EGO IDENTITY DEVELOPMENT IN BLACK COLLEGE STUDENTS: THE EFFECTS OF SELF-ESTEEM, ETHNIC IDENTITY AND FAMILY ENVIRONMENT

by

William L. Turner

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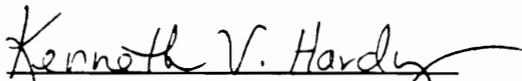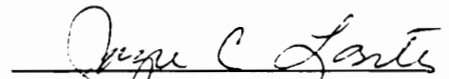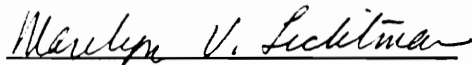in partial fulfillment of the requirements for the degree of

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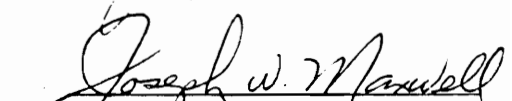
APPROVED:

James F. Keller
James F. Keller, Chair

Kenneth V. Hardy   _Joyce C. Lanter_
Kenneth V. Hardy   Joyce C. Lanter

Marilyn V. Lichtman   _Joseph W. Maxwell_
Marilyn V. Lichtman   Joseph W. Maxwell

Howard O. Protinsky
Howard O. Protinsky

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Committee Chairman: James F. Keller
Department of Family and Child Development

(ABSTRACT)

Ego identity formation in African American college students was examined within the frameworks of Erikson's psychosocial theory and Hill's paradigm of Black family strengths. Ego identity was measured by the Revised Version of the Extended Objective Measure of Ego Identity Status, an instrument based on the theoretical constructs of Erikson. Family strengths were measured by the Family Environment Scale and the personality variables self-esteem and ethnic identity were measured by the Rosenberg Self-Esteem Scale and the Multigroup Ethnic Identity Measure, respectively. It was hypothesized that statistically significant relationships would be found between ego identity and the family environmental and personality variables. One hundred sixty-nine African American college students attending a predominantly White university participated in the study. The results supported a relationship between ego identity and family environmental and personality variables. The study further revealed that personality variables contribute more significantly than family environmental variables to

identity achievement. Self-esteem was found to be a significant predictor of ego identity and differentiated among the four ego identity statuses. Ethnic identity also proved to contribute significantly to the ego formation of African Americans. Of the family variables, religious-orientation, cohesion and organization were found to be significant predictors for some but not all of the ego statuses. Both father's education and family income were significant predictors of ego identity status, but age and sex were found to be nonsignificant in predicting ego identity.

ACKNOWLEDGEMENTS

DEDICATION

To my mother, Margaret Brown Turner, whose prayers for my happiness and success have encouraged me to strive to do my best and to put forth the necessary efforts to accomplish my goals.

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CHAPTER I

INTRODUCTION

While a massive literature on the characteristics and
problems of African Americans exists, few studies take as a
major focus African American youth and the problems of
psychosocial development. Moreover, while considerable
genuine interest and concern for the psychosocial
developmental problems of African American youth have been
voiced, particularly concerning the recent rise in drug use,
gang participation, school dropouts, delinquency, and
alarmingly high rates of teenage pregnancy,
there has been little actual systematic or theoretically
guided research in this area.

Furthermore, a perusal of that small aggregate of
existing research suggests that many of the more fundamental
and significant questions concerning African American youth
have never been broached, much less subjected to empirical
investigation, particularly concerning healthy achievement
oriented samples. Only a handful of empirical studies
(Looney, 1989; Phinney & Tarver, 1987; Taylor, 1976; Watson
& Protinsky, 1988) of ego identity development, which

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leading developmental researchers have postulated to be the pivot of human development and the major task of adolescence and young adulthood, exist for this population.

The dearth of research on psychosocial development in African American youth is even more unexpected when viewed against the backdrop of recent social change, such as the burgeoning Black professional leadership class, now sufficiently available as a model of achievement, and the dramatic fluctuation over the past decade in the number of Black youth currently enrolled in traditionally White and Black colleges and universities. Traditionally, African Americans have been considered and examined as if they were a monolithic entity, with little delineation made among group members. However, recent reports (Boyd-Franklin, 1989; Coner-Edwards & Edwards, 1988; McAdoo, 1988) indicate that there is great diversity among African Americans in terms of levels of income and education, employment, lifestyle, and values. For the first time in American history, more than half of all African Americans live at socioeconomic levels that would be considered middle class. These individuals and families have emerged through a crevice of opportunity

that has introduced them to education, advancement, success
and a chance to participate in the high standard of
living normally reserved for the American mainstream (Coner-
Edwards & Edwards, 1988; McAdoo, 1988; Pinderhughes, 1988).
In view of these emerging social developments, together with
new and expanded opportunities in education and employment
as well as the apparent new level of self-awareness often
voiced by African American youth, it is reasonable to assume
that these events have created new and unfamiliar
developmental problems for many Black youths.

Purpose

While there exists a moderate number of research
studies that associate self-esteem, gender, and age to ego
identity development, few studies have been conducted which
examine the relationship of ego identity status to family
environment, race, and ethnic identity. The purpose of this
exploratory, descriptive study was to investigate the
psychosocial developmental factors of African American, late
adolescent college students who attend a predominately White
university. Specific research goals were as follows: 1) to
obtain a measure of ego identity status for members of this
population 2) to determine how members of this population

perceive their family environments 3) to assess a measure of self-esteem in this population 4) to evaluate the present level of ethnic identity development 5) to examine the relationship between ego identity status and family environmental and personality variables. The demographic variables, age, sex, father's education and family income were considered and controlled for in the data analysis.

Definition of Terms

The following terms are relevant to the present study.

(1) Family Environment - the way a family institution maintains or changes itself and provides opportunities for relationships and personal development.

(2) Family Strength - Those traits which facilitate the ability of a family to meet the needs of its members and the demands made upon it by systems outside of the family unit. They are necessary for the survival and maintenance of effective family networks.

(3) Ethnic Identity - A clear understanding of the meaning of one's ethnicity, accompanied by a sense of belonging to and having a positive attitude towards one's group. Ethnic identity achievement refers to a clear sense about the meaning of one's ethnic group membership for

oneself, accompanied by evidence of exploration of one's ethnicity.

(4) <u>Self-esteem</u> - the affective portion of the self-concept; how one feels about oneself.

(5) <u>Ego identity</u> - an evolving configuration, gradually established through successive synthesis and resynthesis of psychosocial components, involving the articulation of personal capacities, values, identifications and fantasies with plans, ideals, expectations, and opportunities.

(6) <u>Epigenetic Principle</u> -the foundation of Eriksonian developmental theory which states that anything that grows has a ground plan, and that out of this plan the parts arise, each part having its time of special ascendancy, until all the parts have arisen to form a functioning whole.

(7) <u>Identity formation</u> - the creation of an individual identity which begins at birth and ends with death. All previous experiences and identifications are integrated in its continual movement along the life cycle.

(8) <u>Moratorium Phase</u> - the time period given the adolescent by society to experiment with various roles and identities.

(9) <u>Crisis</u> - a necessary turning point, a crucial moment when development must move one way or another, marshalling resources of growth, recovery and further differentiation.

(10) <u>Identity Confusion</u> - a sense of bewilderment often experienced by adolescents in search for identity. The inability to resolve identity tasks in a positive direction will lead to identity confusion in adulthood.

(11) <u>Identity Status paradigm</u> - a means, developed by Marcia (1967), of identifying the various stages of ego identity development. The paradigm describes four identity statuses based on the presence or absence of exploration and commitment with regard to occupation, politics, religion, and philosophy of life. The four statuses are as follows:

a. <u>Diffusion</u> - an individual who has neither engaged in exploration nor made a commitment.

b. <u>Foreclosure</u> - an individual who has made a
commitment without exploration, usually based on
parental values.

c. <u>Moratorium</u> - an individual in the process of
exploring without having committed.

d. <u>Identity achieved</u> - a firm commitment following a
period of exploration.

Theoretical Rationale

The theoretical underpinnings of this study consisted
of a systemic application of Robert Hill's theory of Black
Family Strengths and Erikson's theory of Psychosocial
Development. However, prior to a discussion of either
theory, a contextual and historical perspective of the
research of Black individuals and families was presented.

African American Youth and Cultural Context

An understanding of the function of any individual
requires attention to the family environment with which the
individual interacts as well as the person's internal
structure and process (Hines & Boyd-Franklin, 1982; Nobles,
1978; Pinderhughes, 1982). However, just as family processes

can illuminate individual behavior, so the behavior of families is best understood in the context of the culture and wider society. The social environment includes all systems that are external to the family. This includes not only the neighborhood, peer group, church, school, and work place that touch family members directly but also the larger political, governmental and economic situation. Ideally, the environment should provide the protection, security, support and supplies that will enhance individual and family functioning (Billingley, 1968). However, when these resources are inadequate, the result may be stress and conflict within the family and failure in the individual development of its members. The cultural values or ethnicity of the family mediate its interaction with the external world, strongly affecting its mechanisms for coping with and adapting to environmental support or inadequacy (Hines & Boyd-Frankllin, 1982). Thus, effective and relevant interpretation of the behaviors and attitudes of African American individuals and families requires knowledge of ethnic factors as they influence family functioning both internally and externally.

In American society, African American families have the special task of preparing their children for life in a

society which, historically has been, and as perceived by
many continues to be, hostile toward them (Barnes,1972;
Boyd-Franklin, 1989; Fordham, 1988; Hill, 1972; Hines &
Boyd-Franklin, 1982; Jackson, McCollough, & Gurin, 1988;
Kunjufu, 1988; McAdoo, 1985, 1989; Pinderhughes, 1982;
Spurlock & Booth, 1988; Taylor, 1976). The task of
encouraging healthy psychological development in their
progeny has included the need to provide a buffer against
the psychological assaults posed by racism, poverty, and
systematic preventions of advancement.

According to Barnes (1972), context is an essential
element in the understanding of Black youth. However, the
nexus of the Black individual and his or her environment
often goes unnoticed or is ignored; namely, that Black youth
are nested in Black families which are nested in communities
and the larger society. The characteristics of Black youth
tend to be discussed in isolation, with little attention
being given to the systemic properties of familial or
societal contexts (Pinderhughes, 1982). Consequently, much
of the research on Black youth has been interpreted in an
essentially negative and reductionistic manner. Most
discussions of Black families in the literature tend to
focus on indicators of instability, weakness,

disintegration, or pathology. Frazier's (1937) monumental work, <u>The Negro Family in the United States</u>, has been identified as seminal in the establishment of the pejorative tradition in the study of Black families and individuals. However, this work was found lacking of any substantive empirical data. With few exceptions, most references to the strengths of Black families have been oblique. Moreover, in only a few studies have Black family strengths been defined and systematically subjected to empirical verification (Lewis & Looney, 1983; Watson & Protinsky, 1988).

<u>Traditional Views of Black Development</u>. Because of the continual entrapment of many Black Americans in a cycle of poverty, the limited educational and employment opportunities, and continual experiences of negative or racist attitudes from the majority society, many researchers have been led to question whether the possibility exists for a Black individual to develop a positive identity in this society (Barnes, 1972; Boyd-Franklin, 1989; Cross, 1981; Hill, 1972; Jackson, McCollough, & Gurin, 1988; Kunjufu, 1984; Lewis & Looney, 1983; McAdoo, 1985, 1988; Taylor, 1976).

The quest for self-identity is a search for answers to the questions: Who am I? What am I like as a person? Where do I fit in the world? The conclusions reached by individuals are inextricably intertwined with how they view the world and how others see and interact with them. Erikson (1968), a leading authority in the area of identity formation, posits that the achievement of identity arises, in part, through an individual's interaction with other members of the society, including parents, peers, teachers and other representatives of societies institutions.

The continuity of the self is impacted by the collective attitudes of the society (Barnes, 1972). Thus, an individual's sense of self is developed, molded, and controlled, in part, by his or her incorporation of the attitudes and definitions of others toward the self. It then follows that the extent of one's participation as a member of a society, determines the degree to which one espouses the societies values, goals, attitudes and norms. However, in American society characteristics associated with "blackness" are often devalued by the dominant culture. Thus, African Americans who adopt societal values may develop a negative sense of self (McAdoo, 1985).

If this is the case, the messages, both implicit and explicit, transmitted to Black youth, from both the society and the self, communicate that they are inferior human beings and are, thus, relegated to the lowest level of a color caste system. If the values and attitudes contained in society's messages are accepted by Black youth, the result is likely to be the development negative self-concept or identity, nurtured through contact with institutionalized symbols of caste inferiority (Barnes, 1972).

The possibility of developing a positive view of self is further confounded by the absence of positive Black images with which to identify. Black youth continue to find few Americans of their skin pigmentation who hold important power positions in the society, except in the spheres of athletics or entertainment. Mass media, particularly television, present few Black heroes (Baptiste, 1987). Although some changes have occurred over the past decade, African Americans in the media are typically cast in low status roles and until recently were presented as laughably inept. The observance of brutal, dehumanizing treatment of Blacks at the hands of the police and other law enforcement officials is commonplace. These images communicate to Black youth society's lack of positive value toward them and its

proclivity to devalue them. In addition to direct negative indicators, there is a prevalence of indirect negative cues such as the reactions of the individual's own family who have been socialized to believe that they are substandard human beings (Poussaint & Atkinson, 1972).

Given that the nature of the social context is of primary significance in identity formation, little optimism concerning the possibilities for Black youth developing positive self-concepts in this society is signalled by these theoretical perspectives. In general, a rather dismal portrait of African American youth is painted by the literature from the standpoint of self-concept. Barnes (1972) and Cross(1985), in their reviews of the literature on Black youth, found that Black children were characterized by the research as highly anxious, neurotic, rejected by other Blacks, unable to delay gratification, oriented toward low achievement, prone toward delinquency, confused about sexual identity or sex role adaptation, lacking a sense personal control over the environment, and below average in intellectual functioning, accompanied by poor ability to think critically.

Problems with Traditional Perspectives. Both theoretical perspectives and empirical findings project

little hope for African Americans achieving positive self identities in this society. However, these constructions of the research findings and projections may be insufficient. Theoretical derivatives projected from these findings can be called into question due to a failure to account for the full array of outcomes of various research studies. Although the number of Black families experiencing negative outcomes or difficulties may be disproportionately high, the majority present no such characteristics. Yet the characteristics of the few are often used to characterize the majority (Hill, 1972). Thus, these explanations may be pejorative.

Unfortunately, this traditional focus has created the false impression that instability and pathology are characteristic of most Black families. There is a tendency to forget that deviance, by definition, refers to departures from the norm. Thus, in general, deviance among Blacks is as abnormal as it is among Whites. The great majority of Black families are not characterized by criminality, delinquency, drug addiction or desertion. As noted by Billingsley (1968),

> We do not view the Negro family as a causal nexus in a
> tangle of pathology which feeds on itself, rather, we
> view the Negro family in theoretical perspective as a
> subsystem of the larger society. It is in our view, an

absorbing, adaptive, and amazingly resilient
mechanism for the socialization of its children
and the civilization of its society.(p.7).

Several factors have influenced the prejudicial
perspective of Black families and individuals. First, much
of the social science analysis of Black people has been
comparative in nature. Comparisons of the intimate
sociological and psychological details of situations among
Black people have been made with those of the White
community. The conceptual fallacy of this technique of
analysis has seldom been analyzed. Comparative analysis of
this type presupposes that at some historical interim Black
people and White people existed on a basis of equality and
were privy to equitable supports and resources from their
society (Hill, 1972). Consequently, operating from this
assumed basis of equality and similarity, studies were
undertaken in order to explain any divergence in behavior,
attitudes or conditions. On a realistic basis, no condition
of Black-White equality has ever existed in the United
States, but few studies, from their outset, have seriously
taken into consideration the lack of parity which has
historically existed. Were this inequality acknowledged,
the focus of research might then become why so many Black
children learn to read rather than why so few do, or how so

many Black youth stay out of jail, or how so many Black families manage to be self-supporting and perhaps how others can be enabled to do likewise.

A second factor influencing the deficit view of Black people has been the failure to examine the full scope of the population. The concentration of the literature has tended to focus on the lowest income, most oppressed Black families and individuals. The findings from studies of this group have been used as an index for understanding and explaining all Black Americans (Billingsley, 1968). The conclusions usually arrived at expound the pathology, inferiority, and incompetence of Black families, especially concerning their abilities to prepare children for successful, productive lives (Moynihan,1965).

Family Strengths Perspective. However, there exists literature, both theoretical and empirical, suggesting that African American families are competent (Lewis & Looney, 1983) and have particular strengths in the rearing of children with positive identities. (Billingsley, 1968; Boyd-Franklin, 1989; Hill, 1972; Jackson, McCollough, and Gurin, 1988; Lee, 1985; McAdoo, 1988). Recent scholarship has come to recognize strengths in Black families, particularly in middle class and stable working class contexts. Harriette

McAdoo (1988), in her book, Black Families, collected a body
of research which portrays the strengths as well as the
problems of Black families. She demonstrates that the
variety of family structures in the Black community cannot
always be captured by rigid questionnaires based on
preconceptions of the investigators which grow out of White
middle class perspectives.

Coner-Edwards and Spurlock (1988) proposed that Blacks
have survived psychologically in the context of an
oppressive society by finding ways of separating their
personal sense of worth from the negative role ascriptions
attributed to them by the larger society (Spurlock & Booth,
1988). Black families have contributed to this process by
nurturing Black children's sense of themselves as
participants in the events around them. Recent research has
demonstrated that both during and after slavery, Black
Americans often found ways of organizing stable and
supportive contexts for themselves and their children (Boyd-
Franklin, 1989; Lewis & Looney, 1983, Scanzoni, 1985). As
noted by Billingsley (1968), Black families have an
"amazing ability to survive in the face of impossible
conditions." For example, Blacks have made major advances in
income, education, employment, home ownership, and voter

participation (Hines & Boyd-Franklin, 1982). Although Blacks remain far behind Whites in almost every social and economic area, a growing projection of the Black population have managed to throw off the shackles of poverty and have struggled to become upwardly mobile (McAdoo, 1988). However, even more remarkable has been the ability of African American people to return to a sense of peoplehood, pride in Blackness, and a psychic security that theoretically goes against all of the odds.

Boyd-Franklin (1989) noted that in preparing children for external threats at the macrosystem level, an important function of the Black family has been to awaken the recognition within Black children that they can have an active impact on their lives by setting intentions, intentions that can be at variance to those circumstances that society has set before them. From a psychological point of view, one way in which the family nurtures this attitude is through the support it gives to the child's sense of self.

In Strengths of Black Families, Robert Hill amassed, analyzed and interpreted a wealth of data bearing on the manner in which Black families have been able to survive and indeed, move beyond survival to a high level of existence

and humanity in a hostile environment. As many have and
continue to portray Black families as the epitome of
weakness and decay, Hill refocused on some of the positive
aspects of the Black experience. He did not deny that
problems exist among Blacks, as they do among all people,
but refused the notion that these problems characterize the
majority of the African American community.

Hill, using Parson's classic analysis of the family as
a social system as a base, delineated several dimensions of
family strength. One of these dimensions, the ability to
provide the necessary functions (both expressive and
instrumental) to family members and nonmembers, was found to
be basic to a viable family unit. Therefore, Black family
strengths were operationally defined as "those traits which
facilitate the ability of the family to meet the needs of
its members and the demands made upon it by systems outside
the family unit" (Hill,1972, p.3). These characteristics
are necessary for the survival and maintenance of effective
family networks.

Hill identified five key areas of strength in Black
families. According to Hill, Black families are
characterized by a strong work orientation, high achievement
orientation, strong kinship bonds, strong religious

orientation, and flexibility of roles. Pinderhughes (1988) placing these attributes in the context of family theory, described healthy black families as: functioning with strong, flexible boundaries; possessing values that support cooperation, facilitating at the same time toughness and strength; having structure and process that are marked by high degrees of organization and self-differentiation of its members; demonstrating effective leadership; able to communicate clearly; able to tolerate differences in values and perceptions among members; able to negotiate conflicts; able to function biculturally; and capable of building and using strong support systems.

As noted by Hill, although these features can be delineated among White families, they are manifested quite differently in the lives of African American families because of the unique history of racial oppression experienced by Blacks in America. In fact, the particular forms that these characteristics take among Black families should be viewed as adaptations necessary for survival and advancement in hostile environments.

Erikson's Theory of Psychosocial Development

Nowhere has the subject of psychosocial development, received a more thorough examination than in the various

works of Erik Erikson (1950, 1956, 1959, 1968, 1980).
Erikson systematically reorganized psychoanalytic theory to
reflect a greater accounting for the sociocultural
environment.

For Erikson, the quintessential task of adolescence and
young adulthood is the development of a conscious awareness
of personal identity where one is established as a unique
individual. Identity represents an evolving configuration,
gradually established through successive synthesis and
resynthesis of psychosocial components, involving the
articulation of personal capacities, values, identifications
and fantasies with plans, ideals, expectations and
opportunities (Taylor, 1976).

Erikson views identity as epigenetically based and
psychosocially task distinctive, but not restricted to
adolescence (Marcia, 1980). Erikson's (1959, 1968)
psychosocial theory proposes eight successive bipolar
stages. These stages are consecutive and the successful
resolution of the psychosocial crisis of any one stage is
dependent upon a successful resolution of the previous
stage. The outcome of the psychosocial crisis of each stage
is determined between a positive-negative bifurcation.
Healthy personality growth is contingent upon and predictive

of a positive resolution while a negative outcome tends to produce a chaotic, alienated and bizarre or eccentric personality (Marcia, 1980, Onyehalu, 1981).

According to Erikson, each stage of ego growth is marked by a modal crisis (Bernard, 1981). Crisis is defined in the normative sense. It is meant to designate a necessary turning point, a crucial moment, when development must move one way or another, marshalling resources of growth, recovery and further differentiation. Erikson's eight stages of human development are organized according to the epigenetic principle. The epigenetic principle states "anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its own special ascendancy, until all parts have arisen to form a functioning whole (Erikson, 1968, p. 92).

The four stages preceding adolescence are significant contributors to the identity crises. The first stage, Basic Trust versus Mistrust, takes place between birth and 1-1/2 years. In this first stage, infants learn to trust others to respond sensitively to them. The second stage, Autonomy versus Shame and Doubt, occurs between the ages of 2-3 years. The developmental tasks of this stage include the stabilization of a sense of self and the establishment of a

separate individual personality, while collaterally embarking upon compliance to social rules. When the crisis resolution is positive, children emerge with feelings of competence and self-assurance (Josselson, 1980).

Initiative versus Guilt, marks the third stage which occurs between the ages of 3 to 6 years. The developing sense of initiative serves as a foundation for subsequent ambition and purpose. Initiative is a crucial component of the resolution of identity crises of adolescence. Occurring between the ages of 7 to 11, Industry versus Inferiority, the fourth stage, involves a desire to create and form things in a quality manner. Children must discover an area in which their industry wins approval and provides a sense of mastery. If no area of mastery is found, feelings of inferiority may abound, curtailing experimentation with new things (Erikson, 1968).

Erikson's Theory of Ego Development . Erikson (1968) stressed the importance of recognizing ego development as involving three essential and continual processes. The three processes, biological, social and psychological, function simultaneously and interdependently. The developmental process is dialectical, resulting from an interaction among the biological, psychological, and social

factors in a person's life. As each factor changes, all of
the others must readjust to reestablish equilibrium.
Moreover, a malfunction in any one process portends danger
to all. From these interactions emerge the stages of life.
The dialectical process involves an interaction between
differentiation and integration, two polar opposites.
Differentiation emphasizes the autonomy that one must
possess in order to cope with the changing circumstances of
life, while the integration process unifies individuals with
others which is a necessary concomitant for a satisfactory
life. Identity development involves differentiation and
growth in the face of new challenge or crisis, and the
integration of the growth with the total life structure.
Each developmental stage represents a swing toward
integration or toward differentiation.

The effort to forge an identity involves the ego's
ability to integrate the demands of the libido, the
abilities developed out of natural capacities, and the
various opportunities offered by social roles. Thus,
Erikson chartered the way for moving beyond Freud's
intrapsychic model to one which he labelled psychosocial.
The interaction between the individual and the environment
is an underpinning of Erikson's contribution and the basis

for subsequent work done in the area of ego development (Bernard, 1981).

The biological process develops predictably, following the cues of an endogenous maturational factor. Ego development begins during infancy and is manifested through bodily experiences such as drives and impulses. From Erikson's perspective, identity formation is not maximally feasible before late adolescence. At this time the body, now fully developed, forms a stable individual appearance. Also replete cognitive structures enable the youth to envisage a career within an historical perspective, while the capacity for and interest in sustained heterosexual intimacy has been reached (Taylor, 1976).

The social process is a necessary constituent of ego development. As individuals influence their social environments, so they are reciprocally influenced by them. Each person has unique individual characteristics and makes demands upon his or her social environment. Growth consists of an individual's series of challenges to the environment to meet his or her newly evolving potentialities for social interaction (Juhasz, 1982).

Ego Development in Late Adolescents and Young Adults.
Marcia (1967) asserts that the establishment of an identity
requires a synthesis of superego demands, ego ideals,
individual capabilities and societal expectations. He
states that identity requires a commitment in two areas:
occupation and ideology (Bernard, 1981). Identity is a self-
structure. It is an internal, self-constructed dynamic
organization of drives, abilities, beliefs and individual
history. The better developed this structure is the more
aware individuals appear to be of their own weaknesses in
making their way in the world. The less developed this
structure, the more confused individuals seem about their
own distinctiveness from others and the more they have to
rely on external sources to evaluate themselves. The
identity structure is dynamic, not static. Elements are
continually being added and discarded (Marcia, 1980).

The experience of status discontinuity confronts late
adolescents and young adults with few clearly defined
expectations or norms to guide their behaviors. At the
social level, youth are expected to become more seriously
committed to the acquisition of values, skills, and patterns
of behavior appropriate to the adult world of experience.

They are also supposed to enlarge their range of potential reference groups and significant others, and to become much more sophisticated in relating to others (Taylor, 1976).

These relationships in turn, bring new expectations, demands and opportunities to which youth are expected to respond. As a psychological phenomenon, youth, perhaps for the first time, attempt consciously and deliberately to conceptualize themselves, to reconcile their external and internal worlds of experience, thereby coming to terms with self and society (Erikson, 1968).

The growth in cognitive capacity and the development of intellectual skills permit new ways of learning and incorporating behavior while simultaneously serving as liberating and motivating forces impelling youth toward more active participation in their own socialization (Taylor, 1976).

Summary. The unprecedented changes of adolescence create perturbations, and, on occasion, severe stress. The normative identity crisis of this period is a result of multiple transformations and social pressures (Taylor, 1976).

The identity process is neither initiated nor finalized during adolescence. Self-object differentiation at infancy

marks the beginning of identity formation while its final phase is reached with the self-mankind synthesis of old age. However, the significance of identity in adolescence, particularly late adolescence, lies in the fact that this is the first concurrence of physical development, cognitive skills, and social expectations such as to enable young persons to sort through and synthesize their adulthood (Marcia, 1980).

According to Marcia (1980), resolution of the identity issue at late adolescence guarantees only that one will be faced with subsequent identity crises. A well developed identity structure is flexible and changeable in regards to society and relationships. Flexibility assures countless reformations of the identity components throughout the identity achieved persons life, although the essential identity process is extant and strengthened through every crisis (Marcia, 1983).

Identity development is not a precise occurrence. At minimum, commitment to an ideological stance and a vocational direction are required. Both negation and affirmation constitute the identity formation process. Adolescents must relinquish their parents as psychological objects, abandon childhood ideology based on their positions

as   receivers, and relinquish fantasized possibilities of manifold glamorous lifestyles (Marcia, 1980).

Although tremendous variations characterize the duration, intensity, and ritualization of youth of differing social milieus, a psychosocial moratorium wherein youth are expected to make lifetime commitments and to establish a fixed self-definition is required in mostly every society (Adams & Montemayor, 1983). During a psychosocial moratorium, youth are permitted through free role experimentation, observation and related activities to discover a niche which is firmly defined and yet seems to be uniquely made for them (Adams & Montemayor, 1983).

Psychosocial moratoria are coupled with a sense of crises. Crisis, defined in the normative sense, denotes an essential turning point, a critical moment when development must actuate in one of two diametrically opposed directions, gathering resources of growth, recovery and further differentiation (Adams & Montemayor, 1983; Erikson, 1968).

Via the normative identity crises, identity awareness that compels the exploration of life alternatives (e.g., occupation, political and religious views and choices) and their resolution through personal ideological commitment is stimulated. The ego, then, synthesizes and resynthesizes

developing configuration of identity formation throughout
the course of childhood and adolescence (Erikson, 1968;
Adams & Montemayor, 1983).

Rationale and Hypotheses

During the period of late adolescence and young
adulthood, the primary psychosocial developmental task is
identity development. Ego identity is a multifaceted
construction or theory that one has about oneself (Adams,
1985; Kunjufu, 1988). Individuals perceive their various
role performances and proficiencies as being relatively
independent yet connected aspects of the self. Associated
with the achievement of identity is a certain level of self-
esteem, one's personal evaluation of self-worth, also an
important indicator of a person's coping effectiveness.
Self-esteem is regarded as necessary to permit the risk-
taking involved in identity exploration (Adams, 1985).
People who express a positive identity status and have high
self-esteem are usually thought to be showing important
elements of a healthy psychological adaptation (Erikson,
1968; Marcia, 1967).

As individuals grow and develop in the contexts of
families, it is assumed that family environmental factors

play a significant role in an individual's psychosocial
development (Nichols & Everett, 1986). Identity exploration
is influenced by a family feedback process that either
encourages or discourages growth in terms of differentiation
(Newman & Murray, 1983). The identity crisis of late
adolescence and early adulthood is a highly creative task
that involves the cooperative efforts of both the individual
and the family system. Thus, an individual's psychic life is
not entirely an internal process. Given that African
American families have a distinctive task of preparing their
offspring for a world that is often discriminatory on the
basis of race, it is assumed that psychologically healthy
African Americans are likely to come from families which
demonstrate positive environmental characteristics.
According to Hill (1972), healthy Black families demonstrate
appropriate levels of: cohesion, role flexibility, religious
emphasis, achievement-orientation and work orientation.

Family socioeconomic status has been identified as
influential in human development. McAdoo (1988) found that
the occupational and educational choices of Blacks were
associated with the father's level of education and income.

Thus, family income level and father's educational level should contribute to identity formation as occupational and educational choices are significant aspects of ego identity.

Ethnic identity, particularly Black identity, is thought to be an important indicator of psychological health (Phinney, 1989). Waterman (1985) has stated that those issues which are central to ego identity formation vary among individuals with attention being focused on "those areas in a persons life in which important decisions must be made"(p.7). The extensive literature on self-concept and minority group membership (e.g., Arce,1981; Baldwin, 1979; Gordon, 1976; Gurin & Epps, 1976; Maldonado, 1975; Zinn, 1980) suggests that ethnicity is such an area for ethnic minorities. In a study conducted by Phinney and Alipuria (in press), Asian-American, African American, Mexican-American, and White college students were asked to rate the importance of their ethnic identity along with traditionally studied identity domains (occupation, religion, political orientation and gender). While occupation and gender roles were important to everyone, ethnicity was ranked by minority students as more important than political orientation and equal with religion. Over two thirds ranked ethnic identity as very important.

Ethnicity rarely has been included in the study of ego identity in an Eriksonian framework. However, a number of writers (Arce, 1981; Atkinson, Morten, & Sue, 1983; Cross, 1978; Phinney, 1989) have presented models of ethnic identity development that are comparable to Marcia's (1980) operationalization model of Erikson's ego identity development model. In the ethnic identity development models, minority group adolescents are seen as beginning from an unexamined ethnic identity, in a stage called preencounter (Cross, 1978) or conformity (Atkinson, Morten & Sue, 1983). This stage is characterized by absence of exploration of one's ethnicity and can be compared to the diffuse or foreclosure ego identity statuses described by Marcia (1980). Following an encounter experience (Cross, 1978), minority youth engage in a period of exploration aimed at understanding their ethnicity, comparable to the moratorium status (Marcia, 1980). Finally, after engaging in a search and making a commitment, they achieve an ethnic identity characterized by a secure sense of themselves as minority group members. Thus, high ethnic identity should correlate to an achieved ego identity and high psychological

functioning. Therefore, among ethnic minorities, ethnic identity would also be considered a sign of psychosocial well being.

The population of this study consisted of Black college students who were on an achievement-oriented, upwardly mobile track which was indicated by college enrollment. Since the population in question consisted of Black, achievement-oriented, upwardly mobile students who have chosen to attend college at a traditionally and predominately White university with rather rigorous admissions standards in a geographic region devoid of substantial numbers of Blacks, it was likely and, thus, assumed that these students were psychologically healthy. Therefore, it was hypothesized that as a group, these students would display moderate to high levels of self-esteem, would tend to place in the higher ego identity statuses, would display moderate to high levels of ethnic identity, and would perceive their family environments as high in achievement-orientation and moral-religious orientation, moderate in cohesion, while moderate to low-moderate in organization.

The specific questions addressed were as follows:

(1)   Controlling for age, sex, family income, and father's level of education:

A. What are the identity statuses of Black college students who attend a predominately White university?

B. What is self-esteem like for this population?

C. What are their perceptions of their family environments in terms of: cohesion, conflict, achievement-orientation, moral religious-orientation, and organization?

D. What is ethnic identity status like for this population?

(2)   How are measures of ego identity status affected by family environment, self-esteem, and ethnic identity? The following hypotheses were formally tested:

H1: A significant relationship exists between ego identity status and the demographic variables: age, gender, family income, and father's education.

H2: A significant relationship exists between ego identity status and the family environmental factors: moral religious-orientation, achievement-orientation, cohesion and organization after controlling for demographic variables.

H3: A significant relationship exists between ego identity status and the personality variables, ethnic identity and self-esteem, after controlling for demographic and family environmental variables.

CHAPTER II

LITERATURE REVIEW

The following review explored the literature concerning
the process of ego identity formation in late adolescence
and young adulthood and the literature available concerning
Black family strengths based on Robert Hill's Black Family
Strengths paradigm. As the literature was largely devoid of
studies, either empirical in nature or theoretical, that
combined the two topics, the review addressed them
separately.

The empirical research on ego identity development was
presented according to the type of variable explored in
relation to the adolescents developing sense of ego
identity. Since most of the recent research has centered
around James Marcia's (1966) identity status paradigm, a
summary of his concepts were first be presented in the ego
identity section.

Ego Identity Development

Identity Status Paradigm. Marcia (1966) developed the
Identity Status Interview as a means of measuring ego
identity after becoming discontented with the existing

measurements. The types of measures already in use included the Q-Sort procedures, questionnaires and other self-rater measures of identity. Marcia questioned the validity of existing instruments, noting that although these instruments measured concomitant or subsequent outcomes of identity achievement, they have failed to deal explicitly with the psychosocial criteria for determining ego formation as espoused by Erikson. Marcia, interpreting Erikson, proposes two psychosocial criteria for the formation of ego identity: 1) adolescents must have experienced a preliminary crisis, marked by experimentation with role alternatives and ideals of optimal living and 2) subsequently, long term commitments have been made which serve to complete self-definitions and to create rules leading to societal acceptance. By commitments, youth attempt to know themselves and make provision to be known by others.

The Identity Status Interview, developed by Marcia, focuses on the degree of crises and commitment experienced by the adolescent. Only two types of commitment are given consideration by Marcia. These are occupational and ideological commitments. Ideological commitment is further divided into political and religious attitudes and beliefs. Marcia assumes occupational and ideological commitment to be

salient although it is probable that other types of commitments contribute to the establishment of ego identity.

The Identity Status Interview is a semistructured interview separated into, three parts, each designed to ascertain the adolescents past or present crises experience and the ensuing commitments regarding choice work and religious and political preferences. The interview usually takes between 15-30 minutes to complete. Subsequent coding of the interview protocol places the interviewee in one of four identity status. The four statuses represent different degrees along a continuum which ends in the formation of an identity. The four statuses proposed by Marcia are:

1) Identity achievement status is assigned to persons who have forged their own identities after experiencing a period of crises and decision making.

2) Identity foreclosures status refers to those who have achieved their identity through the assimilation of parental standards, values and ideology, foregoing prior role experimentation or crisis.

3) Identity Moratorium status is represented by one who is currently in a state of crises or decision making. Though this person is testing alternatives, no commitment has yet been made.

4) Identity Diffusion Status results when the adolescent fails to make a vocational or ideological commitment whether or not a crisis period has been experienced.

Ethnic Identity Development. Erikson (1968), in his seminal book on adolescent identity, devoted a chapter to the issue of race and identity. He hypothesized that members of an oppressed and exploited minority may internalize the negative views of the dominant society, thereby developing a negative identity or self-hatred. Similarly, Tajfel (1978) suggested that membership in a disparaged minority group can create psychological conflict, namely, that minority group members are faced with a choice of accepting the negative views of the society toward their group or rejecting them in a search for their own identity. Many writers have explored this complex issue, exploring the impact of ethnic group membership on one's identity (e.g. Arce, 1981; Baldwin, 1979; Gordon, 1976; Maldonado, 1975; Zinn, 1980). Maldonado (1975) summarizes the views of many

of these writers in his statement that "ethnic self-identity
is central to the development of the personal identity of
minority group members." Although much conceptual writing
has concerned ethnic identity in adults, empirical work
investigating the role of ethnicity in development has
focused primarily on young children, where the central issue
has been the way in which children learn the label for their
group and its attributes.

Beyond childhood, concerns about ethnicity shift from
learning ones ethnic label to understanding the significance
of one's group membership. Adolescents are faced with a
number of changes that affect this understanding, including
increased cognitive abilities, more interactions outside of
their community and greater concern with appearance and
social life. Phinney and Tarver (1987) note that these
factors, which contribute to a greater awareness of current
social issues, such as increased immigration, changing
demographics, and legal challenges to affirmative action,
are likely to make ethnicity salient for minority youth,
especially at a time when ego identity formation is the
central developmental task.

Biculturality, the ability to function in two worlds,
is adaptive. While it requires a great deal of energy and

can lead to identity confusion, some African Americans are able to become exceptionally clear about their ethnic identity and values. Such individuals and families exhibit unusual strength, are comfortable with biculturality, and exhibit remarkable flexibility, tolerance for ambiguity, comfort with difference, and creativity in their relationships with both the American mainstream and the Black community. For others adapting to these different systems can lead to value conflict and identity confusion. Identity confusion, role and power conflicts, and rigidity in relationships reinforce one another in a process in which powerlessness begets more powerlessness. The adaptations developed by a given family have depended on the degree of racism, poverty, and oppression the family has experienced. The negative effects upon middle-class Black families are less because they have more resources than the poor, but even they do not escape completely (Hines & Boyd-Franklin, 1982).

As Billingsley (1968) suggested, even though social class lines among Blacks are less rigid than among other groups, social class distinctions within Black communities do provide a distinct basis of differentiation which helps to condition the lives of Blacks. However, the means of coping

with racism and discrimination may vary from one family to
the next.

Writer Shelby Steele (1986) alluded to an even more
complex issue of social class differences among Blacks and
the effects of these often polar opposites on identity
development,

> What became clear to me is that people like myself and
> middle-class Blacks generally are caught in a very
> specific double bind that keeps two equally powerful
> aspects of our personality at odds with each other. The
> middle-class values by which we were raised- the work
> ethic, the importance of education, the value of
> property ownership, of respectability, of getting
> ahead, of stable family life, of initiative, of self-
> reliance, etc. are in themselves raceless and even
> assimilationists. They urge us toward the entire
> constellation of qualities that are implied in the word
> individualism. But the particular pattern of racial
> identitfication that emerged in the 60's and that
> still prevails today urges middle-class blacks (and all
> blacks) in the opposite direction. This pattern asks us
> to see ourselves as an embattled minority and it urges
> an adversarial stance toward the mainstream, an
> emphasis on ethnic consciousness over individualism
> (p.4).

Research examining the relationship between ethnic
identity and ego identity has produced some conflicting
results. Looney (1989) examined the relationship of ego
development and Black identity formation in 30 Black male
and 30 Black female college students. The subjects were
administered the Washington University Sentence Completion

Test (WUSCT) and the Racial Identity Attitude Scale. A significant inverse relationship was found between ego development and Black identity although a positive relationship had been hypothesized. The investigator determined that the findings suggested that if an individual has a strong ego, he or she defines self and if an individual's ego is weak, the self is defined by others. Social and cultural differences, the definition of self, and the perception of development, identity and change were also discussed as other possible explanations or this inverse relationship.

Phinney (1989), equating Marcia's identity status paradigm with ethnic identity, assessed the stages of ethnic identity through in-depth interviews with 91 Asian American, Black, Hispanic, and White tenth grade students, all of whom were American born and attending integrated high schools. The subjects were given questionnaire measures of ego identity and psychological adjustment. On the basis of the interviews, minority subjects were coded as being in one of three stages; White subjects could not be coded. Among the minority's subjects, about one half of the subjects had not explored their ethnicity and were classified as diffusion/foreclosure; about one quarter were involved in

exploration and classified as moratorium status; and about one-quarter had explored and were committed to an ethnic identity, and thus, were seen as ethnic identity achieved. Ethnic identity achieved subjects had the highest scores on an independent measure of ego identity and on psychological adjustment. The process of identity development was similar across the three minority groups, but the particular issues faced by each group were different.

Phinney and Tarver (1987) investigated the beginnings of ethnic identity formation, using open ended interviews on ethnic issues with 48 Black and White middle-class eighth graders from an integrated junior high school. The interviews focused on questions assumed from the literature to be indicative of ethnic identity search and commitment. Over a third of the subjects had engaged in ethnic identity search, as indicated by their having thought about and discussed the implications of their ethnic group membership. Findings showed that Black females were particularly high in ethnic identity search. In discussing the issues of ethnicity, Black subjects generally focused on their own group, while Whites were more likely to address relations with other groups. Both groups recognized the existence of prejudice as a potential problem for Blacks.

Racial Differences. One of the social contextual variables that is thought to influence identity development is race. Watson and Protinsky (1988) in an examination of perceived family structure and ego identity development in Black adolescents found family structure to be a predictor of identity development. However, some of their findings contradicted both Eriksonian theory and structural family theory, namely that high cohesion scores were positively correlated with high identity status. The authors explained the discrepancy as a cultural artifact. This difference may support other claims that identity achievement is more reflective of white middle class male success than actual identity achievement (Enright, Lapsley, Drivas, and Fehr, 1980). Instruments used in the Watson and Protinsky study were the revised Extended Objective Measure of Ego Identity Status (EOM-EIS) and the Family Adaptability and Cohesion Evaluation Scales (FACES III).

Hauser (1972) studied 22 Black and White lower socioeconomic class boys from the Northeast. The boys were studied for three years until they graduated from high school. The subjects were tested twice per year for three years. The subjects were asked to sort self-descriptive statements according to eight different self images. The

intercorrelations among the sorts within any year were referred to as the "structural integration" of identity, while the intercorrelation between two sorts of the same type between two or more successive years was called "temporal stability" of identity. Additionally, structured interviews and projective tests were given. The results indicated clear racial differences between both variables. Blacks were more often identified as foreclosed because of little variability among sorts within or between years while whites demonstrated progressive movement toward identity formation.

Taylor (1976) examined the relationship between psychosocial identity development and role model identification among Black youth. The sample investigated consisted of 30 Black males ranging in age from 18 to 21, representing a wide range of socioeconomic backgrounds and geographical locations. They were all college students. The techniques of investigation consisted of the autobiography and an intense interview. A number of topics shown to be relevant empirically to psychosocial development were explored, including the youths early and more recent experiences in the family and community, his conceptions of the future, value orientations and self definitions.

Findings indicated that the father is a highly significant figure in the evolving identities of the youth studied. Analyses suggest that the father's function as a role model is never static, except under conditions where he may be absent from the home.

Coates (1985) examined the relationship between self-concept and social network characteristics, using the Social Network Record inventory, Cooperstien Self-Esteem Inventory and the Self-Orientation Tasks instrument. The sample consisted of 343 middle-income Black adolescents. Results showed that the proximity of family members and frequency of contact with them correlates very highly and positively with high self-concept although the case was not analogous to friend measures.

Paul and Fischer (1980) examined the self-concepts of Black eight grade students from the midwest in relation to Black acceptance, social intimacy, locus of control and sex role type. Twenty eight students in the high self-concept group were compared with 31 students presenting low self-concepts. As predicted by the investigators, the high self-concept group scored higher than the low self-concept group in intimacy, internality, and acceptance of Black identity. Abraham (1983) reported that Anglo-American adolescents were

more likely to be achieved or diffused while Mexican American adolescents were more likely to be foreclosed.

In summary, racial differences were found to be associated with ego development. Blacks were more often than not found to be identity foreclosed while Whites demonstrated progressive movement toward identity achievement. Overall, Whites were found to be more successful than Blacks in resolving Eriksonian psychosocial crises.

Familial Correlates. Several studies have focused on the impact of various family variables on the formation of an ego identity. The family is generally considered among the most important influences on personality development. Forman and Forman (1984) investigated the relationship between family social climate characteristics and adolescent personality functioning. Two instruments, the High School Personality Questionnaire (HSPQ) and the Family Environment Scale (FES) was used to assess 80 high school students and their parents. Both students and parents completed the FES while the students only completed the HSPQ. Significant variance in child behavior was found and attributed to family social system functioning. No single family variable was found to account for a major portion of the variance to

the exclusion of other factors. The investigators concluded
that child personality behavior varied with the total system
functioning, more than with separate system factors.

Himes-Chapman and Hansen (1983) compared adolescents in
youth homes, mental health institutions and a normal group
and noted the differences between the groups in how they
perceived their family relations and self-concepts. The
sample of 60 adolescents was divided evenly among the three
groups. The three instruments utilized in the study were
the Family Environment Scale (FES), the Parent-child
Questionnaire (PRQ) and the Tennessee Self-Concept Scale
(TSCS). The outcome demonstrated significant differences in
family environments, parent-child relations, and adolescent
self-concepts between the normal group and the other two
groups. However, no significant differences were discovered
in self-concept and only two differences in family
relationships between the adolescents in youth homes and
those in mental institutions. Adolescents in the normal
group perceived more cohesion and unity among members of
the family and had significantly higher self-concepts than
those in the other groups.

Quintana and Lapsley (1987) examined the relationship
between parental attachment and achievement of ego identity

within a life-span continuity of adaptation framework. Also examined were the contribution of parental control to the formation of attachment and the acquisition of ego identity. A sample of 101 college freshmen responded to at least two measures of parental attachment, ego identity, and parental control. Results showed: (1) no relationship between adolescent attachment and ego identity; (2) subjects who perceived that their parents were controlling reported weak attachment; and (3) adolescent identity achievement was inhibited by perceptions of high parental control. Findings were discussed in terms of implications for a life-span theory of adolescent attachment and the continuity of adaptation framework and in terms of the growing literature on family dynamics and identity development.

Bosma and Gerrits (1985) studied the relationship between family functioning and the achievement of identity in adolescence. Family functioning was operationally defined as the family's willingness to allow its members to individuate and develop emotional commitments with those outside of the family. Three family interactive variables, namely adolescent autonomy, parental attitudes towards adolescent autonomy, and percentage of speaking time of each family member were derived from observing 27 families

(parents and adolescent children) participating in a problem solving task related to adolescent identity status. The general findings indicated that identity status is related to the family interaction variables in the expected direction.

Campbell, Adams and Dobson (1984) investigated the predictive utility of measures of family connectedness and individuality in differentiating among the four identity statuses. A sample of 286 male and female college freshmen were drawn from a large western university. None of the participants had been away from home for more than a 9 month period. Data was also obtained from the parents of these freshmen. Using the Objective measure of Ego Identity Status and the Parent-Adolescent Relationship Questionnaire, data were obtained on perceptions of independence (individuality), communication and emotional affection (connectedness). The results indicated that foreclosed subjects were most strongly bonded to their parents and overly dependent on their parents for self definition. The family environments of foreclosed subjects were characterized by strong emotional attachment and a low level of independence. By comparison, identity achieved and moratorium subjects were highly attached to their mothers

but experienced greater levels of independence from parents.
Diffused subjects were least attached emotionally to their
parents but were granted limited independence.

Watson and Protinsky (1988) assessed the predictive
relationship between Black adolescent identity development
and family structure. Assumptions of structural family
theory posit that adolescents with balanced levels of family
cohesion and adaptability have higher degrees of ego
identity. Data were obtained from 237 Black high school
adolescents. Measures used included: the Revised Extended
Objective Measure of Ego Identity Status (EOM-EIS), Family
Adaptability and Cohesion Evaluation Scales (FACES III) and
the Rosenberg Self-Esteem Scale. The results supported a
relationship between ego identity and family structure. The
results revealed a positive relationship between high family
cohesion (enmeshment) and high identity which was surprising
in light of structural theory and Eriksonian theory.
Variances between the findings of this study and theoretical
assumptions were attributed to ethnic and cultural
variations.

Slater, Stewart, and Linn (1983) examined the possible
effects of separation and divorce on the formation of
adolescents' self-image and whether adolescents from

disrupted homes differed from those from intact homes with regard to anxiety levels, locus of control, and perception of their family. A sample of 217 adolescents with a mean age 16.6 completed a battery of questionnaires that included the Tennessee Self-Concept Scale, Family Environmental Scale, and State-Trait Anxiety Inventory. Results indicated that males from disrupted homes had better self-concepts and better perceptions of their family environment than those from intact homes. The opposite results were found among females, emphasizing the difference between the sexes in adjusting to family disruption.

Richardson, Galambos, Schulenberg, and Petersen (1984) examined the family environments of 335 early adolescents. Subjects were interviewed biannually for three years while they were in the 6th, 7th and 8th grades. Data concerning family affects and closeness, family time and activities, and conflict and discipline were obtained. Results indicated that the parents of the adolescents sampled were successful at achieving an appropriate balance of restrictiveness and permissiveness.

Burt, Cohen, and Bjorck (1988) tested the main and stress-moderating effects of perceived family environment on adolescents' depression, anxiety, and self-esteem. The

Junior High Life Experiences Survey, the Family Environment Scale, and the State-Trait Anxiety Inventory for Children were administered to 312 seventh and eighth graders and to 302 of these subjects 5 months later. Analyses demonstrated that families perceived as cohesive, organized, and expressive were related to positive psychological functioning, whereas families perceived as conflict-ridden and controlling were related to negative functioning. However, these effects were nonsignificant in the longitudinal analyses. The results did not support the hypothesized stress-buffering role of positive family climate.

Enright, Lapsley, Drivas and Fehr (1980) conducted two studies examining parental influences on autonomy and identity development. In the first study, 262 adolescents in the seventh and eleventh, grades were given Kurtines Autonomy Measure, Simmons Identity Measure, and Elder's questions regarding the adolescents perceptions of their parents' autocratic, democratic, or permissive parenting styles. The second study was a replication of the first, this time with 168 subjects. Across both studies findings suggest that sex role socialization is more influential for autonomy development than either level of parental power or

age. Both age and the fathers use of democracy were the most influential variation in identity development of children.

Amoroso and Ware (1986) conducted research relating home environmental variables to adolescents' perceptions of themselves and others. A sample of 480 early adolescent students was surveyed. Five home environmental factors were found to predict self-concept: 1) extent of punishment 2) amount of chores at home 3) perceived parental control 4) absence of parents and 5) parents attitudes toward authority figures. Controlling for age and sex, these home environment factors were found to account for sizable portions of variance in personal perception.

Bell and Bell (1982), in a study examining the relationship between family climate and the role of female adolescents, compared female adolescents from two groups of families. In one group each family contained an adolescent female who scored high on several psychological and social measures which reflect general maturity, including Loevinger's Measure of Ego Identity Development, a sociometric questionnaire, and selected scales from the California Psychological Inventory. The comparison group contained families with an adolescent female who scored low

on the same measures. Results indicate that adolescents from the high scoring group came from families that are more likely to describe themselves as flexible and trusting in their interpersonal lifestyle. The high scoring adolescents were less likely to be triangled into the marital relationship either as a scapegoat or in a cross-generational coalition with one parent.

Anderson and Fleming (1986) explored the relationship between late adolescents' self reported ego identity and individuation from their family of origin. Individuation, measured by subscales of the Personal Authority in Family Systems subscales, was defined as adolescents' subjective perceptions of how psychologically enmeshed they were in the transactional processes of fusion and triangulation within their family of origin. Ego identity was measured by Rasmussen's Ego Identity Scale. The results indicate a significant relationship between triangulation and the total score of the identity measure.

Streitmatter (1983) examined the relationship between gender, family status, and ego identity in early adolescents. The sample included 265 seventh grade males and females. Analysis of variance results indicated that females were more mature than males on a measure of moratorium, that

early adolescents living in intact family environments were
more likely to make commitments without examining
alternatives (high foreclosure scores) than their cohorts
who reported living in disrupted family environments. Males
from intact family environments were more diffused. Overall,
the impact of family disruption was more notable among males
than females. Results supported Erikson's contention that
identity development is a lifelong process which is mediated
by both external and internal change.

Bell (1985) examined 1,833 undergraduates reared by
both biological parents. They completed measures of
intrafamily affect and social competence and peer
relationships, including the Texas Social Behavior Inventory
and the Bem Sex-Role Inventory, to examine associations
between family relationships (reported closeness to parents
and siblings) and perceived social competence. Significant
positive relationships were found between family bonds and
the social competence measures, which included social
self-esteem, instrumentality, expressiveness, shyness, and
degree of satisfaction or ease in same-sex and opposite-sex
peer relationships. There was no evidence of differential
effects of sibling versus parent relationships on adolescent
social competence. Findings support the importance of

overall family environment rather than differentiated influences attributable to either parent-child or sibling relationships.

To summarize, the family environment and family structure both have significant predictive utility in determining identity development. Family environments that were balanced between restrictiveness and permissiveness were shown to be conducive to the formulation of positive ego development. Foreclosure status adolescents tended to be enmeshed with their parents and depended upon them to provide definitions of self. Identity achieved and moratorium status adolescents were generally connected to parents but demonstrated greater levels of independence. High identity adolescents were more likely to actively participate in family discussions and these families were likely to rank high on verbal communication.

Sex Differences. The study of gender differences in identity development has produced conflicting and varied results. This area has been the focus of more study than any other single area. Among college men, identity achiever and moratorium subjects frequently perform differently and usually better than foreclosure and diffusion subjects on ego developmental dimensions such as concept attainment

under stress, manipulatability of self-esteem, reflexivity-impulsivity in decision making, internal external locus of control and intimacy in interpersonal relationships (Bourne, 1978a). Women, on the other hand have shown a tendency for identity achievers and foreclosures to behave as a group distinct from moratorium and diffusion.

Bilsker, Schiedel and Marcia (1988) administered the Identity Status Interview to 75 female and 76 male undergraduates. It was found that status in the Ideology domain was most predictive of Identity Status for males, while status in the Sexual-Interpersonal domain was most predictive of Identity Status for females. Occupation status was similarly related to Identity Status in men and women. Females rated the Sexual-Interpersonal domain as more important to their identity than did males. Results support the view that issues of interpersonal function are uniquely relevant to female identity development. It is suggested that career issues have become equally important to both sexes.

Dusek, Carter, and Levy (1986) investigated how measures of identity development derived from the theories of Erikson relate to a multidimensional measure of self-esteem, using two experiments with 294 male and 369

female undergraduates. Subjects in both studies completed an inventory of psychosocial development and a semantic differential measure of four components of self-esteem. Multiple regression analyses were used to determine if the scales which were found to be significant predictors of self-esteem in the first study also predicted self-esteem in the second study. Results show this was generally the case except for the masculinity-femininity component of self-esteem for males. Findings demonstrated that identity was differentially related to self-esteem for males and females.

Douvan and Adelson (1966), from a study conducted on a White middle class college sample in the 1950's, found identity formation to be more closely affiliated with the process of association in women than in men. Matteson (1969) reported that females show a greater propensity to explore sexual identity than do males. Matteson (1974) also found that the identity formation of males and females to be contingent on cultural expectations. For males, personality differentiation and autonomy were found to be the cultural expectations reflected in identity formation, while the establishment of intimate relationships was found to be the cultural expectation of females. A similar discovery was made by Josselson, Greenberger, and McConochie (1977) who

found that the identity formation process in females was aided by the establishment of intimate relationships while males focused on issues related to autonomy. Gilligan (1982) in studying the relationship between identity and moral reasoning found that females emphasized connections with others in offering self descriptions and solutions to moral dilemmas, whereas, males emphasized personal autonomy on such issues. Orlofsky (1977) found masculine traits such as autonomy and assertiveness to be more crucial to identity development than understanding and warmth, traits usually characterized as feminine.

Schiedel and Marcia (1985), in a study of 80 college subjects, studied the relationship between intimacy, sex role orientation and identity formation. The results suggested that identity was related to masculinity and intimacy was related to femininity by both male and female subjects. A greater number of females than males scored in the higher intimacy statuses.

Three studies, testing the relationship between identity status, personality and conformity behavior, were conducted by Adams, Ryan, Hoffman, Dobson, and Nielsen (1985). The first study, consisting of 80 college students, used the Objective Measure of Ego Identity Status (EOM-EIS),

Test of Attentional and Interpersonal Style (TAIS), and the Asch Conformity Task. The second study assessed the reliability between the EOM-EIS and the Identity Status Interview. The third study included 84 subjects and employed as instruments the OMEIS, Dilemmas Test for College Students (DCIS), California Psychological Inventory, and a peer rating scale. Data analyses concluded that there exits a similarity between males and females of identity formation relative to social behavior.

Fitch and Adams (1983), in a study evaluating the relationship between identity formation and intimacy, studied 78 college students for a one-year period. The instruments used were the Identity Status Interview and the Intimacy Interview. The outcome suggested that for females, the moratorium status is more stable, while for males, the achievement status is of greater stability. Additionally, the moratorium and achievement statuses were indicative of deeper levels of intimacy for both sexes. It was also found that occupational identity in males and religious identity in females contributed most to advanced intimacy. Overall, the study lent support to the thesis that males and females negotiate the tasks of psychosocial development differently.

Personality Correlates. Several investigators have examined the relationship between ego identity status and a variety of personality constructs. Bourne (1978a), in reviewing the identity status literature found that the five most often studied constructs were: 1) self-esteem 2) anxiety 3) cooperativeness-competitiveness 4) internal-external locus of control and 5) authoritarianism.

Self-Esteem. Self-esteem has been generally regarded as a necessary prerequisite for the achievement of ego identity. However, it has been surprisingly difficult to demonstrate differences consistently among the four identity statuses. Marcia (1966) in an early study concerning the relationship between self-esteem and ego identity status found no differences among the four identity statuses and self-esteem. Instruments used to measure self-esteem included the DeCharms and Rosenbaum Self-Esteem Questionnaire (SEQ), which is a 20 item self-report instrument. In a later study, Marcia (1967) repeated the procedures with the addition of pretests and posttests after an experimental, manipulation of self-esteem. The manipulation entailed giving the subjects positive or negative feedback about their intellectual abilities. No significant differences in the change of self-esteem among

the statuses were noted for either feedback condition.

However, comparisons of average variability, of self-esteem,

independent of the feedback condition, revealed that

achiever and moratorium subjects were affected significantly

less by feedback than foreclosures and diffusions. Cabin

(1966) reported that high identity status college males

rated themselves more positively in an ambiguous social

situation, than low identity status college males. Marcia

and Friedman (1970) in a study of college women unexpectedly

found that identity achievers scored significantly lower

than the other three statuses on the SEQ. Foreclosures

scored the highest. The researchers speculated, that for

women, the achievement of an autonomous identity contradicts

sex role stereotypes and alienated them from their same sex

peers. During that period in the history of the United

States, it was more likely that woman would receive support

for a conventional role as a caretaker than for someone who

would take a different role. Schenkel and Marcia (1972)

were unable to replicate the findings of Marcia and

Friedman.

Anxiety. Eriksonian theory predicts that mature

identity status individuals, those of achieved and

moratorium status, will use more effective and adaptive

social cognition styles than will foreclosed and diffused individuals. However, Marcia (1967) and Mahler (1969), in their studies of the relationship between identity status and anxiety found that moratorium subjects scored significantly higher on the Welsh Anxiety Scale (WAS) than did the other status individuals. Both studies utilized a college male population. Using the Pt scale of the MMPI, Oshman and Manosevitz (1974) found that moratorium status subjects scored higher. Previous studies have shown the Pt scale of the MMPI and the WAS to be highly correlated.

The assumption that individuals classified in the moratorium status are in the immediate throws of crisis and, thus, are more likely to report anxiety, has been the explanation most often given for those results (Bourne, 1978a). Marcia believes that though diffused subjects are probably most disturbed, apathy and lack of engagement rather than anxiety is more likely to characterize these individuals. Marcia and Friedman (1970), in their study a college females, did not replicate the above findings. Rather, they found identity diffused females to score significantly higher on the WAS than did the other statuses. Similarly, Adams, Ryan, Hoffman, Dobson and Nielsen (1985) reported evidence for the notion that uncommitted status

individuals experienced greater social anxiety due to social presses toward established or committed identities. In their sample, achieved identity status males were more relaxed, less worried and less extreme in their introversion or extroversion.

   Cooperation versus Competitiveness. Podd, Marcia and Rubin (1970) examined the relationship between identity status and cooperative versus competitive behavior. The prisoner's dilemma game was used as a measure. Half of the students were told that they were playing with another student while the other half was lead to believe that they were paired with a professor. Although no significant differences in cooperation or competitive response were demonstrated among the four identity statuses, the study did render two interesting findings for moratorium subjects. First, when playing with an authority figure, moratoriums made more cooperative responses than they made toward those that they perceived as peers. A second interesting finding was the tendency of moratoriums to match their responses to those of the person with whom they played, whether cooperative or competitive.

   Internal - External Locus of Control. Locus of control refers to the extent to which an individual perceives

himself or herself, as opposed to fate, luck or others,
responsible for reinforcement in their lives (Bennion and
Adams, 1986). Less mature identities are thought to be
associated with external locus of control and mature
identities with internal locus of control. Abraham (1983),
Bennion (1988) and Francis (1981) found that achieved
subjects show the least and diffused individuals show the
most external locus of control. However, Rodman (1983),
using a nonrandom sample of college students found no
significant differences between identity status on a measure
of locus of control. Neuber and Geunthner (1977) evaluated
the relationship between ego identity and psychological
adjustment. A sample of 49 male and female college students
was studied. Identity was measured via the Identity Status
Interview while intrapersonal adjustment was measured by
Genthner's Personal Responsibility Scale. Interpersonal
adjustment was measured by Carhuff's levels of facilitation.
The findings indicated that identity achievers and
moratoriums take more personal responsibility for their
lives than either foreclosure and diffuse subjects.

Authoritarianism. The finding that was most often
replicated in the identity status literature, according to
Bourne (1978b), is that foreclosure subjects score

significantly higher on authoritarianism (Marcia, 1966,
1967; Marcia and Friedman, 1970; Matteson, 1974; Schenkal
and Marcia, 1972). Each of these studies examined late
stage adolescents ranging in age from 17 to 23. Both males
and females participated in the studies. Matteson (1974)
focused on high school youth while Marcia (1966, 1967)
examined college populations. The Identity Status Interview
was used to measure identity status in each of these studies
while authoritarianism was measured by a subscale of the
California F scale, Authoritarian Submission and
Conventionality subscale. Each of these studies also found
that moratorium status individuals tended to score
significantly lower in authoritarianism than and the other
statuses. These findings support the notion that
foreclosures retain strong identifications with parental
values and standards, failing to differentiate their own
philosophies of life. Consequently, foreclosures are more
inclined to endorse respect for authority and statements of
obedience.

Bennion and Adams (1986) found that achievement and
foreclosure status males scored higher on measures of
authoritarianism than did females. Weiss (1984), in

contrast reported no significant relationship between identity status and authoritarianism.

In summary, the most consistent findings in the reaction between identity status and personality correlates was that foreclosed adolescents scored higher on measures of authoritarianism on and moratorium adolescents scored lower than the other identity status adolescents. High identity status adolescents tended to be less anxious and to have greater self-esteem despite inconsistent findings. High identity status adolescents, also demonstrated more internal control and assumed more responsibility for their lives than low identity status adolescents. Self-esteem was not found to differentiate among the identity statuses.

Age Differences. The relationship between age and identity development has been well examined. Meilman (1979) reported dramatic increases in identity in a study consisting of a sample of 25 white males in five age groups ranging from 12 to 25. The percentage of subjects in the achievement status increased as age increased while the number of diffusion status subjects decreased with age. Adams and Jones (1983) in a study of age and its relation to identity status found that age difference comparisons

suggested that middle adolescence was not a period of identity crystallization.

Whitbourne and Tesch (1985) examined the impact of college graduation on the crises of identity and intimacy utilizing Waterman and Waterman's Identity Status Interview and Intimacy Status Interview. The sample consisted of 93 college seniors and 66 alumni of the same university. As expected, the alumni were found to be more mature developmentally in identity and intimacy.

LaVoie (1976), investigating 120 high school students using the Identity Status Interview, Meilbrun's Masculinity-Femininity Scale, Erikson's Measure of Personality Development, Tennessee's Self-Concept Scale, and a questionnaire adapted from the Parent-Child Relationship Questionnaire, found subjects scored higher in ego identity with age as well. However, this relationship was not found to be statistically significant.

Black Family Strengths

Kinship Bonds and Role Flexibility. Hill (1972) noted that strong kinship bonds and role flexibility are strengths that Black families have evolved through the course of a turbulent history. Strong bonds of kinship have remained

despite the oppressive forces of slavery and today's society. Franklin (1969) and Nobles (1980) have connected the close family ties to African heritage, noting that in African American societies the tribe or family was more important than the individual. Each aspect of African life was permeated by the belief in strong kinship bonds.

Billingley (1968) noted that Black families in the United States must be viewed from a historical perspective that takes into account the enslavement of Blacks. Slavery was a major disruption to the close kinship and family ties. Slaves had virtually no human rights. Families were frequently dissolved by the sale of its members to various locations often long distances apart (Mbiti, 1970). Despite extremely difficult conditions, family life remained important. Slaves sought to maintain the high value placed on their family and the tribal relations of their African heritage. Men and women were not allowed to legalize marriages, either through their original tribal ceremonies or through European rituals of their masters. Thus, frequent changes in partners became the rule. It is from a heritage shared loyalty and strong kinship bonds that Black Americans descend.

Lewis and Looney (1983) found in their study of competent working class Black families that the parents and children had close relationships, but had flexible boundaries that expanded with the age of the child. They described parents' as having had clearly defined realistic aspirations for their children that were concordant with the child's wishes. Children's wishes were usually related to the good of the family.

McGoldrick (1982) noted that Black families tend to treat boys and girls much alike throughout childhood. Black parents have tended to impose harsher discipline upon their children and have retained tighter controls on their adolescent children, particularly sons because it has been harder for Black parents to protect their children from the severe consequences imposed by society when they act out.

Religion. The church is the most commonly referenced support in the literature on Black families. Hill (1972) believes that church affiliation is one of the paramount strengths of Black families and that such has been true since the days of slavery. Edwards (1968) suggested that affiliation with the church was a guiding political, as well as, moral power and is strong, even for those embracing nontraditional sects.

McGoldrick (1982) suggested that most Blacks turn to religion as a solution to their problems before they think of psychotherapy. There is a tendency for the devout to spiritualize or cope by defining difficulties as God's will, passively trusting that the problems will somehow be resolved.

Willie (1974) examined whether religion was used differently by Black families depending on their socioeconomic status or degree of competence. In his comparison of three groups (lower-class, working-class, and middle-class) differences were found. He found that religion was likely to be important to all of the families but the middle-class and working-class families, while attending church with a frequency range of occasionally to regularly, did not show the extreme responses of either avoidance or religious engulfment seen in lower class families.

McQueen (1977), in his comparison of coping and noncoping poor, Black families, found that those in the coping group were characterized by a quest for respectability which was most commonly achieved through church participation.

Work and Education. Hill (1972) stated that achievement orientation is one of the unheralded strengths

of lower income Black families, and noted that the methodological weaknesses of many studies have caused many researchers to overlook this fact. Although work and education are highly valued in Black families, the potentiality of parents to instill these values into their children is often undermined by the realities of a racist American system (Hines & Boyd-Franklin, 1982). At the same time that education and hard work are presented as the route to success, parents and their children are confronted with the harsh fact that a Black person's success in the educational and work world is all too frequently dependent on factors outside of his or her personal attributes, knowledge, skills and effort.

Yet the value placed on education and work is reflected in the growing proportion of Blacks who study beyond the compulsory age and the number achieving higher education and employment levels, despite the opposition that has been exercised against them. Education is viewed as the process most likely to insure work security and social mobility. Great sacrifices may be made so that at least one child can go to college or graduate school. It is not unusual for an older child to drop out of school to work to help a younger child finish. Later, the educated child may contribute to

the educations of others in the family. McAdoo (1988), has labelled the process of helping those who have helped in times of need "reciprocal obligation." Black parents generally expect their children to take advantage of opportunities that they were denied and to surpass them in achieving the "comforts of life."

Youth are encouraged to pursue careers that offer the greatest security. Children who earn enough to be self supporting and to maintain a comfortable standard of living may win as much parental approval as those who pursue a professional career. In spite of the concern about education and work opportunities, those who move too far away may be perceived as rejecting their families, particularly if they do not help family members who need assistance.

CHAPTER III

RESEARCH METHODOLOGY

Sample

The sample for this study consisted of African
American, full-time, undergraduate college students in
residence at Virginia Polytechnic Institute and State
University (Virginia Tech) who were between the ages of 18
and 23. Black students with on-campus or New River Valley
addresses were considered to be in residence. Full-time
status was designated to those who were enrolled in nine or
more semester hours and working toward a bachelors degree.
At the outset of the 1989-1990 school year, total enrollment
at Virginia Tech consisted of 22,922 students. There were
18,574 undergraduates, 760 of whom were Black (Virginia
Polytechnic Institute and State University, 1989). In
November, a list of all Black undergraduate students
currently enrolled at the university, arranged according to
address, was obtained from the assistant provost of the
University. A total of 715 students appeared on this list;
however, only 500 students met the criteria stated above.
From the list of 500, it was determined that a sample of 250
students would be representative of the population and
adequate for analysis. Each element of the sampling frame

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was assigned a number. Using a table of random numbers, an element was selected as a starting point from which every other member of the sampling frame was selected (Babbie, 1986). Thus, the total number of students contacted was 250.

Previous research concerning psychosocial development in minorities has been conducted either with a sample of high school students from a low- to middle-income neighborhood or with students attending predominately or traditionally Black colleges or universities. This sample was chosen because it is representative of Black young adults who were on an achievement-oriented, upwardly mobile track which was indicated by college enrollment and because they were attending a large, predominantly White university rather than a traditionally Black university. Various studies have indicated that populations meeting the description of the present sample often experience difficulties in psychosocial development.

Instrumentation

The Family Environment Scale (FES). The Family Environment Scale was used to assess the students' perceptions of the social climates of their families. The FES was originally developed by Rudolf Moos (1974), for the

purpose of assessing the social environmental characteristics of families. The FES is one on nine social climate scales which identify important dimensions that appear to have specific demonstrable effects on individual and group behavior. The other scales measure such milieus as social, educational, psychiatric, correctional, and work settings (Billings & Moos, 1982).

The FES is a 90 item, true-false, self-report questionnaire with 10 subscales designed to measure the social and environmental characteristics of a family. The scales measure three underlying domains of factors that characterize such settings: a) the relationship domain measures the quality of interpersonal relationships b) the personal growth domain measures the emphasis placed on personal growth goals, and c) the system maintenance domain measures openness to change in the family system.

The 10 subscales and their descriptions are as follows:

1. The relationship domain is measured by the cohesion, expressiveness and conflict subscales. These subscales assess family commitment and support, the extent to which family members are open and express their feelings directly, and the amount of openly expressed anger and conflict among them.

2. The personal growth or goal orientation domain assesses the extent to which the family environment emphasizes assertiveness and self-sufficiency or independence, the extent to which such activities as school and work are cast into an achievement oriented or competitive framework, the degree of interest in cultural and recreational activities and the emphasis on ethical and religious issues.

3. The system maintenance and change domain assesses the importance of clear organization and structure in planning family activities and responsibilities and the extent to which set rules and procedures were used to run family life.

An initial pool of 200 items was derived from structured interviews with families and from other scales. After a testing period with the experimental instrument, the FES was developed with nine items for each of the 10 subscales. Of these 90 items, 45 were scored false and 45 were scored true. Items finally chosen were those on which about half of the same checked "true" and the other half checked "false." This action avoided items which characterized extreme families (Moos & Moos, 1976).

There are three parallel forms of the FES. They are:
a) the Real Form (Form R), which measures family members'
perception of their families of origin and orientation; b)
the Ideal Form (Form I) which measures family members'
preferred family environments; and c) the expectations form
(Form E), which measures the expectations of engaged couples
or adolescents about to enter a foster home. Only Form R
was used in the present study.

Normative data on the FES Form R subscales were
collected for 1125 normal and 500 distressed families. The
sample of normal families was composed of families from
varied areas of the United States, single parent and
multigenerational families, families drawn from ethnic
minority groups, and families of all age groups including
newly married families, families with preschool and
adolescent children, families whose children had yet to
leave home and families composed of older adults.

The normal family sample included a group a 294
families drawn randomly from specified census tracks in
several counties in California. The fact that FES subscale
means and standard deviations for this group were similar to
those for the rest of the sample indicated that the overall
norms were representative of the range of normal families.

The psychometric properties of the FES subscales indicated that the ten subscales have adequate internal consistencies (ranging from .61 to .78), relatively high average item-subscale correlations (ranging from .27 to .44), and good 2-month test-retest reliabilities (ranging from .68 to .86). The subscale scores were quite suitable over 4-month intervals(ranging from .54 to .91) and 12-month (ranging from .52 to .89), but they were also sensitive to changes such as those that may occur during family therapy. The intercorrelations of the ten subscales average around .20, indicating that they measure distinct though somewhat related aspects of the social environments of families. The Mental Measurements Yearbook reported that" the psychometric properties of the FES make it one of the best measures available for assessing families"(Busch-Rossnagel, 1985, p.408).

Self-Esteem Scale (SES). The Self Esteem Scale was developed by Rosenberg (1965). The 10-item Guttman scale, measuring global positive or negative attitudes toward the self, is well validated and has been widely used in a variety of studies (McCarthy & Hoge, 1982). The Self-Esteem Scale is one dimensional. Subjects are progressively ordered along a single continuum, ranging from low to high

self-esteem. High self-esteem is indicative of one who respects himself or herself and feels that he or she is currently adequate. Low self esteem, in contrast, implies a lack of self respect, self-rejection, self-dissatisfaction and self-concept (Rosenberg & Simmons, 1971).

The SES is comprised of five positive and five negative statements. In order to reduce the occurrence of a response set, the statements are ordered discontinuously. Normative data for the SES were obtained by giving the test to 5,024 high school juniors and seniors from 10 randomly selected public high schools in New York. The scale was found to have internal reliability (Cronbach Alpha = .85). Reproducibility was 92% while scalability was 72%. The SES was found to have construct validity as is evidenced by its high correlation with measures of depression and anxiety (Rosenberg, 1965).

Revised Version of the Extended Objective Measure of Ego Identity Status (EOM-EIS). The revised version of the EOM-EIS is the most recent effort to set forth a psychometrically robust self-report measure of ego identity status (Adams, Bennion, & Huh, 1989). The previous efforts of other researchers who have developed instruments for these purposes serve as the foundation upon which this

measurement was built (Adams, Shea, & Titch; 1979; Grotevant & Adams, 1984). Both interviews and questionnaires rank among the numerous methodologies that have been utilized to assess ego identity, though both approaches have been plagued with serious limitations. Reliability problems due to complications within and between raters, along with interactive artifacts and time inefficiency, have been the bane of the interview methodology. The various and sundry questionnaires that have been developed have been censured as inadequate in construct validity and contaminated by social desirability response biases (Jones & Streitmatter, 1987).

As an alternative to Marcia's (1967) Ego identity Status Interview, the Objective Measure of Ego Identity status (EOM-EIS) was developed by Adams, Shea, and Titch (1979). This instrument was derived from Erikson's (1956) theory of ego identity development and can be used to categorize adolescents into one of Marcia's (1966) four identity statuses.

Marcia's four identity statuses provide an operationalized measure of Erikson's theory of ego identity development. The EOM-EIS is conducive to the assessment of numerous subjects and can be administered to groups with

relative ease. The threats to reliability caused by rater bias and interviewer effects have been eliminated with the EOM-EIS in comparison to the Ego Identity Status Interview.

The extended version of the Objective Measure of Ego Identity Status (EOM-EIS) was designed by Grotevant and Adams (1984) to measure identity status in ideological domains (occupation, politics, religion and philosophical lifestyle) and in interpersonal domains (friendship, dating, sex roles, and recreation). The EOM-EIS is an extension of the EOM-EIS in that a fourth new dimension, philosophical lifestyle, has been added to the original three domains of occupation, politics, and religion and an interpersonal aspect of identity. The EOM-EIS includes 64 items to which a subject responds on a Lickert scale of 1 (strongly disagree) to 6 (strongly agree). The protocol, derived from an earlier questionnaire version covering the domains of occupation, religion and politics (Grotevant & Adams, 1984), an interview version assessing friendship, dating, and sex roles and two additional domains of philosophical styles and recreation, includes eight items relevant to each of eight domains: occupation, religion, politics, philosophical life-style, friendship, dating, sex roles, and recreation.

Two of the eight questions in each of the eight domains were written to identity someone in each of the four identity statuses: achievement, moratorium, foreclosure and diffusion. Following these 64 items, subjects were asked to rate each of the eight domains in terms of how actively they are thinking about these issues in their lives at the present time on a four-point Likert scale from 1 (not dealing with this area to a very strong degree) to 4 (dealing with this area to a very strong degree).

Using college students in Texas and Utah, two separate but parallel psychometric studies to investigate the EOM-EIS for evidence of internal consistency and test-retest reliability of the ideological, interpersonal, and total identity subscales were conducted.

The Texas sample included 317 college students enrolled in introductory psychology and family studies courses at the University of Texas at Austin. The subjects included 113 males and 204 females, with a classification breakdown of 195 freshmen, 57 sophomores, 32 juniors and 24 seniors. Internal consistency, using Cronbach alpha, for the ideological and interpersonal scales ranged from .51 to .77 in the Texas sample. Thus, reliability of the EOM-EIS was

found to be acceptable. It was also found to have content, factorial, discriminant and concurrent validity.

The Utah State University sample was made up of 274 students in introductory sociology, psychology, child development and family relations, and education courses. Participating in the study were 138 males and 135 females whose class statuses were as follows: 77 freshmen, 50 sophomores, a total of 46 juniors and seniors. Internal consistency using Cronbach alpha, ranged from .37 to .77 for the Utah sample of the ideological and interpersonal scales. Acceptable reliability and validity for EOM-EIS was also reported from the Utah sample.

Bennion and Adams (1986) have further revised the EOM-EIS. Specific changes were made in order to improve the interpersonal identity domain while strengthening the overall identification of identity status by EOM-EIS. The revised version of the EOM-EIS is a 64 item, self-report measure containing two scales, an ideological and an interpersonal, each consisting of 32 items. Four areas of content comprise the ideological scale. They are: occupation, politics, religion and philosophical lifestyle. The interpersonal scale is also composed of four content areas that include: friendship, dating, sex roles and

recreation. Each of the eight content areas is measured by eight items, with two items for each of the four identity statuses delineated by Marcia (1966).

A sample of 106 college students was utilized to establish reliability and validity for the revised version of the EOM-EIS. Internal consistency, using Cronbach alpha, ranged from .62 to .75 for the four identity statuses on the ideological scale and from .58 to .80 on the interpersonal scale. The revised version of the EOM-EIS showed discriminant, convergent, concurrent and predictive validities. Correlational analyses with a social desirability scale showed no significant correlations (Bennion & Adams, 1986). The ideological scale of the revised version of the EOM-EIS will be used to measure ego identity.

Multigroup Ethnic Identity Measure (MEIM). The Multigroup Ethnic Identity Measure (Phinney, 1989), a newly developed, nonpublished instrument, is an objective measure for use with adolescents and young adults from all ethnic groups. In addition to ethnic identity, it assesses orientation toward other ethnic groups. Ethnic identity is defined as a clear understanding of the meaning of one's ethnicity, accompanied by a sense of belonging and positive

attitudes towards one's group. It has several components which can be distinguished conceptually but which are highly interrelated statistically. The MEIM consists of 14 items assessing three aspects of ethnic identity: 1) Positive ethnic attitudes and a sense of belonging (5 items); 2) Ethnic identity achievement, including both exploration and resolution of identity issues (7 items); 3) Ethnic behaviors and practices (2 items). The items are rated on a four-point scale from strongly agree to strongly disagree.

Also included in the questionnaire are 6 items assessing other group orientation. Although attitudes and orientation towards other groups are conceptually distinct from ethnic identity, they may interact with it as a factor in one's social identity in the larger society. These items are also included to provide contrast items to balance the ethnic identity items.

Two studies of students of varying ethnic backgrounds, one using a sample of 416 high school students (Phinney, 1989) and one with a college sample of 136 students (Phinney, 1989), were carried out to determine the properties and correlates of the MEIM. Reliability coefficients (Cronbach alpha) were calculated for each sample separately for the measure of ethnic identity and two

of its subscales, as well as for the measure of other-group attitudes. Reliability measures indicated the instrument to be quite reliable. Reliability for ethnic identity was higher than for other-group orientation. Reliability was consistently higher for the college sample, ranging from .74 to .90, than for the high school sample, ranging from .69 to .81. Only the ethnic identity portion of the scale was utilized in the present study.

Demographic Questionnaire. A demographic questionnaire was created for the purpose of obtaining information on the sex, race, age, class status, and grade point average of the respondents as well as information concerning parental employment, level of education, ethnic background, and family income. This information was gathered to provide a means for comparison among the four identity groups and to determine if this information had any predictive value for ego identity status.

Scoring of Instruments

Family Environment Scale. A total raw score was found for each of the ten subscales (Cohesion, Expressiveness, Conflict, Independence, Achievement Orientation, Intellectual-Cultural Orientation, Active-Recreational Orientation, Moral-Religious Emphasis, Organization, and

Control) . For each subscale, raw scores ranging from 0 to 9 were obtained by summing the value (1 or 0) assigned to a "true" or "false" response to each question according to rules set forth by Moos and Moos(1981). There is no overall test score. Usually the test is printed in a reusable booklet with an accompanying answer sheet. For the purposes of this study, however, they were part of a larger questionnaire. However, there was no total FES score apart from the subscale scores.

Self-Esteem Scale. The self esteem scale was used as a single scale. Since the self-esteem scale could be divided into two factors largely defined by whether the items were negatively or positively stated, reverse coding was used for the negative items to assure its use as a single scale. Using the individual's total raw score, a mean score with a possible range of 1 to 6 was obtained for each individual. The mean score was used to identify individuals with low (1.0 - 3.5) and high (3.6 to 6.0) self-esteem.

The Revised Version of EOM-EIS. A total score was obtained for each of the identity statuses by summing the raw scores for that status. An overall identity status category was then computed for each subject using a

series of categorization rules derived from Adams, Shea, and
Fitch (1979):

1. Subjects with scores greater than or equal to the
    cutoff point on a given identity status will be
    classified as being in that identity status category if
    the remaining identify status scores were below their
    respective cutoff points.

2. Subjects with scores falling below the cutoff points
    for each of the four identity statuses will be placed
    in a low profile moratorium category.

3. Subjects with scores greater than or equal to the
    cutoff point on more than one identity status will be
    categorized as transitional.

    Cutoff points were computed by assessing the overall
mean for each status and adding one-half standard deviation.

Multigroup Ethnic Identity Measure. Scores for each of
the two scales are derived by reversing negatively worded
items, summing across items, and obtaining the mean; thus,
scores range from 1 to 4. In cases where subjects have
missing items, means are calculated on the non-missing
items.

Data Collection

     Approval for the present study was obtained from the
university's Institutional Review Board for Research
Involving Human Subjects. The study was also endorsed by the

offices of the Provost and the Dean of Students. A
questionnaire consisting of items from the Family
Environment Scale (FES) (see Appendix A), the Revised
Version of the Extended Objective Measure of Ego Identity
Status (EOM-EIS) (see Appendix B), and the Rosenberg Self-
Esteem Scale (see Appendix C), the Multigroup Ethnic
Identity Measure (MEIM) (see Appendix D), plus a demographic
questionnaire (see Appendix E) was mailed to the 250 members
of the systematically selected sample. Those living on
campus were contacted via campus mail while those residing
off campus were contacted through the U.S. Postal Service.
Mailings were conducted in a four stage sequence: a) The
first mailing included an announcement of the study and an
endorsement letter from the university's Assistant Dean of
Multicultural Affairs (see Appendix F); b) Three days later
the questionnaires, a letter of explanation concerning the
study (see Appendix G), and self-addressed return postage
were mailed; c) Ten days later a reminder postcard was
mailed to all of the nonrespondents; d) Three weeks after
the initial mailing, another questionnaire and letter of
explanation was sent to nonrespondents.

Data Analyses

Factor analysis, descriptive, correlational, and multiple regression analyses were utilized to analyze the data. Each of the scales was checked for reliability using factor analysis. Reliability was of concern because the instruments that were used in the present study have seldom been tested with nonwhite populations. Thetas were calculated for each of the FES subscales, the four subscales of the EOM-EIS, the SES, and the MEIM (Carmines & Zeller, 1979). The SES and the MEIM produced thetas in the high range, suggesting that these scales were very reliable for the present sample. The EOM-EIS produced thetas in the moderate to high range, again indicative of a reliable measure. The religious-orientation, achievement-orientation, cohesion, conflict, control, and organization subscales of the FES produced thetas in the moderately acceptable range which were comparable to those reported by Moos and Moos (1981). However, the independence subscale, the cultural-orientation subscale, the recreational-orientation subscale, and the expressiveness subscale all produced thetas that were lower than the acceptable range. Consequently, these subscale factors were not considered in the multiple regression analysis.

A correlation matrix was required in order to examine the relationship between the variables and to determine if multicollinearity was present.

Self-esteem was entered as a mean score. Family environment was defined in four parts: cohesion, achievement-orientation, moral-religious emphasis, and organization. Each subscale score was entered as a total score. Ego identity status was included as a total score reflecting one of the four identity status conditions for the purpose of the analysis.

CHAPTER IV

RESEARCH FINDINGS

Data Analysis

The data were analyzed on three different levels. At
the first level, descriptive analyses (frequencies, means,
standard deviations, ranges, and cross-tabulations) were
utilized to describe the data. For the purposes of
description, the data were divided into six identity status
groups (diffusion, foreclosure, moratorium, achievement,
low-profile moratorium, and transitional) according to
categorization rules set forth by Adams, Shea, and Fitch
(1979) (see Chapter 3).

The second level involved correlational analysis,
employing the Pearson product-moment correlation procedure.
A correlation matrix was examined to assess the relationship
between the variables and to determine the presence of
multicollinearity.

The third level consisted of multiple regression
analysis (MRA). The MRA was utilized to determine the
relationship between the four sets of ego identity scores
(diffusion, foreclosure, moratorium, and achievement)
provided by each respondent and three sets of predictor

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variables. For the MRA, predictor variables were grouped in three blocks: (a) demographic (b) family environment (c) personality. The blocks were entered in the regression model in the order indicated above. The specific variables in each block were tested sequentially using forward multiple regression at the .05 level of significance.

Description of the Sample

A mailed questionnaire, comprised of items from the Family Environment Scale (FES), the Self-Esteem Scale (SES), the Revised Version of the Extended Objective Measure of Ego Identity Status (EOM-EIS), the Multigroup Ethnic Identity Measure (MEIM), and a demographic questionnaire were completed by 169 African American college students attending Virginia Polytechnic Institute and State University. A total of 250 students were randomly selected from a sampling frame of 500 Black, full-time students. Of the 250 questionnaires mailed, 169 were returned completed, 10 were returned with major portions of missing data, and 22 were returned unopened due to changes of address. Another 14 were returned after the data analysis had taken place. Thus, 86% of the mailed questionnaires were returned. A follow up on those returned due to the resident having changed his or her

address revealed that 20 of those students were no longer enrolled at Virginia Tech, while for the other 2, new addresses were obtained and the questionnaires were remailed. Those returned with substantial data missing were not included in the analysis.

Age and Sex. Participants ranged in age from 17-23 (see Table 1), with a mean and mode of 19. Sixty-four percent (100) of the sample was female and 36% (69) was male.

Class Status and Grade Point Average. The percentage of students represented in each class was as follows: 24.9% (42) were freshmen, 37.3% (63) were sophomores, 14.8% (25) were juniors, 16.6% (28) were seniors, 5.9% (10) were fifth year students, while 0.6% (1) was categorized as "other". These proportions are congruent with the class status proportions of all Black students enrolled at Virginia Tech.

The distribution of Grade Point Averages (GPA) on a four-point scale was as follows: only 1.8% (3) had GPA's ranging between 3.5 to 4.00, 6.5% (11) reported grades falling in the 3.0 to 3.49 range, 27.2% (46) were in the 2.50 to 2.99 range, while the majority, 53.7% (89), fell in the 2.00 to 2.49 range, with 11.8% (20) reporting a grade point average of less than 2.00.

Table 1

<u>Frequency of Age</u>

Age	f	%
17	1	.6
18	31	18.3
19	61	36.1
20	26	15.4
21	14	8.3
22	17	10.0
23	19	11.2
Total	169	100.0

Place of Residence and Parental Marital Status. The
majority of students, 59%, resided in intact two-parent
families. Another 4% lived in a blended family headed by a
biological mother and a stepfather, while 7% resided with a
father and stepmother. Only 22% of the respondents lived in
mother-headed single parent families, while 1% lived in a
father-headed single parent families. One percent reported
living with a grandparent and 8% described their residence
as other.

Participants were also asked to indicate the current
marital status of each parent. For mothers' marital status,
the percentages were: 69.1% were presently married, 6.7%
were separated, 13.3% were divorced, 3.6% were single, and
7.3% responded as "other". The percentages for fathers'
marital status were: 75.8% were presently married, 5.6% were
separated, 11.8% were divorced, 1.2% single, while 5.6%
indicated "other".

Siblings. Eighty-three percent of the participants
reported having siblings. The number of siblings ranged from
1-11 and they ranged in age from 1-48 years of age.

Residential Setting. Participants were asked to
indicate the type of residential setting in which they lived

prior to coming to college. Twenty-nine percent reported having lived in a rural setting, while 28.4% were urban dwellers. However, the majority, 42.6%, were from suburban settings.

Parents' Educational Attainment. Mothers' highest educational attainment was reported as: 4.7% elementary school, 3.0% middle school, 24.5% high school, 7.2% technical/vocational training, 23.4% some college, 18.6% completed college, and 18.6% graduate school. Father's highest level of educational attainment was reported as: 4.8% elementary school, 5.5% middle school, 25.0% high school, 10.4% technical/vocational training, 22.6% some college, 15.2% completed college, and 16.5% graduate school. These data were summarized in Table 2.

Parent' Employment and Income. The majority of the mothers (77%) and the fathers (86%) were employed. Family income was reported as follows: 27.9% had incomes of $50,000 or above per year; 14.8% had a yearly income of between $40,000 and $49,999 per year, 21.9% had incomes in the $30,000-$39,999 range, 18.3% ranged between 20,000-$29,000, 11.2% had incomes in the $10,000-19,999 range, while 5.9% had yearly incomes of less than $10,000 (see Table 3).

Table 2

Frequency of Mother's Education and Father's Education

Level of Education	f of Mother's	%	f of Father's	%
Graduate School	31	18.6	27	16.5
College Graduate	31	18.6	25	15.2
Some College	39	23.4	37	22.6
Vocational/Tech	12	7.2	17	10.4
High School	41	24.5	41	25.0
Middle School	5	3.0	9	5.5
Elementary School	8	4.7	8	4.8
Total	167	100.0	164	100.0

Table 3

Frequency of Family Income

Yearly Income	f	%
$50,000 or Above	47	27.9
$40,000-$49,999	25	14.8
$30,000-$39,999	37	21.9
$20,000-$29,999	31	18.3
$10,000-$19,999	19	11.2
Less than $10,000	10	5.9
Total	169	

Religious Affiliation and level of Involvement. Ninety-
one percent of the respondents indicated an affiliation with
a religious group: 41.9% protestant, 7.8% Catholic, 1.2%
Islam, 40.1% "other", 5.4% undecided, and 3.6% none.
Thirteen percent described their level of religious
involvement as strongly active, while 27% saw themselves as
moderately active and 30% as active. Thirty percent
described their religious involvement as inactive.

Parents' Ethnicity. In most cases both of the parents
were described as African American. However, 6% of the
fathers and 12% of the mothers were identified as belonging
to an ethnic group other than African American. However, all
of the respondents identified themselves as "African
American or Black".

Family Environment. As predicted, the family
perceptions provided by the participants were indicative of
family health and strength. Mean scores were obtained for
the sample (see Table 4). The mean cohesion score (6.58) was
found to be in the moderate to high range, while
expressiveness (4.94) was presented as moderate, and
conflict (3.17) as low. This configuration supported Hill's
description of strong kinship bonds in Black families and is
indicative of families which through relationships support

Table 4

Mean Scores on the Family Environment Scale

Summary of the FES

FES SUBSCALE	N	MEAN	STANDARD DEVIATION
Cohesion	169	6.58	2.13
Expressiveness	169	4.94	1.96
Conflict	169	3.17	2.15
Independence	169	6.70	1.42
Achievement	169	6.69	1.27
Cultural-Orientation	169	5.66	2.32
Recreational-Orientation	169	4.86	2.34
Religious-Orientation	169	6.51	2.07
Organization	169	5.52	2.15
Control	169	5.09	2.10

Scoring range 1-9

individual growth and development. The personal growth

dimension revealed the following mean scores: moderate to

high independence (6.70) achievement-orientation (6.69),

and religious orientation (6.51), while cultural-orientation

and recreational-orientation were in the moderate levels.

Again, these data supported Hill's theory that Black

families exhibit achievement-oriented characteristics rather

than despondency. The level of independence suggested that

individuation and growth would be supported by these

families. Strong moral and religious emphases were reported,

again corroborating Hill's constructions. The system

maintenance dimension mean scores were: organization (5.52)

and control (5.09), suggesting moderate flexibility and

adaptability. Based on these data, the families of the

participants could be generally described as healthy,

functional Black families.

Self-esteem and Ethnic Identity. Self-esteem was

reported as high by 88% of the participants and low by only

12 %. Thus, the majority of the participants reported having

positive feelings about themselves. Seventy-two percent of

the sample reported having a moderately high to high sense

of ethnic identity, while 29% were found in the moderately

low to low range. Both findings were illustrative of strong personality characteristics.

Ego Identity

For descriptive purposes, participants were classified into identity status groups according to modified categorization rules (Adams, Shea, & Fitch, 1979) and specified cutoff points. For the present study, cutoffs were obtained by adding a one-half standard deviation to the mean scores (see Figure 1) of each of the four identity statuses. The categorization groups and cutoff points were provided in Table 5. Six identity status groups were delineated according to the categorization rules: achievement, moratorium, foreclosure, diffusion, transitional, and low-profile moratorium with respect to occupation, religion, politics, and philosophical lifestyle (see Figure 2). Those in achievement identity status groups demonstrated commitment to a choice based on exploration of alternatives. Moratorium status individuals were currently involved in the exploration of choices but were yet uncommitted. Foreclosed individuals expressed commitment based on little or no exploration of alternatives. Those in the diffused status were neither in the process of exploration nor were they committed. Low-profile moratorium status individuals were
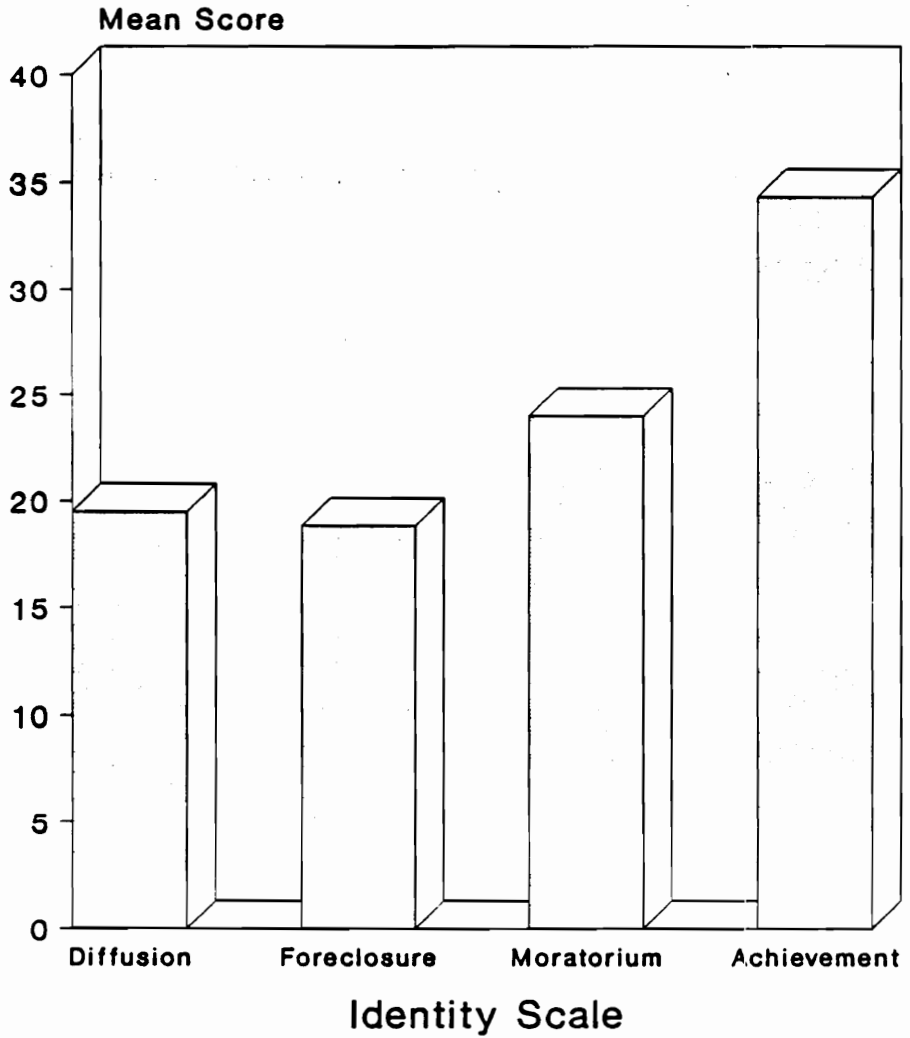
Figure 1. Illustration of the mean scores of the four pure identity status groups

Table 5

Means, Standard Deviations, Ranges and Cutoff Points for the
Four Identity Status Subscales

Status	Mean	SD	Range	Cutoff
Achievement	34.36	5.50	10-46	37
Moratorium	24.00	6.66	9-43	27
Foreclosure	18.83	5.50	8-32	21
Diffusion	19.48	5.75	8-34	22

Note: Cutoff points were obtained by adding the means and
one-half of the standard deviations of the four Identity
Status Scales and rounding to the nearest number.
Each subscale ranges from a low of 8 to a high of 48 points.

similar in exploration and commitment to pure moratorium
status individuals but were below the cutoff requirement for
that group. Transitional individuals represented scoring
above the cutoff points on two or more statuses (e.g.,
diffusion-foreclosure, moratorium-achievement).

Frequency of Identity Status Groups. As shown in Figure
2, the transitional group contained the greatest percentage
(40.8%) of the participants. This fact was somewhat
surprising since the sample is composed of late adolescents
and young adults (mean age of 20). It might have been
anticipated that crystallization of a identity would have
occurred. However, as noted by Marcia (1980), college
attendance often delays the inevitable identity process.
Since college is a period of change and preparation for the
future many choices are made during this period. Thus, for
one to be in a transitory state is not unfounded. The data
may also be illustrative of the theorem that identity
continues to form throughout the course of the life cycle.

In contrast to Hauser's (1972) study, the Black
participants were not in the identity foreclosed status more
often than the other groups. Only 12% of the present sample
was identity foreclosed. Moreover, the large percentage
(40.8%) in the transitional group reflects movement toward

Table 6

Frequency of Identity Status Groups

Identity Status Category	f	%
Achievement	24	14.8
Moratorium	13	8.0
Foreclosure	20	12.3
Diffusion	14	8.6
Low-Profile Moratorium	33	20.4
Transitional	58	35.8
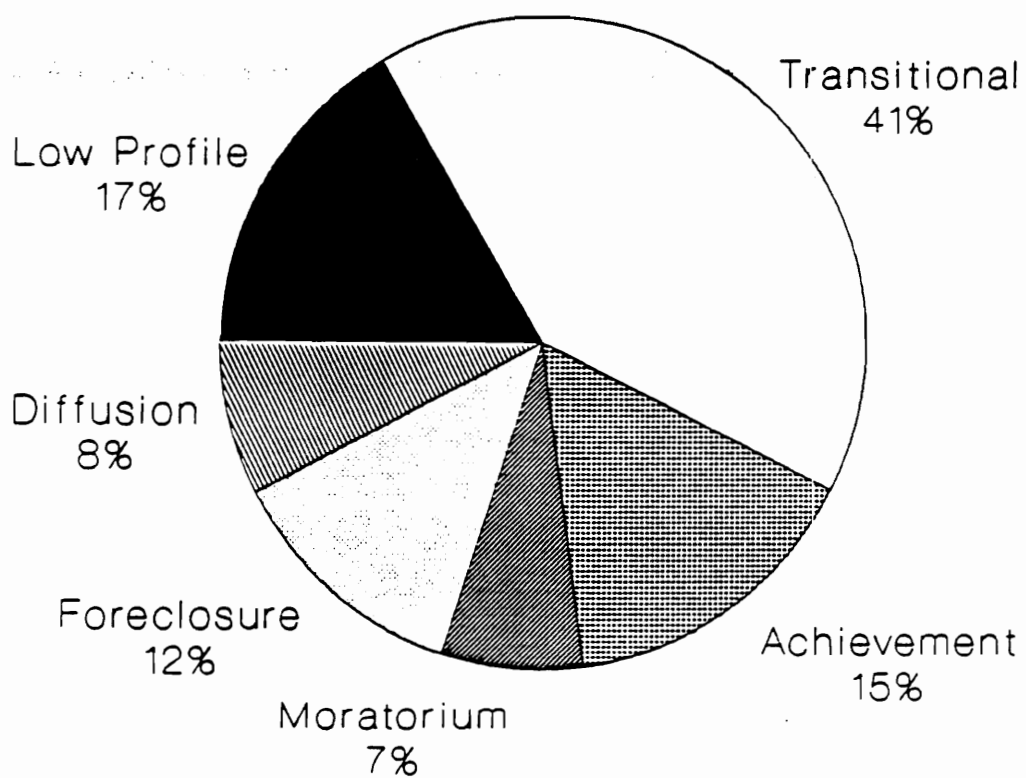
Figure 2. Illustration of the frequency of identity status groups

ego identity development by Black students. The differences in the findings may be reflective of the expanding opportunities and choices now available to contemporary Black youth in comparison to the Hauser study.

Also the Hauser study focused on middle adolescents from low-income neighborhoods, which stands in great contrast with the present sample. Perhaps the difference is illustrative of the diversity among Black individuals and populations.

The moratorium group accounted for 7.1% of the present sample. In past studies this percentage has been reported higher. This may have been due to a tendency to combine low-profile moratorium subjects with those in the moratorium group (Watson, 1987). However, this was not done in the present study because when the data were more closely examined there were frequent instances in which persons in this group were not demonstrating moratorium-like characteristics. The low-profile moratorium group consisted of those individuals who scored below the cutoffs for all groups which is indicative of persons who have yet to make a choice, but are considering choices. Low-profile moratorium status individuals are often in the early stages of the identity crisis and are examining alternatives. This group

is viewed as positive. About 16.6% of the sample fell in this category. The achievement identity status group category contained 15.4% of the total sample. As predicted, the participants of this sample were more often in the higher statuses. The achievement, moratorium, and low-profile moratorium are considered higher statuses because the individual is presently facing or has been faced with a crisis whereas foreclosure and diffusion identity status individuals have yet to face a crisis.

In summary, an examination of the frequency distribution for the ego identity status groups indicates a general trend toward not finalizing ego identity until late in the college career or post-college. A preponderance of participants were in the transitional and uncommitted status groups which supports the notion that identity formation continues throughout the life cycle (see Table 6).

Frequency of Identity Status Groups by Age. A comparison of the achievement and diffusion identity statuses revealed the emergence of a pattern whereby a slight increase of achievement identity status occurred with age while there was a slight decrease in the number of diffusion status occured with age (see Table 7). This pattern was similar to past research that found younger

Table 7

Frequency of Identity Status by Age

	Age			Row Total	Row %
	17-19	20-21	<21		
Achievement	10	5	11	26	15.38
Moratorium	8	3	1	12	7.10
Foreclosure	14	5	2	21	12.43
Diffusion	7	4	2	13	7.69
Low-Profile Moratorium	17	7	4	28	16.57
Transitional	37	16	16	69	40.83
Column Total	93	40	36	169	
Column %	55.03	23.67	21.30		100.00

adolescents to be more identity diffused and less identity achieved than older adolescents (LaVoie, 1976; Meilman, 1979; Protinsky, 1975). However, for the present study, most of the subjects were in the transitional group (40.8%). This seemed to supportive of past research which suggested that in college populations, the period of identity formation might be extended. Theoretically, identity achievement should increase with age. Whitbourne & Tesch (1985), in their investigation of the effects of college graduation on identity and intimacy crisis, studied college students and alumni from the same university. As hypothesized, alumni were characterized as demonstrating more advanced psychosocial development. They were found to demonstrate both higher identity statuses and self-esteem.

In the present study, the majority (70%) of participants had not yet succeeded in solidifying an identity as evidenced by their membership in the moratorium, diffused, low-profile moratorium and transitional groups (uncommitted groups). Only 30% were in the committed statuses (foreclosure and achievement). However, as age increased, there was a significant reduction in the numbers of participants in the uncommitted groups: transitional

Table 8

Frequency of Identity Status Groups by Gender

	Males	Females	Row Total	Row %
Achievement	12	14	26	15.38
Moratorium	3	9	12	7.11
Foreclosure	3	16	21	12.43
Diffusion	5	8	13	7.69
Low Profile				
Moratorium	11	17	28	16.56
Transitional	33	36	69	40.83
Column Total	69	100	169	
Column %	40.83	59.17		100.00

changed from 37% to 16%; low-profile moratorium changed from 17% to 4%; diffusion changed from 7% to 2%, and moratorium from 8% to 1%.

Frequency of Identity Status by Gender. Males were slightly more representative in the identity achieved status (17% of the males fell into this group while 14% of the females fell into this group) than were females. Unlike other research where women were normally predominant in the higher statuses, males and females differed only slightly in the higher statuses (achieved, moratorium, low profile-moratorium). About 39% of the males scored in these statuses as compared to about 40% of the women. This may have been reflective of more flexible sex roles in Black populations (Hill, 1972). The present study seemed to be consistent with the research of Adams & Fitch (1982) in that they found no differences due to sex in their sample. Many other studies have reported finding no gender differences between identity statuses (Abraham, 1983; Adams, Ryan, Hoffman, Dobson, & Nielsen, 1985; Bennion & Adams, 1986; Rodman, 1983). Females did appear to comprise a larger percentage of the moratorium identity status (9% of the women to 4% of the men). Fitch & Adams (1983) found the

moratorium status to be more stable for women than for men which may be indicative of deeper levels of intimacy for women. These data were summarized in Table 8.

Frequency of Identity Group Status by Family Income. For achievement identity status, there appeared to be an inverse relationship with family income. Whereas 25% of the low income status participants were in the achievement identity status, only 8.5% of the high income group were represented in the achievement identity status. For those in the low income group, more were represented in the achieved status than in any other status. Perhaps a strong sense of self impacted their choice to attend a university made up of a majority of people in a higher socioeconomic class (see Table 9).

Foreclosure status increased as family income increased. Seven percent of those from the low income group were foreclosed, compared to 13% of the moderate income group, while 15% of the high income group were foreclosed. McAdoo (1988) found that in Black families parental power and influence are often associated with greater parental power and status. The present study may reflect this finding in that the children of affluent parents were more likely to

Table 9

Frequency of Identity Status by Family Income

| | Family Income | | | | |
	0 - 20,000	21,000 - 50,000	Above 50,000	Row Total	Row %
Achievement	7	15	4	26	15.38
Moratorium	2	9	1	12	7.10
Foreclosure	2	12	7	21	12.43
Diffusion	4	6	3	13	7.69
Low Profile Moratorium	3	15	10	28	16.57
Transitional	11	36	22	69	40.83
Column Total	29	93	47	169	
Column %	17.16	55.03	27.81		100.00

follow a course chosen by their "powerful" parents (foreclosure).

In summary, those of higher incomes had a greater tendency to be foreclosed. They were represented less in the extreme statuses. The lower income group was the least foreclosed and the most achieved, but also showed the most diffusion. These data were summarized in Table 9.

Frequency of Ego Identity Status by Father's Education. The majority of the respondents have fathers who are highly educated (15 or more years of school). Of those who have fathers with higher levels of education, there were 8 achieved, 5 moratoriums, 11 foreclosures, 3 diffusions, 19 low-profile moratoriums and 43 transitionals (see Table 10).

Forty-seven percent of those who were from lower educational groups were achieved, while 15% of those from middle-educated groups were achieved and only 3% of those from highly-educated groups were achieved. Thus, father's education and the achievement of identity seem to be inversely related. McAdoo (1988) found that Blacks who are from the second successful generation tend to do less well in almost every area than do those who are emerging out of a negative situation.

Table 10

Frequency of Ego Identity Status by Father's Education

Father's Education

	Less than High School	High School/ Vocational	Some College and above	Row Total	Row %
Achievement	8	10	8	26	15.38
Moratorium	1	6	5	12	7.10
Foreclosure	2	8	11	21	12.43
Diffusion	1	9	3	13	7.69
Low-Profile Moratorium	2	7	19	28	16.57
Transitional	3	23	43	69	40.83
Column Total	17	63	89	169	
Column %	10.06	37.28	52.66		100.0

Table 11

Frequency of Identity Status by Cohesion

	Cohesion Level			Row	Row
	Low	Moderate	High	Total	%
Achievement	6	10	10	26	15.38
Moratorium	3	7	2	12	7.10
Foreclosure	1	9	11	21	12.43
Diffusion	4	6	3	13	7.69
Low Profile Moratorium	4	11	13	28	16.57
Transitional	10	27	32	69	40.83
Column Total	28	70	71	169	
Column %	16.57	41.42	42.01		100.00

Frequency of Identity Status by Cohesion. The majority (42.01%) of the respondents perceived their families as highly cohesive in comparison to 37.5% who viewed their families as having moderate cohesion, while 16.75% had lower levels of cohesion (see table 11). Of the 71 respondents who reported having high cohesion, there were 10 achievers, 2 moratoriums, 11 foreclosures, 3 diffusions, 13 low-profile moratoriums, and 32 transitionals. Of those who were achieved, the greatest percentage was from the moderately balanced group. No clear pattern evolved concerning identity status and degree of perceived family cohesion.

Frequency of Identity Status Group by Family Religious Orientation. Eighty-four percent of the sample reported moderate to high religious emphasis in their families of origin. Of those reporting high religious orientation, the frequencies for the six identity status groups were: 10 achievements, 6 moratoriums, 11 foreclosures, 2 diffusions, 7 low-profile moratoriums, and 25 transitionals (see Table 12). The present investigation is consistent with Hill's (1972) theory that Black families demonstrate high levels of religious orientation and that this orientation can positively affect family members developmentally.

Table 12

Frequency of Identity Status by Religious Orientation

| | Religious Orientation | | | | |
	Low	Moderate	High	Row Total	Row %
Achievement	3	13	10	26	15.38
Moratorium	2	4	6	12	7.10
Foreclosure	2	8	11	21	12.43
Diffusion	7	4	2	13	7.69
Low-Profile Moratorium	0	21	7	28	16.57
Transtional	13	31	25	69	40.30
Column total	27	81	61	169	
Column %	15.98	47.93	36.09		100.00

Table 13

Frequency of identity Status by Achievement Orientation

| | Achievement Orientation | | | | |
	Low	Moderate	High	Row Total	Row %
Achievement	0	20	6	26	15.38
Moratorium	0	6	6	12	7.10
Foreclosure	1	17	3	21	12.43
Diffusion	2	9	2	13	7.69
Low Profile Moratorium	3	14	11	28	16.57
Transitional	2	50	17	69	40.83
Column Total	8	116	45	169	
Column %	4.73	68.64	26.63		100.00

Frequency of Identity Status by Family Achievement-
Orientation. The majority of the sample (68.64%) described
their families as moderate with respect to family
achievement-orientation. Those who were in the achieved
identity status group (N=26) tended to come from families
perceived as moderately achievement-oriented (N=20). There
were no achieved status group individuals in the low family
achievement-oriented group, nor were there any moratoriums.
Low achievement-orientation with respect to family
corresponded to low identity achievement. Family
achievement-orientation appeared to have a curvilinear
relationship with respect to identity development. A
summary was provided in Table 13.

Frequency of Identity Status Groups by Family
Organization. The majority of the sample (46.75%) were in
the moderate range with respect to perceived family
organization. However, there was little difference in the
percentages of achieved status individuals produced from the
low, moderate, and highly organized families. Of the 79
students in the balanced group, there were 11 achievers, 8
moratoriums, 8 foreclosures, 6 diffusions, 16 low-profile
moratoriums and 30 transitionals (see Table 14). Thus, the
data failed to indicate a specific pattern regarding

Table 14

Frequency of Identity Status by Family Organization

Organization

	Low	Moderate	High	Row Total	Row %
Achievement	5	11	10	26	15.38
Moratorium	1	8	3	12	7.10
Foreclosure	2	8	11	21	12.43
Diffusion	5	6	2	13	7.69
Low Profile					
Moratorium	6	16	6	28	16.57
Transitional	9	30	30	69	40.83
Column Total	28	79	62	169	
Column %	16.57	46.75	36.69		100.00

identity status level and family organization.   The fact
that the data failed to reveal a strong trend with respect to
extreme levels of cohesion and organization and identity may
be related to strong emphasis on family ties and role
flexibility in Black families.   Billingsley (1968) noted
that there was a fluid interchanging of roles by Black family
members in an effort to stay out of poverty.

Frequency of Identity Group by Self-esteem. Eighty-nine
percent of the sample reported high self-esteem regardless of
the identity status. Of those reporting high self-esteem,
the frequencies for the six groups were: 25 achievement, 11
moratorium, 17 foreclosure, 9 diffusion, 22 low profile
moratorium and 61 transitional (see Table 15). None of those
in the achieved identity group had low self-esteem. High
self-esteem was positively correlated with high identity
status while low self-esteem was positively correlated with
low identity status. The present study is thus consistent
with past research investigations in that it demonstrated
differences in self-esteem among identity statuses (Abraham,
1983; Rosenfeld, 1972).

Frequency of Identity Status by Ethnic Identity. The
majority of the participants (72%) demonstrated moderately-
high to high ethnic identity regardless of their ego

Table 15

Frequency of Identity Status by Self-Esteem

| | Self-Esteem | | Row | Row |
	Low	High	Total	%
Achievement	0	25	25	15.15
Moratorium	1	11	12	7.27
Foreclosure	4	17	21	12.73
Diffusion	3	9	12	7.27
Low Profile				
Moratorium	4	22	26	15.76
Transitional	8	61	69	41.82
Column Total	20	145	165	
Column %	12.12	84.88		100.00

identity status. High ethnic identity was positively related
to the identity achieved status as only 8% of the low ethnic
identity group were of the achieved status group, while 37%
of those who were moderately-high to high in ethnic identity
were categorized in the achieved status group. The higher
the ethnic identity, the less likely the subjects were to be
in the moratorium status. However, there was also a positive
relationship between ethnic identity and foreclosure
identity status. One pattern that emerged was that the
higher the ethnic identity, the greater was one's likelihood
to be in a committed status (achieved or foreclosure).
Ethnic identity was inversely related to diffusion (17% of
the diffused had low ethnic identity, while 8% had moderate
identity, and 1% had high ethnic identity).

Most of the achieved (46.15%) had high ethnic identity.
Most of the moratoriums were low or moderate in ethnic
identity. Most of the foreclosures were high in ethnic
identity (57% of the foreclosures were high in ethnic
identity while only 14% were low). Sixty-one percent of the
diffusion identity status group had a low ethnic identity
while only 8% had a high ethnic identity. For a summary of
these data, refer to Table 16.

Table 16

Frequency of Identity Status by Ethnic Identity

Ethnic Identity Level

	Low	Moderate	High	Row Total	Row %
Achievement	4	10	12	26	15.38
Moratorium	5	5	2	12	7.10
Foreclosure	3	6	12	21	12.43
Diffusion	8	4	1	13	7.69
Low Profile Moratorium	9	6	13	28	16.57
Transitional	19	19	31	69	40.83
Column Total	48	50	71	169	
Column %	28.40	29.59	42.01		100.00

Multiple Regression Analysis (MRA)

Multiple Regression analysis was utilized to examine the relationship between ego identity status and age, sex, family income, father's education, cohesion, organization, family achievement-orientation, religious-orientation, self-esteem, and ethnic identity. The predictor variables (age, sex, family income, father's education, cohesion, organization, religious-orientation, achievement-orientation, self-esteem, and ethnic identity) were grouped in blocks on the basis of theoretical and research considerations. Three blocks (demographic, family environment, and personality variables) of predictor variables were formulated and tested sequentially using the forward selection method.

Hypothesis One. The first hypothesis stated that a relationship exists between ego identity status and age, sex, family income, and father's education. The criterion variable, ego identity status, was composed of the four identity statuses (diffusion, foreclosure, moratorium, and achievement) described by Marcia (1966). The four regression models employed to examine the first hypothesis were as follows:

1) Diffusion Score = Age + Sex + Father's Education + Family Income;

2) Foreclosure Score = Age + Sex + Father's Education + Family Income;

3) Moratorium Score = Age + Sex + Father's Education + Family Income;

4) Achievement Score = Age + Sex + Father's Education + Family Income.

The results of the MRA yielded a statistically significant relationship (R = .310; F = 3.353; p < .05) between the diffusion identity status score and the linear combination of the predictor variables (age, sex, father's education, and family income). The predictor variables, combined, explained 9.65% (R^2 = .0965; p < .05) of the variance in the diffusion identity status score, providing support for hypothesis one. The MRA also yielded a statistically significant relationship (R = .242; F = 1.962; p < .05) between the foreclosure identity status and the demographic variables. The predictor variables, combined, explained 5.88% (R^2 = .0588; p < .05) of the variance in the foreclosure identity status score, again providing support for hypothesis one. A statistically significant relationship

($\underline{R}$ = .246; $\underline{F}$ = 2.021; $\underline{p}$ < .05) between the moratorium identity status and the predictor variables was discovered. The predictor variables, combined, explained 6.08% ($\underline{R}^2$ = .0608; $\underline{p}$ = .05) of the variance in the moratorium identity status score, providing support for hypothesis one. The results of the MRA failed to support a statistically significant relationship between the achievement identity status and the predictor variables.

Hypothesis Two. The second hypothesis stated that a relationship exists between ego identity status and family cohesion, family religious-orientation, family achievement-orientation and family organization, after controlling for sex, age, father's education and family income. The resultant regression models were as follows:

1) Diffusion Score = Age + Sex + Father's Education + Family Income + Cohesion + Achievement-orientation + Religious-orientation + Organization;

2) Foreclosure Score = Age + Sex + Father's Education + Family Income + Cohesion + Achievement-orientation + Religious-orientation + Organization;

3) Moratorium Score = Age + Sex + Father's Education + Family Income + Cohesion + Achievement-orientation + Religious-orientation + Organization;

4)   Achievement Score = Age + Sex + Father's Education +
       Family Income + Cohesion + Achievement-orientation +
       Religious-orientation + Organization.

The MRA illustrated that in three of the four ego
identity statuses (diffusion, foreclosure, moratorium) a
statistically significant relationship exists between ego
identity status and the linear combination of predictor
variables (cohesion, religious-orientation, achievement-
orientation, and organization) after controlling for
demographic variables (age, sex, family income and father's
education).   The multiple correlation coefficients for the
three statuses were: diffusion (R = .496; F = 6.273; p <
.01), foreclosure (R = .424; F = 4.232; p < .01), and
moratorium (R = .339; F = 2.500; p < .01).   The percentage
of criterion variance that could be attributed to the
predictor variables was: 24.58% diffusion; (R^2 = .2458; p <
.01), 18.02% foreclosure (R^2 = .1802; p < .01), and 11.56%
moratorium (R^2 = .1156; p < .01).

In order to determine the effects of family cohesion,
religious-orientation, achievement-orientation, and
organization on ego identity status, tests of significance
were conducted.   The tests of significance indicated the

following: for diffusion identity status, religious-orientation was significant [t= -5.376; df=1, p < .001] but the other family environmental variables were not; for foreclosure, religious-orientation [t=2.88; df=1; p < .01] and cohesion [t=1.774; df=1; p < .05] were significant, the other family environmental variables were statistically nonsignificant; for the moratorium status, only religious-orientation was found to be statistically significant [t= -2.340; df=1; p < .05].

The percentages of the criterion variances explained by the family environmental variables (cohesion, achievement-orientation, religious-orientation, organization) beyond that explained by the demographic variables (age, sex, family income, father's education) were: 14% diffusion; 12.14% foreclosure, 5.48% moratorium, 4.24% achievement (see Table 16). Thus, for the diffusion, foreclosure and moratorium identity status groups there was strong support for the second hypothesis. The MRA failed to support a statistically significant relationship between achieved identity status and the family environmental variables.

Hypothesis Three. The third hypothesis stated that a relationship exists between ego identity status and the personality variables self-esteem and ethnic identity after

controlling for age, sex, family income, father's education, cohesion, organization, religious-orientation, and achievement-orientation. The resultant regression models were as follows:

1) Diffusion Score = Age + Sex + Family Income + Father's Education + Cohesion + Religious-orientation + Achievement-Orientation + Organization + Self-esteem + Ethnic Identity;

2) Foreclosure Score = Age + Sex + Family Income + Father's Education + Cohesion + Religious-orientation + Achievement- orientation + Organization + Self-esteem + Ethnic Identity;

3) Moratorium Score = Age + Sex + Family Income + Father's Education + Cohesion + Religious-orientation + Achievement-orientation + Organization + Self-esteem + Ethnic Identity;

4) Achievement Score = Age + Sex + Family Income + Father's Education + Cohesion + Religious-orientation + Achievement-orientation + Organization + Self=esteem + Ethnic Identity.

The MRA revealed significant relationships between each of the four identity statuses and the linear

combination of predictor variables (age, sex, family income, father's education, cohesion, organization, religious-orientation and achievement-orientation, self-esteem and ethnic identity). The multiple correlation coefficients for the four identity statuses were: a) diffusion (R = .597; F = 8.429; p < .001); b) foreclosure (R = .487; F = 4.728; p > .001); c) moratorium (R = .465; F =4.178; p > .001); d) achievement (R = .388; F 2.662; p > .005). The percentages of the criterion variance that could be attributed to predictor variables were: 35.67% diffusion (R^2 = .3567; p > .001), 23.72% foreclosure (R^2 = .2372; p < .001), 21.67% moratorium (R^2 = .2167; p < .001) and 15.07% achievement (R^2 = .1507; p < .005).

In order to examine the effects of self-esteem and ethnic identity on ego identity status, tests for significance were conducted. The tests for significance revealed that both self-esteem and ethnic identity were significant contributors to each of the four regressions. For self-esteem, test results were as follows: diffusion (t = -4.666; df=1; p > .00.), foreclosure (t = -3.33; df=1; p > .001), moratorium (t = -3.3725; df=1; p > .001), achievement (t = 2.956; df=1; p > .005). For ethnic identity, only the

achievement status revealed a significant effect ($\underline{t}$=1.914; $\underline{df}$=1; $\underline{p}$ < .06).

The percentages of the criterion variance explained by self-esteem and ethnic identity beyond that explained by the demographic (age, sex, family income, father's education) and family environmental (cohesion, religious-orientation, achievement-orientation and organization) variables were: 11.09% diffusion, 5.7% foreclosure, 10.11% moratorium, and 7.91% achievement. Thus for all four statuses, hypotheses three's claim that personality variables would be statistically significant were proven (see Table 17).

Summary of the Multiple Regression

Based on the theoretical frameworks used in this study and prior research, it was anticipated that the four identity statuses would be significantly correlated with age, sex, family income, father's education, cohesion, religious-orientation, achievement-orientation, organization, self-esteem and ethnic identity. The relationships between the criterion and predictor variables were explored using the Pearson product-moment correlation procedure. This procedure was also enlisted to assess the interrelationships among all of the variables. Since, the predictor variables were not highly correlated with each

Table 17

Summary of the Forward MRA for the Four Identity Statuses

Foreclosure

Block	Variables	R Square	R Square Change
1	Sex, Age, Family Income, Father's Education, Residential Setting	.0588	—
2	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization	.1802	.1214
3	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization, Self-Esteem, Ethnic Identity	.2372	.057

Diffusion

Block	Variables	R Square	R Square Change
1	Sex, Age, Family Income, Father's Education, Residential Setting	0.0965	—
2	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization	.2454	.1493
3	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization, Self-Esteem, Ethnic Identity	.3567	.1109

Achievement

Block	Variables	R Square	R Square Change
1	Sex, Age, Family Income, Father's Education, Residential Setting	.0292	—
2	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization	.0716	.0424
3	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization, Self-Esteem, Ethnic Identity	.1507	.0791

Moratorium

Block	Variables	R Square	R Square Change
1	Sex, Age, Family Income, Father's Education, Residential Setting	.0608	—
2	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization	.1156	.0548
3	Sex, Age, Family Income, Father's Education, Cohesion, Religious-Orientation, Achievement-Orientation, Organization, Self-Esteem, Ethnic Identity	.2167	.1011

Table 18

Table 18

Correlation of All Variables

	Diffusion	Fore-closure	Mora-torium	Achieve-ment	Sex	Age	Father's Education	Family Income	Cohesion	Reli-gious Orien-tation	Achieve-ment Orien-tation	Organi-zation	Self-Esteem	Ethnic Identity
Diffusion	1.00	.067	.598*	-.245*	-.08?	-.185*	.225*	.087	-.088	-.414*	-.046	-.022	-.338*	-.263*
Foreclosure		1.00	-.006	-.030	-.027	-.055	.042	.189*	.278*	.315*	.110	.207*	-.163*	.195*
Moratorium			1.00	-.135	.036	-.166*	.168*	.021	-.136	-.225*	.077	-.085	-.312*	-.248*
Achievement				1.00	-.106	-.115	-.102	-.050	.131	.135	.083	.169*	.270*	.237*
Sex					1.00	.032	.000	-.006	-.055	.054	-.014	.123	.032	.000
Age						1.00	.050*	-.124	-.014	.084	-.112	.083	.098	.056
Father's Education							1.00	.514*	.133	-.079	.010	.120	.065	.000
Family Income								1.00	.128	-.089	.046	.109	.005	.022
Cohesion									1.00	.379*	-.037	.318*	.135	.299*
Religious-Orientation										1.00	.219*	.340*	.127	.378*
Achievement-Orientation											1.00	.121	-.028	.143
Organization												1.00	.140	.253
Self-Esteem													1.00	.159
Ethnic Identity														1.00

other, multicollinearity was not a factor in the present research (see Table 18).

Demographic Variables. Three of the four demographic variables were significantly correlated with ego identity status. A significant negative relationship (r = -.185; p < .05) was found between diffusion identity status and age, indicating that there was a slight decrease in diffusion identity status as age increased. There was also a positive relationship (r = .224; p < .05) between father's education and diffusion status indicating that as the father's level of education increased, so did the student's diffusion identity status score increase.

A significant positive relationship (r = .189; p < .05) was found between foreclosure identity status and family income. Thus, as family income increased, so did the likelihood of obtaining a high foreclosure score.

A negative relationship (r = -.166; p < .05) was found between age and moratorium status, indicating that there was a slight decrease in moratorium status score as age increased. Father's education was also positively related (r = 168; p < .05) to moratorium status.

None of the demographic variables were statistically related to the achievement status. Sex was not significant

for any to the ego identity statuses. These results are contained in Table 18.

Family Environmental Factors. Statistically significant relationships were found between each of the four identity statuses and some of the family environmental factors. A significant negative relationship (r = -.414; p < .05) was found between diffusion identity status scores and perceptions of family religious-orientation, indicating that the higher one's perception of family religious emphasis, the lower one would score on the diffusion scale. Greater religiosity would predict lower diffusion.

A statistically significant positive relationship (r = .278; p < .05) was found between foreclosure identity status score and family cohesion. Thus, as cohesion increases so does the tendency to score higher on the foreclosure identity status. There was also a statistically significant positive relationship (r = .315; p < .05) found between family religious-orientation and foreclosure status indicating that the stronger the family's religious emphasis, the higher one is likely to score in the foreclosure identity status. There was also a statistically significant positive relationship found between organization

(r = .207; p < .05) and foreclosure identity status scores indicating that as organization scores increased, so would the foreclosure identity status score.

A statistically significant negative relationship (r = -.225; p < .05) was found between moratorium identity status and religious-orientation, indicating that as religious emphasis increased the tendency to score high on moratorium status was reduced.

A statistically significant positive relationship (r = .169; p < .05) was found between achievement identity status score and family organization. This indicated that the higher organization scores, which are illustrative of less flexibility, were associated with higher achievement scores. Family achievement orientation was not found to be significantly related via statistics to any of the identity statuses.

Personality Variables. Statistically significant correlations were found between each of the four identity statuses and self-esteem and ethnic identity. A significant negative relationship (r = -.338; p < .05) was found between the diffusion identity status score and self-esteem, suggesting a slight relationship between low diffusion scores and high self-esteem scores. A significant negative

relationship (r = -.165; p < .05) was also found between the foreclosure identity status scores and high self-esteem scores. Similarly, a significant negative relationship (r = -.312, p < .01) was found between the moratorium identity status and self-esteem, indicating a weak relationship between low moratorium scores and higher self-esteem scores. A significant positive relationship (r = .270; p < .01) was found between the achievement identity status and self-esteem, reflecting a relationship between higher achievement status scores and high self-esteem scores. A statistically significant negative relationship (r = -.263; p < .05) was found between diffusion identity status scores and ethnic identity, the implications being that high ethnic identity scores are associated with low scores on diffusion status. Conversely, a statistically significant positive relationship (r = .195; p < .01) was found between foreclosure identity status scores and ethnic identity. Thus, there is a weak relationship between high moratorium scores and high ethnic identity scores.

A statistically significant negative relationship (r = -.248; p < .01) was found between moratorium identity status scores and ethnic identity scores. The indication implied

from this relationship is that high ethnic identity scores are associated with low moratorium scores.

Finally, there was a statistically significant positive relationship ($\underline{r}$ = .237; $\underline{p}$ < .01) found between achievement identity status and ethnic identity. Hence, high ethnic identity scores are associated with high achievement scores. These results are reported in Table 18.

<u>Diffusion</u>. The full regression model for the diffusion identity status was as follows:

Diffusion Score = Sex + Age + Father's Education + Family Income + Cohesion + Religious-orientation + Achievement-orientation + Organization + Self-esteem + Ethnic Identity.

The results of the MRA revealed that sex and family income did not contribute significantly to the prediction of diffusion identity status when added to the regression equation in the first block. To the contrary, age and father's education contributed significantly. Of the family environmental variables, only family religious-orientation contributed significantly to the prediction equation when added in the second block. The addition of self-esteem and ethnic identity in the third block significantly increased the prediction of the diffusion identity status and brought

Table 19

Regression of Diffusion on Predictor Variables

Predictor	b	SEb	Beta	T
Sex	-.640	.778	-.054	-.823
Age	-.360	.219	-.112	-1.643
Father's Education	.466	.159	.229	2.927*
Family Income	-.043	.030	-.111	-1.431
Cohesion	.212	.202	.079	1.051
Religious-Orientation	-.092	.218	-.397	-5.008
Achievement-Orientation	.112	.308	.025	.336
Organization	.440	.194	.166	2.262*
Self-Esteem	-1.760	.378	-.3164	.666*
Ethnic Identity	.087	.056	-.111	1.540
(constant)	37.425	6.175		6.060

R = .597

R^2 = .356

p < .05

Note. N=162

into significance family organization. These results are found in Table 17. As Table 19 reveals, father's education, organization and self-esteem were the only significant predictor variables in the full model for diffusion identity status. The fact that father's education was a significant contributor to the regression equation offers support for hypothesis one. The regression coefficient (B = .229; p < .05) for father's education indicates that the higher diffusion scores were associated with those who have highly educated fathers. This is a finding that, heretofore, has not been reported in the literature. The positive regression coefficient (B = .166; p < .05) for organization indicated that high diffusion scores were associated with high family organization scores. Thus, hypothesis two was supported. The negative regression coefficient (B = -.316; p < .05) for self-esteem indicated that the lower diffusion scores were associated with higher self-esteem scores. Hypothesis three was, thus, supported.

Foreclosure. The full regression model for the foreclosure identity status was as follows:

Foreclosure Score = Sex + Age + Father's Education +
Family Income + Cohesion + Religious-orientation +

Table 20

Regression of Foreclosure on Predictor Variables

Predictor	b	SEb	Beta	T
Sex	-.109	.812	-.009	-.132
Age	-.166	.231	-.053	-.720
Father's Education	-.139	.166	-.070	-.843
Family Income	.077	.031	.210	2.479*
Cohesion	.409	.209	.160	2.479*
Religious-Orientation	.640	.227	.243	2.822*
Achievement-Orientation	.100	.321	.023	.314
Organization	.224	.202	.088	1.105
Self-Esteem	-1.311	.393	.245	-3.333*
Ethnic Identity	.052	.059	.070	.892
(constant)	16.318	6.454		

R=.487

R^2 = .2372

p < .05

Note. N=162

Achievement-orientation + Organization + Self-esteem + Ethnic Identity.

Sex, age, and father's education did not add significantly to the prediction of the foreclosure identity status in block one. However, family income did make a statistically significant contribution. Cohesion and religious-orientation significantly enhanced the prediction of foreclosure identity status when added to the equation in the second block. Likewise, the addition of self-esteem significantly increased the prediction of foreclosure when added to the equation in the third block. However, ethnic identity failed to make a statistically significant contribution. As shown in Table 20, family income, cohesion, religious-orientation and self-esteem were the only predictor variables that significantly contributed to the regression. The positive regression coefficient (B = .210; p < .05) for family income indicated that high foreclosure scores were associated with high family incomes. The positive regression coefficients for cohesion (B = .160; p < .05) and religious-orientation (B = .243; p < .05) indicated that the higher foreclosure scores were associated with the higher cohesion and religious-orientation scores. High cohesion scores and foreclosure status are consistent

with Eriksonian theory and Hill's family strengths paradigm. Overall, the first, second, and third hypotheses received support.

    <u>Moratorium</u>. The full regression model for the moratorium identity status was as follows:

    Moratorium Score = Age + Sex + Father's Education +

        Family Income + Cohesion + Religious-orientation +

        Achievement-orientation + Organization + Self-esteem +

        Ethnic Identity.

Of the demographic variables, only father's education contributed significantly when added to the equation in the first block. The presence of religious-orientation in the second block significantly contributed to the predictive value of the equation as well. Also, father's education became significant when the family environmental variables of the second block were added. The inclusion of self-esteem and ethnic identity in the third block, again added significantly to the predictive ability of the equation. These results are reported in Table 17. As indicated in Table 21, the only significant predictor variables were father's education, self-esteem and ethnic identity. The positive regression coefficient (B = .225; p < .05) for father's education reflects that higher moratorium scores

Table 21

Regression of Moratorium on Predictor Variables

Predictor	b	SEb	Beta T	
Sex	.493	1.007	.036	.490
Age	-.315	.280	-.085	-1.123
Father's Education	.527	.204	.225	2.583*
Family Income	-.055	.038	-.122	-1.421
Cohesion	-.029	.260	.009	-.112
Religious-Orientation	-.491	.279	-.155	-1.754
Achievement-Orientation	.597	.394	.115	1.516
Organization	.153	.250	.049	.611
Self-Esteem	-1.806	.484	-.279	-3.725*
Ethnic Identity	-.137	.073	-.150	-1.861*
(Constant)	37.250	7.942		

$$R = .4655$$

$$R^2 = .2167$$

p < .05

Note. N=161

were associated with higher ranges of father's education.
The negative regression coefficients for self-esteem (B =
-.150; $\underline{p}$ < .05) indicate that the lower moratorium scores
were associated with the higher self-esteem and ethnic
identity scores. Although religious-orientation added
significantly to the model in the second block, it did not
contribute significantly to the full regression model. In
general the first and third hypotheses were supported, while
hypothesis two received no support.

 <u>Achievement</u>. The full regression model for the
achievement identity status was as follows:

 Achievement = Sex + Age + Father's Education + Family

 Income + Cohesion + Religious-orientation +

 Achievement-orientation + Organization + Self-esteem +

 Ethnic Identity.

 None of the demographic variables of the first block,
nor any of the family environmental variables of the second
block contributed significantly to the prediction of the
achievement identity status when added to the equation.
Self-esteem and ethnic identity, on the other hand,
significantly enhanced the prediction of the achievement
identity status in the third block. These results are
provided in Table 17. Self-esteem and ethnic identity were

the only significant predictor variables in the full model (see Table 22). The positive regression coefficients of self-esteem (B = .231; p < .05) and ethnic identity (B= .160; p < .05) indicate that the higher achievement scores were associated with the higher self-esteem and ethnic identity scores. Overall, only hypothesis three was supported, whereas, the first and second hypotheses were not supported.

Discussion of the Descriptive Analysis and the Multiple Regression Analysis

Descriptive Analysis. The sample was high in self-esteem with over 89% scoring at high levels. This was in direct contradiction to other reports which associated low levels of self-esteem with Black populations (Grier and Cobb,1968).

The data demonstrated that the propensity of family structure was toward intact two-parent families as the majority (59%) were from intact two-parent families. Another 11% were in two-parent blended families. Only a small percentage (22%) were from single-parent, mother-headed families. These data compared favorably with other samples of healthy Black and white families (Glick,1988).

Table 22

Regression of Achievement on Predictor Variables

Predictor	b	SEb	Beta	T
Sex	-1.015	.863	-.091	-1.177
Age	.156	.244	.050	.639
Father's Education	-.005	.033	-.016	-1.77
Family Income	-.237	.177	-.122	-1.341
Cohesion	.132	.221	.052	.599
Religious-Orientation	-.079	.239	-.030	-.330
Achievement-Orientation	.316	.339	.074	.932
Organization	.178	.215	.069	.826
Self-Esteem	.233	.417	.231	2.956*
Ethnic Identity	.122	.063	.160	1.914*
(Constant)	21.753	6.830		3.185

R = .3882

R^2 = .1507

_
p < .05

Note. N=160

Income levels reflect that the majority of the sample would fit middle class status in comparison to anyone in the United States. Especially surprising was the large percentage (28%) who earned in the $50,000 or more range. Likewise, educational levels were very high. Fifty-three percent of the fathers and 58% of the mothers had attended at least some college with significant percentages having gone on to graduate school. The parental educational factor is a variable that has not often been examined in Black populations in relation to ego identity development.

The results of the family environmental analysis showed that the families of the participants were, in general, exhibiting healthy functioning. A comparison of the mean scores of the present study to those of the normed group (Moos & Moos, 1981) indicate that the families of the present study were functioning at a rate slightly higher than the norm on every variable. This is consistent with Hill's paradigm that Black families are healthy and adaptive and supported Boyd-Franklin's (1989) premise that Black families are not a monolithic entity. The data also supported the findings of Lewis and Looney (1983) and McAdoo (1988) who describe well-functioning Black families.

Evidence of balanced cohesion was indicated. These data supported Hill's hypothesis that Black families exhibit strong bonds of kinship and support family members. The data showed that these families were not conflicted. They were very balanced in control and organization. There was a strong religious emphasis and they were strongly oriented toward achievement, again confirming Hill's thesis that Black families are oriented towards achievement and successfully incorporate religion into their lives.

Personality Variables

The results showed that this sample was high in the area of self-esteem. This finding contradicted much of the information found in the education literature concerning Blacks attending predominately white universities (Taylor,1986). The data, however, did support the hypothesis that these students would be high in personality variables. One explanation of this finding is that Blacks who put themselves in minority situations may do so because of a particularly good sense of self.

The ethnic identity scale revealed that these students have a high sense of ethnic identity which is indicative of one who knows what it means to be a minority and generally

has developed some skills to cope with this deficit position.

As for ego identity, as hypothesized, the majority of the students in the pure categories fell into the higher identity statuses. Perhaps even more significant were the numbers who were in transitional states, as noted by the transitional and low-profile category. This finding contradicted other findings (Abraham, 1983; Hauser, 1972), that found minorities dominant in the diffusion and foreclosed statuses. Indeed, the present findings in many ways contradicted Erikson's own formulations which predict that members of "an oppressed and exploited minority" (p. 303) may internalize the negative views of the dominant society, thereby developing a negative identity and self-hatred.

Discussion of Multiple Regression Analysis

Age was not found to be a significant predictor of ego identity status. This finding contradicted past research which found that as adolescents progressed in age they attained a greater degree of ego identity (Protinsky & Wilkerson, 1986; Stark & Troxler, 1974). This was particularly unexpected in the present study because the

sample was made up of late adolescents and young adults.

One possible reason for the present study's finding may have

been due to the homogeneity of the sample. The present

sample was composed mostly of persons in their early 20's,

whereas previous research that found a significant increase

in identity across age studied sample groups with a wide

distribution of age (Protinsky & Wilkerson, 1986). Another

possibility for the lack of relationship was that the sample

was composed of college students only. College has a

tendency to postpone adulthood and extend adolescence, thus

delaying the call to commitment. This was further evidenced

by the present study by the number of students in the

transitional and low-profile moratorium groups. The

identity had yet to crystallize even at this late point.

However, many of the students were in an early phase of

their college careers, and perhaps had not yet been forced

to make a choice. Furthermore, LaVoie (1976) found that the

increase in ego identity across age for high school students

in his study was statistically nonsignificant.

Sex was found to be a nonsignificant predictor of ego

identity status. The study of sex differences in identity

development has produced conflicting and varied results.

Many studies using the EOM-EIS report no significant gender

differences between identity statuses (Abraham, 1983; Adams, Ryan, Hoffman, Dobson, & Nielson, 1985; Rodman, 1983). The present study's finding implied that gender was an unimportant factor in the resolution of the identity crises. This finding was consistent with Hill's theory of role flexibility among Black men and women. Hill pointed out that with respect to occupation, religion, and politics, Black men and women show fewer differences than when compared with Whites.

The hypothesized relationship between family income and ego identity status was supported by the data for the foreclosure status only. The present study's findings implied that as family income increased so did scores on the foreclosure scale increase. Previous research has found no significance in regard to socio-economic status (Weiss, 1984). The data also supported McAdoo's (1988) premise that as upward mobility in Blacks continually increased, after three generations upward mobility would begin to level off, and success in subsequent generations would lessen. Because the parents of the present sample have been very achievement-oriented, a leveling off by the present generation may be occurring.

The hypothesized relationship between father's education and ego status was supported by the data for the diffusion and moratorium statuses. Parental education had not been reported in previous research studies. Father's education was salient for the uncommitted statuses only. For Blacks, educational level is viewed as a greater status variable than financial level (McAdoo, 1988). Because of the presence of strong parental status, children respond in one of two ways: a) delaying making choices as is evidenced by diffusion or b) by feeling forced into a choice in order to live up to others' expectations (moratorium).

The present study's finding that a significant predictive relationship existed between the foreclosure identity status and high cohesion was consistent with prior research. Campbell, Adams, and Dobson (1984) found that foreclosed adolescents were most strongly bonded to their parents and overly dependent upon their parents for self definition. The fact that cohesion was not a significant predictor for the other identity statuses was somewhat surprising since several studies have shown familial correlates to have a specific impact on identity formation.

The finding that high cohesion was a significant predictor of the foreclosure identity status provided

empirical support for Erikson's psychosocial theory.

Erikson posited that identity development is influenced by childhood experiences. Erikson further proposed that identity "at its best... is a process of increasing differentiations" (Erikson, 1968, p. 23). Those who were highly enmeshed tended to rely heavily on their parents and tended to be dependent which supported Erikson's (1968) position that foreclosed individuals lack the ability to define their sense of self as distinctive from others. Hill also described Black families as having strong bonds of kinship, employing a cooperative relationship but not a stifling one. The present data also supported Hill's theory.

Family religious-orientation was found to be a predictor of foreclosure. Religious-orientation was a factor for all four of the statuses until personality variables were added to the equation. While religious orientation was important, it was overruled or superceded by individual personality variables. There were no previous reports of religious-orientation related to identity.

Family organization was found to be predictive of the diffusion identity. The present study indicated that the more organized (less adaptable) families were, the more likely they were to have children with high diffusion

scores. The data supported Hill's paradigm that posits healthy Black families to be adaptable. These data were inconsistent with one previous study (Watson, 1987) which found no relationship between organization (adaptability) and ego identity status. However, the instruments utilized may have been tapping different aspects of organization.

Family achievement-orientation was not found to be a significant predictor of ego identity status. Furthermore, no statistically significant correlations were found between any of the ego identity statuses and achievement-orientation. The finding that family achievement-orientation was not an influential factor in identity development for the present sample as hypothesized from Hill's theory may have been because family achievement-orientation is not related to ego identity formation.

The MRA showed that self-esteem and ethnic identity were the only statistically significant contributors to the achievement identity status. Maldonodo (1975) stated that "ethnic self-identity is central to the development of the personal identity of minority group members" (p. 621). The data supported this hypothesis. It was somewhat surprising that the family variables failed to make a statistically significant contribution to the development of an achieved

identity. Other reports had shown high correlations between achievement identity status and family variables. However, what seemed to be indicated by the present study was that family variables become less influential when one attains an achieved status and personality variables become more salient. Also an age factor was implied, since the personality variables take precedence over family variables. Perhaps in earlier stages of adolescence family factors contributed more significantly. Finally, rather than assessing the influences of family history, the Family Environment Scale may more precisely assess family interaction. Since these students were no longer living in the home and interacting on a daily basis, family environmental factors may have been less salient.

Self-esteem was a significant predictor of ego identity status and successfully differentiated among the four ego statuses. Low self-esteem scores were associated with high diffusion scores while high self-esteem scores were associated with high achievement. Moratorium status individuals were found to have an inverse relationship with self-esteem. This may be explained by the notion that when one is experiencing a crisis he or she might feel unsettled and less well about themselves. To the contrary,

foreclosure was positively associated with self-esteem.
Again, those who are committed feel more settled and better
about themselves while those who are uncommitted experience
more negative self-feelings.

These findings seem consistent with Erikson's
epigenetic model. In Erikson's model a predominately
positive outcome of the polar conflict posed at each
developmental stage further enhances personality structure.
Thus, high identity suggests the presence of high self-
esteem while low identity implies the accompaniment of low
self-esteem.

The hypothesized relationship between ethnic identity
and ego identity status was supported by the data for the
moratorium and achievement statuses. High moratorium scores
were associated with low ethnic identity scores. This
finding was consistent with Erikson's theory which described
one who is in a moratorium state as in the process of
exploring. To have already accepted an ethnic identity
prior to exploration may result in foreclosure. Hence, the
negative relationship supported the theory. In a similar
manner, there was a positive relationship between ethnic
identity and achievement status. Again for minority
individuals who live in an oppressed society, having a sense

of how their ethnicity affects them must be explored and
resolved prior to the achievement of identity. The data
again supported Erikson theory. As mentioned by Tajfel
(1978), minority group members are faced with the choice of
accepting the negative views of society toward their group
or rejecting them. Phinney & Alipuria (1987) found that
minority group membership per se did not effect adjustment
psychologically. However, those minority adolescents who
had explored and were clear about the meaning of their
ethnicity showed higher scores on self-evaluation
instruments. The present data supported this thesis.

CHAPTER V

SUMMARY

While a moderate number of research studies have associated self-esteem, gender, and age to ego identity development, few studies have been conducted which examine the relationship of ego identity to family environment, race, and ethnic identity. The purpose of this exploratory, descriptive study was to investigate the psychosocial developmental factors of African American, late adolescent college students who attend predominately White universities. Specifically examined was the relationship between ego identity development and family environmental and personality variables. Erikson's psychosocial theory was used as the theoretical framework for understanding the identity crisis of adolescence, while Robert Hill's paradigm of Black family strengths was used as a framework for understanding the psychosocial context in which the individual's sense of developing identity occurs.

The instruments employed in this study were aimed at assessing the relationships between the four identity statuses (diffusion, foreclosure, moratorium, and achievement) and demographic (age, sex, family income, and

father's education), personality (ethnic identity and self-esteem) and family environmental (cohesion, organization, achievement-orientation, and religious-orientation) variables.

The instruments were mailed to 250 randomly selected African American, full-time students attending Virginia Polytechnic Institute and State University. Prior to mailing the survey, letters from the university's Dean of Multicultural Affairs and the principle investigator were sent to the participants, explaining the purpose of the project and asking for their participation. A four stage survey process was utilized whereby respondents were sent an initial letter, then a questionnaire, followed by a reminder post card and then a second questionnaire survey. Subsequent mailings were sent to individuals only if the questionnaires were not returned in the previous stage. The questionnaire was comprised of items from the Family Environment Scale (FES), the Revised Version of the Extended Objective Measure of Ego Identity Status (EOM-EIS), the Rosenberg Self-Esteem Scale (SES), the Multigroup Ethnic Identity Measure (MEIM), and a demographic questionnaire devised by the principle investigator.

Data from 169 African American college students were analyzed. Data analysis consisted of descriptive analysis, correlational analysis and multiple regression analysis. Descriptive analyses were used to describe the sample in terms of demographic variables; frequency distributions were utilized to describe the number of adolescents contained in each of the identity status groups identified by Adams, Shea, and Fitch (1979) and to determine the number of students in each of these groups (diffusion, foreclosure, moratorium, achievement, low-profile moratorium, and transitional) on the basis of age, sex, family income, father's education, cohesion, organization, religious-orientation, achievement-orientation, self-esteem, and ethnic identity.

The Pearson product-moment correlation procedure was utilized to examine the significant relationships between the criterion (diffusion, foreclosure, moratorium, and achievement) and predictor (age, sex, family income, father's education, cohesion, organization, achievement-orientation, religious-orientation, self-esteem and ethnic identity) variables and to determine the presence of multicollinearity. Multiple Regression Analysis (MRA) was

used to test the relationships between the criterion and predictor variables.

Significant Findings

Descriptive Results.   The following descriptive characteristics resulted from an analysis of the frequency distributions:

1.   The parents of the participants were highly educated: 52% of the fathers and 58% of the mothers had attended at least two years of college with 32% of the fathers and 37% of the mothers having graduated from college. Only 10% of the fathers and 8% of the mothers failed to graduate from high school.

2.   Sixty-three percent of the sample came from families with yearly incomes greater than $30,000.

3.   Fifty-nine percent lived in intact two-parent families while another 11% lived in blended families with one of their biological parents.

4.   Eighty-eight percent of the sample reported high self-esteem regardless of identity status.

5. Forty-two percent of the sample reported high
    ethnic identity while another 30% reported
    moderate to high ethnic identity.

6. While the transitional groups contained the
    greatest percentage (41%) of the participants, the
    pure moratorium group contained the least (7%).
    Other percentages were: 15% achievement, 12%
    foreclosure, 8% diffusion, and 17% low-profile
    moratorium.

7. Most (80%) of the respondents reported cohesion in
    the balanced range regardless of ego identity
    status.

8. Most (84%) reported balanced family organization
    (flexibility) regardless of ego status.

9. Ninety-three percent of the sample reported
    moderate to high levels of family achievement-
    orientation.

10. Moderate to high family religious-orientation was
    reported by 84% of the respondents regardless of
    ego identity status.

11. There was an increase in identity achievement with
    age accompanied by a decrease in identity
    diffusion with age.

12. Twenty-seven percent of the participants were in committed statuses (achievement and foreclosure) as compared to 73% who were uncommitted.

13. As father's education increased, so did the percentage of respondents in the foreclosure status.

14. Achievement and foreclosure, the committed statuses, both increased with respect to percentage with an increase in cohesion.

15. Foreclosure identity status group percentages increased in relation to an increase in family organization.

16. The percentages of group members associated with both moratorium and foreclosure statuses increased as family religious-orientation increased. Conversely, percentages of those in the diffusion group decreased with a rise in family religious-orientation.

17. Percentages of group members responded in the following manner with respect to ethnic identity: achievement percentages increased, moratorium decreased, foreclosure increased while diffusion decreased.

Variable Correlations. On the basis of the theoretical
frameworks used in this study and in past research, it was
expected that the criterion variables would be significantly
correlated with the predictor variables. Prior to employing
multiple regression analysis to test the hypotheses in this
study, the Pearson product-moment correlation procedure was
utilized to determine if significant relationships did exist
between the criterion and predictor variables.

Ego identity status was found to be correlated with
age, father's education, family income, sex, religious-
orientation, cohesion, organization, self-esteem and, ethnic
identity (ranging from .16 to .41). Although these
correlations were statistically significant, most were weak.
The significant correlations between ego identity status and
age and sex failed to have any predictive value. On the
other hand, the significant correlations between ego
identity status and father's education, family income,
cohesion, religious-orientation, organization, self-esteem
and ethnic identity proved to have predictive value.

Predictive relationships. Multiple regression analysis
was employed to test the following hypotheses:

1.   A relationship exists between ego identity and
     age, sex, family income, and father's education.

2. A relationship exists between ego identity status and family cohesion, family organization, family achievement-orientation and family religious-orientation after controlling for sex, age, family income and father's education.

3. A relationship exists between ego identity status and self-esteem and ethnic identity after controlling for sex, age, family income, father's education, cohesion, organization, religious-orientation and achievement-orientation.

The hypothesized relationship between ego identity status and the linear combination of demographic variables: sex, age, family income and father's education, was supported for the diffusion, foreclosure, and moratorium statuses. The linear combination of demographic variables explained from 5.9% to 9.7% of the variance in the three identity statuses. The significant relationships between the three identity statuses and the demographic variables were as follows:

1. There was a significant positive relationship ($B = .229$; $p < .05$) between the diffusion identity status and father's education.

2. There was a significant positive relationship
(B = .210; p < .05) between foreclosure identity
status and family income.

3. There was a significant positive relationship
(B = .225; p < .05) between moratorium identity
status and father's education.

The hypothesis was not supported for the achievement
identity status. Neither age nor sex contributed
significantly to any of the identity statuses in the present
study, although in past studies both were found to have been
significant indicators. The homogeneity of the age range in
the present study was likely to have negated the
significance of the impact of age on ego identity status.
The difficiency of the predictive value of sex may reflect
Hill's (1972) contention that Black males and females are
flexible with respect to sex roles.

Both of the uncommited statuses (diffusion and
moratorium) were positively related to father's education,
which was the primary predictor of variance for both
statuses. Past research (McAdoo, 1988) has demonstrated
father's education to be an especially salient predictor of
power in Black families. Due to the prescence of strong
parental status, children tend to respond in one of two

ways: a) postponing decision-making which is evidenced by the diffusion status, or b) feeling forced to make a choice which is indicative of moratorium status. Family income was positively related to the foreclosure identity status. This may have been a reflection of the strong parental power that often accompanies financial success and is often manifested in parental control of and decision-making for the children.

The hypothesized relationship between ego identity status and the linear combination of family environmental variables: cohesion, religious-orientation, achievement-orientation, and organization, after controlling for demographic variables, was supported for the diffusion, foreclosure and moratorium statuses. From 11.56% to 24.58% of the variance in the three identity statuses was explained. The second hypothesis was not supported for the achievement identity status. The significant relationship between the three statuses and the family environmental variables were as follows:

1. There was a significant positive relationship ($B = .166$; $p < .05$) between diffusion identity status and family organization.

2. There was a significant positive relationship
   (B = .160; p < .05) between foreclosure identity
   status and cohesion.

3. There was a significant positive relationship
   (B = .243; p < .05) between foreclosure identity
   status and religious-orientation.

4. There was a significant negative relationship
   (B = -.155; p < .05) between moratorium identity
   status and religious-orientation.

Family achivement-orientation failed to contribute significantly to any of the four identity statuses, nor were any statistically significant correlations found between any of the ego identity statuses and achievement-orientation. This finding may indicate that family achivement-orientatation, as measured by the FES, is unrelated to ego identity status. Family organization was positively related to diffusion identity status. This finding supported Hill's (1972) theory which purported healthy Black families to be flexible. The more organized (less adaptable) families tended to produce more highly diffused individuals.

Foreclosure identity status was positively related to family cohesion. This finding was consistent with past research (Campbell, Adams, & Dobson, 1984) which found that

foreclosed individuals were most strongly bonded their parents and were overly dependent on their parents for self-definition.

Foreclosure identity status was positively related to family religious-orientation. This finding suggested that families with an extreme religious-orientation may limit the choices of developing children, the result being a commitment without exploration.

Moratorium identity status was negatively related to religious-orientation. This finding suggested that individuals from families that were flexible with respect to religious-orientation were likely to have to make a choice in regard to religious-orientation.

The hypothesized relationship between ego identity status and self-esteem and ethnic identity (third hypothesis) was supported for all four of the identity statuses. Between 15.07% and 35.67% of the variance in the four statuses was explained. The significant relationships between ego identity status and the personality variables were as follows:

1. There was a significant negative relationship
   ($B = -.316$; $p < .05$) between diffusion identity
   status and self-esteem.

2. There was a significant positive relationship (B = .245; p < .05) between foreclosure identity status and self-esteem.

3. There was a significant negative relationship (B = -.279; p < .05) between moratorium identity status and self-esteem.

4. There was a significant negative relationship (B = -.150; p < .05) between moratorium identity status and ethnic identity.

5. There was a significant positive relationship (B = .231; p < .05) between achievement identity status and self-esteem.

6. There was a significant positive relationship (B = .160; p < .05) between achievement identity status and ethnic identity.

Self-esteem was found to be positively related to the commited identity statuses (foreclosure and achievement) and negatively related to the uncommited statuses (diffusion and moratorium). This finding was consistent with Erikson's theory that posited that those who are commited tend to feel more settled and better about themselves, while those in an uncommited state feel unsettled and less in control.

Ethnic identity was negatively related to moratorium identity status and positively related to achievement identity status. Both findings were consistent with Eriksonian (1968) theory. One who is in a moratorium state is in the process of exploration; therefore, to accept an ethnic identity prior to exploration may result in foreclosure. Hence, a negative relationship supported the theory. Simarlarly, Erikson (1968) proposed that in order for minority individuals who live in an ethnically oppressive society to achieve a positive sense of identity, they must first explore and resolve their ethnic identity. Thus, the positive relationship between ethnic identity and achieved identity status found in the data supported Erikson's theory.

Self-esteem was the most stable of the significant predictor variables as it was a significant predictor of ego identity across the four identity statuses. An examination of the regression coefficients revealed self-esteem to be the most important predictor of all four statuses.

Age was previously cited as a significant predictor of identity status but failed to provide a significant contribution to the identity scores in the present research.

The present study also failed to find a significant relationship between ego identity and gender.

Based on the literature and research it was hypothesized that family achievement-orientation would be a significant predictor of ego identity status. To the contrary, no significant relationship was found between ego identity and family achievement-orientation.

The hypothesized relationship between ego identity status and the linear combination of demographic variables sex, age, family income, and father's education was supported for the diffusion, foreclosure, and moratorium statuses explaining between 5.9% to 9.7% of the variance, which was meaningful both statistically and practically. Similarly, the hypothesized relationship between ego identity status and family environmental factors was supported for the diffusion, foreclosure and moratorium statuses, explaining between 11.56% and 24.58% of the variance. Again significant percentages of the variance were explained by the family environmental variables which warrant placing importance on family environment as a predictor of ego status.

The hypothesized relationship between ego identity status and the personality variables (self-esteem and ethnic

identity) was supported by all four of the identity

statuses. Between 15.07% and 35.67% of the variance was

explained by these variables. Thus, the relationship

between ego identity status and personality variables has

both statistical and substantive meaning.

Implications and Recommendations

One of the most significant contributions of the

present study was the descriptive information provided by

the participants concerning themselves and their families.

Rarely, in the family literature, has empirical research

been focused on healthy or successful Black individuals and

families. The study of these types of samples can help

illuminate the diversity found in minority populations and

broaden the awareness of researchers and clinicians beyond

commonly held stereotypes. This study lent empirical

evidence to several theoreticians (Billingley, 1968; Boyd-

Franklin, 1989; Hill, 1972; Lewis & Looney, 1983) who have

proposed that a multiplicity of Black family types exist and

that to categorize them monolithically, is both inaccurate

and pejorative.

The present research revealed that as much as 37% of

the variance in ego identity status can be attributed to the

linear combination of variables: sex, age, family income, father's education, family cohesion, family religious-orientation, family achievement-orientation, organization, self-esteem and ethnic identity. However, more than 63% of the variance in ego identity status remained unexplained. Although a significant portion of the data was explained, the present study underscores the importance of the need for future research in the area of identity development in African Americans. Future research should be designed to generate factors that influence ego identity at both the individual and family levels.

Since family achievement-orientation has been hypothesized as a significant factor in psychosocial development of the children of Black parents, further examination of this trait is needed. For the most part, the family variables examined in the present study explained little of the variance in ego development. However, the Family Environment Scale, which was utilized in this study may be a better assessor of current family interaction rather than family history. Since the population examined consisted of residential college students only, the effects of family environment may not have been as salient. However, a culturally sensitive instrument should be designed and

normed on Black families that would more accurately portray and measure functional and dysfunctional Black families. Current measures, including the one employed in the present study, reflect marginal reliability at best.

Limitations

One limitation of the present research was that the sample was drawn from only one university. Samples drawn from several universities in different regions of the country as well as from predominately Black institutions of higher education may make the findings more robust. Also the findings presented are not generalizable to a noncollegiate population. Another limitation of the present study is that the Family Environment Scale, used to obtain family environmental factors was normed on a population that is somewhat different from the present sample. Although norms were provided for a Black middle class sample, internal consistency, using thetas, was moderate at best for this study.

For the present study the EOM-EIS categorization rules had to be relaxed in order to have participants fall into groups. The rigorous one standard deviation above the mean categorization rule was relaxed to one-half standard

deviation above the mean in order to better make comparisons
among the sample. In addition, the low-profile moratorium
status was retained rather than combined with other
categories. In previous studies this group was combined with
the pure moratorium group. However, in the present study,
they did not reflect moratorium-like characteristics, thus
combining them could distort the categories.

Another weakness of the present study centered on who
was actually being studied. Although family variables were
considered, they were limited by the perceptions of the
indiviual providing the responses. Perhaps a methodology
wherein several or all family members participate and
provide information would provide a more accurate
assessment.

In the present study, quantitative data collection and
analyses were utilized. The use of quantitative research
methodology lends itself to easier analysis, however it
provides a more limited portrait of systemic relationships.
It would seem that information regarding a variety of
experiences and aspects of Black family life would better
enable researchers to understand Black families. These
researchers could in turn, provide their insight into Black
families to family therapists who could apply it in a

practical manner. Although qualitative data are more difficult to gather, a fuller portrait of family relationships may be provided. Qualitative research in the social sciences assists in the verification of assumptions that are already believed to be true. However, new theories can more easily emerge through qualitative analysis, as yet to be explored themes are often presented during the data collection phase. For the study of Black individuals and families, a combination of quantitative and qualitative methods may provide the best data regarding the intricacies of human relationships and the practical application in the clinical setting.

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APPENDIX A

Family Environment Scale

PART A
One purpose of this study is to learn more about the role of
family in personality development. You may feel that some of the
statements are true for some family members and false for others.
Circle TRUE if the statement is true for most members. Circle
FALSE if the statement is false for most members. If the members
are evenly divided, decide what is the stronger overall
impression and answer accordingly.

		TRUE	FALSE
1.	Family members really help and support one another.	1	2
2.	Family members often keep their feelings to themselves.	1	2
3.	We fight a lot in our family.	1	2
4.	We don't do things on our own very often in our family.	1	2
5.	We feel it is important to be the best at whatever you do.	1	2
6.	We often talk about political and social problems.	1	2
7.	We spend most weekends and evenings at home.	1	2
8.	Family members attend church, synagogue, or Sunday School fairly often.	1	2
9.	Activities in our family are pretty carefully planned.	1	2
10.	Family members are rarely ordered around.	1	2
11.	We often seem to be killing time at home.	1	2
12.	We say anything we want to around home.	1	2
13.	Family members rarely become openly angry.	1	2
14.	In our family, we are strongly encouraged to be independent.	1	2

		TRUE	FALSE
33.	Family members hardly ever lose their tempers.	1	2
34.	We come and go as we want to in our family.	1	2
35.	We believe in competition and "may the best man win."	1	2
36.	We are not that interested in cultural activities.	1	2
37.	We often go to movies, sports events, camping, etc.	1	2
38.	We don't believe in heaven or hell.	1	2
39.	Being on time is very important in our family.	1	2
40.	There are set ways of doing things at home.	1	2
41.	We rarely volunteer when something has to be done at home.	1	2
42.	If we feel like doing something on the spur of the moment we often just pick up and go.	1	2
43.	Family members often criticize each other.	1	2
44.	There is very little privacy in our family.	1	2
45.	We always strive to do things just a little better the next time.	1	2
46.	We rarely have intellectual discussions.	1	2
47.	Everyone in our family has a hobby or two.	1	2
48.	Family members have strict ideas about what is right and wrong.	1	2
49.	People change their minds often in our family.	1	2
50.	There is a strong emphasis on following rules in our family.	1	2

		TRUE	FALSE
51.	Family members really back each other up.	1	2
52.	Someone usually gets upset if you complain in our family.	1	2
53.	Family members sometimes hit each other.	1	2
54.	Family members almost always rely on themselves when a problem comes up.	1	2
55.	Family members rarely worry about job promotions, school grades, etc.	1	2
56.	Someone in our family plays a musical instrument.	1	2
57.	Family members are not very involved in recreational activities outside work or school.	1	2
58.	We believe there are some things you just have to take on faith.	1	2
59.	Family members make sure their rooms are neat.	1	2
60.	Everyone has an equal say in family decisions.	1	2
61.	There is very little group spirit in our family.	1	2
62.	Money and paying bills is openly talked about in our family.	1	2
63.	If there's a disagreement in our family, we try hard to smooth things over and keep the peace.	1	2
64.	Family members strongly encourage each other to stand up for their rights.	1	2
65.	In our family, we don't try that hard to succeed.	1	2
66.	Family members often go to the library.	1	2
67.	Family members sometimes attend courses or take lessons for some hobby or interest (outside of school).	1	2

		TRUE	FALSE
68.	In our family each person has different ideas about what is right and wrong.	1	2
69.	Each person's duties are clearly defined in our family.	1	2
70.	We can do whatever we want to in our family.	1	2
71.	We really get along well with each other.	1	2
72.	We are usually careful about what we say to each other.	1	2
73.	Family members often try to one-up or out-do each other.	1	2
74.	It's hard to be by yourself without hurting someone's feelings in our household.	1	2
75.	"Work before play" is the rule in our family.	1	2
76.	Watching T.V. is more important than reading in our family.	1	2
77.	Family members go out a lot.	1	2
78.	The Bible is a very important book in our home.	1	2
79.	Money is not handled very carefully in our family.	1	2
80.	Rules are pretty inflexible in our household.	1	2
81.	There is plenty of time and attention for everyone in our family.	1	2
82.	There are a lot of spontaneous discussions in our family.	1	2
83.	In our family, we believe you don't ever get anywhere by raising your voice.	1	2
84.	We are not really encouraged to speak up for ourselves in our family.	1	2

		TRUE	FALSE
85.	Family members are often compared with others as to how well they are doing at work or school.	1	2
86.	Family members really like music, art and literature.	1	2
87.	Our main form of entertainment is watching T.V. or listening to the radio.	1	2
88.	Family members believe that if you sin you will be punished.	1	2
89.	Dishes are usually done immediately after eating.	1	2
90.	You can't get away with much in our family.	1	2

APPENDIX B

Extended Objective Measure of Ego Identity Status

Part B
We are interested in your feelings and attitudes about yourself
and the future. Read each item and indicate to what degree it
reflects your own thoughts and feelings. If a statement has more
than one part, please indicate your reaction to the statement as
a whole. Indicate your answer on the line preceding the question
number.

1 = STRONGLY AGREE	4 = DISAGREE
2 = MODERATELY AGREE	5 = MODERATELY DISAGREE
3 = AGREE	6 = STRONGLY DISAGREE

_____ 1. I haven't chosen the occupation I really want to get
into, and I'm just working at whatever is available
until something better comes along.

_____ 2. When it comes to religion, I just haven't found
anything that appeals and I don't really feel the
need to look.

_____ 3. There's no single "life style" which appeals to me
more than another.

_____ 4. Politics is something that I can never be too sure
about because things change so fast. But I do think
it's important to know what I can politically stand
for and believe in.

_____ 5. I'm still trying to decide how capable I am as a person
and what jobs will be right for me.

_____ 6. I don't give religion much thought and it doesn't
bother me one way or the other.

_____ 7. I'm looking for an acceptable perspective for my own
"lifestyle" view, but I haven't found it yet.

_____ 8. I haven't really considered politics. It just doesn't
excite me much.

_____ 9. I might have thought about a lot of different jobs, but
there's never really been any question since my parents
said what they wanted.

_____ 10. A person's faith is unique to each individual. I've
considered and reconsidered it myself and know what I
can believe.

_____ 11. After considerable thought I've developed my own
individual viewpoint of what is for me an ideal
"lifestyle" and don't believe anyone will be likely
to change my perspective.

1 = STRONGLY AGREE	4 = DISAGREE
2 = MODERATELY AGREE	5 = MODERATELY DISAGREE
3 = AGREE	6 = STRONGLY DISAGREE

_____ 12. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.

_____ 13. I'm really not interested in finding the right job. any job will do. I just seem to flow with what is available.

_____ 14. I'm not so sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.

_____ 15. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.

_____ 16. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.

_____ 17. It took me a while to figure it out, but now I really know what I want for a career.

_____ 18. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.

_____ 19. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.

_____ 20. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.

_____ 21. My parents decided a long time ago what I should to into for employment and I'm following through their plans.

_____ 22. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.

_____ 23. My parent's views on life are good enough for me, I don't need anything else.

_____ 24. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.

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1 = STRONGLY AGREE          4 = DISAGREE
2 = MODERATELY AGREE        5 = MODERATELY DISAGREE
3 = AGREE                   6 = STRONGLY DISAGREE
```

_____ 25. It took me a long time to decide but now I know for
sure what direction to move in for a career.

_____ 26. I attend the same church my family has always attended.
I've never really questioned why.

_____ 27. I guess I just kind of enjoy life in general, and I
don't see myself living by any particular viewpoint
to life.

_____ 28. I really have never been involved in politics enough to
have made a firm stand one way or the other.

_____ 29. I just can't decide what to do for an occupation.
There are so many that have possibilities.

_____ 30. I've never really questioned my religion. If it's
right for my parents it must be right for me.

_____ 31. After a lot of self-examination I have established
a very definite view on what my own lifestyle will be.

_____ 32. My folks have always had their own political and
moral beliefs about issues like abortion and mercy
killing and I've always gone along accepting what
they have.

APPENDIX C

Rosenberg Self-Esteem Scale

Part C
Another important part of this study is to ascertain how you view
yourself. Please read each item and indicate to what degree it
reflects your own thoughts and feelings. Indicate your answer by
choosing one of the following responses.

         1 = STRONGLY DISAGREE   4 = AGREE
         2 = MODERATELY DISAGREE   5 = MODERATELY AGREE
         3 = DISAGREE   6 = STRONGLY AGREE

1.   On the whole, I am satisfied with myself.   1 _____

2.   At times I think I am no good at all.   2 _____

3.   I feel that I have a number of good qualities.   3 _____

4.   I am able to do things as well as most other
people.   4 _____

5.   I feel I do not have much to be proud of.   5 _____

6.   I certainly feel useless at times.   6 _____

7.   I feel that I'm a person of worth, at least
on an equal basis with others.   7 _____

8.   I wish I could have more respect for myself.   8 _____

9.   All in all, I feel that I am a failure.   9 _____

10. I take a positive attitude toward myself.   10 _____

APPENDIX D

Multigroup Ethnic Identity Measure

Part D

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black or African American, Asian-American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

1. The word I use to describe my ethnicity is _____.

Use the numbers given below to indicate how much you agree or disagree with each statement.

4: Strongly agree	3: Somewhat agree	2: Somewhat disagree	1: Strongly disagree

_____ 2. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.

_____ 3. I am active in organizations or social groups that include mostly members of my own ethnic group.

_____ 4. I have a clear sense of my ethnic background and what it means for me.

_____ 5. I like meeting and getting to know people from ethnic groups other than my own.

_____ 6. I think a lot about how my life will be effected by my ethnic group membership.

_____ 7. I am happy that I am a member of the group I belong to.

_____ 8. I sometimes feel it would be better if different ethnic groups didn't try to mix together.

_____ 9. I am not very clear about the role of my ethnicity in my life.

_____ 10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.

_____ 11. I often spend time with people from ethnic groups other than my own.

Use the numbers given below to indicate how much you agree or disagree with each statement.

4: Strongly   3: Somewhat   2: Somewhat   1: Strongly
    agree   agree   disagree   disagree

_____ 12. I have a strong sense of belonging to my own ethnic group.

_____ 13. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.

_____ 14. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

_____ 15. I have a lot of pride in my ethnic group and its accomplishments.

_____ 16. I don't go out of my way to become friends with people from other ethnic groups.

_____ 17. I participate in cultural practices of my own group, such as special food, music, or customs.

_____ 18. I am involved in activities with people from other ethnic groups.

_____ 19. I feel a strong attachment towards my own ethnic group.

_____ 20. I enjoy being around people from ethnic groups other than my own.

_____ 21. I feel good about my cultural or ethnic background.

For the following questions, write in the number that gives the best answer to each question.

22. In terms of ethnicity, I consider myself to be:
    (1)   Asian American or Oriental
    (2)   Hispanic or Latino
    (3)   White or Caucasian, not Hispanic
    (4)   Black or African American
    (5)   American Indian
    (6)   Mixed; Parents are from two different groups

    (7)   Other:_____

APPENDIX E

Demographic Questionnaire

<u>Part E</u>
The questions below are designed to help us obtain general
information about you for the purpose of adequately interpreting
the results of this project. Please answer them as accurately as
you can.

1. What is your age?   (Circle the number of your answer)

         1   17 years
         2   18 years
         3   19 years
         4   20 years
         5   21 years
         6   22 years
         7   23 years
         8   Other___

2. What is your sex? (Circle the number of your answer)
         1   MALE
         2   FEMALE

3. What is your race? (Circle number)
         1   BLACK
         2   WHITE
         3   HISPANIC
         4   OTHER_____
                        specify

4. What is your class status? (Circle number)
         1   Freshman
         2   Sophomore
         3   Junior
         4   Senior
         5   5th year
         6   Other_____
                        specify

5. Prior to coming to college, with whom do you live?
         1   Mother only
         2   Father only
         3   Mother and father
         4   Grandparent(s) only
         6   Parent(s) and Grandparent(s)
         7   Stepfather and mother
         8   Stepmother and father
         9   Other_____
                             specify

6. What is your parent's marital status? (Circle number for both mother and father)

	Mother		Father
1	Married	1	Married
2	Separated	2	Separated
3	Divorced	3	Divorced
4	Single	4	Single
5	Other	5	Other

7. Is your mother employed? (Circle number of your answer)
   1   NO
   2.   YES_____
                    specify job

8. Is your father employed? (Circle number of your answer)
   1   NO
   2   YES_____
                    specify job

9. What is the highest level of education completed by your parents? (Circle number for both mother and father)

	Mother		Father
1	Elementary School	1	Elementary School
2	Middle School	2	Middle School
3	High School	3	High School
4	Technical/Vocational Training	4	Technical/Vocational Training
5	Some College	5	Some College
6	Completed College	6	Completed College
7	Graduate School	7	Graduate School

10. Do you have brother(s) and/or sister(s)? (Circle number)
    1   NO
    2   YES

11. What are the ages of your brother(s) and/or sister(s)?
    Brother(s) ___ ___ ___ ___ ___ ___ ___ ___
    Sister(s) ___ ___ ___ ___ ___ ___ ___ ___

12. What is your religious affiliation?
    1   Protestant
    2   Catholic
    3   Islam
    4   Undecided
    5   None
    6   Other

13. How would you describe your level of religious involvement?
    1   Strongly Active
    2   Moderately Active
    3   Active
    4   Inactive

14. The year prior to coming to Blacksburg, in what type of
    community did you live? (Circle number)
    1   Urban
    2   Suburban
    3   Rural
    4   Other

15. Which category most nearly describes the yearly income of
    your parent(s)? (Circle number)
    1   Less than $10,000 per year
    2   Between $10,000 and $20,000 per year
    3   Between $21,000 and $30,000 per year
    4   Between $31,000 and $40,000 per year
    5   Between $41,000 and $50,000 per year
    6   Above $50,000 per year

16. Which category most nearly describes your current grade
    point average? (Circle number)

    1   3.5 to 4.0
    2   3.0 to 3.499
    3   2.5 to 2.999
    4   2.0 to 2.499
    5   Less than 2.0

17. Have you ever been married?
    1   No
    2   Yes

18. Have you ever been a parent?
    1   No
    2   Yes

APPENDIX F

Letters

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY

Blacksburg, Virginia 24061
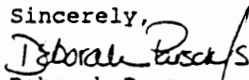
OFFICE OF THE DEAN OF STUDENTS

November 22, 1989

Dear Students,

This letter is to ask for your support in Mr. William Turner's research for his doctoral dissertation in preparation for graduation in 1990. The goal of William's research is "to study personality and psychological strengths in Black individuals and families". The title of his thesis is "Black Psychosocial Identity Development: The Effects of Family Environment and Self-Esteem". William earned his BA in Journalism and MA in Marriage and Family Therapy at The University of North Carolina - Chapel Hill.

I have assisted William by providing him with the mailing list of all Black undergraduates enrolled at Virginia Tech. The research survey he desires each of you to complete is composed of ninety true-or-false questions, 32 multiple choice questions, and ten additional items.

Recent incidences on our campus or involving Virginia Tech students indicate the necessity of a stronger support system for Black students here. This includes not only quality of life issues but academics as well. Your participation in this survey will help another Black student to accomplish his academic goals.

Thank you in advance for your support of this project.

Sincerely,

Deborah Parsons
Assistant Dean of Students
Multicultural Affairs

c: Mr. William Turner, PhD Candidate, College of Human Resources

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY

Blacksburg, Virginia 24061-0515

CENTER FOR FAMILY SERVICES   (703) 961-7201

December 4, 1989

Dear Students,

I am writing this letter to ask you to support a project designed to expose some of the strengths of African American individuals and families. I am a Black doctoral candidate in the Department of Family and Child Development. As a Black graduate student I have often been disturbed by the plethora of research and writings which characterize all Black individuals and families as deficient in almost every conceivable area. Often only persons in the most adverse circumstances are examined, while the results are generalized to all Blacks. Thus, for my dissertation project I have chosen to examine psychosocial development in Black college students, focusing especially on those who attend white universities. This study is designed to measure one's sense of identity, self-esteem, ethnic identity and how one's family has impacted them.

Enclosed is a questionnaire booklet containing several areas of questions. It takes between 20 and 30 minutes to complete the questionnaire. A self-addressed return envelope is provided. For on campus residents, the questionnaire can be returned via campus mail. For those with off campus addresses a stamped self-addressed return envelope has been provided.

The information that you provide will be valuable to my research as well as to the university as it learns better how to include and provide services to Black students. Deborah Parsons, Dean of Multicultural Affairs, has reviewed this project and is fully supportive of it.

The information that you provide cannot be traced back to you and will be held in strictest confidence. However, if you are interested in the outcome of your questionnaire, please sign your name and address and the results will be sent to you.
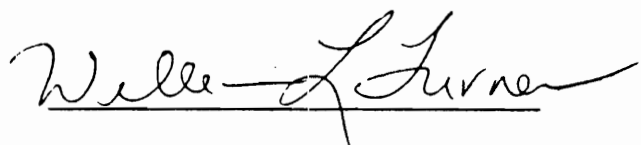
Thank you so much for your help.

Sincerely,

William L. Turner
PhD Candidate
College of Human Resources

VITA

William Lofton Turner was born and reared in Caswell County, North Carolina. In 1982, he graduated from the University of North Carolina at Chapel Hill with a Bachelors Degree in Journalism. In 1986, he was the first recipient of the Minority Fellowship Award presented by the American Association for Marriage and Family Therapy. In 1987, he received a Master of Marriage and Family Therapy degree from the AAMFT accredited program at Abilene Christian University, Abilene, Texas.

Professional experiences include: Family Therapist, Alcohol and Drug Treatment Program, HCA Lewis-Gale Hospital; Clinic Coordinator, Virginia Tech Center for Family Services; Course Instructor, Virginia Tech; Staff Therapist, Marriage and Family Institute, Abilene Christian University.

In May, 1990, he received a Ph.D. from Virginia Polytechnic Institute and State University in Marriage and Family Therapy. Currently, he is an Assistant Professor of Marriage and Family Therapy in the Department Family Studies at the University of Kentucky.

William L. Turner

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