105	0.0894	0.0575	0.0748	0.0445	0.0566	0.0273	0.0568	0.6657
12	B1_12	0.1398	0.0365	0.0475	0.1246	0.0003	0.0401	0.1401	0.0199	0.0614	0.2874	0.614
13	B1_13	0.1642	0.1122	0.0248	0.01	0.1877	0.0551	0.0766	-0.109	0.1499	-0.0439	0.5897
14	█	0.0902	0.0893	0.0258	0.0508	0.0356	0.0144	0.0649	0.3387	0.1269	0.0099	0.655
15	B1_15	0.1293	0.0315	0.1429	-0.1	0.0552	0.0871	0.1503	0.0596	0.0184	-0.1388	0.6873
16	B1_16	0.0854	0.1104	0.1895	0.2076	0.073	0.1202	0.0307	0.0702	0.1667	-0.165	0.5581
17	B1_17	0.131	0.1859	0.0887	0.1365	0.1003	0.0728	0.0399	0.0044	0.108	-0.0281	0.6201
18	B2_1	0.0943	0.0902	0.0823	0.0791	0.0414	0.1662	0.0454	0.1796	0.2401	-0.0028	0.65
19	B2_2	0.1766	0.0999	0.0989	0.1489	0.0126	0.1607	0.0093	0.0673	0.0844	0.0804	0.5623
20	█	0.1098	0.1233	0.0474	0.192	0.0405	0.0607	0.0502	0.1131	0.0725	-0.0931	0.6939
21	B2_4	0.1081	0.0143	0.1677	0.0397	0.0035	0.2232	0.0366	0.0334	0.043	-0.2056	0.6569
22	█	0.1077	0.1519	0.0825	0.0593	0.1681	0.0266	0.0331	0.0559	0.1551	-0.0204	0.6893
23	B2_6	0.1146	0.1968	0.0892	0.1248	0.1747	0.0905	0.0475	0.1124	0.0602	0.0752	0.5756
24	█	0.114	0.145	0.0341	0.0137	0.0083	0.2383	0.0561	0.0085	0.0773	0.0638	0.685
25	█	0.191	0.1996	0.0464	0.0757	0.1587	0.0446	0.0099	0.0387	0.1335	0.031	0.4622
26	█	0.0822	0.1216	0.02	0.1125	0.1069	0.2512	0.1903	0.1506	0.0872	0.0387	0.5882
27	█	0.1657	0.0906	0.0631	0.0212	0.0013	0.0468	0.1961	0.0773	-0.084	0.1171	0.624
28	B2_11	0.0919	0.154	0.0339	0.044	0.1964	0.0545	-0.092	-0.075	0.0406	0.1162	0.701
29	B2_12	0.0669	0.057	0.2503	0.0315	-0.123	0.1179	0.0107	0.1823	0.1251	-0.1231	0.6191
30	B2_13	0.0514	0.0331	0.0645	0.3131	0.1171	0.2052	0.2555	0.0325	0.0228	-0.0168	0.4858
31	B2_14	0.1393	0.1648	-0.071	0.0212	0.0032	0.1326	0.0304	0.0458	0.0847	0.2085	0.6119
32	B2_15	0.0843	0.06	0.2025	0.0237	0.0736	0.0133	0.008	0.0345	0.0284	-0.2576	0.6986
33	B3_1	0.1637	0.1208	0.0215	0.0276	0.0989	0.0989	0.0567	-0.056	0.1478	-0.1385	0.616

34	█	0.1238	0.1663	0.1271	0.0706	-0.092	0.0499	0.03	0.3496	0.0187	0.018	0.4824
35	█	0.1272	0.111	0.0883	0.2391	0.0089	0.116	0.1455	0.0463	0.0402	-0.0482	0.5938
36	█	0.1602	0.2505	-0.078	0.0915	0.0125	-0.033	0.1371	0.0414	0.0612	0.0096	0.4899
37	█	0.1679	-0.183	0.0557	0.0971	-0.037	0.0217	0.1512	0.0031	0.0842	0.131	0.5417
38	█	0.0431	0.1399	0.0752	0.0165	0.2612	0.117	0.0522	0.0472	0.0542	0.0424	0.7099
39	█	0.1423	0.0152	0.0678	0.0869	0.0012	0.0664	0.1049	0.2149	0.0822	-0.194	0.6257
40	█	0.1897	0.0143	0.0358	0.1671	0.0577	0.0102	0.0931	0.1077	0.106	0.0062	0.5874
41	█	0.1845	0.1726	0.1196	0.1505	0.0253	0.0487	0.0099	0.0492	0.1556	-0.0707	0.4774
42	B3_10	0.1329	0.1228	0.0036	0.0419	0.1592	0.1108	0.13	0.0997	0.053	0.0576	0.6663
43	█	0.1891	0.1094	0.0213	0.0431	0.1353	0.0441	0.056	0.0546	0.0343	0.0134	0.6196
44	B3_12	0.1611	0.0411	0.1098	0.1235	0.0681	0.1169	0.1207	0.1768	0.0491	0.1023	0.584
45	B3_13	0.057	0.0181	0.2061	0.048	0.0835	0.1565	0.0658	0.0153	-0.218	0.1674	0.6586
46	B3_14	0.1464	0.0739	0.098	0.0706	0.0578	0.0218	0.2008	0.1234	0.1201	0.0359	0.6392
47	B3_15	0.0252	0.0382	0.1188	0.0549	0.2159	0.2018	0.2565	0.1005	0.1385	0.1037	0.5719
48	B4_1	0.0292	-0.098	0.3582	0.1406	0.0671	0.1037	0.0581	-0.11	0.1864	0.1011	0.4459
49	B4_2	0.1131	0.1392	0.0591	0.0628	0.0856	0.0564	0.3433	0.1059	0.0878	0.17	0.483
50	B4_3	0.0166	0.1807	0.1332	0.02	0.1348	0.2523	0.0492	0.0862	0.061	-0.1416	0.6104
51	B4_4	0.0765	0.1611	0.0664	0.0369	0.0045	0.1233	0.2046	0.079	0.0636	0.0728	0.7086
52	B4_5	0.0962	0.0141	0.1053	0.0712	0.1551	0.0314	0.0277	0.0962	0.0803	0.1262	0.7784
53	B4_6	0.1365	0.0562	0.0024	0.1835	0.0703	0.0546	0.0027	0.0444	0.0584	-0.1516	0.6987
54	B4_7	0.0104	0.0816	0.0617	0.0539	0.0025	0.2614	0.1126	0.1127	0.0317	-0.0394	0.7724
55	B4_8	0.0241	0.0649	0.225	0.0468	0.1245	-0.122	0.0176	0.1545	0.1219	0.0232	0.713
56	B4_9	0.1189	0.0548	0.012	0.1711	0.1044	-0.096	0.1003	0.0037	0.1481	-0.1807	0.6551
57	B4_10	0.0898	-0.058	0.1859	0.0104	0.1288	0.0924	0.0202	0.0023	0.0298	0.0176	0.7823
58	B4_11	0.0376	0.0085	0.1388	0.0855	0.2013	0.0233	0.0525	0.0872	0.275	-0.0287	0.6834
59	B4_12	0.1321	0.0392	0.0064	0.1047	0.1284	0.1146	0.1091	0.1328	0.0312	0.1206	0.692
60	█	0.1491	0.0765	0.1671	0.0407	0.0775	0.0468	0.1516	0.0634	0.2095	0.0371	0.5862
61	B4_14	0.0398	0.2236	-0.154	0.1254	0.2315	0.0114	0.1183	0.0341	0.0044	-0.0087	0.563
62	B4_15	0.1143	0.1027	0.0504	0.0963	0.0895	0.0589	0.0537	0.0429	0.2214	-0.2236	0.6304
63	█	0.0292	0.0107	0.0004	0.0253	-0.112	0.0597	0.0984	0.152	0.1014	0.1916	0.818
64	B5_2	0.112	0.0824	-0.028	0.0921	0.1118	0.1019	0.0769	0.0122	0.0794	-0.0062	0.7867
65	B5_3	0.1634	0.1087	0.0069	0.0856	0.0765	0.0546	0.1102	0.1	0.0589	0.1857	0.6103
66	B5_4	0.0058	0.096	-0.064	0.1075	-0.256	0.0833	0.1003	0.0476	0.1433	-0.1283	0.6878
67	B5_5	0.0094	0.0152	0.3215	0.0601	0.2152	-0.103	0.0073	0.0309	0.1921	0.1368	0.5088
68	B5_6	0.0968	-0.2	0.1553	0.0877	0.0166	0.1464	0.1358	0.0881	0.1988	-0.0935	0.5267
69	B5_7	0.0339	0.1619	0.1135	0.1471	0.0536	0.1242	0.0832	0.0096	0.0771	0.1537	0.7098

70	B5_8	0.0608	0.0137	0.1702	0.0794	0.1132	0.1628	0.1845	0.0467	0.2894	-0.0073	0.5883
71	B5_9	0.0955	0.087	0.0132	0.2057	0.1463	0.0231	0.0404	0.2969	0.0304	0.0778	0.5786
72	B5_10	0.0561	0.0024	0.0077	0.2062	0.1902	0.1171	0.0586	0.1066	0.1092	-0.1451	0.6848
73	B5_11	0.0056	0.0936	0.0739	0.319	0.0672	0.0204	0.0529	0.1144	0.1081	0.1516	0.6071
74	B5_12	0.0649	0.1189	0.1472	0.1386	0.0621	0.1562	0.1815	0.2192	0.0342	-0.0634	0.5994