

# AUTHORITARIANISM AND IDENTITY STROUSSER AMONG MALE ADOLESCENTS

37

1. The first part of the study was a pilot study...

2. The second part of the study was a main study...

3. The third part of the study was a follow-up study...

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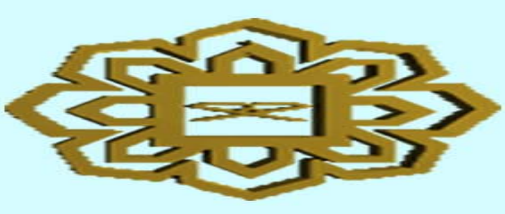
رَبِّ إِيَّيْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

(القَصَص: 24)

اللَّهُ  
صَلَّى  
الْعَظِيمِ

**"My Lord! Truly, I am in need of whatever good that You bestow on me!"**

AL-Qasas 28: 24



**AUTHORITARIANISM AND IDENTITY  
STATUSES AMONG LATE ADOLESCENTS**

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**A THESIS SUBMITTED IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE  
OF MASTER OF HUMAN SCIENCE IN PSYCHOLOGY**

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## Abstract

This study investigated the relationship between authoritarianism and different identity statuses. It also identified the identity status found in the Malay context. Forty one Malay male students pursuing their undergraduate studies at the International Islamic University Malaysia were interviewed by using the identity status interview. Their age ranged from 18-22 years. Participants were also asked to fill in a ten-item authoritarianism scale. The results of the total frequencies and percentages showed that the majority of the subjects were foreclosure. The results of one-dimensional chi-square indicated a highly significant difference among the four identity statuses. The results of total frequencies and percentages for the four identity statuses indicated that the majority of the subjects were identity achievement on vocational plans and political beliefs. However, most of them were identity foreclosure on marriage and the role of spouse, the role of parent, family and career priorities, sex-role attitudes, and religious beliefs. One way analysis of variance performed between different identity statuses on authoritarianism scores showed a non-significant difference indicating that subjects falling into different identity statuses do not differ from each other on authoritarianism. The results of the binomial test showed a significant difference between the percentage of subjects falling into low and high authoritarian groups. The binomial test performed on the frequencies of low and high authoritarian subjects for identity foreclosure indicated that a significant number of foreclosure subjects are high on authoritarianism. With these findings, ego identity statuses model becomes questionable in the Malay context.

## ملخص البحث

تهدف هذه الدراسة إلى الكشف عن العلاقة بين ظاهرة التسلّطية ومختلف حالات الهوية، وكذا محاولة التعرف على نوعية الهوية الغالبة في المجتمع المالاوي. من أجل ذلك تمّ مقابلة واحد وأربعين طالباً مالاوياً يزاولون دراستهم بالجامعة الإسلامية العالمية بماليزيا باستعمال الإستبار الخاص بحالات الهوية. تراوح عمر المستبرين بين 18 — 22 سنة، كما طلب من المستبرين ملأ مقياس التسلّطية المتكون من عشر بنود. دلّت النتائج الخاصّة بمجموع التكرارات والنسب المئوية على أن غالبية المختبرين يقعون تحت إطار الهوية المسائرة.

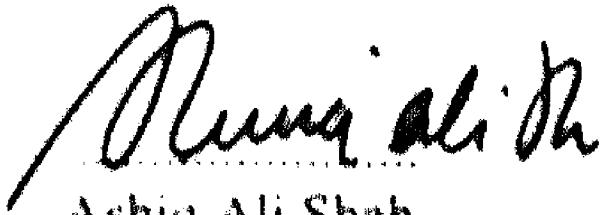
كما بيّنت نتائج كاتربيع فروقاً ذات دلالة إحصائية عالية بين حالات الهوية الأربع. أظهرت نتائج التكرارات والنسب المئوية أن غالبية المبحوثين وقعوا ضمن الهوية الإنجازية في ميداني التخطيط المهني والاعتقاد السياسي، وضمن الهوية المسائرة في ميادين الزواج ودور الزوج، دور الأب، أولوية العائلة أو المهنة، الاتجاهات نحو الأدوار الجنسية والمعتقدات الدينية.

لم تبين نتائج تحليل التباين المحرّى على درجات التسلّطية التي حصلها المبحوثين أي دلالة إحصائية الشيء الذي يؤكد عدم وجود أي فرق في مستوى التسلّطية بين المبحوثين المنتمين لأيّ حالة من الحالات الهوية الأربع. إضافة إلى ذلك، أظهرت نتائج اختبار ثنائي الحدّ دلالة إحصائية بين النسب المئوية للأفراد المنتمين لمجموعة ذات الدرجات العالية للتسلّطية والمجموعة ذات الدرجات المنخفضة. كما بيّنت نتائج الاختبار الثنائي الحدّ المؤدّي على تكرارات الأفراد المقسمين إلى مجموعتين، عالية ومنخفضة في مستوى التسلّطية، لأفراد الهوية المسائرة دلالة إحصائية تدلّ على أن عدداً معتبراً من أفراد الهوية المسائرة ذوي درجة تسلّطية عالية.

تطرح المعطيات المحصّل عليها نسبة تطبيق نموذج حالات هوية الأنا في المستوى السوسيوقافي المالاوي.

## APPROVAL PAGE

I certify that I have supervised / read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Human Science in Psychology.



Ashiq Ali Shah  
Supervisor

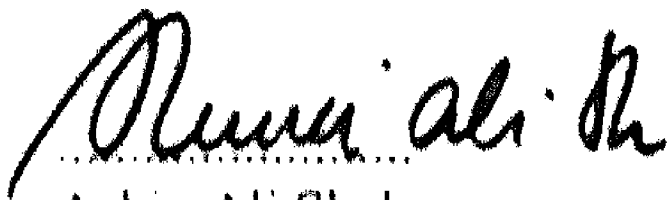
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Zafar Afaq Ansari  
Examiner


Date: 16/2/2000

This thesis was submitted to the Department of Psychology / Kulliyah of Islamic Revealed Knowledge and Human Sciences and is accepted as partial fulfillment of the requirements for the degree of Master of Human Science in Psychology.



Ashiq Ali Shah  
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Mohd Aris Hj. Othman  
Dean  
Kulliyah of Islamic  
Revealed Knowledge  
& Human Sciences

Date: 16/2/2000

## DECLARATION PAGE

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by proper citations giving explicit references and a bibliography is appended.

Name: Aknouche Nadjat

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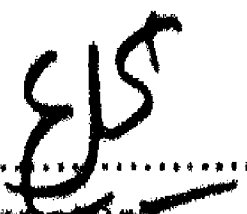
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To the memory of my **Father** whose wonderful dreams about me were not to be realized only after he lefts this world.

To my **Mother** whose belief in Allah's will, sacrifices to us, and hard work gave me a remarkable heritage that inspired me.

To my **Brothers** (**Abdelhakim, Boubaker**) and my **Sister** (**Souad**) with whom I have shared love and faith.

To my dearest **Massouada** who taught me how wonderful to dedicate life to Allah.

And to my **Husband Noredine** whose love, support, and patience gave me wings to fly.

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# CHAPTER 1

## INTRODUCTION

### Ego identity in a historical context

Adolescent psychologists have unanimously conceded that adolescence is a stage in which substantial physiological and psychological changes occur. Utwater (1992) pointed out that the word adolescence came from a Latin word meaning to “grow up” or “to come to maturity”. Adolescence, then, in its simplest sense, refers to a period of rapid growth between childhood and adulthood. Besides those noticeable physical changes during puberty, which mould the adolescence phase, numerous psychological and social factors contribute in the crystallization of the adolescent personality. Psychology of adolescence *ipso facto* like all knowledge branches is exceedingly belaboring the myriad pervading contextual socio-cultural factors. As a pertinent instance, Cotterell (1996) stressed the paramount significance of the social structures surrounding the adolescent life not only in endowing him with support to cope with the wider world, but also, as sources of group identity which help in endorsing the emerging personal identity.

The notion of identity originated from the ego psychology theories as an attempt to view the individual affected and affecting the large socio-cultural network. Ego psychology theories arose as a result of a dissatisfaction with the narrow conception Freud endowed to the ego which bypassed enumerating the paramount significance of the socio-cultural settings in the shaping of the human personality.

Despite the distinctiveness of the new ego psychology trend that established itself as

an alternative to Freud's confined view of the ego, the newly emerging trend of ego psychology felt the deep affinity it has with Freud's views. It emphasized that its own conception is a drastic escalation to his, stressing that Freud's heritage was bequeathed to them and, that, they cannot detach their own perspective from his own.

Accordingly, Rapaport (1956) pointed out that along ego psychology theories two vacillating views may emphatically be discerned. One is being centered on endogenous explanatory concepts. This had been avowed by the orthodox psychoanalysis represented mainly by Freud. The other orientation espoused a more exogenous character such as the impact of social institutions and norms on man. This had been well represented by Erikson and Hartmann.

The evolvement of Freud's theory of ego was subjected to a developmental scheme. From its inception, Freud's (1893) theory of neuroses pivoted on trauma, ego defenses, social morality, and relentlessly stressing the sexual aetiology of psychological disturbances. The trauma in Freud's view was conceived as the occurrence of an actual incompatible experience with the norms of the ego and the society. Moreover, neurotic symptoms were assumed to be a *conversion* of an unbearable idea into physical manifestations through the process of "pushing away" or "repressing" the memory of the traumatic moment. The ego, hence, defended itself against the memory of these traumas. Rapaport (1956) pointed out that if this theory could have been sustained, new horizons of the ego's relation to reality, to its own norms, and to social norms would be vivified.

However, during 1900's Freud revised his theory of the ego by discovering that the

seduction trauma was no more a reality, but a *fantasy*. With the mounting demand to explicate the new concepts, Freud propounded his new theory in a new book he named; *The Interpretation of dreams* (1900). The emergence of this book abolished the former theory.

Rapaport (1958) maintained that three outstanding contributions to ego psychology marked the publication of *The Interpretation of dreams*. First, the emergence of the *secondary process* conception. Although, the ego was still conceived as a part of the instinctual drives, it provided a conception of reality relations and involved a concept of consciousness that was independent of the topographical conception introduced. Second, the *reality principle* was introduced. The concept although was not independent from the id, it endowed the secondary process with a regulation process when compared to the *pleasure principle* of the primary process. Third, Rapaport (1958) contended that the analysis of the process of repression revealed the insufficiencies of the topographic conception. Moreover, the concern in the new theory shifted to those endogenous determining factors such as the unconscious fulfillment in fantasy, instinctual impulse, etc. The ego was relegated to a shadowy entity where its relatedness to reality was mainly represented by the secondary process.

*The ego and the id* (1923) then, came to reckon the significance of the ego and its hemetic relationship to reality. To Freud, the ego is organized around the system *Pcpt-Cs* (perception-consciousness) and that the ego is in the first place a *body ego*. Moreover, the ego has an unconscious resistance and is capable of transforming the

object-libido into a narcissistic libido. This new structural concept of the ego implies a mechanism by which the ego is capable of the desexualization of the libido.

With the publication of the *problem of anxiety* (1926), Rapaport (1956) contended that Freud gave the ego a great authority in handling the instinctual impulses and the reality danger. The ego, which was passive, succumbed to the pleasure principle, is now making active use of processes governed by that principle. Freud discarded the conception that the ego is altogether subservient to the id. It has the ability to autonomously defend itself whenever the anxiety signals and to turn the passive experienced anxiety into an active anticipation, utilizing the pleasure principle in achieving its own ends and emphasizing its concern with reality relationships. By this, Rapaport (1958) contended that Freud finally achieved what he had previously attempted. External reality was brought into the center of the theory. Rapaport (1956) pointed out that although these two publications stressed the interrelation between reality and ego, the exogenous factors, however, remained disregarded.

Despite the noticeable lack of the social dimensions in Freud's theorizing, many other Freudians are still clinging to the idea that implies Freud's great emphasis on the social factors in the shaping of human personality. For instance, Alexander (1965) and Gabriel (1993) attempted to elucidate the way Freud emphasized on locating the individual between nature and culture. To them, placing the individual at the center of a confrontation between nature and culture lies at the heart of Freud's theory from his first tentative formulations to his last statements on *civilization and its discontents*. Alexander (1965) considered Freud's book *group psychology and the analysis of the ego* a pioneering venture that should be reconsidered. Further, he belabored that those

contemporary Neo-Freudians who have the habit of attributing to Freud a lack of awareness of the cultural factors in the shaping of human personality should be jettisoned.

Evidently, Freud is considered as the pioneer of ego psychology. He has profoundly dwelled upon the concept trying to view it as a pivotal agent in shaping human personality. Freud's theory, however, was merely concerned with instinctual energy. To him, this was regarded as the premium mobile of human life. The interpenetration and interaction of social systems and the individual was primarily confined to the authority of the individual's instincts. The cultural fabric of a society is directed in its essence by those instinctual drives taking place in the innermost recesses of one's psyche. To wit, the biological forces represented in these instinctual impulses guide the social bonds. For instance, Freud (1965) considered these social bonds as libidinal in nature. Moreover, Freud (1965), avowed that the formation of the super-ego is the conclusion of the oedipal phase in which the child masters his anxiety and modifies his ego in a way that facilitates repression. The child identifies with the father. This identification is of two components: a) an idealized component and b) a prohibitive component. By this, the child internalizes social norms. Accordingly, the social norms and standards are internally processed. These social norms are not inherent in the outsider social system, which is constantly permeating the inner psychic system, but they are mainly processed along the psychic. Hence, the interdependence between the outer and the inner system is markedly non-existent.

Overall, Freud remained clinging to the great influence of the sexual drives represented mainly by the id. In his writings, one may conclude that the sexual drives

are given priority comparing to those social standards and values. Moreover, one may notice that no antinomy is established between the two variables and that the processes are first and foremost sexual.

Despite such diligent endeavor to grant the ego autonomy and to emphasize the centrality of the external reality, the ego psychologists insisted on Freud's negligence to the ego functioning and how the ego interacts with and is affected by the broader social and cultural matrix. Rapaport (1956), for instance, maintained that Freud's theory has not yet achieved a concept of ego autonomy. Rapaport (1956) moreover, pointed out that although Freud's theory of the ego implied an epigenetic dimension at least when it comes to the relation between ego development and anxiety and which involves the turning of the passive ego responses into ego active processes, neither of these two conceptions (genesis and passivity-activity) are applied to the development of other ego functions or to ego development in general.

As a reaction to the conflict-ridden model of the mind proposed by Freud, and the confinement of ego function to the sole mediation among the id, superego and external reality, a number of revisionists emerged hoping to endow the concept of ego with supremacy and relinquishing the prevailing Freudian views that confine the functions of the ego to balancing and warding off the outrageous and conflicting demands of the id. Among these revisionists, there was the second orientation that espoused an exogenous character that was mainly represented by Hartmann and Erikson.

The role of social institutions was not evidently included in ego psychology until the Hartmann's *ego psychology and the problem of adaptation* (1939). Erikson (1980)

pointed out that it was Hartmann (1939) who opened the way to new considerations in the interpenetration between the organism and its environment. In his attempt to evince the continuity of the ego psychology trend since its inception with Freud's theory, Erikson (1980) maintained that Hartmann's statement regarding the preadaptation of the born human infant to an "average expectable environment" was ultimately a mere biological as well as a societal formulation.

Hartmann (1939) introduced a new concept, namely, *adaptation*. To him, adaptation is the ultimate goal of all behaviors. The ego does not develop from the id; instead, ego processes, which he named ego apparatuses of primary autonomy, have an independent existence and can function apart from the id. These apparatuses are the means that coordinate an average expectable environment. This coordination is a state of adaptedness that is not the result of conflict resolution but existed before the occurrence of the conflict.

Rapaport (1956) contended that Hartmann did not consider society as a restraining agent in ego development on the id. Instead, he viewed adaptation as a mutual relationship between the organism and its environment.

Despite his endeavor to introduce new dimensions in the influence of the environment on the ego development, Hartmann has never propounded a cut-and-dried differentiated psychosocial theory. Hartmann's seminal ideas and his emphasis on the contextual complexities of the ego development, prepared a fertile ground for Erikson to hammer out his theory on the role of the society in the ego development.

Erikson's (1937, 1940) articles were the first hint of the role of society in ego development. Freudian concepts were utilized but endowed with different connotations. "Play it out" is considered the most genuine autotherapeutic measure childhood affords. For Erikson, children express their vital problems in the metaphoric language of play. Further, organ modes mold play configurations. These organ modes are initially ways of dealing with the environment. Erikson's (1943) deepened his conception of the role of society in the integration of the ego. To quote Erikson:

We expect a human child to bring into life personality potentialities, that is, a variety of potential trait configurations based on the organism and the organization in time and in space of its basic needs...

What we finally may call *individual* trait configurations are, then, individual ways of succeeding or failing in synthesizing personal variations and limitations with the cultural trait configuration and with the culture's sanctioned opportunities for behavior variation, it is this, the ego against the culture, which primarily has been described in clinical literature, with and great emphasis on the little individual's painful adjustment to the big, bad "environment" and with little emphasis on the pleasures and opportunities which homogenous environment gives to an organism eager for love and expression, not to speak of mere survival (pp. 430-431).

By 1945, Erikson succeeded to coalesce his concept of ego with three kinds of organizations, namely, the *biological* one which denotes the nature of the human organism, the *social* organization which reflects the incontestable fact that human organism are organized into geographic-historical units and the *ego* principle which reflects the synthesis of experience and the resulting defensive and creative mastery. However, what relation may be found between the ego of the individual and the society would seem tantamount to questioning. Erikson (1980) clarified it by

introducing the term "*ego identity*" in which the ego is learning effective steps towards a collective future. To wit, this implies developing into a defined ego within a social reality.

To quote Erikson (1980):

A child who has just found himself able to walk seems not only driven to repeat and to perfect the act of walking by libidinal pleasure in the sense of Freud's locomotor erotism;...[it is in the sense of becoming] aware of the new status and stature of "he who can walk" with whatever connotation this happens to have in the coordinates of his culture's life plan... To be "one who can walk" becomes one of the many steps in child development which through the coincidence of physical mastery and cultural meaning, of functional pleasure and social recognition, contribute to a more realistic self-esteem (pp. 21-22).

In this Erikson endeavored to conflate the organ system, ego, and social reality and related it to the epigenetic principle. Predicated on this principle, Erikson (1980, 1985) hammered out a blueprint of the ego development. The upshot of this development is the entrenchment of a positive ego identity in adolescence. Along this epigenetic program, there was an emergency bridge between the biological formulations of psychoanalysis and newer ones that consider the cultural environment in a more systematic manner. Erikson (1980) conceded that a conception of an individual ego, which could exist against, or without a specifically human environment and social organization is senseless and threatens to isolate psychoanalysis from the abundant ethological and ecological findings of modern biology.

Accordingly, ecological determinants are pivotal in the viewing of the psychic development and any attempt to conceptualize it without these social factors may be an encumbrance toward penetrating to the essence of the problem and may lead us to

land in an endless confusion. Identity versus identify diffusion is one phase in Erikson's ego development. Erikson propounded the notion of identity embedded with contextual complexities. Numerous attempts toward the contextual understanding of this concept were not successful as Erikson's. This is palpably due to the inescapable lack of either variables introduced by Erikson.

Rapaport (1956) regarded the rise of the ego psychology trend as an extension to the Freudian paradigm. Furthermore, Rapaport (1958) conceptualized the development of ego psychology in terms of a continuous process that started with Freud's negligence of the ego concept in the 1930s to his slight reconsideration of the term to Hartmann's concept of adaptation and to Erikson's revolutionary concept of ego identity. By this, Rapaport (1958) espoused the idea that the new trend; namely, ego psychology did not jettison Freud's basic principles but enriched it. However, in the view of the researcher, Hartmann's and Erikson's reformulation may not adequately be considered as a theoretical continuity to the orthodox psychoanalytic theory but an allusive rejection to Freud's basic ideas entailed in the biological, and instinctual heritage.

Dubin (1979) spelled out the features of a theoretical model. To him any theory entails (1) variables or *units* whose interactions represent the subject matter of attention, (2) *laws of interaction* among the units of the model which specify the manner in which these units interact with each other, and (3) *propositions* which represent the final step and consist of deriving conclusions that embody logical and true deductions about the model in operation. In the light of this, a comparison might be drawn to evince that despite Hartmann and Erikson did not avow their theoretical detachment from Freud's

own perspective, a split is noticed in the units, laws of interaction, and propositions of their theories.

Freud's theory entailed those units, namely, id, ego, and superego. Yet, Hartmann and Erikson admitted the existence of the ego, superego but not the id, which is considered to be the main term in Freud's theoretical model.

Laws of interaction were well-defined in Freud's account where the id held the supremacy over the ego and superego in Freud's theory to the extent that Freud (1923) sketched the relationship of the ego to the id as a man (ego) on horseback (id), who has to hold in check the superior strength of the horse, with the difference that the rider attempts to do so with his own strength while the ego uses borrowed forces. Further, the rider often is obliged to guide it where it wants to go, so in the same way the ego constantly carries into action the wishes of the id as if they were its own. However, the interaction of the units in Hartmann and Erikson is built upon the environment or the social norms, and the ego. The instinctual forces are given secondary considerations. Unlike Freud, the emphasis in Hartmann and Erikson's theory is on the ego that is considered as an independent part of the personality and not subservient to the id. Laws of interaction, accordingly, in Freud's theory revolve around the instinctual drives and the ego, in the two other theorists, however, despite their acknowledgment of the influence of the biological forces, the laws of interactions are based on the historical socio-cultural factors and the ego.

Propositions as a third constituent of the theoretical model are the final step that built upon the previous steps. Freud came up with propositions that were primarily different from Hartmann's and Erikson's because the units and the laws of interaction were basically