

THE RELATIONSHIP BETWEEN EGO IDENTITY STATUS
AND VALUES IN HIGH SCHOOL SENIOR FEMALES

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The Relationship Between Ego Identity Status and Values Among High School Senior Females

Erikson (1968) defines ego identity as "the awareness of the fact that there is a self-sameness and continuity to the ego's synthesizing methods, the style of one's individuality, and that this style coincides with the sameness and continuity of one's meaning for significant others in the immediate community" (p. 50). Ego development results from integration of biological, social, and individual influences; yet, Erikson emphasizes stages of development that unfold according to the epigenetic principle, or innate ground plan, mutable according to societal and cultural influences. Formation of an identity presents a normative crisis for the adolescent as he attempts to integrate past identifications and experiences with his metamorphosis into an adult and his perceptions of the future.

The normative crisis of identity formation involves several part conflicts including time perspective versus time confusion, self certainty versus self consciousness, apprenticeship versus work paralysis, role experimentation versus role fixation, identity versus identity diffusion, bisexual polarization versus sexual diffusion, leadership and followership versus authority confusion, and ideological commitment versus value confusion. Ideology is crucial.

According to Erikson (1968), ideology commitment resolves the part conflicts of the identity crisis in the following ways: it simplifies prospects for the future and diminishes confusion of time, facilitates correspondence between inner ideals and benefits and evils of society, overcomes self consciousness by promoting uniformity of appearance and action, encourages role experimentation which reduces guilt and inhibition, acquaints the individual with the technology and competitiveness of his society, provides a geographical and historical setting as structure for developing an identity, combines sexuality with a viable set of moral codes, and delegates to chosen leaders authority beyond the relationship of parent to child. Erikson contends that without an ideological commitment an adolescent will experience a confusion of values; he emphasizes religious and political commitment.

According to Marcia (Note 1), ego identity is at once a hypothetical construct or personality structure, a subjective feeling, and some observable behaviors. Perhaps the elusive quality of the concept has made it particularly difficult to research and define operationally. One of the first attempts to verify the construct of identity diffusion was by Bronson (1959) through a structured interview and semantic differential technique. Later, Gruen (1960) utilized a Q-sort method and a falsified personality questionnaire to test the

discrepancy between real and ideal self as a measure of ego identity. Block (1961) studied ego identity in relation to role variability and found that role variability was significantly related to maladjustment.

The most definitive work in validating ego identity status has been research by Marcia (1966, 1967) who studied adolescent identity status with respect to occupation and ideology. He used a semi-structured interview to assess identity status and an incomplete sentence blank to measure ego identity. Marcia found that adolescents typically cope with the identity crisis in one of these four ways: identity achievement, moratorium, foreclosure, or identity diffusion. Simmons (1970) modified Marcia's incomplete sentence blank to measure identity status objectively and constructed the Identity Achievement Scale. Baker (1971) used an incomplete sentence method and direct attitude approach in measuring ego identity and found the following components of the concept interrelated: knows who he is, knows where he is going, and social stimulus value. Protinsky (1973) compared ego identity scores between younger and older adolescents and found ego identity increased with age. These later studies have supported Erikson's notion of the epigenetic principle and of identity formation as a normative crisis of adolescence.

Marcia (1966) found that crisis, considering several alternatives, and commitment, making a decision from among the alternatives considered, were critical components in dealing with vocational and ideological choices during adolescence. An individual in identity achievement status has experienced both crisis and commitment; one in moratorium status is presently in crisis and has made no commitment; a foreclosure individual has experienced little or no crisis, but has made a commitment; and regardless of crisis, a person in identity diffusion status has made no commitment. Waterman and Waterman (1972) studied commitment to a vocational choice as an indicator for predictive validity of Marcia's identity statuses and found that students in identity achievement status and foreclosure status were less likely to change their college major program than those in the uncommitted categories of moratorium and identity diffusion.

According to Josselson (1973), major sex differences appear in studying identity status among males and females. Among males, identity achievers and moratoriums are most similar and foreclosure subjects tend to resemble identity diffusions. For females, achievers and foreclosures are most alike and moratoriums are more similar to identity diffusions. These differences may occur because the routes to achieving identity and status in our society have a

decidedly masculine orientation and women have traditionally defined themselves in terms of marriage and motherhood.

Margaret Mead (1949) proposed that in the American culture females tend to become less achievement oriented in adolescence because as they excel they are in direct competition with future marriage partners, who well may consider their abilities threatening. Max Lerner (1957) suggests that the American woman is in a dilemma between competition with males in vocational aspirations and discovering her identity and fulfillment in the traditional role of wife and mother.

Douvan and Adelson (1966) found that adolescent girls have a misty, nebulous view of their identities because they tend to be waiting for a man to marry before deciding who they are. Most adolescent girls, even the gifted ones with educational and socioeconomic advantages, opted for the traditional role or marriage and motherhood as a primary goal. Current research is needed to see if these stereotypic orientations to identity formation still exist among females in the late 1970's.

Separation of the problem of ego identity from that of values is an impossibility (Mussen, Conger, & Kagan, 1969). In the increasingly technological, achievement oriented, transient society that characterizes America in the last quarter of this century, adolescents have a more difficult time maintaining a sense of inner stability and continuity

in their transition from children to adults. Shifting views of marriage, women's roles, and sexual standards combined with political upheavals, including assassinations and blatant hypocrisy at highest levels of government have shaken the foundations of traditional beliefs and values. Yet, commitment to values insulates the inner core of one's identity against fragmentation through environmental turbulence. Andrews (1973) found a positive relationship between commitment to values and high identity achievement status; these findings supported Erikson's theories of identity achievement and identity diffusion.

Several studies indicate intelligence is not a factor in achievement of identity status (Marcia, 1966; Marcia & Friedman, 1970; Schenkel, 1973). Cross and Allen (1970) did find a significant positive relationship between identity achievement status and grade point average among college males. Lessinger and Martinson (1961) found that gifted girls in high school reached psychological maturity earlier than girls their own age of average intelligence; the gifted girls demonstrated personality integration comparable to that of college girls.

Current research of ego identity status is needed among females, since most previous studies have dealt with college males. Research among antecedent populations, such as high school seniors, offers the opportunity to study development

of ego identity among normal women within a reliable framework. Erikson's theory provides a viable theoretical basis from which to conduct research.

The purpose of the present study was to determine identity status among high school senior females and to examine the relationship between their status and commitment to values. In addition, demographic data was collected to see if identity status relates to parents' occupational, educational, and marital status, and to subjects' position in family, number of siblings, religious and political preferences, GPA, and I.Q.

It was hypothesized that female high school seniors in identity achievement status would show significantly higher interests in political and religious values than subjects in moratorium, foreclosure, or diffusion status. It was also hypothesized that intellectually superior girls would be disproportionately represented in identity achievement status.

Method

Subjects

Eighty Caucasian female seniors enrolled in a large suburban high school served as subjects for the present study. The subjects were either 17 or 18 years of age and were recruited as volunteers by the experimenter and the senior

counselor in the high school. All subjects were students in government, sociology, psychology, English, and vocational classes. The majority of subjects came from a working class background; most of their fathers had attended or completed college (57.5%), but most of their mothers had not (36%). Eighty-nine percent of the subjects planned college for themselves, 6% did not, and 5% were undecided. Approximately three-fourths of the sample (76%) lived with parents currently married for the first time, 20% had divorced parents, and 4% had one parent deceased. According to religious preference, the sample was predominantly Protestant (51%), 20% were Catholic, 3% other denominations, and 26% had no preference. Fifty-nine percent of the subjects had no expressed political preference, 6% were Democrat, 29% were Republican, and 6% Independent. I.Q.s of subjects ranged from 78 to 144 on the Otis-Lennon Mental Ability Test given during their sophomore year. Current cumulative high school GPAs ranged from 1.86 to 5.27 on a six point scale (Honors A = 6, Honors B = 5; Regular Class A = 5, Regular Class B = 4); class rank ranged from three to 809 out of class of 849 students.

Instruments

The Identity Status Interview (ISI), developed by James E. Marcia (1966), was given to each subject to ascertain

whether or not she had considered several alternatives and made a decision with respect to vocational, religious, and political interests. Considering several alternatives was designated as a crisis; making a decision from among the alternatives considered was designated as a commitment. The ISI consisted of questions in a semi-structured interview format intended to assess identity status in one of the following categories: Identity Achiever (has experienced both crisis and commitment), Moratorium (is in crisis and has made no commitment), Foreclosure (little or no crisis, but has made commitment), and Identity Diffusion (may or may not have experienced crisis, but has made no commitment). Using two-thirds agreement among judges as a criterion measure, interscorer reliability of the ISI with women averaged 73% (Marcia & Friedman, 1970), 87% (Toder & Marcia, 1972), and 90% (Schenkel & Marcia, 1972); using unanimity as a criterion measure interscorer reliability averaged 90% (Josselson, 1973).

Interscorer reliability for the present study among three judges (the experimenter, a psychologist with a master's degree who has researched ego identity status in college women, and a woman without training in psychology) was 94% using two-thirds agreement among judges as a criterion. Unanimous agreement among judges occurred 46% of the time; the experimenter and the woman without training in psychology

agreed 67.5%; the experimenter and the psychologist agreed 62.5%, and the psychologist and the woman without training in psychology agreed 56.3% of the time. The three judges reviewed the transcriptions in random order to control for effects of boredom and fatigue and rated each subject's identity status. Transcribed tapes were presented to each of the three judges in five groups of 16 transcriptions. The three judges met together and reached a compromise decision in the five cases where two-thirds agreement was not reached. Instructions to judges and subjects appear in Appendices C and D.

Although Marcia's rating manual (Appendix B) was explicit in defining regulations for judging identity status, all three raters expressed awareness of subjectivity influencing their decisions. Each felt that assigning an overall identity status was more difficult than considering occupation, politics, or religion separately. Four of the five girls whom the judges failed to agree upon had above average to superior I.Q. and ultimately were assigned to foreclosure status in three of the cases. Among these five girls so many elements of various identity statuses were present that it was difficult to assign an overall classification.

The Allport-Vernon-Lindzey Study of Values (AVLSV) was administered to measure the relative strength of six basic interests or values: theoretical, economic, aesthetic,

social, political, and religious. Normative data for the AVLSV are as follows: split-half reliabilities ranged from .73 to .90; test-retest reliabilities ranged from .77 to .93 after a period of one to two months (Anastasi, 1968).

Medical students scored highest in theoretical interests and divinity students scored highest in religion; thus, these findings gave evidence of validity of the AVLSV. Darley and Hagenah (1955) have found significant correlation between scores on the AVLSV and the Strong Vocational Interest Blank and Thurstone attitude scales. Fernando (1973) found that a weekend religious retreat had a relatively stable impact on value patterns of subjects according to pretest-posttest scores on the AVLSV.

Procedure

Subjects were contacted in their classrooms by the senior counselor or the experimenter and given the opportunity to learn about their own interests and values by participating in a research project involving high school senior girls. Parental permission forms were given to the girls and returned in person on the date agreed upon for the AVLSV testing. ISI interviews were scheduled during school, but the AVLSV was scheduled before school on two consecutive days. Twenty-eight subjects took the AVLSV before school and the

remainder completed their tests in the library prior to their scheduled interview with the experimenter.

The experimenter conducted all ISI interviews (see Appendix A), recorded and transcribed all tapes, and graded all AVLSV tests. Subjects were given AVLSV results, but not identity status or level of intelligence. School records were consulted to determine high school grade point average and I.Q. scores on the Otis-Lennon; I.Q. scores were available for 69 of the subjects.

Results

Half of the 80 subjects in this study were classified in the moratorium category of identity status; the remainder were fairly equally distributed among the statuses with 15 as achievements, 14 as foreclosures, and 11 as diffusions. The means and standard deviations of each of the six AVLSV values for each of the four identity status groups were determined (see table 1). The means of each AVLSV value were within one-half of a standard deviation of the national means of 2270 female twelfth grade high school students (Allport, Vernon & Lindzey, 1970). One-sample *t* tests indicated none of the sample means was significantly different from the national mean on each of the six values.

Comparison of status means on each value was determined by a simple analysis of variance (ANOVA) at the .05 level of

Table 1

Comparison of the Identity Statuses on Allport-Vernon-Lindzey Study
of Values, Grade Point Averages, and Intelligence Quotient Scores

Measures	Achievement Status (n = 15)		Moratorium Status (n = 40)		Foreclosure Status (n = 14)		Diffusion Status (n = 11)		<u>F</u>	<u>p</u>
	Mean	SD	Mean	SD	Mean	SD	Mean	SD		
AVLSV										
Theoretical	36.7	8.8	32.9	6.9	32.0	4.0	35.5	6.9	1.66	.18
Economic	39.0	8.3	40.7	6.5	37.0	6.5	41.1	4.6	1.27	.29
Aesthetic	38.5	5.8	41.9	6.9	39.4	9.0	42.4	9.0	1.06	.37
Social	41.9	10.1	41.9	7.7	43.1	6.4	45.3	6.8	.60	.61
Political	40.0	8.6	40.4	7.7	41.1	8.9	42.0	3.5	.18	.91
Religious	43.9 ^a	13.2	42.4 ^a	9.0	47.5 ^a	8.2	33.8	8.7	4.56	.01
GPA	4.2 ^a	.6	4.0 ^a	.6	4.2 ^a	.6	3.3	.8	5.46	.002
I.Q.	109.6	11.8	106.2	8.0	109.8	14.3	99.0	11.8	2.43	.07

^aAll means with the same letter superscript are not significantly different according to the Duncan's Range Test.

significance; a significant difference between means of the statuses existed on religious values, $F(3, 76) = 4.26$, $p < .01$, $\omega^2 = .11$. (For ANOVA summary tables of religious and political values on the AVLSV, refer to Appendix F, tables 8 and 9) Duncan's Range post hoc procedure indicated that achievements, moratoriums, and foreclosures had significantly higher interest in religious values than did diffusions. No significant differences between means of the four statuses on the five other values (theoretical, economic, aesthetic, social, or political) were evident.

A comparison of the mean GPAs across the four statuses was made by a one way ANOVA; significant differences among the statuses were indicated, $F(3, 76) = 5.46$, $p < .01$, $\omega^2 = .14$. Duncan's Range post hoc procedure revealed that achievements, moratoriums, and foreclosures had significantly higher GPAs than did diffusions. Although the mean I.Q.s of both achievement and foreclosure statuses were both 10 points higher than diffusion status, these differences were not significant (see Appendix F, tables 10 and 11).

Since all demographic variables were nominal, the chi-square procedure was utilized for data analysis and collapsing cells was necessary to meet the assumption that a minimum expected frequency of one in each of the cells had occurred (Siegel, 1956). Due to the size of the sample and values of

some of the proportions, the arcsine transformation was used for the post hoc multiple comparisons (Marascuilo, L. & McSweeney, M., 1977).

Results indicated significant differences between the statuses on religious preference, $\chi^2 = 29.81$, $p < .01$. A contingency coefficient indicated correlation between identity status and religious preference of .52. The most extreme difference among statuses was between foreclosures and diffusions; 93% of foreclosures were Protestant and 82% of diffusions claimed no religious preference. Approximately half the achievements and moratoriums were Protestant and there were no Catholic foreclosures or diffusions. As a result of post hoc pairwise comparisons, both foreclosure and diffusion statuses differed significantly between the proportion of subjects who professed to be Catholic and those who stated no religious preference. Protestant foreclosures also were significantly different from those with no preference.

Chi-square analysis of political preference resulted in significant differences, $\chi^2 = 20.96$, $p < .01$. The correlation between identity status and statement of a political preference as indicated by contingency coefficient was .46. (See table 2 for frequencies and percentages of subject's religious and political preferences in relation to identity status.) Approximately one-third of achievements and foreclosures and two-thirds of moratoriums had no political

Table 2

The Relationship Between Subject's Religious and
Political Preferences and Identity Status

Religious Preference	A. Status (n = 15)		M. Status (n = 40)		F. Status (N = 14)		D. Status (n = 11)		Total (N = 80)	
	f	%	f	%	f	%	f	%	f	%
Catholic	5	33.33	11	27.50	0	0.00	0	0.00	16	20.00
Protestant	7	46.67	19	47.50	13	92.86	2	18.18	41	51.25
Other	1	6.67	1	2.50	0	0.00	0	0.00	2	2.50
None	2	13.33	9	22.50	1	7.14	9	81.82	21	26.25
Political Preference										
Democrat	2	13.33	2	5.00	1	7.14	0	0.00	5	6.25
Republican	4	26.67	10	25.00	8	57.14	1	9.09	23	28.75
Independent	4	26.67	1	2.50	0	0.00	0	0.00	5	6.25
None	5	33.33	27	67.50	5	35.71	10	90.91	47	58.75

preference; however, more than 90% of diffusions stated no preference. Foreclosure, where 57% of the subjects were Republican, was the only status in which a political preference was more prevalent than not having one. Post hoc pairwise comparisons indicated significant differences between Democrat and Independent preferences combined and subjects who stated no political preference in achievement status.

Erikson (1968) contends that together commitment to religious and political beliefs forms an ideology, one that facilitates resolution of the adolescent identity crisis. The present comparison between the committed statuses of achievement and foreclosure and the uncommitted statuses of moratorium and diffusion suggested differences in ideological commitment. Achievements and foreclosures were most similar in percentages of subjects who expressed both religious and political preferences; 87% of achievements and 93% of foreclosures expressed a religious preference and 67% of achievements and 64% of foreclosures expressed a political preference. Of the committed statuses, achievements showed more diversity and foreclosures more uniformity in religious preference. Mean religious value score of achievements on the AVLSV yielded the most variability of all scores measured and religious preference of achievements, ranging from Atheist, Protestant, Catholic, Mormon, to None, was most diverse.

With the exception of one foreclosure who had no religious preference, all others were Protestant. Moratoriums were relatively higher (77%) in expressing a religious preference, yet relatively low (33%) in stating a political preference; diffusions were uniformly low in expressing both religious (18%) and political (9%) preferences. Using statement of a preference as indication of religious and political interest, all statuses were more interested in religion than politics with foreclosures giving more religious and achievements more political preferences than the other statuses.

Chi-square analysis of mother's educational level was reduced to two groups, high school education and education beyond high school (see table 3 for demographic data regarding parent's educational level). More than half the mothers of both achievements and foreclosures had received education beyond high school; 30% of mothers of moratoriums and only nine percent of mothers of diffusions had pursued a college education. A significant difference between these two levels of education was evident among the statuses, $\chi^2 = 8.74$, $p < .05$, $cc = .31$. Post hoc comparisons indicated a significant difference among diffusions on mother's educational level.

Chi-square analysis of parent's marital status revealed significant differences among the statuses, $\chi^2 = 19.56$, $p < .01$, $cc = .44$ (see table 4). Although 76% of the total

Table 3

The Relationship Between Parent's Level of Education
and Subject's Identity Status

Level	A. Status (n = 15)		M. Status (n = 40)		F. Status (n = 14)		D. Status (n = 11)		Total (N = 80)	
	f	%	f	%	f	%	f	%	f	%
Mother										
1 ^a	1	6.67	1	2.50	2	14.29	1	9.09	5	6.25
2	6	40.00	27	67.50	4	28.57	9	81.82	46	57.50
3	5	33.33	8	20.00	3	21.42	0	0.00	16	20.00
4	1	6.67	3	7.50	5	35.72	1	9.09	10	12.50
5	2	13.33	1	2.50	0	0.00	0	0.00	3	3.75
Father										
1	2	13.33	2	5.00	0	0.00	0	0.00	4	5.00
2	4	26.67	16	40.00	5	35.72	5	45.45	30	37.50
3	1	6.67	9	22.50	1	7.14	4	36.36	15	18.75
4	4	26.67	11	27.50	3	21.42	2	18.18	20	25.00
5	4	26.67	2	5.00	5	35.72	0	0.00	11	13.75

^a1 - attended high school

2 - completed high school

3 - attended college

4 - completed college

5 - attended or completed graduate school

sample had parents married for the first time, 67% of achievements came from homes where either divorce or death of one parent had occurred. Post hoc pairwise comparisons showed that achievements were significantly different according to parent's marital status.

No significant differences were found between identity status and father's level of education, mother's or father's occupation, number of children in the family, or position of the subject in the family. Tables 2 through 7 present demographic information in greater detail.

Discussion

Erikson (1968) believes ego identity formation to be a normative crisis of adolescence, a synthesis of past and present that provides the adolescent with initiative to launch into the future and assume an adult role in society. He advocates a period of psychosocial moratorium during late adolescence to allow additional time for the young person to integrate himself into the society in which he lives. This extension of adolescence is beneficial, according to Erikson, by providing a milieu for weighing the alternatives and ultimately making the decisions required to achieve a sense of ego identity as an emerging adult. Ego identity is never a final, immutable achievement, but a relatively cohesive integration of one's own capabilities, identifications, and

Table 4
The Relationship Between Parent's Marital Status
and Subject's Identity Status

Parent's Marital Status	A. Status		M. Status		F. Status		D. Status		Total	
	(n = 15)		(n = 40)		(n = 14)		(n = 11)		(N = 80)	
	f	%	f	%	f	%	f	%	f	%
Married	5	33.33	33	82.50	13	92.86	10	90.91	61	76.25
Divorced/ Separated	8	53.33	6	15.00	1	7.14	1	9.09	16	20.00
Deceased	2	13.33	1	2.50	0	0.00	0	0.00	3	3.75

Table 5
The Relationship Between Subject's College
Plans and Identity Status

College Plans	A. Status		M. Status		F. Status		D. Status		Total	
	(n = 15)		(n = 40)		(n = 14)		(n = 11)		(N = 80)	
	f	%	f	%	f	%	f	%	f	%
Yes	15	100.00	36	90.00	14	100.00	6	54.54	71	88.75
No	0	0.00	2	5.00	0	0.00	3	27.27	5	6.25
Undecided	0	0.00	2	5.00	0	0.00	2	18.18	4	5.00

Table 6
The Relationship Between Parent's Level of Occupation
and Subject's Identity Status

Level	A. Status (n = 14)		M. Status (n = 40)		F. Status (n = 14)		D. Status (n = 11)		Total (N = 79)	
	f	%	f	%	f	%	f	%	f	%
Mother										
1 ^a	1	7.14	1	2.50	2	14.29	0	0.00	5	5.06
2	2	14.29	2	5.00	1	7.14	2	18.18	7	8.86
3	1	7.14	13	32.50	2	14.29	4	36.36	20	25.32
4	2	14.29	14	35.00	5	35.71	2	18.18	23	29.11
5	8	57.14	10	25.00	4	28.57	3	27.27	25	31.65
Father										
	(n = 14)		(n = 39)		(n = 14)		(n = 10)		(N = 77)	
1	4	28.57	9	23.08	4	28.57	2	20.00	19	24.68
2	5	35.71	12	30.77	4	28.57	1	10.00	22	28.57
3	1	7.14	3	7.69	3	21.43	4	40.00	11	14.29
4	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00
5	4	28.57	15	38.46	3	21.43	3	30.00	25	32.47

^a1 - professional

2 - managerial

3 - sales/clerical

4 - housewife

5 - semi-skilled

Table 7
The Relationship Between Subject's Family
Structure and Identity Status

Number of Children in Family	A. Status		M. Status		F. Status		D. Status		Total	
	(n = 15)		(n = 40)		(n = 14)		(n = 11)		(N = 80)	
	f	%	f	%	f	%	f	%	f	%
1	0	0.00	0	0.00	1	7.14	1	9.09	2	2.50
2	7	46.67	8	20.00	5	35.71	2	18.18	22	27.50
3	4	26.67	16	40.00	5	35.71	2	18.18	27	33.75
4	3	20.00	10	25.00	2	14.29	3	27.27	18	22.50
5	1	6.67	1	2.50	0	0.00	3	27.27	5	6.25
6	0	0.00	1	2.50	0	0.00	0	0.00	1	1.25
7	0	0.00	3	7.50	0	0.00	0	0.00	3	3.75
8	0	0.00	1	2.50	1	7.14	0	0.00	2	2.50

Σ

Table 7 (continued)

The Relationship Between Subject's Family
Structure and Identity Status

Position in Family	A. Status		M. Status		F. Status		D. Status		Total	
	(n = 15)		(n = 40)		(n = 14)		(n = 11)		(N = 80)	
	f	%	f	%	f	%	f	%	f	%
1	7	46.67	14	35.00	6	42.86	1	9.09	28	35.00
2	5	33.33	13	32.50	3	21.43	4	36.36	25	31.25
3	2	13.33	5	12.50	4	28.57	3	27.27	14	17.50
4	1	6.67	5	12.50	0	0.00	2	18.18	8	10.00
5	0	0.00	2	5.00	0	0.00	1	9.09	3	3.75
6	0	0.00	1	2.50	1	7.14	0	0.00	2	2.50

values in relation to society's expectations and opportunities. Ego identity is "the more or less actually attained but forever to be revised sense of the self within social reality" (Erikson, 1968, p. 211); identity formation does not originate nor attain ultimate resolution during adolescence, but continues as a developmental process throughout life. Adolescence is the time when the emerging young adult encounters the critical choices concerning occupation and ideology that will shape his future. Erikson (1968) imparts to ideology, specifically religious and political beliefs, the role of promoting and facilitating resolution of the adolescent identity crisis.

According to Erikson, ideology is the crucial catalyst of identity formation; thus, adolescents high in ego identity should show greater interest in ideological commitment than those low in ego identity. In validating the construct of ego identity, based on Erikson's theories, Marcia (1966) derived four statuses, each referring to a pattern of coping with the adolescent identity crisis: identity achievement, moratorium foreclosure, and diffusion. With regard to ideology, persons in identity achievement status have considered alternatives in religious and political preferences and made a commitment to their choices; foreclosures have accepted parental ideological values with little, if any, consideration of alternatives. Moratoriums are still weighing

ideological issues, but diffusions have little interest in either political or religious values. Erikson believes ideological commitment to be a complex process, the product of innate capacities, parental values, and interactions with the environment. The contribution of an ideology to ego identity formation may fluctuate with the religious and political climate of the particular culture and era in history. Erikson (1968) believes that commitment to an ideology, a combination of religious and political beliefs, promotes resolution of the adolescent identity crisis by providing a philosophy beyond the self in which to believe.

The purpose of the present study was to determine identity status among high school senior females and to discover if a relationship existed between their status and commitment to values. Although it was hypothesized that achievements would be more interested than other statuses in religious and political values, results indicated that diffusions were significantly less interested than the three other statuses on religious values. Although subjects in achievement, moratorium, and foreclosure status were higher than diffusions on both measures of interest in religious values (religious score on AVLSV and percentages of subjects stating a religious preference on ISI), they were higher on only one measure of political interest, percentages of

subjects stating of a party preference. Foreclosures were actually highest in both areas of religious interest, AVLSV religious score average and expression of a religious preference. When AVLSV values were ranked according to average scores of each status, religious values were first among achievements, moratoriums, and foreclosures, but last among diffusions. Achievements and foreclosures were most similar in their relative interest in the six categories of values; religious, social, and political values were their top priorities and theoretical values were lowest.

An attempt to isolate unique characteristics of achievements resulted, instead, in delineating definitive characteristics of diffusions that lend support to Erikson's theories of identity formation. Erikson (1968) believes that adolescents suffering from identity diffusion lack motivation, feel out of touch with themselves and society, and appear to be wandering aimlessly without integration of their resources as they move ahead into the future. The present study found that diffusions were dubious about making religious and political choices and were reluctant to make commitments in these areas. They were also lower in scholastic achievement, as indicated by lower grade point averages than the other statuses, and were less certain of the future in terms of college plans. Howard (1960) found that among adolescent females identity diffusion pervaded many areas of functioning

including, time perspective, role confusion, self consciousness, and authority confusion.

Results of the present study suggest that failure to form an ideology, exemplified by low interest and lack of commitment to religious and political values, is associated with identity diffusion and are supportive of Erikson's (1968) predictions. Bronson (1959) studied identity diffusion in late adolescent females and found uncertainty of self concept (both past and present), excessive anxiety, and lack of awareness of dominant personal characteristics among diffuse subjects. Marcia (1966) reported the prime characteristic of a person in identity diffusion status was lack of commitment; 78% of the diffusions in the present study had neither a religious nor political preference and appeared to have little or no interest in making one. According to Josselson (1973), diffusions lived in the present and delayed both decision making and future planning.

The hypothesis that subjects of superior intellect would be disproportionately represented in the achievement status was not supported. Of the six subjects who scored 120 or above on the Otis-Lennon, three were in achievement status, two in moratorium status, and one in foreclosure status; although all three of these statuses had higher average I.Q. scores than diffusions, these differences were not significant. Achievements, moratoriums, and foreclosures

did demonstrate significantly higher GPAs than diffusions; the three former statuses maintained B averages, while the latter had a C average. Differences among the statuses in GPA, but not I.Q., may indicate influence of motivational and interest variables, rather than aptitude. Among college females, Josselson (1973) found achievements were not more intelligent than subjects in other statuses, but were more self reliant. Previous research of intellectual factors among the statuses has failed to isolate significant differences (Marcia, 1966; Marcia & Friedman, 1970; Schenkel, 1973). The present study supports results of Cross and Allen (1970) who found that identity achievement was associated with higher GPA among college males.

One of the most surprising findings of this study was that subjects of divorced parents or one deceased parent were disproportionately represented in identity achievement status. Perhaps changes in family structure foster reappraisal of the adolescent's value system that may include the role model of a single parent surviving under adverse circumstances. Possibly, the security of the traditional family setting does not provide the stimulus for the emerging adolescent to engage in the soul searching involved in forming her own identity, one that is unique and somehow different from that of her own family. As these young females currently in moratorium and foreclosure statuses enter the college scene,

they may then begin to confront some of their cherished ideals and values; possibly, many of them will begin to question their inherited beliefs after moving away from home and encountering the myriad influences of the college scene. It would be interesting to assess the identity status of these same subjects after each year of college, to see whether the experience of divorce or death of a parent provides the impetus for identity achievement that apparently occurs later in the majority of adolescent females, usually during their college years.

Among college females, Josselson (1973) found achievements tended to be dissatisfied with their families, able to tolerate ambiguity in relationships with them, and desirous of independence from them. Donovan (1975) also found achievements to be independent in interpersonal style. Divorce or death of a parent may develop self reliance and autonomy in the adolescent female. Viernstein and Hogan (1975) concluded that achievement motivation in gifted females developed from exposure to parental conflict and modeling after the parent of the opposite sex; these findings may relate to both gifted and average adolescent females. Most research between ego identity and parental identification, however, indicates high ego identity to be associated with positive maternal identification (Block & Turula, 1963; Dignan, 1965; Douvan & Adelson, 1966; Lynn, 1959).

The present study demonstrated that higher educational levels of the mother, but not the father, were associated with both achievement and foreclosure statuses and lower educational levels of the mother with diffusion status. Although only 36% of the total sample had mothers who received education beyond high school, the majority of achievement and foreclosure mothers had attended college. Less than one-third of moratoriums' mothers had college educations. The majority of subjects in this study had experienced a mother in the business world, so most of them have either seen their mothers pursue a viable career or be relegated to low paying jobs due to lack of education. The role model of a working mother may encourage daughters to plan careers for themselves, including college as a key toward realization of their goals. Dignan (1965) found a positive relationship between maternal identification and high ego identity in females. Lynn (1959) demonstrated that males tended to identify with cultural, masculine stereotypes, but females with their own mother's role.

In the present study all but one foreclosure and one diffusion came from families where both parents were married for the first time. Josselson (1973) found foreclosures came essentially from warm, loving families and Donovan (1975) found foreclosures to have very positive identifications with parents. Marcia (Note 1) suggested "ideal" child rearing

practices that appear to produce the foreclosure individual may, in fact, create a person less equipped to cope with environmental stress as an adult. One way to perpetuate close family ties is to internalize the family value system, thus providing security in facing the complexities of the upcoming college experience.

The merit of studying the identity statuses is to provide insight into the process of ego identity development at a point in time within an individual and historical context; the present study focused on high school senior females during the late 1970's. Half the subjects were in a period of psychosocial moratorium, a period the majority planned to extend through a college education. On most measures that indicated significant differences between the statuses, achievements, moratoriums, and foreclosures were different from diffusions, but not from one another; these findings suggest that perhaps only two statuses would be most appropriate for use with high school students: identity integration and identity diffusion. These two statuses would denote interest in forming an identity versus lack of interest in identity formation. Results indicated stronger religious than political interest among achievements, moratoriums, and foreclosures with little or no interest among diffusions in either area.

Since ideological commitment among adolescents is influenced by the current historical setting, according to Erikson (1968), lower interest in political values may reflect the general apathy toward politics pervasive in the U.S. today. In the 1970's many people have lost faith in national leaders and feel themselves powerless in dealing with inflation, fuel shortages, unemployment and other political issues. This same study conducted in the 1960's during the charismatic Kennedy era or in the midst of the Viet Nam war might have yielded different results.

Nearly twenty years ago Erikson (1959) insisted that to develop ideological commitment, young people need a cause beyond themselves in which to believe and faith in their chosen leaders. He emphasized the importance of a democratic society in which the finest people, ones who personify national values and ideals, are elected to govern. Adolescents searching for an identity could benefit from an educational system that promotes clarification of values based on highest ethical standards to encourage greater participation and ideological commitment.

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APPENDICES

Appendix A

Identity Status Interview*

What does your father do? Did he go to college? Where?

What does your mother do? Did she go to college? Where?

What was the last degree that each of your parents earned?

What is your parents current marital status?

How many children, including yourself, are in your family?

What position in the family are you in terms of age?

Occupation

Do you plan to attend college? If yes, where? Do you plan to attend graduate school? If no, what do you plan to do after you finish high school?

What are you planning to major in? What do you plan to do with it?

When did you decide on this? Have you ever considered anything else?

What seems attractive about _____?

Most parents have some plans for their children, things they'd like to see them do or go into. Did yours have any plans like that?

How do your parents feel about what you're going into now?

How willing do you think you'd be to change this if something better came along? (If S responds: "What do you mean by 'better'?") Well, what might be better in your terms?

*Introductory portion slightly modified for use with high school students

Religion

Do you have any particular religious preference?

How about your parents?

Were you ever very active in your religion? How about now?

Belong to any groups? Get into discussions, etc?

Are your beliefs now different from those of your parents?

How do they feel about your beliefs now?

Is there any time when you've come to doubt any of your
religious beliefs? When? How did it happen? How
did you resolve things?

Politics

Do you have any particular political preference?

How about your parents?

Have you ever taken any kind of political action--joined
any groups, written letters, protested, etc.?

Are there any issues about which you feel strongly now?

Is there any particular time that you decided upon your
political beliefs?

Do you have any questions you'd like to ask me?

Appendix B

Manual Identity Status Tapes¹

The main objective of rating each interview is to locate the individual in one of four "identity statuses," each status being a mode of coping with the identity crisis--a particular life crisis faced by older adolescents in our culture. Elements in this crisis include deciding upon and committing oneself to what one is "to be" in terms of an occupation, as well as formulating and taking action on what one "believes" in terms of an ideology. In a more formal sense, the achievement of ego identity involves the synthesis of childhood identifications in the individual's own terms, so that he establishes a reciprocal relationship with his society and maintains a feeling of continuity between himself and his past. Elaborating further, childhood can be viewed as a period when society provides the materially and emotionally nutritive milieu for survival of the almost wholly dependent child. Adulthood involves a shift in responsibility, so that the individual is expected to contribute to the previously nurturant environment in a more mutual relationship. Adolescence, in particular, late adolescence, is the period during which this shift takes place. The achievement

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of an ego identity at this time represents the reformulation of all that the individual was into the core of what he is to be.

The four identity statuses are: Identity Achievement, Moratorium, Foreclosure, and Identity Diffusion.

The two referents for determining Identity Status are "crisis" and "commitment" in the areas of occupation and ideology (religion and politics). The term, crisis, was chosen less for its sense of immediacy than for its connotation of struggle, or more accurately, of a period of decision. Commitment refers to a certain unwaveringness of choice, a reluctance to abandon a path set out upon. Although these two referents are separately assessed, some overlap occurs. For example, when a subject says that he decided to go into industrial management in his junior year as a result of scanning the college catalogue, one does not get a sense of either an active selection among personally meaningful alternatives (crisis) or an unswerving investment in a course of action (commitment).

Instructions for rating

The following is a description of the way in which these two criteria are combined to yield an identity status and a short sketch of how each type might appear.

1. Identity Achievement

Criteria: The individual has passed through a decision period or crisis and appears committed to his occupation and/or ideology.

Sketch:

Occupation - He has seriously considered several occupational choices or deviated from what his parents had planned for him. He is reluctant to switch fields and seems to think of himself as a teacher, engineer, etc. (Being a something meaning the difference between "taking courses in education" and seeing oneself as "a teacher.") Although his ultimate choice may be a variation of the parental wishes, he seems to have experienced a crisis period and made a resolution on his own terms.

1. Has tried business--focused on general medical profession--tried dentistry, tried pharmacy--now in optometry. Likes it because it's in the area of helping people medically and has variety. (willing to change?) "I really like what I'm doing. I have too much investment in it now to do anything else."

2. Came from farm background and likes farming, but being a farmer not too interesting or feasible. Decided to go into agricultural economics which is sort of an over-all business manager for farmers. Somewhat defensive about farming as a viable career.

3. When first went to college felt no sense of purpose. Left and joined the Army. Came back with renewed interest. Finds present choice interesting and would be willing to change only routine functions, not the general area.

4. Father was a farmer and wanted him to be one; mother and townspeople wanted him to be a minister; he decided to be a veterinarian. "I would rather have my DVM than a Ph.D. in anything."

Religion - He appears to have gone through a period of doubt--either of past belief or unbelief--with a resulting re-evaluation of faith and commitment to some action (church-going, religious discussions, etc.). Whether he ends up as religious or not religious (in the conventional sense) is not important--only that he seems to have rethought childhood concepts and achieved a resolution that leaves him free to act.

1. Gotten further away from religion. At one, 10-11 years old, wanted to be a rabbi. Goes to Hillel sometimes now. Disputes religious questions with Christian friends--tried to convert a Roman Catholic nurse.

2. Went through a period of rejecting father's religion. Period of atheism followed disillusionment with a God that would permit an evil world. Resolved by deciding that amount of good balanced evil. Is active in church and plans to raise his children in it.

3. Parents were fundamentalist; they think man shouldn't explore space. He's more liberal, thinks they're old-fashioned--doesn't like denominational splits. Active in church.

Politics - The presence of his crisis period is probably more difficult to ascertain here than in the other two areas. He shows some difference from his parents' political opinions; for example, he may see himself as more liberal than they are. Evidence of commitment is usually seen in the affective nature of his pronouncements, his tendency to dispute political

questions with others, and any political action-taking whatsoever.

1. No affiliation with any one party. Argues with parents about particular candidates and issues.

2. Period in Army angered him at being given things and being reacted to according to group membership rather than as an individual. Attracted to the individualism of conservatism and is anti-social welfare. Applies principles learned in college classes about human nature to his political beliefs.

General Comment - He seems generally able to "make it." Particularly, he does not appear as if he would be overwhelmed by sudden shifts in environment or by unexpected burdens of responsibility. He also seems to be forming some solid interpersonal commitments--e.g., marriage, engagement, etc.

Moratorium

Criteria: The individual is presently in a crisis period--trying to make up his mind. Commitments are likely to be vague and general. An important quality here is a sense of active struggle among alternatives.

Sketch:

Occupation - He is dealing with issues often described as "Adolescent." He is concerned less with preparing for a specific career than with choosing that career. His parents' plans are still important to him, and he must somehow achieve a compromise among them, society's demands, and

his own capabilities. It is not that he feels totally bewildered and all at sea, but that he is vitally concerned and somewhat preoccupied with resolving what at times seem to be unresolvable questions.

1. "Other people think I'm jolly and freelancing. Inside, I'm a big knot. I'd just like some peace and quiet." "The future seems better than the past, though." "I'm not so concerned about what people think, and I can control my temper better." Majoring in Speech, wants to work for degree in Psychology and Sociology while in Army. In general, wants to help people.

2. Has considered rabbinate, law, and teaching. Present major is philosophy and religion. Thinks now that he wants to teach--struggling with parents' demands that he choose a career more financially rewarding.

3. Chemistry--physics--biology major. Considers teaching high school and then going into industry. Also in the back of his mind is the ministry--still considering it. Seems to be an idealistic vs. economic conflict. "I can go into teaching, industrial chemistry, the ministry. I can see myself in any of those three fields."

Religion - He seems to be dealing with fundamental religious questions, not just mere "shopping around" among denominations.

1. Doubts existence of God and wonders whether there is a Supreme Being. Scares him when he thinks about it, but he still does. Has tentatively decided there is a God.

2. Articulates pseudo-solution to science-religion conflict by deciding that "what I believe and what I study are two different things--just keep them separate."

Politics - Although he is in doubt about political and religious commitment, he seems dissatisfied with the doubt and is trying to effect a resolution.

1. Leans towards Democrats--still votes for the best man. Maybe later he'll turn Republican.

2. "I just don't want to define myself in terms of reactions against things." "Sometimes the whole political realm seems sort of futile."

3. Confused about politics. Is a Democrat, but has heard about conservatism and is questioning it. But then Rhodes disenchants him. Doesn't really know.

General Comments - Some subjects may show two or three different identity statuses for one of the main areas. That is occupational choice may have elements of Identity Achievement, Moratorium, and Foreclosure. Although these cases are rare, when one status does not predominate, a scoring of Moratorium is given. At his worst, a Moratorium is paralyzed, unable to act decisively in one way or another--not because of a lack of commitment, but because of equal and opposite commitment.

3. Foreclosure

Criteria: The individual does not seem to have passed through any real decision period, but nevertheless, appears committed to occupation and/or ideology. In this case, his choices very likely coincide with those of parents or parent surrogates whom he does not seriously question.

Sketch:

Occupation - It is difficult to distinguish where his parents' goals for him leave off and where his begin. He seems to have experienced either no choice period, or only

brief and inconsequential ones. He is becoming what others have influenced him or intended him to become as a child. In addition, all of this seems ego-syntonic. Childhood identification figures ("like my father," "like my mother," etc.) keep cropping up in the interview.

1. "I'm not in any mood to leave home. I'm not tied to my mother's apronstrings, but all my friends are there." Wants to go into a large corporation where "they'll run me through training and tell me how they want things done." Is also considering being a fireman like father was. Went home every weekend throughout college and maintained membership in social groups there (e.g., Kiwanis, Ashville Fire Dept.).

2. Father was a farmer, he'll be a farmer. "I plan to go back and help dad farm." Took agriculture at college because "that's all I knew." Although he gave some consideration to other fields, "farming was always at the top of the list." "I was brought up like my family was--I was with them so long I just stayed that way."

Religion - His faith (or lack of it) is virtually "the faith of his fathers (or mothers, as the case may be) living still." College experiences serve only as confirmation of childhood beliefs. Dissonance seems absent, and he participates in religious or anti-religious activities.

1. Although in science, sees no conflict with religion. "Just helps strengthen the belief I grew up with." Goes to church several times a week."

2. Parents were Lutheran and so is he. No doubting of religion during college. Got a girl pregnant and prayed--everything turned out all right. "Hand of God was there' I'm not smart enough to figure it all out, but I believe."

3. "Same as my parents." (any doubts) "My beliefs are the same as they were--only stronger since I've been out in the world."

4. Religion is the same as parents. "Maybe it's a habit with me, I don't know." "I've thought a lot and you meet all kinds of people here. But I really haven't changed any basic beliefs. Just have more understanding than I did before." "I plan to bring my children up in the church--just the way my dad did with me."

Politics - Again, he is what his parents are with little or no personal stamp of his own.

1. His parents were Republican and so is he. "There was a lot of influence from my parents."

2. He and parents are Republican. "I guess it stems from the family. Both Mom and Pop are Republicans."

3. "I'm a Democrat and so are they (parents)--so that's why, I guess."

4. Referring to him and parents both being Republican: "You still pull that way, Republican, if your parents are that way. You feel like it's where you should be."

General Comment - Because of his commitment and apparent self-assuredness, he appears similar to the Identity Achievement, although he may be characterized by a certain rigidity. One feels that if he were placed in a situation where parental values were non-functional he would soon be greatly at a loss. In many instances, only a situation of severe ego stress would differentiate him from Identity Achievement. However, his hallmark is the notable absence of decision periods. His plans may include returning to his hometown and continuing life there.

4. Identity Diffusion

Criteria: The individual has either experienced no crisis or has passed through a crisis--in either case, there is little, if any commitment.

Sketch: There appear to be two types of Diffusion. One is a pre-crisis lack of commitment. The individual might have been a Foreclosure if strong enough parental values had been established. However, it is likely that the parental attitude was one of "it's up to you; we don't care what you do." Under the guise of democratic child-rearing, the parents have really provided no consistent structure which could be a guide for the growing individual and later on, an image against which to compare himself. Because he never really was anything, it is almost impossible for him to conceive of himself as being anything. The problems that are so immediate and self-consuming for the Moratoriums never occur to this "pre-crisis Diffuse" person.

The second type of Diffusion is the "post-crisis Diffuse" who seems committed to a lack of commitment. This individual actively seeks to avoid entangling alliances; his motto: "Play the field." No area of potential gratification is really relinquished; all things are possible, and must be kept that way. The main element that both pre- and post-crisis Diffuse persons have in common is lack of commitment.

Occupation - No one occupational choice is really decided upon, nor is there much real concern about it (as contrasted with the Moratorium.) There is sometimes little conception of what a person in the stated preferred occupation does in a day-to-day routine. The occupation would be readily disposed of should opportunities arise elsewhere. There is sometimes an "external" orientation, so that what happens to the individual is seen as a result of luck or fate.

1. Has considered priesthood, law, and teaching math. Sees himself as "bouncing around" from one thing to another. Language is strange and answers oblique. Takes roles of others and speaks to himself during the interview in admonishing tones as they would speak to him. Although there is some closure on choice of teaching, the whole interview is pretty bizarre. E. . ., regarding leaving seminary: "It was shown to me not to be my vocation. Some people have desire, some don't. I didn't."

2. Going into optometry--likes it because there's not too much work make money at it, and doesn't take too long to study for it. If something better came along, he'd change "quite easily."

3. Claims greater maturity after having flunked out of school and gone to service. Major in marketing, interested in business, also in being a golf pro. Main focus of interest in life is playing golf. Emphasis not on what his father wants him to "be" but on what his father gives him. "Very apt" to give up occupational choice for something better.

4. Major is engineering. In response to "willingness to change?": "Oh, I can change. I want to travel, want to try a lot of things, don't want to get stuck behind a drawing board. Want a degree mainly as an 'in' to production or something else. Don't want to ge tied down."

Religion - He is either uninterested in religious matters or takes a smorgasbord approach, in which one religious faith is as good as any other and he is not averse to sampling from all. The subject will sometimes state his denomination as being the same as his parents, yet show little commitment to it. In this case, the identity status has elements of both Foreclosure and Diffusion.

1. "Don't believe in any one particular religion. All of them have something to offer, I guess. I like to look around a little and see what each has to offer."

2. "Haven't picked one religion. Not interested in any. Guess it's all right for some people. Just don't care a whole lot about it."

Politics - Both political and social interest are low. Little idea or no concern where he stands vis a vis society, as if the world went its way and he went his with little intercourse between the two.

1. "Politics just doesn't interest me." Doesn't vote. Doesn't discuss politics at home. Would probably vote for Kennedy.

2. No interest. Never discusses it with parents. "Not much concerned with politics." Unable, in the interview to verbalize a choice between Rockefeller and Kennedy.

Summary

This, then, is the plan for rating the interviews. There are three main areas covered: occupation, religion, and politics. The latter two are combined to yield ideology. Each area is assessed according to two criteria: the

presence or absence of a crisis period, and the degree of commitment. According to the subject's standing on these two criteria, he is to be assigned to one of the four categories of identity status for each of the three main areas.

There are no rigid criteria for combining the three areas to yield an overall identity status. Many times the rater will get a general impression from the interview that would not strictly coincide with an arithmetic sum of the three areas; these "hunches" are valuable and should not necessarily be abandoned for the sake of false rigor. Of course, in most cases, the final identity status will directly reflect the sum of the ratings of the areas. It should be clear that clinical judgement is to be exercised, not suspended.

Appendix C

Instructions to Judges

Please read carefully the following transcriptions in the prescribed order. You are to rate responses of high school girls in regard to crisis (considering alternatives) and commitment (making a decision from among the alternatives considered) in the areas of vocation, religion, and politics. After reading each transcription, assign an identity status to each subject in all three areas and, ultimately, assign her an overall identity status. You will assign her to one of the following statuses: identity achievement, moratorium, foreclosure, or identity diffusion.

Possibilities for each category of vocation, religion, or politics:

<u>Crisis</u>	<u>Commitment</u>	
+	+	identity achievement
+	-	moratorium
-	+	foreclosure
-	-	identity diffusion
+	-	identity diffusion

Notice + - can occur in both moratorium and identity diffusion categories, but the difference is in the subject's interest in considering choices. If interest is present

assign her to a moratorium status; if not, assign her to diffusion status. Explicit directions for scoring responses are in Marcia's Manual of Identity Status Tapes.

Appendix D

Instructions to Subjects

ISI

I am doing research on attitudes and interests among senior high school girls and would like to ask you some questions about your vocational, religious and political interests. All of your answers will be confidential and no one in this high school or your family will have access to any of your personal remarks. Answers will be used solely for purposes of research.

AVLSV

Instructions to subjects were given verbatim from the manual of directions for the AVLSV.

Appendix E

PARENTAL CONSENT FORM

I _____, parent of _____
give my permission for her to participate in a research project studying interests and values of high school senior girls. This research is part of the thesis requirement for a masters degree at Texas Woman's University and is approved by both TWU Psychology Department and Carrollton-Farmers Branch Independent School District Research Committee. All answers will be confidential. I understand that my daughter will be briefly interviewed about her views on vocation, religion and politics and will also be given the Allport-Vernon-Lindzey Study of Values test. I will also allow the researcher, Sally St. Clair, to have access to my daughter's school records to obtain achievement test scores and overall grade point average; this information is solely for research purposes and will be kept strictly confidential.

Interviews will be scheduled at the student's convenience. If you have any questions please contact one of the following persons:

Graduate Student	Sally St. Clair	350-4710
Thesis Committee Chairman	Dr. Jim Day, TWU	(817) 382-5460
Senior Counselor	George Pollak	245-1512
Assistant Principal	Martha Stone	245-1512

Signature
(Student)

Appendix F

Table 8

ANOVA of Identity Status and Religious Score on AVLSV

Source	df	SS	MS	<u>F</u>
Between	3	1209.5428	403.1809	4.2632*
Within	76	7187.4447	94.5716	
Total	79	8396.9875		

* $p = .007$

Table 9

ANOVA of Identity Status and Political Score on AVLSV

Source	df	SS	MS	<u>F</u>
Between	3	32.4589	10.8196	.1832*
Within	76	4488.0286	59.0530	
Total	79	4520.4875		

* $p = .908$

Table 10
ANOVA of Identity Status and GPA

Source	df	SS	MS	<u>F</u>
Between	3	65828.9830	21942.9934	5.4591*
Within	76	305484.9697	4019.5391	
Total	79	371313.9500		

* $p = .001$

Table 11
ANOVA of Identity Status and I.Q.

Source	df	SS	MS	<u>F</u>
Between	3	830.8657	276.9552	2.4346*
Within	76	7394.2937	113.7584	
Total	79			

* $p = .072$

Appendix F

Literature Survey

Defining and Measuring Ego Identity

The concept of ego identity arises out of psychoanalytic theory and has been described by Erikson as "a conscious sense of individual uniqueness, . . . an unconscious striving for a continuity of experience, . . . and a solidarity with a group's ideals (1968, p. 208). Formation of an identity involves the integration of childhood identifications, one's own assets and liabilities, opportunities, and advantages into a core of inner stability and continuity resistant to environmental stress and change. Erikson (1956) believes that ego identity formation reaches a critical period in adolescence as the child makes the transition to adult; the normative crisis of adolescence is between crystallization of an identity or experiencing identity diffusion. Because ego identity is a multifaceted concept, it is a difficult one to define operationally.

Through use of a structured interview and semantic differential technique, Bronson (1959) made one of the initial attempts to operationally define the construct of identity diffusion. His findings revealed that subjects in the category of identity diffusion were uncertain about past and present concepts of self, experienced increased tension and

anxiety, were unsure of their dominant personality traits, and fluctuated more in attitudes toward self. Gruen (1960) used a falsified personality questionnaire to measure discrepancy between real and ideal self as an indication of ego identity, but found this method ineffective. Rubins (1961) found that self concept and identity formation appear to develop and exist simultaneously all through life; identity is a state of experience, while self concept is a descriptive concept. Block (1961) studied the relationship between ego identity and role variability and found maladjustment significantly related to role variability, but not to role rigidity. Rasmussen (1964) studied ego identity in relation to successful coping with environment in the first attempt to consider the concept of ego identity in relation to psychosocial functioning. Results indicated that differences in psychosocial functioning were also manifested in differences in ego identity and persons with ego identity characteristics accepted themselves better than persons demonstrating identity diffusion.

Marcia (1966) studied adolescent identity status with respect to occupation and ideology using a semi-structured interview to assess identity status and an incomplete sentence blank to measure ego identity. He found that identity achievement subjects had experienced both crisis and commitment in regard to occupational and ideological choices;

identity diffusion subjects had no commitment, regardless of crisis and were generally disinterested in either occupation or ideology. In an attempt to develop a more objective method of measuring identity achievement status, Simmons (1970) modified Marcia's incomplete sentence blank into a measure of high and low achievement of identity, the Identity Achievement Scale. Results indicated that subjects scoring high in identity achievement manifested increased self esteem, were capable of intimate relationships with other people, accepted their own aggression, lived in the present, and were both inner directed and self-actualizing. Simmons found identity achievement status to be related to the need for independence from care by others and endurance; identity achievement was not related to aptitude.

Baker (1971) attributes the dearth of research about ego identity to Erikson's conceptualization of the term with excessive connotations. He used an incomplete sentence method and direct attitude measure to assess ego identity according to four of Erikson's specified components of the concept: knows who he is, knows where he is going, social stimulus value, and inner sameness and continuity. Baker found significant correlations between the first three components and results supported the theory of ego identity as a variable descriptive of attitudes toward self in late adolescence. Findings also indicated that ego identity

is related to earlier development of a sense of trust rather than mistrust. Constantinople (1969) found that anxiety arousal increased isolation in interpersonal relationships among persons who were unsure of their identities.

Enker (1971) contrasted views of Erikson and Frankenstein on the process of identity formation. Erikson (1956) contends that adolescence is the period for identity to be internalized; the ego develops the capacity to remain resilient under environmental pressure for change. Formation of an identity provides the person with the ability to perceive past, present, and future in relation to his own place in the perspective of time. Several essential components of identity are a sense of continuity, initiative, and wholeness or integrity. Frankenstein disagrees with Erikson's theories of identity formation and believes them to be strictly a middle class occidental phenomenon, not generalizable to other cultures or periods in history. Protinsky (1973) tested ego identity among adolescents of different ages and found that ego identity tends to increase with age. His results reinforced Erikson's theories of identity formation being part of the epigenetic principle and a normative crisis of adolescence.

Research on Identity Status

In attempting to validate ego identity status, Marcia (1966) found that adolescents typically cope with the identity

crisis in one of four ways: identity achievement, moratorium, foreclosure, or identity diffusion. Crisis, actively considering several alternatives, and commitment, making a decision from among the alternatives considered, are the criteria for designation into one of the four categories. If an individual has experienced both crisis and commitment to an occupation or ideology, he is in identity achievement status. If he is presently in crisis, but has yet to make a commitment, he is in moratorium status; if commitment without crisis has occurred, he is in foreclosure status. Regardless of crisis, lack of commitment and interest indicates identity diffusion status.

Marcia and Friedman (1970) determined identity status in college women and compared difficulty of college major, self-esteem, authoritarianism, and anxiety. Findings were that identity achievers had more difficult college majors; moratoriums were lowest in authoritarianism; foreclosures were highest in self esteem and lowest in anxiety; diffusions were highest in anxiety. Cross and Allen (1970) found a strong relationship between college grade point average and identity status in males; results indicated that identity achievers perform better academically in college and are more task oriented. Waterman and Waterman (1971) found an upward trend in identity status with regard to occupational choice, but a downward trend with regard to ideological choices during the

freshman year in college. The significant decrease in commitment to an ideology was an unexpected result and contradicts Eriksonian theory. Waterman and Waterman (1972) later conducted a longitudinal study on these same subjects to determine predictive validity of Marcia's identity status categorization system. Results were that 80% of subjects in moratorium status changed college majors or withdrew from school as opposed to less than 30% in each of the other statuses. These findings support the predictive validity of Marcia's system. Waterman and Waterman (1974) found achievers and moratoriums to be generally reflective in their cognitive styles, while foreclosures and diffusions were generally impulsive.

In order to assess both ego identity status and moral reasoning, Podd (1972) selected a milgram type task as being relevant to both constructs. He found that identity achievers were either in preconventional levels of moral judgement or in transition between conventional and postconventional levels; moratoriums were inconsistent and fluctuating in their moral judgement. Motivation of subjects differed according to identity status on the moral reasoning task, but behavior did not.

Josselson (1973) summarizes empirical results of research on the identity statuses for males in the following way:

1. Identity achievements--perform best on a concept attainment task under stress, highest in ego identity, most resistant to manipulation of self esteem (Marcia, 1966, 1967)

2. Moratoriums--most anxious (Marcia, 1967), most unpredictable on concept attainment task under stress (Marcia, 1966), least cooperative with an opponent of high authority in a prisoner dilemma situation (Podd, Marcia, & Rubin, 1970)

3. Foreclosures--most authoritarian, pursued goals that were unrealistically high in spite of failure, worst performance on the concept attainment task under stress, fluctuated in self-esteem (Marcia, 1966, 1967)

4. Diffusions--most susceptible to manipulation of self-esteem, poor performance on the concept attainment task under stress, lowest in ego identity (Marcia, 1966)

Josselson (1973) reports empirical findings of research on the identity statuses for females as follows:

1. Identity achievements--most difficult college majors (Marcia & Firedman, 1970), least conforming (Toder & Marcia, 1973)

2. Foreclosures--highest in self esteem, lowest in anxiety, most authroitarian (Marcia & Friedman, 1970)

3. Moratoriums--least authoritarian (Marcia & Friedman, 1970), highest anxiety (Schenkel, 1973)

4. Diffusions--highest anxiety (Marcia & Friedman, 1970), most conforming under pressure (Toder & Marcia, 1973)

Achievements and foreclosures were more resistant to conformity pressure (Toder & Marica, 1973), field independent, and low in self cognition (Schenkel, 1973); moratoriums and diffusions were high in self-cognition, field dependent, and less resistant to conformity pressure.

Parental Influence on Identity Development

Dignan (1965) found a positive relationship between ego identity and maternal identification; her results support Erikson's belief that early identification with the mother facilitates identity formation in adolescence. Block and Turula (1963) found that girls who identified strongly with their mothers described themselves as reasonable, controlled, confident, calm, reserved, and wise, but those who lacked identification with their mothers described themselves as impulsive, rebellious, dramatic, touchy, tactless, and changeable. The traits of the girls who identified with their mothers are more similar to traits of ego identity than diffusion. Donovan (1975) found the following relationships between level of identity status and parental identification: Achievements were completely independent from parents; moratoriums were separate from parents; foreclosures were very positively identified with parents, and diffusions were either angry or disappointed with parents.

Sex Differences in Ego Development

Psychoanalytic theory implies that males develop a more internalized superego than females because of differences in resolving oedipal conflicts; the female lacks castration anxiety as a motivating force in identification with the same sex parent and internalizing her moral values. Consequently, an adolescent female tends to be more influenced by external moral standards of parents or society than internal ones of her own. Her ego development is not as well supported by an internalized superego as that of the male (Gallatin, 1975). Douvan (1960) found that among adolescent boys ego integration developed in relation to individual, independent standards, but in girls ego integration was related to sensitivity and interpersonal abilities.

Heilbrun (1964) related degree of masculinity and femininity to behavior in interpersonal relationships and found that males who conform to cultural masculine stereotypes manifest higher ego identity than other males and females either high or low in femininity show greater ego identity than those of moderate femininity, as measured by degree of role consistency. Lynn (1959) found that boys identify with a masculine cultural stereotype, while girls identify with a specific feminine model. McCarthy (1972) found a weak ego structure among female drug addicts.

Douvan and Adelson (1966) found that boys tend to build identities around a vocational choice, while girls seem to retain diffuse and imprecise identities. Simmons (1973) found sex differences on his Identity Achievement Scale; anomie and machiavellianism were significantly related negatively to ego identity for males, but not for females. The major sex differences in the identity statuses were that among males achievers and moratoriums were similar, and foreclosures were more like diffusions, while among females achievers and foreclosures were more like, and moratoriums most resembled diffusions (Josselson, 1973).

Female Identity Development

The American female is often in a dilemma during adolescence; if she tries to achieve she comes into direct competition with future marriage partners (Mead, 1949). Her search for identity usually involves a choice between career and traditional marriage and motherhood (Lerner, 1957). Douvan and Adelson (1966) found that although most girls hope to combine career and marriage, they plan their future according to the middle class stereotype of a woman's role, regardless of social class. Even students at a prestigious women's college indicated that their goals were "marriage to a successful professional man or junior executive, three or more children, home in the suburbs, daily activities including

chauffering, shopping, and food preparation, family income of \$20,000 or more, a station wagon, and membership in community organizations (Douvan & Adelson, 1966, p. 235).

Howard (1960) studied identity conflicts in high school girls and found that all of Erikson's part conflicts of adolescence were interrelated; if a girl experienced time confusion, work paralysis, and bisexual diffusion, she likely also experienced confusion of values. Josselson (1973) researched personality and family backgrounds of college women in each of the four identity statuses and found several distinctions among them.

Achievements were independent from parents and self reliant; they were inner directed and sought identity confirming experiences in life. Attitude toward parents was one of ambivalence in a positive way by being able to experience themselves as being distinctly separate from them and yet still maintaining an amicable relationship. Achievement women tended to select men who would encourage their independence from parents and men who would "care about" them rather than "care for" them. They questioned religious beliefs and identified with strong, decisive people. As a group they were no more intelligent than those in other statuses, but they obtained self esteem from their own efforts.

Josselson found that foreclosure women gain self esteem from rigid adherence to an inflexible superego that they obey

slavishly as they once obeyed their parents. They are still trying to be the "good girl" as they search for omnipotence, frequently with a father surrogate, and experience no psychological distance from parents. Their families represent all that is good and secure and all other persons are suspect; foreclosure women have difficulty establishing relationships outside their homes and often lack meaningful friendships. These women remain children psychologically and are unable to tolerate ambivalence in family relationships; frequently their mothers are possessive and fathers, warm and affectionate. Although they are rarely introspective, they seem to be searching for what is lost and are disinterested in sexuality except to perpetuate the security of the family. Themes of aggression and punishment are prevalent in their dreams and fantasies.

Moratoriums are characterized by a constant sense of guilt and are the most psychologically homogeneous of all the statuses. They are other directed and tend to idealize peers; their sense of self esteem is dependent on qualities of others. Moratoriums are both sensitive and appealing and are usually from families with an overprotective mother and authoritarian, but loving, father. Moratoriums are more like diffusions than achievements in terms of anxiety, intensity of emotion, and low self esteem, but they are more

energetic and less depressed than diffusions. Moratoriums are struggling to stay afloat.

Diffusions are the most diverse and difficult to comprehend of the four statuses. They appear to be emotionally isolated and depressed, but lack feelings of guilt. Family relationships are vague and nebulous and the diffusion female has failed to identify with either parent; parents set little structure or limits, so the adolescent has no way to earn self esteem. Since diffusions have failed to internalize objects, their present attempts at self esteem are built on fantasy.

Values

Separation of the problem of ego identity from that of values is impossible (Mussen, Conger, & Kagan, 1969). Experimental evidence indicates that values may develop in accordance with Piaget's stages of cognitive development and/or Kohlberg's levels of moral development. Gallatin (1972) found that in regard to both religion and politics, younger subjects were more rigid and authoritarian than older subjects who became more flexible and humanitarian with increasing age. Elkind (1971) proposes three stages of religious development from "global, undifferentiated" to "concretely, differentiated" to "abstract, differentiated;" these stages parallel Piaget's stages of cognitive development. Two studies

(Adelson & O'Neill, 1966; Adelson, Green, & O'Neill, 1969) have indicated that development of political thinking proceeds from a strictly punitive basis to one of justice and idealism; increasing sensitivity to the rights of the individual within the context of society's laws resembles Kohlberg's levels of moral development.

Working class seniors in high school who were oriented toward scholarship or job experience were interested in the future and world of adults; those who were not were oriented toward the present and their own peer group (McArdle, 1974). Andrews (1973) studied the relationship between values and identity achievement status among college undergraduates and found that those with high identity achievement scores were more cognitively oriented, more motivated, and more humanistic than those with low scores. High identity achievement scorers were broadminded, logical, and independent; low scorers were forgiving, loving, and obedient. These results supported Erikson's theories of identity achievement and identity diffusion. Warren and Heist (1960) researched characteristic values of gifted college students, National Merit Scholarship finalists with average I.Q. of 150, on the Allport-Vernon-Lindzey Study of Values. Results were that gifted men scored highest on economic and theoretical scales and gifted women scored highest on religious and aesthetic scales.

Gifted Adolescents

In assessing personality variables of gifted adolescents, Lessinger and Martinson (1961) found that high school gifted girls matured faster psychologically than girls of average ability; the gifted girls were more like the college norm group than girls their own age. Among gifted adolescents, Welsh (1967) found a positive correlation between verbal interests and intelligence. Viernstein and Hogan (1975) found sex differences in achievement motivation among gifted adolescents. Achievement motivation in males was associated with achieving ambitious mothers, adequate father models, and similar values between parents; achievement motivation in girls was associated with some parental conflict and modeling after the father.

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